

The Living Church.

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

VOL. VIII. No. 24.

CHICAGO, SATURDAY, SEPTEMBER 12, 1885.

WHOLE No. 358.



KEMPER HALL,
Davenport, Iowa.

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

BOSTON SCHOOL OF ORATORY,
7 Beacon St., Boston. Two years' and one year's course. Delsarte system of gesture. Complete course Vocal training. Unequaled instruction. Prospectus sent free. MOSES TRUE BROWN, Prin.

THE CATHEDRAL SCHOOL OF ST. PAUL, Garden City, L. I., Diocese of Long Island, opens Sept. 23d. Equipment complete. Healthful location. Facilities unsurpassed. Competent staff of instructors. Military officer detailed by U. S. Government. Terms \$400 a year. For further particulars apply to CHARLES STURTEVANT MOORE, A. B. (Harvard), Head Master.

PARK INSTITUTE For Boys, 24 miles from N. Y. on L. I. Sound. Send for circulars. Rev. S. B. RATHBONE, M. A., S. T. B., Rye, N. Y.

MORGAN PARK MILITARY ACADEMY,
Morgan Park, Cook County Ill. Send for Catalogue.

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.

NEW ENGLAND CONSERVATORY OF MUSIC
Boston, Mass., OLDEST in America; Largest and Best Equipped in the WORLD—100 Instructors, 1971 Students last year. Thorough instruction in Vocal and Instrumental Music, Piano and Organ Tuning, Fine Arts, Oratory, Literature, French, German, and Italian Languages, English Branches, Gymnastics, etc. Tuition, \$5 to \$20; board and room, \$45 to \$75 per term. Fall Term begins September 10, 1885. For illustrated Calendar, giving full information, address, E. TOURJEE, Dir., Franklin Sq., BOSTON, Mass.

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Gold Medal Paris Exposition, 1878.

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Stained Glass Works,

48 & 50 Franklin St., Chicago.

Stained Glass.
FOR CHURCHES,
Manufactured by George A. Misch, 217 East Washington Chicago, Illinois.

TRINITY COLLEGE,
Hartford, Conn.

Christmas Term opens Thursday, September 17th, 1885. Examinations for Admission, Tuesday and Wednesday, September 15th and 16th. GEO. WILLIAMSON SMITH, Rector.

KEMPER HALL,
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A Boarding and Day School for Girls. The Sixteenth School year will begin Tuesday, September 22d, 1885. Address THE SISTER IN CHARGE.

PRIVATE ACADEMY AND HOME SCHOOL, 457 2d Ave., Detroit, Mich.

A select family school for a limited number of boys. H. G. Jones.

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Visitor—The Right Reverend the Lord Bishop of Toronto.

Head Master—The Rev. C. J. S. Bethune, M. A. D. C. L., with a staff of eight assistant masters.

A Church Boarding School for Boys, based upon the English Public School system. Large and comfortable building; beautiful chapel; twenty acres of land on high ground overlooking Lake Ontario. The next term will begin on Thursday, Sept. 10th.

The School Calendar, containing full particulars respecting fees, studies, etc., will be sent on application to the Head Master.

ST. CATHARINE'S HALL,
AUGUSTA, ME.
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Tenth year begins Sept. 15. Full Classical and English courses. Family and Day School. MISS R. S. RICE, Prin. MISS M. J. HOLMES, Asst. Prin.

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Business College. A standard school for Business, Shorthand and Penmanship. Circulars free. Address G. W. BROWN, Principal.

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Occupying Jubilee College property, Jubilee Peoria Co., Ill. Third year opens Sept. 28. Address the Rev. T. W. HASKINS, Rector.

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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.

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. Address MME. H. CLERC, 4315 Walnut St., Philadelphia, Pa.

SCHOOL OF THE GOOD SHEPHERD, Opposite La Fayette Park, St. Louis, Mo. Boarding and Day School for Girls. Twelfth year. Fall Term opens September 16th, 1885. Address SISTER CATHERINE, 2029 Park Ave., St. Louis. Reference The Bishop of Missouri.

HOWARD COLLEGIATE INSTITUTE, West Bridgewater, Mass.
Boarding and Day School for Girls and Young Women. Re-opens September 15th, 1885. For catalogue, address the Principal, HELEN MAGILL, Ph. D.
Graduate of Swarthmore College, Boston University, and Newnham College, Cambridge, England.

MISSES 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.

LAKE GENEVA SEMINARY, Geneva, Walworth County, Wis. A Cultured, Christian School and Home. Unequaled for those desiring true womanhood. Sanitary conditions perfect. Opens Sept. 23.

CHICAGO FEMALE COLLEGE,
Morgan Park (Near Chicago.)

Boarding School for Girls and Young Ladies. For catalogue address G. THAYER, LL.D., Morgan Park, Ill., or 77 Madison Street, Chicago.

ST. MARY'S HALL,
Burlington, N. J.

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MISSSES GRANT'S SEMINARY,
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For Boarding and Day Pupils. Seventeenth year begins Wednesday, Sept. 16th. For circular apply at above address.

CROTON MILITARY INSTITUTE,
A CHURCH SCHOOL FOR BOYS.
Croton-on-Hudson, N. Y.

Prepares for college, scientific school, or business. Thorough teaching. Careful training. Moderate terms. Annual Register, containing courses of study, plans of building, etc., sent on request. FRANK S. ROBERTS, Principal.

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A Church Boarding School for Girls.

Number of scholars limited. Prepares for Wellesley, Vassar, and Smith Colleges. Rt. Rev. M. A. DeW. Howe, D. D., President of the Board of Trustees. Re-opens Sept. 16th, 1885. Apply to Miss FANNY I. WALSH, Principal.

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Rugby, Tennessee. A Church School for boys, affiliated with the University of the South, thorough preparation for Business or College. Delightful climate. Terms inclusive moderate. Address Rev. the Headmaster.

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For Boys. \$300 per annum. Fifth year will begin Sept. 8, 1885.

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W. Chelton Ave., below Wayne, Germantown, Pa. The School Year begins Sept. 23, 1885.

KIRKLAND SCHOOL,
275 & 277 Huron St., Chicago.

For young ladies and children. Eleventh year begins Sept. 16th. A few boarding pupils received. For circulars address Miss Kirkland or Mrs. Adams.

BROOKE HALL Female Seminary
Media, Pa.

The Fall Session will open Sept. 21st. For Catalogues apply to M. L. EASTMAN, Principal.

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A live school for Business, English, Shorthand, and Penmanship. Circulars free. Address G. W. BROWN, Principal.

MADAM CLEMENT'S BOARDING AND DAY SCHOOL
FOR GIRLS AND YOUNG LADIES.

GERMANTOWN, PHILADELPHIA, having been leased by ADA M. SMITH and Mrs. T. B. RICHARDS, will re-open (28th year) Sept. 18. Pupils prepared for Wellesley and other Colleges. Send for circular.

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A Boarding and Day School for Girls, under the charge of the Sisters of St. Margaret. The Eleventh Year will begin on Wednesday Sept. 30th, 1885. Apply to the MOTHER SUPERIOR as above.

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Report of Bishops: "Racine College is justly entitled 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. MARGARET'S SCHOOL,
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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.

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A Boarding School for Girls. Under the charge of the Sisters of St. John Baptist. For terms, etc., address THE SISTER IN CHARGE.

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Both Sexes. No extras but Music and Art. Popular School at Popular Rates. Private instruction for backward Scholars. Send for Catalogue. W. H. BANNISTER, A. M., Principal.

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For a limited number of girls, combining the benefits of family life with all the advantages of a good day school.

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ST. AGATHA'S SCHOOL,
Springfield, Illinois.

For a limited number of girls, will begin its fifth year, Sept. 10th, 1885. Address MISS D. MURDOCH.

BALTIMORE FEMALE COLLEGE,
418 Park Avenue, chartered and endowed by the State of Maryland, affords every facility for a thorough, accomplished and Christian education. The President of the Board, Rev. Campbell Fair, D. D., and the President of the College, with a majority of the trustees and professors, are Episcopallans. The 37th year opens Sept. 14th. N. C. BROOKS, M. A., L. L. D., President.

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For young ladies and children, re-opens Sept. 17th. Limited number of Boarding Pupils accommodated. Virginia Sayre, Principal.

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.

THE WHEELER SCHOOL for Boys,

Visitor, Rt. Rev. the Bishop of Chicago. Rector, Rev. T. D. Phillips, M. A., will open in Wheeler Hall, Washington Boulevard, Chicago, on Monday, Sept. 14th, 1885.

Schools continued on page 338.



DR. PEIRO has devoted 23 years to the special treatment of Catarrh, Throat, Lung Diseases, founder of the Am. Oxygen Co., for the production of that wonderful remedy, used by Inhalation, so widely known as the

OXYGEN TREATMENT

For the relief and cure of Consumption, Bronchitis, Asthma, Hay Fever, Catarrh, Nervous, Prostration, etc. Send stamp for the "Manual," an interesting book of 150 pages Four Colored Plates. Address DR. PEIRO, Chicago Opera House, (Clark and Washington Sts., CHICAGO, ILL.) We refer by permission to a few of our patrons: [Washington Sts., CHICAGO, ILL.] Hon. Wm. Penn Nixon, Ed. Inter Ocean, - - - Chicago. F. H. Tubbs, Esq., Manager W. U. Tel. Co., - - - Chicago. Gen. C. H. Howard, Mrs. T. E. Carse, - - - Chicago. O. W. Nixon, M. D., Mrs. Netta C. Rood, - - - Chicago. Henry R. Stiles, M. D., - - - New York. N. B.—Our Oxygen is safely sent anywhere in the United States, Canada or Europe by Express, Easy, plain, complete directions with each treatment.

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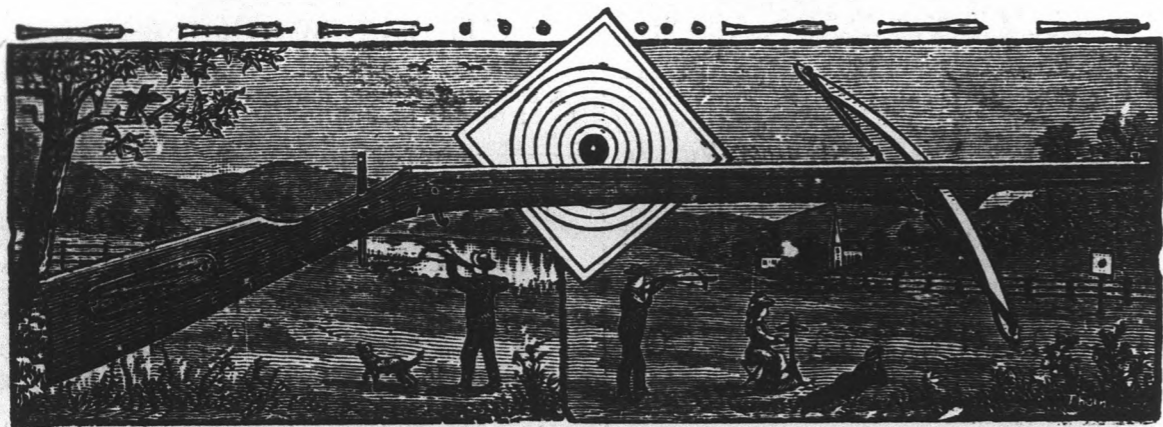


AGENTS are making money rapidly with this article. They are wanted in every house. The agent calls and asks permission to put up a set to show how they work. 9 times out of ten a sale is made rather than have them taken down, as they work to perfection. Retail price, is \$1.50 Secure territory at once.

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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 canvas, 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 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.

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Tourists, Sportsmen and those in search of health will not be disappointed by a trip through the Wonderful Country of Upper Michigan, made easy of access by the

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The Scenery is Superb.

PURE AIR and WATER bid defiance to disease, and HAY FEVER, and ASTHMATIC SUFFERERS find speedy relief.

The best Hunting Grounds in the world are to be found along the line of the

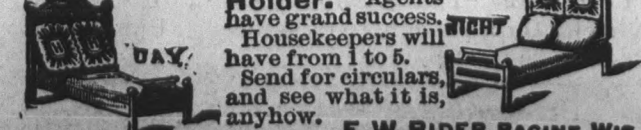
D., M & M. R. R.

Deer, Bear, Wolves, Beavers, Mink, Otter, Geese, Ducks, Partridges, etc., are plentiful; and Brook Trout, Lake Trout, Muskalonge, Bass, Perch, Pickerel, Pike, etc., are found in the lakes and streams in large numbers.

For further particulars, apply to

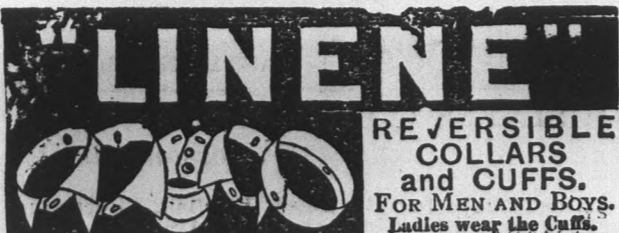
A. WATSON, Gen'l Superintendent, Marquette, Mich.

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.



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of those satisfying



Rubens, Angelo, Raphael, turndowns, and Murillo, stand-up. Several webs of Fine Muslin, starched together, and polished on both sides, form the new LINENE FABRIC. TEN collars, or five pairs of cuffs, sold at stores for 25 cents, or sent by mail from factory, if not found on sale. Trial collar and pair of cuffs (say what size) post-paid for SIX cents. Two GOLD Medals awarded at M.C.M.A. Fair, Boston, 1881. Circulars free. Jobbers in principal cities supply Retailers. Samples free to the trade. Mention where you saw this ad't. REVERSIBLE COLLAR CO., Factory, Cambridge, Mass.

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All kinds of hard or soft corns, callouses 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. E. Hoffman, Druggist, Minneapolis, Minn.

"THAT" Liniment instantly relieves the pain of BURNS, WOUNDS, SCALDS, and heals without SCAB. Garden & Minor, Prop's, Belmont, Wis. Sold by all druggists.

READY,

Mental Gymnastics.

Or,

MEMORY CULTURE.

BY ADAM MILLER, M. D.

A practical and easy system by which any person, old or young, can train themselves to memorize anything they choose—

The Clergy Their Sermons, The Student Their Lessons, The Business Man Items of Business.

The author of this work was put to the severest public test, a few days ago, by reporters of all the leading Chicago daily papers. The commendatory notices which appeared the following day showed how well he stood the test:

The author, an old man, claims to have a memory more to be trusted by training under this system than even while he was young.—Chicago Inter-Ocean.

We cordially commend it to all persons of failing memory as the best book obtainable on that subject.—Interior

The author's method aids us in getting control at will of the organs unconsciously employed in act of what may be called spontaneous recollection. It is ingenious and simple.—Chicago Times.

This work, with written instructions by the author, will be sent postpaid to any address on receipt of price, \$1.00.

Address DANIEL AMBROSE, Publisher, 69 Dearborn-st., Chicago.

During the Heated Term



Keep the blood cool and brain clear by the use of TARRANT'S Effervescent Seltzer Aperient.

It corrects acidity of the stomach, moves the bowels without griping or pain, allays fevers, reduces temperature and purifies the blood. Is pleasant to take, easy to carry, and always reliable.

SOLD BY DRUGGISTS EVERYWHERE.

A MAN

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By reason of its central position and close relation to all principal lines East and West, at initial and terminal points, constitutes the most important mid-continental link in that system of through transportation which invites and facilitates travel and traffic between cities of the Atlantic and Pacific Coasts. It is also the favorite and best route to and from points East, Northeast and Southeast, and corresponding points West, Northwest and Southwest.

The Great Rock Island Route

Guarantees its patrons that sense of personal security afforded by a solid, thoroughly ballasted road-bed, smooth tracks of continuous steel rail, substantially built culverts and bridges, rolling stock as near perfection as human skill can make it, the safety appliances of patent buffers, platforms and air-brakes, and that exacting discipline which governs the practical operation of all its trains. Other specialties of this route are Transfers at all connecting points in Union Depots, and the unsurpassed comforts and luxuries of its Passenger Equipment.

The Fast Express Trains between Chicago and Peoria, Council Bluffs, Kansas City, Leavenworth and Atchison are composed of well ventilated, finely upholstered Day Coaches, Magnificent Pullman Palace Sleepers of the latest design, and sumptuous Dining Cars, in which elaborately cooked meals are leisurely eaten. Between Chicago and Kansas City and Atchison are also run the Celebrated Reclining Chair Cars.

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Is the direct and favorite line between Chicago and Minneapolis and St. Paul, where connections are made in Union Depots for all points in the Territories and British Provinces. Over this route Fast Express Trains are run to the watering places, summer resorts, picturesque localities, and hunting and fishing grounds of Iowa and Minnesota. It is also the most desirable route to the rich wheat fields and pastoral lands of Interior Dakota.

Still another DIRECT LINE, via Seneca and Kan- kakee, has been opened between Cincinnati, Indianapolis and Lafayette, and Council Bluffs, Kansas City, Minneapolis and St. Paul and intermediate points. For detailed information see Maps and Folders, obtainable, as well as tickets, at all principal Ticket Offices in the United States and Canada; or by addressing

R. R. CABLE, E. ST. JOHN, Pres't & Gen'l Mgr., Gen'l Tkt & Pass. Ag't, CHICAGO.

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. WILTBURGER, Prop., 253 N. Second St., Phil., Pa.

THE PILLOW-INHALER!



ALL-NIGHT INHALATION. Cures CATARRH, HAY-FEVER, ASTHMA and CONSUMPTION, by enabling the sufferer to inhale powerful, healing, soothing and curative vapors ALL-NIGHT—eight hours out of the twenty-four—whilst sleeping as usual, and without any discomfort. Used the same as an ordinary pillow. No pipes or tubes. Concealed reservoirs in the Pillow hold the liquid and volatile balms. There is no dosing the stomach, no douching 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 testimony to its results is beyond all question by the experience of thousands. It is inexpensive and can be used by any one. No matter what you have tried or how despairing you are send for explanatory pamphlet and testimonials. THE PILLOW-INHALER CO., 1520 Chestnut St., Philadelphia, Pa.

Branch Office: Room 12, Central Music Hall, State and Randolph Streets, Chicago, Ill.

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OR, Home-Book of Health.

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And several scientific writers of the highest eminence.

210th Edition, Revised, 1885,

Giving later Remedies and Helpful Suggestions for Emergencies and Health.

Every Family Should Have It.

It is an Approved Medical Guide for the family—a Doctor in the House—ready to be consulted at any moment when sudden sickness and unforeseen accidents render immediate relief the one thing sought for above all else.

It is written in the plain language of the people. Any reader of common intelligence can understand it.

It contains the result of the life-time study, practice and labor of one of the most noted medical writers of the country. It can hardly be that any one could write such a book better than he, and as has been seen, his labors have been largely supplemented by the best writers.

Sanitary Instructions

regarding the uses and application for all articles for Disinfection and Deodorizing of Houses, Premises, and even Towns, to prevent disease and contagion, and Secure Health, is alone worth 50 times the price of the book in these times, when

CHOLERA

is expected. Dr. Jordan's remedy for the cholera has proved one of the best ever tried. His experience during the fearful epidemic of 1849 placed him foremost in the ranks of physicians for the treatment of that terrible disease. His prescription is given so that it can be prepared by any druggist.

This work is published in 1 vol. royal octavo, 1252 pages, and will be sent (where canvassers are not soliciting orders) charges paid, to any address, on receipt of the subscription price, \$6.50.

DANIEL AMBROSE, Pub'r, 69 Dearborn St., Chicago, Ill.

DELAND & CO'S CA SIFAF SALERATUS SODA Best in the World. Illustration of a soda fountain.

The Living Church.

SATURDAY, SEPT. 12, 1885.

THE MESSAGE OF LOVE.

BY H. P. HUSE.

I had a message sent me once
From a country over the sea,
So sweet, so strange, I could not guess
Who sent that word to me.
They said it came from Christ the Lord
Who lived in Galilee,—
And all He said was "Love"—
still love,
And so was His message to me.

"Love ye one another," thus it came
From that Holy Land over the sea,
"So, men shall know that ye are mine,
For loving them, ye love me,"—
And—"even as I love you, love them,"
It came to you and to me—
Do you think we try to *live* these words
That were spoken in Galilee?

Highland Falls, N. Y.

NEWS AND NOTES.

THE following advertisement appears in a recent number of the *London Church Times*: "Wanted, really good homes for two affectionate pet cats, owner deceased."

THAT was a telling answer of Mr. Ruskin's when appealed to for help for the "Protestant Blind Association:" "To my mind the prefix Protestant to your name indicates a stonier blindness than it will relieve."

ACCORDING to the Michigan Central's "Facts and Figures about Michigan," the Governor of that State is paid the salary of \$1,000 a year while his private secretary receives \$1,600. This is one of the most curious anomalies in official salaries I have yet heard of.

SCOTTISH Churchmen are sounding a note of alarm lest the Scottish line of episcopal succession should die out, several of the eight bishops being exclusively English in line. The matter is not, however, of much importance, one would think, as the modern succession traces back only to 1661.

THOUGH a protest was presented, the Scotch House of Bishops has unanimously confirmed the election of Bishop Kelly to the coadjutorship of Moray and Ross. Dr. Kelly, formerly Bishop of Newfoundland, is a brother-in-law of the Bishop of Nova Scotia, and possesses great wealth. He is a High-Churchman.

THE new Bishop of Salisbury, Mr. Wordsworth, adds another to the list of sons of bishops who have themselves become bishops. There are more such than might be imagined. The names that I recall are Drs. Wilberforce, Blomfield, Copleston, Doane, Elliott, Selwyn, (H. C.) Potter, Beresford, and Boone.

THE Irish bishops take a distinct step forward in their election of Dean Reichel to the vacant see of Meath, to which, by the way, the proper Episcopal title of "Most Reverend" is legally attached. The Bishop-elect is one of the best Churchmen in Erin, a liberal-minded man, and a distinguished writer and scholar.

THE appointment of the celebrated Confederate General, S. B. Buckner, to be one of the pall-bearers of General Grant, brings to mind the curious fact that three of his former military staff

are now bishops in the Church of God. These are Dr. Galleher, of Louisiana, ex-Lieutenant Colonel and Assistant Adjutant General; Dr. Elliott, of Western Texas, ex-Captain and Aide-de-Camp; and Dr. Harris, of Michigan, ex-Aide-de-Camp. The last first reached the episcopal bench. The well-known Rev. Dr. Shoup was also on General Buckner's staff.

IN his "Good Old Times of England," the celebrated Dr. Neale uttered the following prophecy, which has already been practically fulfilled:
Again shall long processions sweep through Lincoln's minster pile;
Again shall banner, cross, and cope gleam thro' the incensed aisle;
And the faithful dead shall claim their part in the Church's thankful prayer,
And the daily Sacrifice to God be duly offered there;
And Terce, and Nones, and Matins, shall have each their holy lay;
And the Angelus at Compline shall sweetly close the day.

ONE of the weapons of the Church Association of England has been happily turned against itself. An extreme Low Churchman having been presented to a High Church parish, signalized his entry upon his living by removing the altar cross and candlesticks. Nearly every family petitioned the Bishop against this arbitrary act, and the case was taken into the diocesan court, where it was decided in favor of the parishioners. Curiously enough, the presiding officer of the court was Mr. Jeune, formerly the counsel of the Association, and now chancellor of the diocese of Gloucester and Bristol.

ARCHDEACON FARRAR, the Talmage of the English Church, is about paying a visit to this country. An extreme Low-Broad Churchman what he does not know of theology, would make a library for our new seminary in Chicago. *Truth* thus remarks upon his recent eulogy of General Grant, in which, with singular want of taste, he devoted himself entirely to the military side of the great hero's career: "The Americans are very cute people, and most of them who attended the service came away with the conviction that Archdeacon Farrar ('Flummery,' as he was recently christened at Oxford) contemplates an early visit to the United States, and that his harangue was *bread cast upon the waters*, to be found at New York, Boston, and Philadelphia."

THE Rev. John Wordsworth has accepted the Bishopric of Salisbury. He is a son of Dr. Christopher Wordsworth, late Bishop of Lincoln, and was one of his father's examining chaplains. His appointment to the Bishopric of Salisbury has been received, it is said, with some surprise in the diocese, partly on account of his youth, (he is only 43 years of age) partly from the fact that he has had no parochial experience. Very young, however, he certainly is not. He has passed by some twelve years the qualifying age for the episcopate, so that he can hardly be thought unfit, thus far, for a position to which the late Bishop of Oxford was raised at a much earlier time of life, and to which his son, the present Bishop of Newcastle, was raised three years ago. He has also unofficially done much parochial work.

THE Bishop of Western New York in an "Open Letter" to the Presiding

Bishop, suggests a conference of bishops in Philadelphia in November. He says: "Just now, a crisis in our missionary system is upon us. The subjects of 'Theological Education,' of the 'Revisions' (Scriptural and Liturgical), of Canons elaborated in our House which the other House had no time to entertain, in 1883; and many questions such as 'the Work among the Blacks,' which we had no time [to consider, are surely of such importance as to deserve *matured* consideration before we meet (D.V.) amid the confusions and pressure of business in 1886. By 'taking sweet council together' beforehand, and knowing something of the trials and anxieties of brethren upon matters which are *specialties* with some, we can all become prepared for our work, when we meet for legislation."

IN the person of the Rev. Dr. Tyng, Sr., there passes away a very distinguished priest of the old school. Zealous, accomplished, amiable, he has left a mark upon the Church in New York, and indeed throughout the land. May he rest in peace.

Stephen Higginson Tyng, D. D. was born at Newburyport, Mass., March 1, 1800. His father was the Hon. Dudley Atkins (1760-1829), who assumed the name of Tyng on inheriting the estate of his relative James Tyng, of Tyngesborough; graduated at Harvard 1817; was for a time engaged in mercantile pursuits; afterwards studied theology; was ordained in 1821; was minister of St. George's church, Georgetown, D. C., 1821-23; of a church in St. Anne's parish, Maryland, 1823-29; rector of St. Paul's, Philadelphia, 1829-33; of Epiphany, Philadelphia, 1833-45; and afterwards of St. George's, New York. He travelled abroad, edited successively *The Episcopal Recorder*, *Theological Repository*, and *The Protestant Churchman*; he is the author of "Lectures on the Law and the Gospel" (1832), "Recollections of England" [1847], "Forty Year's Experience in Sunday Schools" [1860], "The Prayer Book Illustrated by Scripture" [three series, 1863-67], "The Child of Prayer, a Father's Memorial to the Rev. Dudley A. Tyng, A. M." [1858], and other works theological and biographical; published many volumes of sermons and many single addresses, edited with prefatory memoirs and introductions many works by other hands; was a conspicuous advocate of temperance and other reforms, and enjoyed a reputation for eloquence in the pulpit and on the platform. For a number of years before his death he was afflicted with the ills of advanced age, and lately lost his memory completely and became childish.

S.

PRAYER BOOK REVISION.

BY THE REV. WILLIAM C. POPE.

I.—TITLE PAGE.

Concerning the Revision of the Prayer Book, it is to be said, let there be none rather than a poor one, or better, let the work of revision be continued until a Prayer Book is obtained, such as the occasion demands. The Revision of 1549 was begun in 1516.

The Holy Catholic Church is divided into National Branches. We are its representative in America. As such it is unbecoming, in the Prayer Book, to adopt the tone and language of a sect. It ought not to have on its title-page the sect name "Protestant Episcopal." Protestant is a word of various meaning. Originally it signified a person who protested against the decree of the Diet of Spire. We have been accustomed to regard it as meaning one opposed to the errors of the Bishop of Rome. According to Worcester "The name is now given to a member of any of the various denominations of Christians, which have sprung from the

adoption of the principles of the Reformation," a definition be it observed, which places the date of the founding of our Church 1500 years too late. The popular meaning, and the one which we are being forced to adopt is that which is opposed to Catholic. That is the meaning attached to it by Roman Catholics, by the Protestant sects, and by most of our own people. It is the meaning used in the school books, and the general literature of the day. There are few people who will not say that Christians are divided into Catholics and Protestants. It is hopeless to try to alter this state of affairs, because it is based upon the truth. Christians are rightly to be divided into Catholics and Protestants. The time has passed when a person can be both Catholic and Protestant. The philosophic difference between the two has become too pronounced and has separated men too decidedly, for the Church to attempt to be both of these. Catholics believe the church to be a supernatural, visible organization, possessing divine powers, handed down from our Lord Jesus Christ by tactual transmission to the present day; while Protestants hold the Church to be a body of human organization, and unendowed with supernatural powers.

In view of the disintegrating condition of the Roman Communion, the clinging to the title Protestant is becoming sinful. Organizations of Reformed Catholics are being established in all the nations of western Europe. Bishop Hertzog was asked by Roman Catholics to organize a Reformed Church in this country. The absurdities of Mediaevalism are becoming so glaring to the enlightened members of the Roman Communion, that numbers of them are looking outside of their own body for the truth. Marriages are being made between our people and them which draw them to us. The word protestant, by means of which we rank ourselves with the Reformation sects, is a stumbling block and an offence to them, causing many a heart ache, and keeping many from the truth. Some of our own people desiring to be Catholic leave us for Rome, and for affording cause for this, our Church in its corporate capacity is blameworthy.

Episcopal is a sect-name. A church has no more right to call itself by the name of one doctrine, than of an individual man. The Church is Catholic, that is, it teaches all the doctrines of the Christian faith, and maintains the proportion of the faith by not unduly exalting any one doctrine. The name Episcopal is undoubtedly a stumbling block in the way of some in search of the truth. The sects have their traditions, and when a member of one of their bodies becomes dissatisfied, and looks about him for the truth, what he has been taught of Episcopacy is anything but an incentive for him to turn to us. There may be more truth than we are willing to acknowledge, in their tradition, that their separation from the Church was due to the worldliness and tyranny of the English Episcopate. The idea to be presented to the sect-sect Christianity of this band is that of THE CHURCH, the Pillar and Ground of the truth, the Body and Spouse of Christ, and this idea is to be perpetually conveyed by the Church's Name.

THE FULNESS OF TIME.

BY THE REV. W. P. TEN BROECK.

III.—THE LOST CONSULSHIP.

That the received consular chronology is wrong by one year, we propose to prove by, 1. Ancient Authors. 2. Ancient Inscriptions. 3. Eclipses. 4. Lunar Phases. 5. Logic of Events. 6. The Recovery of a Lost Consulship.

ANCIENT AUTHORS.

Josephus. By count of years, by reckoning of Olympiads, by calculation of Sabbatic periods, there appears to be a discrepancy of a year between the chronology of *Josephus* and that which is received. We find also this further evidence of the same disagreement.

The battle of Actium, which gained for Augustus the sovereignty of the world, was one of the land marks of history. All ancient authorities agree that it was fought on September 2nd, in the consulship of Cæsar and Mæssala Corvinus. The received chronology calls the year B. C. 31. *Josephus* says, "It fell into the 187th Olympiad." "It was fought in the 7th year of Herod's reign." "Archelaus was deposed in the 9th year of his government. Whereupon Quirinus was sent to sell his effects; and this work was completed in the 37th year of Cæsar's victory at Actium." From each of these statements it appears that the battle of Actium was fought B. C. 32. The expression "fell into" can only mean the first year of the 187th Ol. *i. e.* B. C. 32. "The 7th year of Herod's reign" means, of course, six years and more after its commencement, or 27 years and more before his death, *i. e.* B. C. 32. "The 9th year of Archelaus" was "the 37th year after Actium." Hence the year after Herod's death was the 28th year after Actium. And if B. C. 4 was the 28th year, the year itself was B. C. 32.

(*Josephus* says in another place, "the 10th year!" There is no discrepancy here. The reign of Archelaus was dated from the death of Herod, or from the appointment by Augustus, some three months later. An event occurring within these three months of any year would be, in the 10th year by one reckoning, in the 9th by another. In either case, in A. D. 6.)

Frontinus lived in the first century. He was a man of note and influence in his day—Praetor, Augur, Consul twice, and superintendent of Aqueducts. There is extant a treatise, written by him, containing a detailed history of the remarkable works by which Rome was supplied with rivers of waters. In this treatise, some of the consulships are connected with the years of Rome to which they belonged, *e. g.* Julianus and Asprenatus, 789; Sulla and Titianus, 803; Nero Claudius IV. and Cossus, 811; Rufus and Regulus, 814; Crassus and Bassus, 815; Italicus and Turpilianus, 819. In the received chronology these are dated 791, 805, 813, 816, 817, 821, respectively—a difference of two years, apparently, a difference of one year, really. *Frontinus* dates his years from the feast of the Parilia, Ap. 21. The tables date from January 1.

Tacitus is too well known to require any words of introduction. In his *Germania*, he says: "A. U. C. 640, the arms of the Cimbri were first heard of, in the consulship of Cascilius Metellus and Papirius Carbo, from which time to the 2nd consulship of the Emperor Vespasian, is a period of nearly 210 years," (A. U. C. 850). In the received chronology these consulships are dated A. U. C. 641, 851, one year too late.

In "The Annals," he says: Under the same consuls were celebrated the Sæ-

cular Games, A. U. C. 800, sixty-four years after they had been exhibited by Augustus," *i. e.* A. U. C. 736. An unfortunate mutilation of the text has cut out the names of the consuls of 800, but we know from other Roman authors, that the games were celebrated by Augustus in the consulship of Caius Furnius and Caius Silanus, and this is dated in the Tables A. U. C. 737, one year too late.

He commences his history as follows: "My narrative begins with the second consulship of Servius Galba, in which Titus Vinus was his colleague. For the antecedent period of 820 years from the foundation of Rome, the history has been compiled by various authors." In the Tables, this consulship is dated A. U. C. 822, 821 years after the foundation of Rome. In the history, again, speaking of the destruction of Cremona, which happened in the same year, he says: "Such was the fate of Cremona, 286 years from its foundation. It was built at the time Hannibal threatened an irruption into Italy." In the Fall of B. C. 219, Hannibal threatened Italy. 286 years thereafter was A. D. 68. This consulship is dated A. D. 69 in the received chronology—one year too late.

Velleius Paterculus was a contemporary of Augustus and a companion-in-arms of Tiberius. From his Roman history we take the following:

"The Olympic Games had their commencement 804 years before the consulship of Marcus Vinicius." The Olympic Games began 776. 804 years thereafter was A. D. 29. In the received chronology this consulship is dated A. D. 30, one year too late.

"In the consulship of Lentulus and Marcellus A. U. C. 703, the civil war blazed forth." In the tables this is dated A. U. C. 705, a real difference of one year, as the civil war began in January.

"Cæsar entered upon his consulship with Q. Pedius, Sept. 22. A. U. C. 710. In the received chronology this is dated 711.

"In the consulship of Ælius Catus and Sentius, A. U. C. 756, June 27, Augustus adopted Tiberius as his son." In the tables this is dated 757.

Scarcely any ancient writer furnishes more copious notes of time than *Paterculus*. But alas! the carelessness, or the caprice, of transcribers has made sad havoc with his dates, and the variety of readings is very annoying. These passages are taken from Watson's Translation, and are after the text of Krause.

Censorinus was a grammarian and philosopher, who flourished in the early part of the third century. He wrote a small book entitled, "The Birth Day," which has been the hand that has untied the Gordian knot of the entangled eras of antiquity. The date of this work was A. D. 238. In it occurs the following statement, "A hundred years ago, (A. D. 138) the Emperor Antoninus Pius was consul the second time with Bruttius Præsens. In the tables, this is dated A. D. 139.

Eusebius, the well-known Church historian, in his *Chronicon*, places the death of Augustus in the 1st year of the 198th Olympiad (A. D. 13). His death, it is known, occurred in the consulship of Sextus Apuleius and Sextus Pompeius. In the tables, this is dated A. D. 14. (The *Fasti Siculi* agree here with *Eusebius*).

II. ANCIENT INSCRIPTIONS.

In 1547, and afterwards in 1817, there were discovered, on the site of the Forum of ancient Rome, sundry fragments of marble, relics of the official records of the Roman Senate. They are known

as the *Fasti Capitolini*, or *Consulares*, being mainly a register of the consuls, and chief magistrates of each year. They also record the triumphs and ovations, which were decreed by the Senate, with the year and day of their celebration. Unfortunately, the fangs of the dogs of war, combined with the tongue of flame, and the tooth of time, have made sad havoc with these venerable marbles, and they are now badly chipped and broken, especially in their dates.

The following inscriptions are in a good state of preservation. The capital letters in the text exhibit those parts which are un mutilated. The smaller letters show the parts which have been supplied by scholars, from contemporaneous history.

I.

C. JULIUS. C. F. C. N. CÆSAR III. Dict.

M. ÆMILIUS. M. F. Q. N. LEPIDUS. Mag. equitum.

E O D E M A N N O

C. JULIUS. C. F. C. N. CÆSAR III. SINE conlega.

E O D E M A N N O

Q. FABIVS. Q. F. Q. N. MAXIMVS. I N Mag.

MORTVVS EST. IN EJVS Locum factus est.

C. CANINIUS. C. F. C. N. REBILVS. Q. FABIVS. Q. F. Q. N. MAXIMVS.

COS EX HISPANIA. AN. DCCVIII. III. IDVS. OCT.

Q. PEDIVS. M. F. PRO COS EX HISPANIA. AN. DCCVIII. IDIVS. DEC.

This inscription sets forth that, A. U. C. 708, Caius Julius Cæsar, son of Caius, grandson of Caius, was Dictator the third time, with Lepidus as Master of Horse; consul the fourth time, at first, without a colleague; then, with Fabius Maximus, who died in office; and then with Caninius Rebilus. (Maximus died in the morning of December 31; Rebilus was appointed at 1 P. M. and held office until midnight. Hence Cicero's jest about the vigilant consul, who never closed his eyes during his whole term of office). On his return from Spain, Maximus, consul, triumphed October 13; Pedius, Pro-consul, December 13.

In the *Rec. Chron.* this consulship is dated A. U. C. 709, one year later.

2.

The inscription for the next year, the last of Cæsar's life, is unfortunately badly mutilated. The last line reads:

C. JULIUS C. F. C. N. CÆSAR VI. DICT. IIII. OVANS EX MONTE ALBANO AN DCC.—VIII. K. FEBR.

Caius Julius Cæsar, Dict. fourth time, triumphed the sixth time, on Mount Alban, January 26, A. U. C. 700 and—(It is clear that the figure lacking here is 8, as the triumph took place before April 21, and hence belonged to the same year A. U. C. as the previous inscription. According to the *Rec. Chron.*, Cæsar died A. U. C. 709.)

3.

The next year's inscription is in still worse condition, but the name C. *Vibius* is preserved as that of one of the consuls, and one line reads:

L. MUNATIUS L. F. L. N. PLANCVS. PRO. COS. EX. GALLIA. AN. DCCX. IIII. K. JAN.

L. Munatius Plancus, Proconsul from Gaul (triumphed) December 29, A. U. C. 710.

The Consulship of C. *Vibius* is dated in the *Rec. Chron.* A. U. C. 711.

4.

IMP. CÆSAR DIVI. F. C. N. II. III VIR. R. P. C. II. QVANS EX SICILIA A. DCC XVII. IDIVS. NOVEMB.

The Emperor Cæsar in his second

Triumvirate, on his return from Sicily, triumphed for the cause of the Republic a second time, November 13, A. U. C. 717, (B. C. 37.) Dion Cassius places the subjugation of Sicily in the consulship of Poplicola and Nerva, which is dated in the *Rec. Chron.* A. U. C. 718, (B. C. 36.)

5

A. P. R. C. DCCCXLI 841. IMP. CÆSARE. DIVI. VESPASIANI FILIO.

DOMITIANO. AUGUSTO. GERMANICO. MAGISTRO XV. VIR

EX. S. C. LUDI SÆCULARES FACTI.

"By decree of the Senate, the Sæcular Games were celebrated by Domitian, son of Vespasian, etc., in his fifteenth consulship, A. U. C. 841." From *Suetonius* we learn, that these games were celebrated under Domitian, at the time of the Circensian Games, April 10. From January 1st to April 21st, A. U. C. 841 coincided with A. D. 89. In the *Rec. Chron.* the fifteenth Consulship of Domitian is dated A. D. 90.

Censorinus, in "The Birth Day," says "The Sæcular Games were celebrated under Domitian for the seventh time, during his own fourteenth consulship and that of Minucius Rufus, A. U. C. 841. We are careful to note this discrepancy between *Censorinus* and the Capitoline Tables, for we apprehend that he is largely responsible for the mistake which has been made in the *Consular Chronology*. His evidence, of course, cannot stand against that of the marble, it is not consistent with itself; and, as we have already seen, he bears positive witness against the received *Consular Tables*."

BISHOP SEABURY'S FIRST ORDINATION.

BY THE REV. GEO. HUNTINGTON NICHOLLS.

One of our most learned bishops recently said the Seabury Centennial was of very valuable service in calling the attention of the Church, especially in this country, not simply to the real greatness of the first bishop of Connecticut, and his beneficent influence during our Church's formative period, but also in bringing to the knowledge of the present generation, the soundness and worth of those who were associated in building up the walls of Zion, in that noble old pioneer diocese.

The article in *THE LIVING CHURCH* of August 29th, 1885, under the caption, "The First Clergyman Ordained in the United States," is an illustration of this remark. It tells of the one who was first ordered by our first bishop, and who did faithful work from 1785 to 1825. The whole article is so full of historic interest that the author will, I trust, kindly allow me to add to its value by correcting some slight inaccuracies. He says "soon after his elevation to the priesthood, the Rev. Mr. Shelton married Lucy Nicholls, a connection of his mother's side of the house, the grand-daughter of Theophilus Nicholls, who was the first lay-delegate to Bishop Seabury's first diocesan convention in Connecticut." That Lucy Nicholls was the grand-daughter of Theophilus Nicholls, Esq., who from 1745 was a communicant, and for many years a prominent vestryman of Christ church, Stratford, is true; but he could not have been a lay-delegate to the first diocesan convention in Connecticut, because he died on the 7th of April, 1774, two years before the opening of the Revolutionary War. The convention of August 3rd 1785, held at Middletown, Conn., as the original pamphlet containing "The Address of the Episcopal Clergy of Connecticut, to the Right Reverend Bishop

Seabury," etc., now before me shows, was a "Convention of the Clergy." Bishop Seabury's views of the principle of lay-delegation are clearly told in his letter to the Rev. Dr. Wm. Smith and harmonized with those of his clergy. "They were in favor of leaving all ecclesiastical matters to the clergy and the idea of lay representation in a body legislating for the Church was associated in their minds with that of the trial and the degradation of clergymen by the same authority." In the strong words of the Rev. Dr. Beardsley (History of Church in Connecticut) "the convention commencing its sessions in Philadelphia, July 28th, 1789, was the first which assembled on this continent in the full likeness of that ancient council at Jerusalem composed of Apostles and elders and brethren," and "the primary convention of the bishop, clergy, and laity of the Protestant Episcopal Church in Connecticut * * * assembled in Trinity church, New Haven, the first week in June, 1792."

Lucy Nicholls was married to Mr. Philo Shelton in 1781, four years before he was ordained either deacon or priest. She was the daughter of Philip Nicholls, Esq. and Mary Prince, who was a grand-daughter of Thomas Hinckley, Governor of Massachusetts, from 1681 to 1692, and a niece of the Rev. Thomas Prince of the Old South church, Boston, "the assiduous annalist" says James Savage, "whose service in perpetuating evidence relative to our early history exceeds that of any other man since the first generation." Philip Nicholls, like his father, Theophilus, was a communicant and for many years a vestryman of old Christ church, Stratford, Conn., although living in Stratfield, now Bridgeport. As Dr. Beardsley correctly says, he was a strong Churchman and the first lay delegate chosen to represent the diocese of Connecticut in the General Convention. That Convention was held in the city of New York from Tuesday, Sept. 11th to Wednesday, Sept. 19th, 1792.

"Before Mr. Philo Shelton's death," says the article alluded to, "the third St. John's edifice had been built at the corner of Cannon and Broad streets, Bridgeport, the ground being presented by Philip Cannon, Esq., Mr. Shelton's brother-in-law." John Samuel Cannon, Esq., the father of Philip Cannon, was the brother-in-law of Mrs. Shelton, he having married her younger sister, Hannah Nicholls.

The second St. John's church was built on the corner of State and Broad streets in 1801, but was not fully seated until 1804. The Rev. Mr. Philo Shelton died Feb. 22d, 1825. That second church edifice, in which he had ministered for twenty-three years, was in 1830 enlarged "six feet on each side, the steeple rebuilt, the front improved, and the whole renovated and repaired, and an organ purchased," the Rev. Henry Judah being at the time the rector.

"In June, 1835, under the rectorship of the Rev. Gurdon S. Coit," the brother of the late learned Rev. Dr. Thomas Winthrop Coit, was appointed a building committee, and the plan of a new church presented, which in 1836 was completed. This is the edifice now known as old St. John's church, on the corner of Cannon and Broad streets.

As to the priority of the Rev. Philo Shelton's ordination on Aug. 3d, 1785, the positive testimony of Lucy Shelton, his oldest child, born June 27th, 1782, three years before his ordination, and who died May 31st, 1874, aged 92, may well be added to that already published. The late rector of St. John's church,

the Rev. Eaton W. Maxcy, D.D., who for many years was her pastor, and committed her body to the ground, and who, writing in loving remembrance of the aged saint, says: "Aunt Lucy Shelton, as we all lovingly called her, was widely known for her interest in all matters relating to the Church and her familiarity with the early Church history of Connecticut. She told me herself that her father told her that Bishop Seabury's hands were laid upon him first, at the ordination on Aug. 3d, 1785; and that evidence seems to me positive."

The Rev. Ashbel Baldwin was a frequent visitor at my boyhood's home, and my recollections of him in the last days of his rectorship of Christ church, Stratford, are distinct. Especially the geniality and infectiousness of his hearty laugh, the peculiarities of his physique, the unique manner in which he alighted from his noted chaise, the same carriage, as I have always understood, in which he was journeying to the General Convention when his lawyer friend and companion ventured on the practical joke, so well portrayed in the recently published biographical sketch of him by the Rev. Dr. Beardsley. He was a man of decided ability, a warm friend of his brother Shelton, whom he often met half-way at my father's house, and testified positively to the fact, that of the four candidates ordained on Aug. 3d, 1785, Bishop Seabury laid hands first on Mr. Shelton.

A MARYLAND LETTER.

The Bishop of Maryland, being the third who has in succession borne the name of William (Doctors Whittingham, Pinkney and Paret) has been not inaptly called, and in all due respect, William the Third of Maryland. Under William the First, the predominating influence of the diocese was decidedly High Church, and aggressively missionary; under William the Second, a certain social influence was exerted, added to a political, and State-pride feeling, which, with, of course, always a love for the Church and a deep personal desire to see both her in the diocese, and the diocese in her, prosper and advance, caused a degree of earnest aggressiveness hardly second to that felt all through the borders of the diocese under his learned and eloquent predecessor. At present, under the steady and business-like leadership of the powers that be, while, as in the natural course of things, certain characteristics are lacking, others of equal force take their place, and one of the most vigorous episcopates of the diocese may be reasonably expected. I heard an amusing thing not long since. I was in conversation with a lay-delegate; he remarked, "The High Churchmen have the brains of the convention, but I always vote with the Low Church, right or wrong." Whether these mentioned have the brains or not, it is to be hoped that few, be they low or high, vote the party vote so severely as my friend. I once saw an amusing occurrence in a Baltimore convention. The Rev. Mr. C—, who soon afterwards perverted to Rome, came hurriedly in just as his name was called by the secretary. He did not know what the question was, and as some one was trying to tell it him, he said, "Well, never mind, never mind, just tell me how Grammer voted." "Mr. Grammer voted aye." "Mr. Secretary, I vote no." Then he added to us, *sotto voce*, "I know Grammer's wrong—always is." And so he had voted blind on the strength of his con-

fidence in the rector of St. Peter's general wrongness.

We here at the East are rejoiced that Chicago has a new seminary and has opened it to students. As the old doctor said to the new one who had just moved in and hung out his sign—"There is plenty of room for us both." Nashotah has done goodly service and will yet, though in lapse of time events must, of course, find their natural results, and the prosperity of each depend upon the excellences and advantages each may succeed in offering. "One must not judge of the size of a gentleman, by the size of his reputation," some one remarked the other day of Professor Gold. He is known East as well as West by repute, and the seminary at Chicago has done well in securing his time and talents in the position which it has assigned him. He is real gold and one hundred cents to the dollar. May great good and sound Church influence still come to the Church—like "young Lochinvar"—"out of the West."

A practitioner of medicine gives me from his experience an interesting fact of a medico-theological value. He says that, owing to the strict views held among Roman Catholics in regard to the necessity of Baptism, there is less infanticide among Romanists than among any others. He has even known a half-born infant known to be about to expire in that state, baptized. He says comparatively few Irish girls "go to the bad," and he attributes it to stricter views. He himself is a "Protestant."

This recalls an anecdote, which may be verity, or only dramatically so. Some stolen silver was returned by a priest who learned of it through the confessional. "Had that servant girl been a Protestant, you would never have got your spoons back." "And, had she been a Protestant, she might have been too honest to steal them," was the reply.

Be all which as it may, doctrine influences life beyond all question, and morality and religion are bound up together. Science, whatever it may do, has never yet given us a basis of morals, and ten to one, never can.

Among the Maryland clergy, there are one Miller, one Mason, one Plummer, two Smiths, and a Stryker, and one Taylor. But one is Young, though two are Gray; only one is White; and there is but one who is Hale. We have a Butler, a Clark and a Register. Only one is a Barker. Three are Dames, and one is Nott. One is Fair; one, Brown. We have a Pond and a Poole. Only one of the 160 clergy is Rich. There are a Stewart and a Tennent; a Camp, a Buck, and a Hall. We have Ames' Graves and Powers. One is a Reed; one a Rose. Only one is really Steele. We have two Grammers, though but one Page; a Wall and a Southgate. There is one Hyland, while two, being in the U. S. N., are mostly at sea. We have Bacon; and a very good Brand. Odd as it may seem among all the clergy, there is but one Saint; and there is, in the whole number, *only one Christian*.

The Bishop says in his address: "Visitation has been by far the lightest and most restful part of my work. * * I can not refrain from telling my hearty gratitude for the loving warmth with which I have been everywhere received, for the expressions of confidence and for the proof of it, for the evident desire on the part of clergy and people alike, to be helpful to me in taking up labors so new, and responsibilities so great. And especially am I grateful for the readiness shown in many in-

stances, some of them marked ones, to yield glad obedience to my decisions and advice, and even to the intimation of my wishes." As our plethoric and costly journal reaches comparatively few of the diocese, I take pleasure in spreading this extract before many who never see or perhaps so much as know that there is a journal.

By a vote of the last convention, the names of clergy entitled to seats in each convention will hereafter be called from a list furnished by the Bishop, or other ecclesiastical authority, instead of, as heretofore, from the roll of the previous convention, many of whom may be removed or dead, and all of whom might possibly be, or, at any rate too many to leave a working quorum. The diocese used to proceed in this matter on the presumption that conventions, like kings, never die, but the fiction has proved awkward in practice and has now itself died.

Should Connecticut ratify the change recently proposed, and, as far as could be, made, in the nature of its Standing Committee, Maryland will be the only diocese in which there are no laymen upon that committee. Since the late action of Southern Ohio, some of us here are well pleased that if "S. C's." are to restore deposed clergy in the absence of diocesans, there will be on them at any rate a part representation of the same order as the proposed-restored. Of course we know not what may be done, but to make "assurance doubly sure," if a diocesan whose "S. C." has restored, would himself go through the forms of the same thing, it would set matters to rest and remove all doubt. For one, I am grieved to see the severe use which the Church makes of the word "deposed." If, for "reasons not affecting his moral character," a gentleman wishes to be discharged from his ordination, surely the less odious term of "released," not "deposed from orders," might in charity, kindness and good English be used. Instead of that, those who wish to be, and those who ought to be, "deposed," are classified and labelled alike. But enough for this sitting.

WORKINGMEN'S CLUBS.

At the fourth annual Congress of Workingmen's Clubs held in Boston, last May, the Corresponding Secretary, presented a report of the work of the past year, giving statistics and a brief history of twenty-two of the thirty workingmen's clubs in this country, which have a total membership of about 5000. All the clubs were reported to be in a prosperous condition and steadily increasing in membership. Five clubs own houses, ten rent houses or rooms and seven occupy rooms in parish halls. Fifteen own libraries, five have organized classes for instruction and seventeen provide lectures, concerts and entertainments of various kinds for members and their families. Eleven afford their members pecuniary assistance in sickness, seven provide facilities for obtaining staple articles such as coal and flour at reduced rates, and building and loan associations are connected with four of these clubs. Four clubs were organized in 1882, three in 1883 and four in 1884, and some eight others are in process of organization.

It is the object of the Congress to promote the establishment of workingmen's clubs, and the Congress will gladly co-operate with any person who may be interested in that end. Information may be obtained on application to Mr. John B. Pine, Corresponding Secretary, 41 Pine Street, New York.

The Household.

CALENDAR—SEPTEMBER, 1885.

18. 15th Sunday after Trinity. Green.
20. 16th Sunday after Trinity. Green.
21. ST. MATTHEW, Evangelist. Red.
27. 17th Sunday after Trinity. Green.
29. S. MICHAEL & ALL ANGELS. White.

THE SISTERS OF THE CHURCH.

The Sisters of the Church, how sweet a name,
To be a Sister of the Church how glad!

To be a Sister to the blind and lame,
To be a Sister to the poor and sad!

What, dost thou ask me *who* these Sisters are?
Some, at whose name a sinking heart re-
vives,

Who seek those wounded in this world's
fierce war,
Who consecrated have to God their lives.

Who for the Church of God, and so for God,
Labor continually nor weary: who
Tread in the path the Son of Mary trod,
Within His vineyard there is work to do.

"So work within My vineyard," and they go;
Nor, having put their hand unto the plow,
Look backward lovingly, full well we know
They would not choose a different service
now.

Because the service of the Christ ador'd
Is happiness, and full of wondrous peace,
He is no stern employer but the Lord
Of love divine, whose love shall never
cease.

All women may not do as they have done,
All of Christ's servants may not be as
they,

But *all* the servants of the Holy One
Can help substantially for they can pray!

LITTLE LIVES AND A GREAT LOVE.

BY FLORENCE WILFORD.

PART II.—CONTINUED.

THE FIRST STEP.

"Aren't you going to have anything
but bread, Ambrose?" he inquired.

"It is all that I want, sir," answered
the kind youth, cheerfully.

"Do you live on bread and vinegar
like your curé, Ambrose?" asked the
child again.

"Oh, no, sir, when I am in the ser-
vants' hall I take whatever I am given,
but here it is different; there is no
great store of food, not more than you
will need for to-day and to-morrow, I
had not time to collect much."

"No, those villains took us by sur-
prise. I wonder if they have eaten all
the patés. How I hate them! I wish
you would hate them too. You ought
to hate my enemies, you know."

"I ought to defend you from them,
sir, and so I will, but as to hating, I
have never hated anybody that I know
of. Perhaps you will not hate them
either when you have heard more about
the saints. The saints never hate any-
body—one of them when he was being
stoned to death prayed for the miscre-
ants that were stoning him."

"I should have cut off their heads
with my sword!" said the little fellow
with a grand assumption of ferocity.
"Tell me about him, was he a French-
man too?"

"No, I do not very well know what
he was, but his story is in the holy Bi-
ble. I have heard our curé read it."

And forthwith Ambrose began to
narrate all that he could remember con-
cerning St. Stephen's martyrdom.

So with history after history of the
saints the day sped away, and when his
early supper was over and he had said
'Our Father' and 'Hail, Mary,' Theo-
dosius was not sorry to lay himself
down on his poor little couch and go to

sleep. But Ambrose heard him mut-
tering something in his dreams about
'big stones' and 'crowns of glory,' and
said to himself, "Perhaps my little mas-
ter will be a saint some day, only first
he has to learn not to be dainty, or re-
sentful, and not to think that the good
God made all the world for him."

The next morning the little fellow
was full of brightness and activity, and
was not satisfied any longer to sit and
listen to legends merely, but began in
all innocence to try and act various
passages in the lives of the saints whom
he had heard of the day before.

"I will be St. Genevieve coming out
of the gates, and you must be the bar-
barian king, you know," he said to Am-
brose. "Those stones there are the
prisoners, and you must be just going
to chop off their heads when you see
me coming. Mind you look very much
astonished at the gates flying open be-
fore me."

As there were no gates at all to be
seen Ambrose did not feel sure when
the right moment would come for look-
ing astonished, and altogether he was
rather alarmed at the prospect of hav-
ing to act, but one thing consoled him.
He was not likely to be called on to
personate one of the blessed saints, his
little master was sure to keep the
saint's part for himself, and if one did
not do all that was expected of one as
a barbarian king or something of that
sort it did not so very much matter;
perhaps being clumsy would only make
one all the more like a real barbarian,
it was not to be supposed that they
knew how to behave like Christians.
So Ambrose patiently submitted to be
by turns a heathen king, a Turk ill with
the plague, and the beggar to whom
St. Martin gave his cloak, and took all
the criticisms bestowed on him in good
part; while the little nobleman himself
was always the saint, glorious and tri-
umphant, or condescendingly tender, as
the case required. Ambrose felt a little
afraid for him, for he seemed to act his
part so thoroughly that there was a
danger of his imagining he was as
brave and holy as the saints he repre-
sented, but this did not prove to be the
case. When he had finished acting the
story of St. Martin he suddenly burst
into tears, and flinging himself on the
ground beside the supposed beggar
gave way to such a passion of sobs that
Ambrose could not think what had
come to him.

"What is the matter, sir?" he asked,
kindly. "Don't cry so, try and tell me.
Have you hurt yourself, or tired your-
self, or what?"

"Oh, no, Ambrose, it is not that,"
sobbed the child, "but I am not the
least bit like St. Martin except pretend-
ing. When I was walking out last
Saturday there was a poor beggar, fast
asleep, lying across the path, and
Etienne knocked him out of my way
with a stick, and I laughed. He was in
rags, and his feet were all sore, and
Etienne said he ought not to have put
himself where people of gentle birth
could see him, but if I had been St.
Martin I should have given him some of
my own clothes to cover him up."

"Perhaps you will meet him again
some day, and then you can try to be
like St. Martin to him," suggested
Ambrose, consolingly.

"Do you think my mother would be
angry if I cut my cloak in half? Per-
haps I might give him all, and then if
I gave him my gold crown-piece as well
he might buy himself some other things.
Did St. Martin give a crown-piece to
his beggar?"

He was comforted already, and ran

on with all sorts of plans for being like
this or that saint, chiefly in grand and
easy ways not involving much self-
denial, till the remembrance of his
captivity came over him and formed an
unpleasant interruption to his schemes.

"But first I must get out of this hate-
ful place," he added, pouting, "shall we
not be able to go out this evening, Am-
brose?"

"I am afraid not, sir, but when it
gets dark and you are asleep, I will steal
out and try to discover how matters
stand, and bring back some more pro-
visions."

"And leave me here all alone!" pout-
ed the boy.

"Yes, but for a little while only.
You are too brave to mind that, I am
sure. God and His angels will be your
guard."

Theodosius did not like to belie his
own character for courage, and there-
fore said no more on this point, but al-
lowed himself a long and fretful
grumble over his captivity. It was
very hard, he said, that he should be
shut up there, without any toys or any-
thing to make him comfortable, and
hardly any light to see by even; he did
not think anybody had ever had so much
to put up with before.

Ambrose could not help smiling, and
then Theodosius broke out into a passion
and reproached him in a foolish, childish
way, apparently quite forgetting that
he owed his safety to him. To all of
this the valet returned no answer; he
was sorry for such an outbreak of
naughtiness, and he showed it by his
looks, but he let his little master storm
away till the passion had quite worn it-
self out, and then he said very quietly,

"I think it is time for your dinner,
sir, and perhaps afterwards you will
like to hear about the hermits who used
to go apart from all the world and live
quite alone in a little cell not so big as
this cave. I have been told of one who
never saw the face of man for years and
years."

"Oh!" said the child, startled and in-
terested, and curious to hear more,
though half afraid that a lecture on his
own misconduct was somehow to be
tacked on to the story about the hermits.
He knew he deserved it, and was un-
usually silent and subdued during din-
ner, only looking up at last to say, "I
don't want any more of this capon, Am-
brose. I should like you to eat it, please."

Ambrose did not promise obedience,
for he thought by supper-time Theo-
dosius would be sure to find his appetite
again, but he welcomed this little proof
of consideration, and felt that the child
was wanting to make atonement for his
hasty words.

When the meal was cleared away he
spread his coat on the floor for Theo-
dosius to sit upon, and began to tell him
the story of St. Anthony. He could
not altogether answer the boy's questions
as to *why* the hermits chose to be her-
mits, he could only say that he supposed
the people they lived among were very
wicked and would not let them serve
God, and so they went away to be alone
with Him and pray to Him to make the
world better; but when Theodosius ask-
ed, "How could they be happy all alone,
Ambrose?" he pointed to a little cruci-
fix which he had placed against the
wall, and said, "They had *that*, I sup-
pose, sir, and it gave them enough to
think of all day long, and all their life
long too."

The child looked up at it reverently,
and bowed his little head.

"How did it?" he said, pressing near-
er to his new teacher, "tell me how it
did, Ambrose."

A KINGDOM DIVIDED.

BY FREDERICK H. KELSEY.

All Christian people should glory in
the name of Catholic. It is the symbol
of strength and the sign of unity and
universality. It signifies an army, well
equipped, thoroughly furnished, its
soldiers well disciplined, its officers wise,
energetic, and brave, all bound together
by a common purpose, and governed by
common principles. Catholicity is re-
cognized as an attribute of the Christian
Church, and all thoughtful persons
know that unless the Church is Catho-
lic,—unless it can embrace every soul
for which the Saviour died, and make
that soul a member of one great body,
it is not the Christian Church, and is no
church at all. Hence, we find that
nearly all the Protestant sects of the
present day profess to believe in a
Catholic Church of some kind, and their
understanding appears to be that the
term includes every person who is in
any sense a Christian, from the Metho-
dist to the Unitarian. Each sect being
based upon the acceptance or denial of
some special doctrine is thought to exist
as the champion of that truth which it
makes especially prominent. The
popular argument is, in the words of a
leading sectarian preacher, "every
church is *the* church;" that is, each body
represents, and *is*, the church to those
within its fold. The result of this
argument is, of course, that the mem-
bers of any and all of the various
denominations are members of the
Catholic Church—a church so very
"catholic" that every dozen persons
may have a creed of their own and may
understand the Bible in that way which
suits their fancy best! Each member
is supposed to believe that his own sect
is right, and yet each must know that
if the teachings of his own are true, the
teachings of many of the others must be
false.

To the inquirer for truth this situa-
tion is indeed perplexing. How is he to
decide whether or not immersion is the
only true Baptism? whether the doc-
trine of the Trinity is true or false?
whether the resurrection of the body
is a fact or a figure of speech? whether,
in fact, the sacrifice of the Son of God
is in reality a propitiation for the sins
of men? For the different branches of
this "universal church" have "different
views" upon all these points. When
he takes his Bible perhaps his perplex-
ity is not diminished. He reads there
of *the* faith and of "one faith;" he reads
of the "pillar and ground of the truth,"
but where shall he look to find it? He
learns that there was a church in the
apostles' times, and he learns of but
one. He will naturally ask whence
came the many churches of the present
day, and which of these existed then.
The reply to his inquiries is, that men
cannot understand alike; that their
differences are upon non-essentials; and
that really "one church is as good as
another." In short, he may believe
whatever seems most reasonable to his
own mind, and then some branch of the
"universal church" will be prepared to
take him in! Is not this in very truth
the outcome of the sectarian system?
And yet most surely this is a compro-
mise with infidelity and wickedness, and
the general application of such principles
would undermine the foundations of
civilized society and government.

It cannot be supposed that the in-
spired authors of the different books of
the Bible could intend one sentence of
their writings to be a warrant for the
existence of schism, for every appear-
ance of divisions in the days of the

apostles was most severely rebuked; nor can we believe that the words of the Divine Man were meaningless, when His soul went out in supplication, and He prayed that His disciples, and all who should believe on His name, might be one even as the Father and the Son are one. The Inspired Word contains no rules and makes no provision for the formation of churches, though it does predict that there would arise "damnable heresies," and that men would heap to themselves teachers. The Church was first established, with officers commissioned to preach the Gospel and to declare unto penitent men the forgiveness of their sins, and inspired writings were given to its charge, to be kept as a precious message to men through all the Christian ages. The New Testament does not exist to-day to prove that any organization of men is right, but the historic Church is a witness that the Gospel story is genuine.

And this is the Churchman's stand. He believes that to keep the faith was a part of the Church's mission, and if so, he knows that it could no more fail in that mission than the promise of God could fail. He believes in a Church which history tells him has preserved this message, without devising superstitions or discarding truths, and which he feels is preserving it to-day, amid the disputings of schismatics, the errors of heresy, and the denials of atheists, and whose ministers are the direct successors of those to whom the Lord gave command to "go and preach." He may not have examined the theories and speculations of men, nor have weighed the arguments that have been advanced in every system of religious thought; but within the Church, he was received by the messenger of Christ, and "signed with the sign of the cross;" year by year he has been led through the holy seasons and has learned the story of Jesus, whose life he has been made to share and whose foot-steps he strives to follow; and when he departs out of this life he feels that he has had a part in keeping the faith once delivered to the saints.

Let us believe in "The Holy Catholic Church." Let us love her more and more, and ever worship within her gates. Let us strive to lead men to see her beauties and come within her fold. But let us remember that unless we are growing in the spiritual life—unless each Advent finds us more nearly reflecting the Master's image, and each Lent and Easter more truly dead unto sin and alive unto God, they may all be in vain for us. And while we contend earnestly for the faith; while we believe that Christ appointed one way and not as many as men may choose; while we deplore the divided condition of the Christian world, let us still be thankful for those words of our blessed Saviour, spoken in His infinite, fathomless, love, as if in view of this very condition, "Him that cometh unto me, I will in no wise cast out."

A SECULAR paper reports that an old man dying in Tennessee has left a large property in trust, to be used to suppress the habit, prevalent among men, of eating with knives when forks should be used. He has not specified the way in which the trust is to be administered, and the trustees will doubtless feel some embarrassment in going about their work. It is to be hoped that they will prosecute it with vigor, and that if they have any means and strength to spare after accomplishing this reform they will apply both to abolish spittoons from public places and to the cure of the habit of expectoration.

BRIEF MENTION.

MRS. ALMA TADEMA, wife of the artist, Mrs. E. W. Gosse, wife of the poet, and a third sister, are the daughters of Epps, of cocoa fame, and are known as "Nutritious," "Grateful," and "Comforting."

A LITTLE boy was told at Sunday school that when he died he would leave this body here. After his return home he was much troubled in regard to it, and questioned his parents. His mother explained by saying "You will take all the good with you, but leave all that's naughty here below." He thought a moment and looking up, said: "Well, I guess I'll be awful thin when I get there."

AT a missionary meeting in England the Rt. Rev. A. W. Poole who was formerly connected with the Telegu missions in South India, gave an interesting account of mission work in that province, where, until thirty years ago, there was no mission. Hindooism, he said, was fast going to pieces under the disintegrating forces of western civilization and Christian preaching. The Lord was famishing all the gods of the heathen. In the houses of the Hindoos of Telegu it was customary to see behind the door a sheet of maxims, copy-book headings, like "Punctuality is the soul of business," mixed with texts from the New Testament. But there was cause for fear also. Tons of infidel literature from America and England were being poured into the country. It was not the old philosophies of the East they had to fear, it was the dished-up philosophies of the West. Nor was it only cultured philosophy they had to contend with, it was *The National Reformer* and *The Malthusian* which circulated largely in Madras. This was all the more reason why they should give increased attention to India. Infidelity sent its papers and tracts, but it did not send missionaries.

PROBABLY the most remarkable sense of humor ever known was that of a German soldier who laughed uproariously all the time he was being flogged, and when the officer at the end inquired the cause of his mirth, broke out in a fresh fit of laughter and cried, "Why, I'm the wrong man."

ONE of the frequent causes of humor at examinations is, of course, the ignorance of candidates. A person was once asked to answer the question, "Who was Esau?" His reply was highly characteristic. "Esau," said he, "was a man who wrote fables, and who sold the copyright to a publisher for a bottle of potash!" The confusion of "Esau" and "Æsop," of "copyright" and "birthright," of "pottage" and "potash," is an example of humor of by no means an unusual class. Another student was asked to give some account of Wolsey. His reply was unique. "Wolsey was a famous General who fought in the Crimean war, and who, after being decapitated several times, said to Cromwell: 'Ah, if I had only served you as you have me, I would not have been deserted in my old age!'"

The student who, when asked by a stern examiner what he would recommend in order to produce copious perspiration in a patient, replied, "I'd make him try to pass an examination before you, sir!" had a keen sense of humor, which it is to be hoped the examiner appreciated.

A CORONER'S jury in Lincolnshire recently returned the following verdict, "We find that William Fisher came to his death by his own hand, accidentally and by no other means, being at the moment engaged in the unlawful pursuit of game in the dead of the night, and not having the fear of God before his eyes, having received a mortal gunshot wound in his left side, of which wound he did instantly die."

THE Archbishop of Canterbury, in a prayer for peace set forth by him, referred to "the scattering of the people that delight in war." A Gladstone paper says that means the defeat of the Tories at the polls next election.

A MRS. RIGGINS lately died in Yorkshire, at the age of 105. The poor woman was addicted to smoking and had a daily allowance of grog. Such things are bad for old people. If boys would begin to smoke and "drink" while young they might escape the untimely fate of this Yorkshire lady. Instead of having three figures on their headstones they could make sure of only two.

IN the old parish church of Frome, Somerset, England, the altar is profusely decorated. Twelve tall candles are conspicuous. Over the pulpit is suspended a crucifix. On either side of the chancel are two small chapels. One is elegantly fitted up in oak and crimson velvet, where persons may have spiritual counsel from the priests, and the priest is there on the last Saturday of each month to "confess" his flock, as stated on the notice tablets of the church. The other chapel has a life-size image of Madonna and child over a superb altar. The services have excited comment in the neighborhood and a writer in *The Christian* (an English paper), wonders if the Jesuits have arrived, "it is impossible for him to see any good there;" "but the results of the services as is evident is a stronger sense of spirituality," says another.

"CAN'T you tell me, sir, where I might find a situation?" asked a young man of a Chicago citizen, "I am a stranger here." "What at?" was the reply. "Oh! anything at all, I am not afraid to work." "Got any recommendations?" "Well, I no, but I am industrious, I am honest, I go to church regularly, I don't drink, I don't chew, I don't smoke, I don't lie." "Ah! I see, just apply around the corner at the dime museum."

IT is related of Prof. Cocker, of Michigan University, that shortly before his death he called the attention of his pastor to a worn and faded shawl spread on his bed, and requested to have it wrapped around his body and buried with him. He had made it himself when a young man in England; had worn it in all his journeyings to and fro over the Atlantic and Pacific oceans, when residing in Australia, when he escaped from the Feejee Islanders when they were preparing to kill and roast him, and when he was shipwrecked. It accompanied him when he landed in the United States, and even clad the remains of his dead child when, penniless and disheartened, he first arrived in Adrian. His wish was gratified.

SYDNEY SMITH had a great reverence for a bishop, so great that he once told a lady that he used to roll a crumb of bread in his hand from nervousness when he sat next one at a dinner table, and if next to an archbishop, used to roll crumbs with both hands.

HINTS FOR HOUSEWIVES.

SHOE-STRING tags are apt to come off speedily. A blow or two with a hammer to keep the sides together will keep them in place.

COLOGNE WATER.—One drachm of lavender, one of bergamot, two of lemon, two of rosemary; fifty drops tincture of musk, eight drops oil of cinnamon, eight drops oil of cloves, one pint alcohol.

WASHING-FLUID.—Dissolve a pound and a quarter of washing soda and a quarter of a pound of borax in a gallon of water, by boiling. When the solution is cold, add about half a teacupful of aqua ammonia, (spirits of hartshorn) and put it up in well-corked bottles. Use a cupful to each pailful of water in washing.

GREEN CORN CAKES.—Grate the corn and allow an egg and a half for every cupful, with a tablespoonful of milk. Beat the eggs, add the corn gradually, a little salt, a tablespoonful of melted butter to every pint of corn. Stir in the milk and thicken with just enough flour to hold them together. Fry on a griddle.

GINGER BEER.—Pound well one ounce of ginger root, of which make a quart of strong tea. Add water to make four gallons. In this dissolve four pounds brown sugar, one ounce cream tartar, add and thoroughly mix one pint good yeast. After standing twenty-four hours strain carefully and bottle tightly, tying down the corks. In forty-eight hours from the time of bottling it is fit for use and makes a delightful drink for hot weather.

MOTHS IN CARPETS.—Moths will work in carpets in rooms that are kept warm in winter as well as in summer. A sure method of removing the pests is to pour strong alum-water on the floor to the distance of half a yard around the edges before laying the carpets. Then once or twice during the season sprinkle dry salt over the carpet before sweeping. Insects do not like salt, and sufficient adheres to the carpet to prevent their alighting upon it.

CHAIR COVERS.—These covers are made of coarse gray linen, which is lined off into diamonds with a star in the middle of each diamond. The goods are generally sold for kitchen tablecloths. Divide these stars into groups of four, six or eight, and work each star over with worsted of different colors, taking care that the colors harmonize with each other. When all the stars are embroidered sew narrow black velvet ribbon over the lines which form the diamonds.

PHOTOGRAPH CASES.—A pretty case for cabinet photographs, preferred by many to an album, is made of plush in any desired color. Nine inches by twenty-six are about the right dimensions. That is, have an oblong piece as wide as the cabinet is tall, and about three inches more than three times the width of the picture. Line with satin or silk, wadded a little, with a little sachet powder on the wadding, edge with a silk cord with ends to tie around the case, after it has been folded twice across, so as to make a receptacle shaped something like an envelope.

TOMATO CATSUP.—One peck ripe tomatoes, one ounce each of salt and mace, one tablespoonful each of black pepper, cayenne and cloves, seven tablespoonfuls ground mustard, and one of celery seed, tied in a thin muslin bag. Boil the tomatoes until the juice is extracted and the pulp dissolved. Strain and press through a cullender, then through a sieve. Return to the fire, add the seasoning and boil five hours, stirring frequently. When cold add a pint of strong vinegar; take out celery seed, and bottle. Keep in a cool, dark place.

CANARIES.—Says a writer: Make just half the fuss directed in bird-books over the matter, and you will have double the success in raising birds. Never give sugar, but all the red pepper they want. It is the best thing for them. And if your bird feels hoarse at any time put a piece of fat salt-pork in the cage, and see how the little fellow will enjoy it, and listen for the result. Give him flax seed once in a while, and if he appears dumpy occasionally, give a diet of bread and butter, with red pepper sprinkled in.

The Living Church.

Chicago, Saturday, Sept. 12, 1885.

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

Two preachers of very different style as well as different theology, lately preached on the same Sunday in the Sewanee mountains, Tennessee. One was Dr. Dix, the other Sam Jones. It would hardly be possible to imagine a greater contrast than the two sermons must have presented.

THE statement is often made and believed among the Baptists that the form of Baptism used by us is sprinkling. This is a mistake, sprinkling is not enjoined nor allowed by the Prayer Book. The rubric requires that the minister shall dip (immerse) the child or person, "or pour water upon him." Immersion is sometimes preferred by candidates and our clergy are always ready to use that form where it can be decently and safely administered. In the old Nashotah chapel there was a large font where in the early days infants were immersed, and on the lake shore was a platform under water, safely railed around, for the immersion of adults. In the case of infants the water may be warm so as to give no shock and run no risk of cold. Holding the child in the hands in a horizontal position, head to the right, the minister can pass the child from left to right rapidly under the water and do it no harm. In the immersion of adults they should kneel in the water in such a depth as to bring it above the shoulders, and the minister should bend the head forward, not throw the person backward, to perform the immersion.

The *Andover Review* for August has an article on Cardinal Newman, in which there is no new presentment of his life. In fact the only great work that Newman accomplished was the revival of the Church of England. His work in the Church of Rome has been arduous; but its fruits have been but inconsiderable. It has been brilliant, striking, celebrated; but it has not produced any considerable result. For the last forty years it has made no impression upon the clergy or people of

England. It is in vain that Newman has endeavored to subvert his own work. There has been a Higher power controlling the event. "The race is not to the swift, nor the battle to the strong." It was ordained that "the gold and silver and precious stones" of Newman's teaching should survive and "the wood, hay and stubble" should be rejected; that what he and his disciples had derived from the masters of English theology should endure, and that what they had gathered from private speculation, non-juring or Roman sources, should be gradually forgotten. So said the Rev. William Palmer, his colleague, about him two years ago and time or thought never can reverse the decision.

How supreme the grace and goodness of the Christian religion as compared with all others! When man had come to feel himself a sinner and held to account by an offended Deity, natural religion could only suggest the possibility of his propitiating or placating that Deity by sacrifices and offerings. But it could afford no promise of forgiveness. Revealed religion, under the form of Judaism, continued the idea of propitiation, adding to that the higher element of an attainable forgiveness under the condition of repentance. But it opened no prospect of deliverance from sin and of restoration to holiness. Christianity comes, and carrying with it all the truth of what had gone before, the propitiation, the forgiveness, gives also the promise of actual deliverance from sin and full restoration to holiness and the divine favor, a death unto sin and resurrection to righteousness, and the life everlasting, through Jesus Christ, our Lord. And yet, how many who profess and call themselves Christians, are content to live on from year to year, with no appreciable approach towards the attainment of these "best gifts!" Is it not possible that heathen and Jews may rise up in the Judgment against such? "Many shall come from the east and west, and I shall sit down with Abraham, and Isaac, and Jacob, in the Kingdom of Heaven, but the children of the Kingdom shall be cast out."

"OTHER foundation can no man lay." That is, men may build a superstructure, but not lay the foundation. The foundation which God has laid they must accept or build baseless structures that will, in the end, fare like the house built upon the sand. Nor can there be other foundation than Jesus Christ. Men delude themselves in assuming any other foundation than Christ to be permissible or of divine acceptance. It may be fair to look upon; the world may certify its goodness;

plausible structures may be built upon it—sects, societies, parishes, services, personal character, religious life—but the fairest is inwardly false and in the end a failure, if it be not truly and thoroughly founded on Christ. Founded on Him; not merely named from Him, nor loudly claiming to follow Him, nor proposing to glorify Him by external success or worldly grandeur; but rather governed by His principles, filled with His spirit, sharing in His sacrifices; serving Him with a self-denying, godly service, and glorifying Him with a life of genuine purity and devotion. The world is just now very busy in persuading the Church to lay for herself worldly foundations which are not Christ and in helping her to build thereon, wood, hay, stubble, selfish, mercenary, self-indulgent, self-aggrandizing, the end whereof is to be burned. Does she not detect in it the art of the Destroyer?

PRIZES AT SCHOOL.

One feature of school administration which seems to be growing in use if not in favor, is the giving of prizes. In the reports of closing exercises last season nearly every school had its long list of prizes, and the names of successful competitors were given in the papers. Bishop Perry spoke of this prize giving as "a necessary evil." We do not believe that any "evil" is necessary, though in the common acceptance of the phrase perhaps there is no objection to it. It is a matter of serious doubt if prizes are good or desirable in any way. They are not needed as a stimulus to the great mass of pupils, especially to girls. The strain and excitement of competition are positively injurious to them, and to boys and young men they cannot be else than harmful. Ambitious boys and girls will work hard enough without being spurred on by a rivalry for public prizes. The indolent and dull have no interest in them, of course. It is hard enough for the less favored to bear the inequalities of life in youth, without having these aggravated by the public parade of the superiority of the few. While prizes may stimulate the vanity of even those who win them by fair means, they are likely to encourage trickery and deceit in some who are not above resorting to foul means for the sake of a petty distinction. While they flatter the pride of those who have unusual talent, they wound the sensibilities of the humbler class who are always found faithful and at last prove to be more useful men and women, as a rule, than the students who carried off all the prizes and applauses in school. But the worst effect of prizes is probably experienced by the very class of pupils from which the successful competitors are evolved.

There was probably never a prize given that did not awaken envy, excite jealousy, and leave the sting of dissatisfaction and disappointment in the hearts of some who expected to win it but failed. The more earnest and ambitious the average of the school, the more serious is the objection to offering prizes. They seldom do any good, they seldom fail to result in evil. Multiply the number of prizes given in all the schools of the country last June by say one-half the number of pupils in the schools, and you will have the number of heart-aches distributed with the prizes. The breaking down of many a delicate constitution dates from the frantic struggle after a prize at school. The failure of many a life may fairly be attributed to the silly conceits or the foolish humiliations wrought by the prize system.

It is to be hoped that educators will look into the matter and be able to see that they are following a vain tradition in attempting to stimulate the best pupils by offering a prize to please an individual and to humiliate a whole class. If schools and colleges have anything to give their students, let it be something that can be enjoyed by all who reach a certain grade of excellence, and let the standard be put within the reach of reasonable exertion. It is not against rewards of good scholarship that we argue, but against individual exclusive prizes, which only one can gain while there may be several who are equally entitled to it or may fairly think themselves to be. We fear that the effect is harmful upon those who win and upon those who lose.

"CATHOLIC."

The Roman is no more the entire Catholic Church than is the Greek or the Anglican, or the aggregate Protestant body. Together they are the Universal Church—the Catholic Church—and no twisting of language or perversion of facts can make them anything less. * * * The truth is that all the great Churches of Christendom express in their formularies what is called historical catholicity, while the Protestant denominations, though they have lost much that characterizes the visible Church in history, have substantially kept to the great fundamentals of Catholic truth in matters of dogma. * * * The application of the term "Catholic" exclusively to any one of the great historical Churches is a piece of silliness that will not stand for a moment among intelligent men. A broken Christendom forbids the use of the term by any single part of the entire Catholic Church.

This is the teaching of *The Boston Herald*. It is quite the proper and safe thing to say in these days when difference is merged in indifference; but is it true? It is partly true and partly false. It is true that no one of the historic Churches can claim to be the entire Catholic Church. Only Rome makes such a claim. But "the term Catholic" belongs to all who have not departed from the faith once delivered and from the Apostles' fellowship.

Because some have presumed to break the unity of the Church by setting up altar against altar, that does not deprive Catholics of their heritage. The Catholic Church may include all baptized persons, but it does not include antagonistic sects. It is queer logic to count a society that has cut itself off from the Church as still an integral part of the Church; queer logic to argue that Catholicity is wanting in every part but somehow belongs to the aggregation of the whole, and includes the fragments that have been broken off. There is no such thing as the "Protestant body." There are a multitude, a hundred or more, of sects that have no aggregation or affiliation except to oppose "historic Christianity." If the latter has any claim in fact and reason the former have not. They are hostile and repulsive, not only as to personal opinions and abstract truths held by their respective followers, but also as to organic principles and practices. It is not a question as to the fundamentals of orthodoxy, so-called, but as to the vital fact of the Kingdom of God against which the gates of hell are not to prevail.

"Broken Christendom" is a good phrase. It suggests the reality of the situation. The roaring lions of evil are well pleased to find a broken Christendom. They are well satisfied to let "matters of dogma" alone, if they can break in pieces and rend and disintegrate the Body of Christ. The process has been going on for some hundreds of years and now *The Boston Herald* rises up and informs us that all this broken Christendom is the Catholic Church!

OUR NEW YORK LETTER.

The visitor to St. Johnland finds himself whirling out of Brooklyn and over Hempstead Plains with little to note till he reaches Garden City. Even then, if he passes by the track a mile away, he can do little more than catch a glimpse of St. Paul's school, the cathedral, the See House, etc., as they loom above the wide-spreading cornfield. Thus far and beyond, what might be a little prairie but for the want of rolling land and the swaying grass, continues at least to Hicksville, some thirty miles. Then the sojourner takes the Port Jefferson branch northward, the increasing trees and woods, the uneven broken surface, and the fruit-bearing orchards, making the outlook more pleasing. From the St. Johnland station it is about a mile and a half to the colony, the St. Johnland trains doing the distance in ten or twelve minutes.

The first object that strikes the eye is a tall wind-mill arrangement, the mill being recently set in motion and now doing excellent service in pumping and forcing the water through pipes into the several houses. It stands on the so-called "Founder's Well," that is, a spacious well yielding the purest and best of water and now a memorial to Dr. Muhlenberg. The mill arrangement has taken the place

of an ornamental, rustic piece of framework which covered the well, but which is now covered by such enormous slabs that they say there was no way to take them up from the railroad station. Consequently they had to carry them back to New York and take them up Long Island Sound whose waters wash the beautiful St. Johnland shore. How they brought them down from the shore, a half a mile distant, I failed to learn.

This wind-mill arrangement, and the most serviceable work it is doing, would have delighted the eyes and gladdened the heart of Dr. Muhlenberg. On the rustic piece I spoke of were, if I remember right, the words, "Whosoever drinketh of this water shall thirst again," etc. But the truth is, very few people in the village proper, which is some distance away, ever drank of it. Now, the dwellers, each in their own houses, may drink as often as they thirst, the living stream being as pure and abundant as in any city dwelling. Only the cottagers in the six or eight houses back of the well have to come to it the same as before; now, however, with no drawing in buckets, but to have their pails filled in a few seconds from a sort of siphon, thanks to this turning to account of the passing breezes. These cottages occupying, I should think, three or four acres, were designed for poor families coming from the city, such as tailors, shoemakers, etc., doing their work at home to be taken to the city to their employers. This, however, has been found to be impracticable, and the houses are mostly occupied by families working on the place.

The village proper is about a quarter of a mile to the north, and embraces the "Mansion," the Sunbeam Cottage, the Town Hall and Library, the Old Man's Inn, the chapel, the printing office including dormitories, the school house, a cottage, each, for boys and girls, store-house, ice-house, etc. Start at the Mansion and strike a line to the northeast, touching the Sunbeam and the others in order, fetching about to the north and west and back again to the Mansion, and you have the general location of these buildings, the same enclosing an acre or two, and well supplied with apple trees. The Mansion is occupied by the superintendent and family, the former being the Rev. M. A. Bailey, M. D., who has been in charge since February. This mansion is well surrounded with trees and shrubbery, is a rather long-drawn affair, is in fact over a hundred years old, and is little more, in fact, than an ordinary farmhouse. The Sunbeam Cottage is the gem of the place, having been built and being carried on by Mr. and Mrs. Cornelius Vanderbilt. It is a memorial cottage and will accommodate twenty-five or more orphan girls, who are carefully trained for housework. It is neatness and perfection, even to the kitchen range and sauce-pans, all of which you can see at any hour of the day, I suppose, with no possibility of seeing anything unsightly or out of place. The founders carry it on at the cost of \$2,000 a year. The Town Hall and library is now a hall above, which is to some extent a tailor's shop and may be used for meetings, while the library below embraces some hundreds of volumes, and a goodly number of papers. The Old Man's Inn has now thirty-six occupants, for each of whom is paid \$150 a year. The inn faces east and west, is made cheerful with vines and flowers in summer, has a southern exposure in winter, and the aged inmates are as

contented, I judge, as people can be to whom the grasshopper is a burden. Services are held in the chapel morning and evening, as also twice or thrice on Sundays, which all the children are required to attend. The chapel is not specially Churchly, the chancel end, so to speak, being all out of doors, but the superintendent is doing what he can to improve it. The printing office is in charge of the Rev. E. N. Fuller, a graduate, I think, of King's College, London, or at least of Trinity. He has under him fifteen boys, who are thoroughly trained to be practical printers, and who at seventeen are supposed to be masters of the trade. The school is conducted by the Rev. Mr. Carr, and embraces a hundred boys and girls in about equal numbers. They are taught in the common English branches, and, also, when old enough, in various occupations by which to gain a living. While staying at St. Johnland the cost of their being cared for in each case is \$125 a year. Of the entire number of children on the place there are about 130, while the entire population number 250.

St. Johnland embraces 530 acres, and gives abundant scope for farming. This is carried on in the matter of raising grain and vegetables, the keeping of stock, etc., so far as the needs of the community require, but nothing more. I do not see, however, why the farming operations might not be doubled and be made to pay an essential item into the treasury. The soil is vastly better than at Garden City, and yet here are acres upon acres of corn and potatoes, as also of meadow land, every acre of which has been bought up and must be kept up by heavy and constant enrichment. If the four acres of potatoes this year planted at St. Johnland, be required by the community, why not plant four more, as other farmers might do, and send them to market? The superintendent intends to get more work out of the boys than has hitherto been done, and I see no reason why they might not be made to add essentially to the income. Furthermore, no better service could be done to the boys themselves than to make them acquainted with practical farming. What Mr. Huntington is trying to do out at Farmingdale, viz., train the boys in farming, the care of stock, etc., might, I should suppose, be done at St. Johnland with advantage in every way, but especially to the boys themselves. As I said, some fifteen of the boys are learning to be printers, while a half a dozen are learning to be carpenters and tailors. I would not discourage this, and I yet feel that every boy who is put to farming is put in the way of constant occupation and a certain livelihood, and, furthermore, of getting as much health and enjoyment out of life as can well be hoped for. I hope it is not presuming to raise the question why St. Johnland does not shape an essential part of its work in this direction.

Why the community was located as it is, behind the hill and in a sort of scooped out place giving no outlook I fail to see, except that the people might be protected from the northwest winds in winter. Just beyond the hill and the beautiful grove to the north, the bluff gives a view of Long Island Sound and of the opposite shore that is a delight to see. It was this lovely scene which led Dr. Muhlenberg to make choice of this location. Why then did he not so locate the colony as to give them the benefit of this charming view? Think of a gentleman from town buying such a site and then putting up a cottage

half a mile distant and down in a valley where he is absolutely shut out from one of the most lovely views on Long Island. I have heard say that the old people at St. Johnland sometimes find life there monotonous. But if they could only look out on that glorious stretch of water, or even get glimpses of it and the white sails which give the scene an added beauty, it could not fail to be a source of constant interest and occupation. For myself, I would be well content to shiver in winter if I could have such an outlook in summer.

Just back of the cottages up in the grove is the inclosed burying ground in which lie side by side the bodies of Dr. Muhlenberg and Dr. Washburn, grand and noble men, and for these days most uncommon! The sepulture of such as these would make this or any other place consecrated and most dear. As for Dr. Muhlenberg, all his castles in the air took shape and solid ground, and they are to-day more real and substantial than ever. He started the first Sisterhood, the first Free Church, I believe, and about the most successful one in this city, the church of the Holy Communion, the first Fresh Air Fund, the Hospital, which has been modelled after more than any other in the whole country, while in breadth and catholicity, if he was ahead of his time, he was not by any means dreaming mere idle and vanishing dreams. He was a glorious saint of God and ought to be called St. Muhlenberg and by no other title. As for Dr. Washburn, he was something of a dreamer, too, and if not so much of a saint as Dr. Muhlenberg, yet one of the most high-souled and chivalrous of Christians. Buried in St. Johnland, I doubt not their souls are at rest with that of St. John the divine, as with the saintly souls of all the ages.

Dr. Bailey, who became pastor and superintendent of St. Johnland in February, was an adjutant in the army, is a doctor as well as clergyman, seems to be a man of affairs, and is doing all in his power to put the institution in the way of greater success and usefulness than ever. He has a tremendous task on his hands, as he has now discovered, but he seems to be shaping things in the right direction, and it becomes the managers and all who want to see this last of Dr. Muhlenberg's dreams, one of his happiest and best, to rally about the new superintendent, giving him the means of doing what is in his heart to bring to pass.

I met the Rev. Dr. Cross at Mr. T. Whittaker's on Wednesday. He had just returned from abroad, and the following day was to start for Las Vegas, New Mexico, where he is to work under Bishop Dunlop. A fine new church is to be built at this place, and Dr. Cross, whose health is fully restored, will I trust, be long permitted to occupy it.

The Mission church of the Holy Cross, Avenue C., corner Fourth St., will be consecrated by the Assistant-Bishop on its titular festival, September 14th, at 10:30. Confirmation will be administered in the church on the same evening.

New York, September 5th, 1885.

THE Province of Quebec, (formerly Lower Canada), has now a law, passed at the last session of its legislature, requiring that a crucifix should be placed in all courts of justice and court-houses in the province, and that all persons administering oaths to witnesses should call upon them to lift their right hand in front of such crucifix and to swear before the same. It is curious that a similar law should just have been repealed in France, the true mother country of this now English possession.

A "RUSH-BEARING SERVICE."

Ambleside, in Westmoreland, is one of the very few villages in England in which the time-honored custom of bearing rushes to church is still commemorated. It was formerly the custom of our forefathers at this season of the year to gather rushes and bring them to church, where they were strewn upon the floor—at that time untiled—to prevent damp striking through, and to give warmth to the feet of the worshippers in the winter time. Last month this annual rush-bearing commemoration service was held at Ambleside, and was largely attended by the many visitors staying at present in the Lake district. On the Saturday evening the children, preceded by a brass band, marched in procession to the church. Nearly all the children carried devices made of rushes and flowers, amongst which were crosses, crowns, harps, anchors, etc. On arriving at church these designs were placed in various parts of the sacred edifice, and presented a very pleasing appearance. The font, pulpit, lectern, reading-desk, etc., had been most skillfully decorated with flowers by the ladies of the parish. A short service was gone through, the rush-bearing hymn being sung, the first verse of which is as follows:

Our fathers to the house of God—
As yet a building rude—
Bore offerings from the flowery sod,
And fragrant rushes strewed.

The children also presented bouquets of flowers, which were afterwards packed up and sent to cheer their sick brothers and sisters lying at Great Ormond Street Hospital, London.

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PERSONAL MENTION.

The Rev. Joseph A. Ticknor has resigned Collinsville, and accepted the charge of Groton and Mystic. Address, Mystic River, Conn., Box 115.

Prof. A. A. Benton desires that all communications relating to the clergy list be addressed to him at Delaware College, Newark, Del.

The address of the Rev. F. S. Jewell, Ph. D., is now Racine, Wis.

TO CORRESPONDENTS.

DECLINED.—"Prayer for the President."

E. K. S.—Another correspondent has already corrected the error.

"INQUIRER."—The "Massoretic Text" is the Hebrew text of the Old Testament prepared by Jewish scribes in the third and some following centuries. The ancient Hebrew had no vowels and no division into words. The scribes added the vowels and divisions as they had received them by tradition in the Jewish schools. "Massorah" means tradition.

MME. M. J. M.—"Reasons for Being a Churchman" by the Rev. A. W. Little will shortly be published in book form, but we cannot say at present who the publishers will be.

SUBSCRIBER.—The word "Offeritory" means—strictly speaking—the ritual act of presenting and offering the alms and oblations (in other words, the "offerings") of the faithful. Sometimes also, it is incorrectly used to denote the offerings themselves.

"PRESBYTER."—The rubrics both of the English and American Churches, strictly construed, appear to indicate that the whole of the Marriage Office to the end of the solemn Benediction, should be used in the body of the church; that is, in the nave. In our Church, there is no provision at all for going to the altar; but, in the English Office, a rubric directs "The Minister or Clerks" to go "to the Lord's Table" in procession, saying or singing the psalm *Beati omnes*, which is followed by antiphonal verses and

by collects; another Benediction closing this portion of the Office. After this, there was to be a sermon or exhortation, originally intended, doubtless, to take its proper place in the service of Holy Communion.

The computation of the number of Communicants in a parish is not a question of rubrics at all. The Parish Register, if duly kept, should be sufficient to decide that point. A person is in "full communion" who receives the Holy Eucharist not less frequently than three times a year, of which Easter shall be one.

APPEALS.

NASHOTAH MISSION.

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

Southern Presbyter deeply regrets the miscarriage of the acknowledgment of \$10 from S. P. of H. C. Poughkeepsie, N. Y.; \$2 from E. Philadelphia, and \$1 from J. R. B., Sewickly, Pa., through THE LIVING CHURCH, and still appeals for kindly aid in his needed support, adjudged infirm for duty, and thus disabled in privileged opportunity.

OBITUARY.

CLAPP.—Entered into rest at Taunton, Mass., Aug. 29th, 1885. Susannah, wife of Albert T. Clapp, age 53 years, 3 months, 28 days.

"Grant her, O Lord, eternal rest, and let perpetual light shine upon her."

SWEET.—Entered into rest at Chicago on Monday, Aug. 31st. Mrs. Eliza Milton Sweet, mother of the Rev. R. F. Sweet of Rock Island, Ill., aged 74. "Grant her, O Lord, eternal rest, and may light perpetual shine upon her."

SPRAGUE.—Entered into Life Eternal, in Detroit, Mich., Aug. 26th, 1885, at her residence, No. 104 Edmund Place, Mrs. Mary E., beloved wife of Thomas S. Sprague. Her funeral was held on the afternoon of Aug. 28th, at Emmanuel church.

Her lady associates in parish work desire to record their sorrow at her removal, and their sympathy with her friends upon whose hearts and homes comes the greatest blight. Beloved by all who knew her, those who knew her longest, loved her best, and one who has known her intimately for thirty years, may testify that she had become as nearly perfect as it is given for human nature to be. She was a gentle and consistent Christian and remembering that her heart went out warmly to the suffering, her friends in the Church are furnishing a vacant room in a large new hospital, to be called "The Mrs. Mary Sprague Room."

We have lost a member whose crowning characteristic was a spirit of charity, which St. Paul declares is the "greatest" of the virtues. But thanks be to God, "we sorrow not as those without hope." "When the morning comes" we shall meet her, with Jesus, our Redeemer, and in the midst of those other "angel faces, whom we have loved long since, and lost awhile." O. T. M.

SELBY.—At Crystal Springs Ranch, in Colorado, on the 20th of August, 1885. Wm. F. Selby, son of Dr. J. B. and A. A. Selby, aged 22 years and 2 months. The deceased spent his early life in Milwaukee, Wis., where his parents still reside. For three years he was in the office of the Illinois Central Railroad in Chicago. While there that most insidious foe of human life, consumption, began its deadly work; and following the advice of physicians and friends, in company with his mother he came to Colorado, hoping to regain his health. But his health gradually failed, and in one year from the time he left Chicago, his young and promising life closed to earthly things.

It was during the last four weeks of his sickness, that the writer knew him. His sister having previously come to him, he had the constant and loving care of a most devoted mother and sister; and all that could be done by loving hearts and willing hands to soothe and comfort him in his last hours was done. And while lingering on the very verge of life, his mind was still clear, and his spirit cheerful. He uttered no word of complaint, but waited with Christian resignation for the end to come. He has gone to his rest. His earthly hopes and aspirations have all perished, but the joys of a blessed immortality await him beyond.

"Asleep in Jesus, blessed sleep,
From which none ever wake to weep." R. D.

MISCELLANEOUS.

WANTED.—An unmarried priest at All Saints' Cathedral, Milwaukee, Wis. Correspondence confidential. Address Rev. C. L. Mallory, Dean.

FOR SALE.—A clergyman with large family and insufficient salary wants to sell his Anglo-Catholic Library 88 vols., and Library of the Fathers 44 vols., both sets from the press of Parker, Oxford. Send offers to C. C. this office.

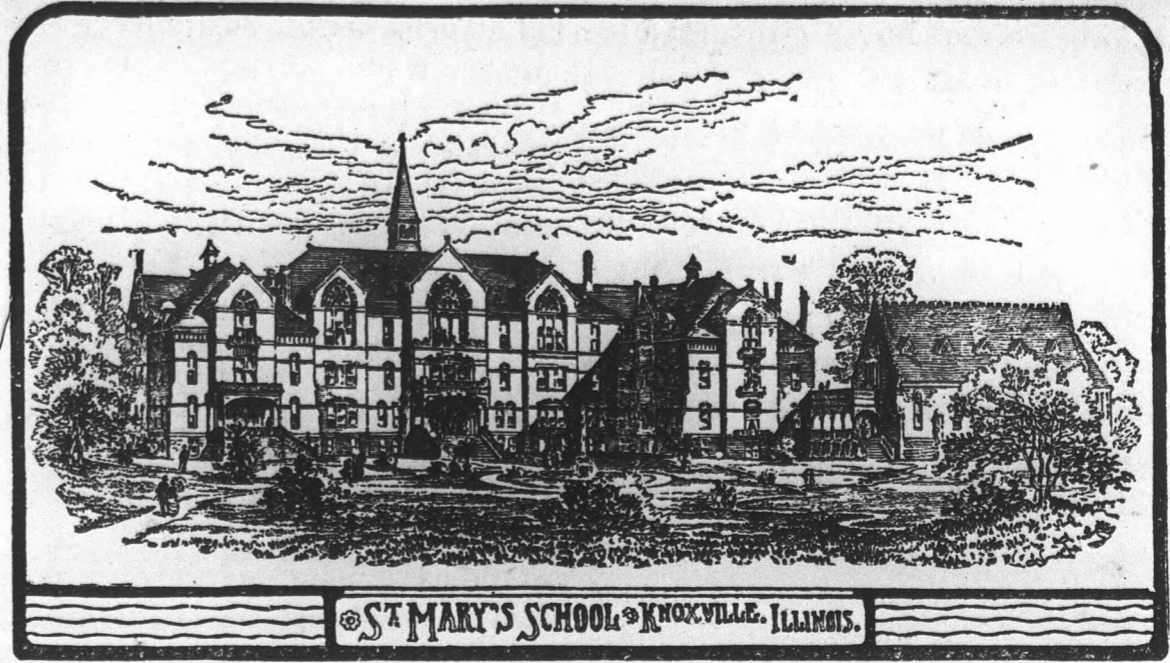
HEAD-MASTER of Boy's School—a thorough teacher and competent musician—desires an engagement. Best of references. Address, Leslie, care Lord & Thomas.

WANTED.—A lady teacher in Church School at Leadville, Colorado. Primary classes and French. Thorough musician. Address J. S. Moody, B. A., Leadville, Col.

ST. MARY'S SCHOOL, Knoxville, Ill., will reopen (D.V.) on Tuesday, Sept. 15. New pupils should be present then for classification, but should not arrive till Monday evening. Old pupils are expected to answer at roll-call on Wednesday morning. The 8:45 a.m. train from Chicago connects at Galesburg for Knoxville. Passengers coming by noon trains from Chicago should notify the Rector to send carriage, stating number in party.

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



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THE LIVING CHURCH has increased in circulation with unparalleled rapidity, and now stands at the head of the list of Church newspapers in America. It has grown and is growing principally on its merits, and by the kind co-operation of the clergy who have recommended it to their people. At the low price of *One Dollar a year* it will be seen that not much can be afforded in the way of advertising and agencies. Large discounts cannot be allowed. It is hoped that the clergy and other friends of the paper will continue to interest themselves in the extension of its circulation as a means of promoting sound, religious, Church principles, and as a means of defence for the Church against which a powerful sectarian press is united. There are thousands of Church families that never see a Church paper. They know little of what is going on in the Church. In fact, they know little about the Church itself. THE LIVING CHURCH meets the need of such as well as of those who are better instructed. Let the people know about it and they will subscribe by thousands.

Specimen copies are forwarded post-paid, free, for distribution, at the request of any Rector. As an advertising medium THE LIVING CHURCH is unsurpassed, its circulation being national.

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The Chicago, Milwaukee and St. Paul Railway Company has sent out a little pamphlet of eight pages, which describes the trip from Chicago to San Francisco over its short line and connections, the Union Pacific Railway and the Central Pacific Railroad. The little book mentions many of the numerous important places along this route, and it indicates briefly and in a satisfactory manner what the accommodations and attractions for the traveler are. A running colored bird's-eye view map at the top of the pages shows the comparative altitude of the many cities and points of interest. The distance from Chicago to San Francisco by this route is 2355 miles, and the time consumed in making the trip four and one-half days. In going from Chicago, about 600 feet above the sea level, one goes right up over the Rocky and Sierra Nevada mountains at a height of 8000 feet, and down to San Francisco, less than 1000 feet. By this route through Northern Illinois and Central Iowa, the traveler passes Des Moines, Omaha, Cheyenne, Denver, Great Salt Lake, Carson City and Sacramento. Everything in the way of checking baggage, providing berths, eating, and other accommodations, is looked after with the most scrupulous care, the aim being first and always to secure the comfort of the passengers. Persons going from all parts of the East to the far West would do well to consider the Chicago, Milwaukee and St. Paul route concerning which they may obtain minute information by addressing A. V. H. Carpenter, General Passenger Agent, Milwaukee, Wis.

IMPORTANT NOTICE.

In view of the appearance of the revised version of the Old Testament, we feel that a special interest will arise with reference to the history of the Bible. We have therefore secured Messrs. A. D. F. Randolph & Co.'s edition of Dr. Mombert's "Hand-Book of the English Versions of the Bible," published at \$2.50, and offer it, with THE LIVING CHURCH, at \$2.75, or to subscribers now fully in advance at \$1.75.

NOTICES OF THE PRESS.

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SPECIAL ANNOUNCEMENT.

We will send THE CHURCH CYCLOPEDIA with a subscription to THE LIVING CHURCH in advance for four dollars, postpaid. To any subscriber who has already paid in advance we will send THE CHURCH CYCLOPEDIA, postpaid, on receipt of three dollars. THE LIVING CHURCH CO., 162 Washington St., Chicago, Ill.

Familiar Words on the English Church:

A historical sketch of the Church of England; from British days to the consecration of the first American Bishops. To make way for a third edition, I offer (with consent of Publishers), some copies of the second edition of my above Work, (166 pages, stitched, and covers) at 30 cents each. Original price, 60 cents.

REV. R. W. LOWRIE,
Benning, District of Columbia.

HIMNO.

(MORNING.)

En este nuevo día
Gracias te tributamos
Oh Dios Omnipotente.
Senor de lo criado.
Tu divina clemencia
Se ha dignado sacarnos
Del horror de la noche
A la luz del sol claro.
Lleno esta de tu gloria
Todo el vasto teatro
Del mundo, y cuanto existe
Es obra de tu mano
Par ti nacen las flores
Y reverdece el campo,
Los arboles dan fruto
Y el sol nos da sus rayos.
Alabante en las ramas
Los pajaros ufanos,
Y en el agua los peces
Cantan tu Nombre santo,
Dirige, Dios inmenso,
Y guia nuestros pasos,
Para que eternamente
Tu santa ley sigamos.
Pues este nuevo día
Gracias te tributamos,
Oh Dios Omnipotente,
Senor de lo criado.

MORNING HYMN TRANSLATED.

On this new day's advent
All thanks to Thee be paid,
O God Omnipotent,
The Lord in Whom we live,
Thy clemency divine
Has deigned to affright
The terror of the night
By Thy serene sunshine.
Replenished with Thy love
Is vast encircling land
And all that thereon move
Are creatures of Thy hand.
For Thee the flowers grow,
And verdure decks the fields,
The trees their fruits bestow,
The sun his influence yields.
Rejoicing in the trees
The birds of sweetest fame,
And fishes of the seas
Exalt Thy Holy Name.
Direct, Great Deity,
And hedge about our ways,
So that eternally
Thy Holy Laws we praise.
Then this new day's advent
All thanks to Thee we give,
O God Omnipotent,
The Lord by Whom all live.

BOOK NOTICES.

THE OLD FACTORY. A Lancashire story. By William Westall, author of "Larry Lohengrin," etc. London, Paris, New York, etc.: Cassell & Co. Limited; Chicago: S. A. Maxwell & Co. Pp. 382. Price \$1.

A story starting in a very prosaic, practical fashion but ending in a somewhat sensational manner. Love episodes and their various denouements form the main feature of the book. It offers fairly entertaining reading but does not exhibit any particular power or skill in the writer. Still, the story hangs well together and will probably interest a good many people.

AULNAY TOWER. By Blanche Willis Howard, author of "Guenn," "Aunt Serena," "One Summer," etc. Boston: Ticknor & Co.; Chicago: Jansen, McClurg & Co. Pp. 343. Price, \$1.50.

Bright, fresh and piquant, with an originality all its own, this story will fully sustain Miss Howard's reputation as a novel writer. Each character has its own individuality and one cannot resist its charm or its fascination. The fair pale countess compels our interest, while her French maid is irresistibly attractive with her cool assurance and saucy ways. We despise and admire the old marquis in the same breath and at the start conceive a suspicious dislike of the sanctimonious abbé, while Max Von Nordenfels at once wins our sympathy and our admiration. In fine, from cover to cover the book fairly throbs with real, living, pulsing humanity. The struggle between patriotism and love is admirably depicted and sustained, and evinces no little power in the writer. There cannot fail to be a large demand for the book.

THE Report of the Committee of the diocese of Wisconsin on the Revision of the Prayer Book, has been printed and circulated throughout the Church. The report was drawn up by the Rev. Dr. Gold, of Racine College. It first reviews the history of the Prayer Book and of Liturgies in general, showing the historic continuity of the various offices. After analyzing the structure of the offices for Morning and Evening Prayer, he compares the Book Annexed with the principles therein set forth, showing that the attempt at "greater flexibility" has broken the Catholicity or universality of the service. In the Communion Office, the committee finds great danger in some of the restrictive rubrics proposed, and on the whole, views with alarm the tendency to change. Under the head of "General Remarks" the absurdity of the phrase, "Lord's Day" in place of "Sunday," is clearly shown, and other minor changes commented on. The whole report shows careful study and an appreciation of the Church's Catholic Liturgy, which is so often misunderstood and misinterpreted by theologians as well as laity.—*The Young Churchman*.

CHARLES SCRIBNER'S SONS, New York, have issued in paper covers a quaint and attractive story of "A Canterbury Pilgrimage, Ridden, Written and Illustrated by Joseph and Elizabeth Robbins Pennell." The writers (Mr. and Mrs. Pennell) give an interesting account of their journey on a tricycle along the road taken by the famous company who have been immortalized by the pen of Chaucer. (For sale by S. A. Maxwell & Co., Chicago. Price 50 cents.)

From the same publishers we note the issue of an American edition of Lieut. S. C. F. Peile's "Lawn Tennis," edited by Richard D. Sears, of Boston. The notes are of value, and guard the American copyright of a standard paper on the best out-door exercise of the day. The game is one that should be encouraged and is rapidly growing in favor. Lieut. Peile's book is good authority and may be adopted without question. (For sale as above. Price 50 cents.)

TICKNOR & Co., Boston, have issued as the fourth number in their Student's Series of standard poetry, Scott's *Marmion*, with copious notes and illustrations. This series is edited by Wm. J. Rolfe, M. A., and is published in the same style and form as his popular *Plays of Shakespeare*. The preceding numbers of the series are the *Lady of the Lake*, *Tennyson's Princess*, and *Tennyson's Select Poems*. (Price 75 cents. S. A. Maxwell & Co., Chicago.)

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

THE Young Churchman Company, of Milwaukee, have just issued their second quarterly Clergy List. The first issue was such a success that it will hereafter appear every three months. All purchasers of the *LIVING CHURCH ANNUAL* will be entitled to three quarterly lists free of charge.

THE second yearly catalogue of the Howard Collegiate Institute, West Bridgewater, Mass., has recently been issued.

A VERY vigorous but exceedingly ungrammatical pamphlet has just reached our table, protesting against the consecration of Dr. W. J. Boone, to the missionary episcopate of China. As Dr. Boone was consecrated nearly a year ago, and as the charges against him seem to

be summed up in that of wearing a cassock, we have deposited the Shanghai pamphlet in a well-filled waste paper basket, whence it will eventually obtain its deserts, by its sale at the rate of one cent per pound.

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.

CANADIAN CHURCH AFFAIRS.

SPECIAL CORRESPONDENCE.

A very interesting discussion is now going on in the columns of the *Toronto Mail* upon the decadence of the Church in Canada. It is amusing to notice how discussions like this invariably bring to the front those chronic grumblers with which perhaps above all Churches we are more abundantly blessed. The trouble with these controversies is that the majority of people instead of taking part in them with an honest desire to throw some light upon the matter, and make some practical suggestions, rush into them purely for the purpose of ventilating some petty grievance—possibly against their own clergyman or bishop. So in this discussion we have had the usual number of letters from those cranks who always have an axe to grind, or a hobby to trot out, or a grudge to air. One writer speaks of "sacerdotalism," another of "exclusiveness," another of "conservatism," as the great source of weakness, which another writer effectually disposes of by quoting the wonderful progress of the Scotch and American Churches and the great revival in the Mother Church. The discussion was opened by the Rev. Mr. Morley, the well known missionary of West Mono, diocese of Toronto, who wrote deploring the fact that the Toronto Synod had not been able at its last session to consider a motion made by him, asking for a committee to enquire into the present unhappy state of affairs. In this letter Mr. Morley advocated the employment of a diocesan missionary whose ability to cope effectually with the evil seems more than problematical. No doubt matters are in a bad state from two reasons: first, the want of cohesion and organization among our people; and secondly, our inability from the lack of lay help to cover the ground and so retain our rural members. It is plain that before we can hope to be a real living Church in Canada we must be subjected to a rude awakening and a mild course of revolutionizing.

The annual journal of the synod of the diocese of Huron has just been issued. From the report of the Standing Committee, it appears that there has been a slight increase over the income of last year made up by the increase of offerings for domestic and foreign missions. There has been a net decrease in the Mission Fund of \$765. A detailed and tabulated statement of the collections omitted last year is given. From this painfully interesting paragraph it appears that 529 collections of an estimated value of \$2,592 were omitted in the teeth of the canons. According to this estimate had all the legal collections for the Mission Fund been taken up, a deficit of \$765 would have been transformed into a surplus of about \$150. The debt on the Mission Fund is now \$4,630.

The report also contains new instructions to rural deans. Hitherto the clergy of each rural deanery which is

generally coterminous with a county, have been in the habit of periodically meeting after the manner of your convocations for the purpose of mutual improvement and social intercourse. Bishop Baldwin has however formulated a new system which radically changes the old order of things, and forms a new departure whose importance it is difficult at present to estimate. Instead of the clergy alone meeting, all the wardens and lay delegates will henceforth be entitled to attend and take part in the business. These "chapters" which will be held in January and May at some place decided upon by the members, will be presided over by the rural dean and will be executive rather than legislative, and will see to the proper observance of the canons in regard to the payment of clergymen, the making of collections, etc. As far as can at present be judged, this move is a good one and will lead to excellent results, if only in the enforcement of discipline, which is one of our weakest points.

Archdeacon Farrar is announced to preach in Toronto and London, Ontario. He will also take part in our Church Congress.

An unfortunate occurrence is reported from the diocese of Ontario, where the Rev. Rural Dean Baker, New England Company's Missionary to the Mohawks of the Tyendinaga Reserve, has come into personal collision with his flock. It appears that a petition for the removal of Mr. Baker had been sent to the Bishop which his lordship promised to consider favorably. Some delay, however, arose and the Indians getting impatient, dragged Mr. Baker one Sunday out of the church, at the same time subjecting him to pretty severe usage. The rioters have all since been fined.

The Canadian Missionary now published in Kingston, Ontario, enters this month upon the third year of its publication, with, I am glad to say, the brightest of prospects. It still maintains its exceptionally high standard, and seems to be now firmly established as the missionary organ of the Canadian Church.

Ontario, September 1, 1885.

"THE PRAYER OF FAITH."

BY THE REV. R. W. LOWRIE.

Said Hooker, "Of Law, there can be no less acknowledged, than that her seat is the bosom of God." Science proclaims the unchangeableness of Law. Probably no scientific formula has been more valiantly defended than that Law is unchangeable. "Without Law, nothing," affirms Science; "and yea, and amen," responds Religion. God is not the author of confusion, but of beauty and order; in His eternal bosom resides Law; and if it be not unchangeable, why should she teach her votaries to offer to Him, its Eternal Author, the sacrifice of thankful and humble prayer? For if God be changeable, and hear prayer to-day, and to-morrow cannot, then prayer were a farce and men and women on their knees the most ridiculous of earthly spectacles. If the Divine Being may make a promise one hour, and break it the next; were He a Being who governs (or rather, and be it said in all reverence,—misgoverns) the world, by a mere lawless chance, why should we even believe in Him, far less love and adore Him?

Is the object of prayer to affect God, or to affect ourselves, and our relation to Him? Will we change Him, or ourselves and our attitude towards Him? What matters it whether He come over

to us, or whether we go over to Him? If the skiff be pulled closer to the side of the great ship, it is all the same to them that be in the former, as if the man-of-war had weighed anchor and moved to the smaller boat.

Law is unchangeable. It could not be Law, were it not. Were Laws variable they would be caprices; and were they subject to be influenced by human appeal, were general Law to be changed for individual necessity, to say nothing of the impossibility of its being changed in answer to opposing requests and conflicting needs, the Divine Laws would not only be caprices, but sources of confusion and even misery.

God works by Law, not caprice. He has plans which He does not require continually to patch. Nature and man himself establish these fundamental facts. Nature is Law manifested; phenomenon is form of matter according to Law. The phenomena of consciousness are obediences to the same Law of Laws.

What place then has prayer in a realm confessedly ruled by inflexible Law? The reply is not difficult. Nor have we far to go to find it. It is visible in nature. It is seen in our own consciousness.

The duty of prayer is to arrange conditions. It puts man in an attitude in which the blessings of Law can the more easily reach him. It modifies conditions so that Law may work not more freely, but more personally to him. It is like removing obstructions to the overflow of the Nile; rather than the causing of the overflow. The blessings of irrigation are as great to the Egyptian peasant if he prepare his soil for the flood, as if, with locks and levers, he had labored night and day to create the inundation. The Law of tides and freshets far up the Nile is fixed and regular, but the condition upon which he personally shall derive the benefit of it, is, that his soil be ready and his seed at hand. All Law is conditioned. The condition of the Law of sight benefiting me is that I open the eye; of the Law of hearing, that I close not the ear. Prayer is the artist who arranges the camera, so that Laws of God, of nature, or of photography, as you may elect to term them, may answer his prayer and give him his heart's desire.

A word of the Prayer of Faith. Many prayers are not of the nature of "the Prayer of Faith." When we pray them, we, no doubt, think they are; but the heart is desperately wicked and deceitful above all things. Nothing is commoner than self-deception. And, in no department of the religious life more so than in this.

The "Prayer of Faith" is not the prayer of credulity. Many misunderstand this phrase to mean any prayer which we (when making it) believe to be right and destined to be answered. Now, were this so, no prayer but would be the "Prayer of Faith." It would depend wholly on us; on our emotion at the moment.

Let us, however, understand by "Prayer of Faith," prayer of faithfulness, prayer of trust. The result not of a feeling, but of a state. An over-confident anticipation that our desire, caprice, fancy, will, or whatever it may be, shall be met and given us, is not a prayer of faith, but of presumption. No prayer can be one of faith, which is not coupled with the conditions of a true faith and trust, viz., that it be God's will. Our prayer must realize that God will do for us that which is and shall be for our highest good. Faith here looks to God and not to the prayer itself for its justification. Thus the "Prayer

of Faith" is always answered. It could not be otherwise. It is not such a prayer as the maker of it believes to be fit for answer; but prayer made in holy and faithful trust that God shall find it so.

LETTERS TO THE EDITOR.

A QUERY.

To the Editor of *The Living Church*:

Bishop Whittle, of the Episcopal diocese of Virginia, administered the rite of Confirmation Sunday at Leesburg. A staunch Baptist was present and piloted an aged colored man, a former slave, who desired to be, and was, confirmed, to the chancel. Both knelt, and the Bishop, thinking both were candidates, confirmed the Baptist before he could interpose an objection.

I clipped the above out of *The Tribune* some time ago.

I would like very much to know if under the circumstances related above our Baptist friend was made a member of the Church. H.

WHITE CROSS ENGAGEMENTS OF MARRIAGE.

To the Editor of *The Living Church*:

You now and then discuss this new "White Cross" movement, in your columns; besides a proper treatment of young women by young men in other things, should be a more chivalrous regard by each person for "engagements." At present, what, often, do they amount to? Is a much-engaged girl just, at the end of it all, what she ought to be? Is a young man just the knight which he should be who engages "for the season," for amusement and so on. Let the real nice young women elevate the standard, and the real nice young men will strive to come up to it—but not before. W.

A GOOD ONE.

To the Editor of *The Living Church*:

Appropos to the question of Prayer Book Revision please give me space for the following incident, too good to be kept back, and also illustrating sectarian ignorance of liturgical worship. In a town of some ten thousand inhabitants, a Methodist gentleman, a lawyer by profession, and prominent in his conference, recently met my friend, the rector of — church, and thus addressed him: "Good morning, brother A., I am glad to meet you, for I want to borrow a book from you. For some time past I have been thinking of introducing a resolution into our conference to change some of the expressions in our Communion office. There are some expressions in it that I think are too strong, and I want to get them changed. Some of my friends want me to write some articles on the subject, and as I have no books bearing upon it, I thought you might lend me one or two, for, you know, our Communion office is taken from yours, and yours is taken, I believe, from the *Nicene Creed*!" Proctor on the Prayer Book, was given to him, and it is to be hoped he will become a wiser, if not a better, man. But this worthy Methodist's acquaintance with the Creed suggests to me the old conundrum: "What is the difference between a cabbage and a donkey?" "I don't know." "Then you would be a fine fellow to send to buy a cabbage?" M.

PARISH RECORDS.

To the Editor of *The Living Church*:

A committee was appointed at the last council of the diocese of Wisconsin, concerning "Parish Records." It is well known that there are serious omissions and defects in parish records; besides this, as parish records are ordinarily kept,—there being only one copy—the entire records of a parish are liable to be irretrievably lost by fire.

Two methods of remedy have been suggested to the committee. One to

require duplicate parish registers to be kept in all parishes and missions by some other person than the clergyman or other officer keeping the original parish register. The other, to require a diocesan register to be kept at the diocesan office, into which the records of all Baptisms, Marriages and burials in the diocese shall be entered; the entries to be made from annual reports to be required by canon from every clergyman of the diocese.

If, in any other diocese, any methods have been adopted for the better keeping of parish records, besides the usual parish register, the committee would be glad to learn of it, and of its practical workings. D. A. SANFORD,
Chairman of Committee.
Watertown, Wis.

FAMILY PRAYERS.

To the Editor of *The Living Church*:

Your correspondent who complains of the Family Prayers in the Prayer Book, as not being to edification, must have many sympathizers. For myself I have found it impossible to employ the form there set forth, and after some searching and experiment, have settled down to the use of a little book compiled by the Bishop of Bedford, (the Rt. Rev. W. Walsham How, D.D.), and called "Daily Family Prayer." It is published by Wells Gardner, Darton & Co., Paternoster Buildings, London, and to be had of Church booksellers in this country. The price is, I think, fifty cents and its popularity can be understood, when it is said that ten editions have been sold.

It contains brief forms of prayer for the morning and evening of every day in the week, with special services for the festivals and fasts, and a number of occasional prayers. The morning prayers begin with the *Kyrie*—(Lord, have mercy upon us. *Christ have mercy upon us* etc.), and Lord's Prayer, which may be said by all, and a series of brief collects, varying from day to day so as to give variety, and some of which can be omitted if a shortened service is necessary.

The evening service begins with a confession, but is otherwise similar to morning prayer, only that the subjects of the prayers are different. For Wednesday and Friday, Litanies are provided as alternates.

Having used this book in my family, for three years, I can testify to its edifying character, its simplicity and beauty, and so far as my knowledge of such matters goes, its congruity with the devotional tone of the Prayer Book.

What I feel the need of in family worship, is a convenient selection of passages of Scripture, suitable for reading at such times, and I should be glad to hear of such if any of your correspondents can inform me. LAYMAN.
Philadelphia, Pa.

"THROUGH CHRIST OUR LORD."

To the Editor of *The Living Church*:

Will you allow me to suggest that your reply to an "Enquirer" in the last number of *THE LIVING CHURCH*, though ingenious, hardly meets the necessities of the case? The prayer of St. Chrysostom is a direct appeal to God the Son Who has made certain promises to the two or three gathered in His Name, and consequently the mediation of Christ need not be pleaded as the address is to the Mediator Himself.

In like manner, the four prayers in the office for Holy Baptism, the first of which begins with "O merciful God," we may well believe to be addressed to the Second Person in the Blessed Trinity, because in the preceding ad-

dress to the God-fathers and God-mothers it is said, "Ye have prayed that our Lord Jesus Christ would vouchsafe to receive," etc., and "that our Lord Jesus Christ hath promised in His Gospel to grant all these things that ye have prayed for," for this reason the prayers are addressed to Him.*

As regards the "Our Father" the mediation was clearly inadmissible, that prayer having been given to the disciples by our Lord before His ascension and entrance upon His Mediatorial Office.

I need not dwell upon the value to be attached to the use of prayers addressed to each Person of the Blessed Trinity as in the opening clauses of the Litany, but only to express my regret at the infrequency of special prayer to God the Holy Ghost—many of your readers have doubtless experienced the holy peace and calm produced by the prayerful use of the "Veni, Creator."

R. LINDSAY LOUGHBOROUGH,
Vicar of Pirton, England.

Kalamazoo, Mich., September 5th, 1885.

*If "An Enquirer" would refer to the second prayer in the Baptismal Office, addressed to "Almighty and Immortal God," he will find there is no mention of the mediation of Christ. Bearing this in mind he will find it well worthy of careful study.

COURTESIES AND DIS-COURTESIES.

There are many courtesies which a gentleman should render to a lady, the absence of which is at once felt, and causes people involuntarily to remark inwardly to themselves, if not aloud to their friends: "That man has not good manners." I passed that judgment the other evening when I was sitting with a friend by her fireside. A gentleman was ushered in who was well-known to my friend, but a comparative stranger to me. He shook hands with her first, which was, of course, the right thing to do, and then, while speaking to her, he shook hands with me. The breaker of this law of courtesy was a young professional man, well endowed with this world's goods. I should not record this little rudeness if it was only of rare occurrence, but I often notice people guilty of this discourtesy—namely, that of shaking hands with one person while they are speaking to another person. If you wish to say more than "How do you do?" to your hostess, or to any one else whom you greet at first, it is less discourteous to continue your conversation with her for a few moments before taking notice of any one near her, than it is to stretch out your hand and shake that of her neighbor while your face is turned away and your lips addressing another person.

The discourteous young man to whom I have alluded gave me another reason for my verdict, and as in this respect also he is by no means the only offender in general society, I shall mention the little rudeness. There are three, if not more, separate syllables and sounds which some people utter or make when they have not heard what has been said to them, or when they wish to express assent. These are: "What? Eh? Uh!" and a guttural sound of the letter M, which cannot be expressed in writing. "I beg your pardon," or "What did you say?" are sentences which should certainly be said when a repetition is asked for; and "Yes" should not be replaced by a grunt when an assent is given.

There are numerous little acts which a man of courtesy will perform. While he is calling at a house, he will rise and open the door for any lady who leaves the room, even if she is an entire stranger to him; in his own house he will not only open the door of the room, but ac-

company the lady to the hall door, and open that, if there is no servant at hand to do so, for a departing guest, whether lady or gentleman, should not be left to find their way alone. Neither should they be allowed to find their way into a room. When you act as a host, and your guest accompany you into the drawing-room, do not you, my dear sir, follow the practice of some forgetful or neglectful men, who walk in and march straight up the room, leaving their one guest, or a train, as the case may be, to follow and to close the door. A host should open the door, and shut it after his guests have entered the room.

Amongst other small courtesies a gentleman will rise from his chair, however luxuriously comfortable, and offer assistance, if need be, to a lady if she goes to put coals on the fire, or if she tries to open or close a window. When he escorts her into a room, he will see that she is seated before he looks for a chair for himself; when he escorts her to a table, he will wait to arrange for her comfort, hold the chair, or push it backwards or forwards, as required, before he takes his own seat. And during the meal he will see that she is provided with all she is likely to want. The lady ought not to be obliged to ask for salt, for water, for another cup of tea, or, in fact, for anything that is on the table.—*Cassell's Family Magazine for September.*

AN ENGLISH VIEW OF THE BOOK ANNEXED.

Church Times.

There ought to have been a short Compline office added to the Prayer Book as an alternative Evensong, or rather as a more definitely night-office, serving, too, as a corrective of that defect of over-similarity between Matins and Evensong to which we have adverted already; and we incline to hold that short offices for the lesser Canonical Hours might have been expediently provided. Here in England, where mid-day offices in cities for business men during the luncheon-recess are common and popular, the want of a short, appropriate and telling noon-tide service is seriously felt; and if the American Church is doing its duty in New York, Philadelphia, Chicago, San Francisco, and other great commercial centres, the same must be recognized there.

The new office framed from the Beatitudes is well-meant, but ineffective, from lack of liturgical knowledge and instinct on the part of the revisers. It is, so to speak, the converse of our Communion office, which has not been adopted in America, and its leading defects are these: It opens by the minister reading St. Matt. v. 1-10, with a lay response after each clause, seven times worded, "Lord, have mercy upon us; and be it unto Thy servants according to Thy word;" while the eighth and final response is: "Let Thy loving mercy come also unto us, O Lord; even Thy salvation, according unto Thy word." Then come the Lord's Prayer, two collects, and the Levitical benediction, altered into a prayer. Now, it is an invariable rule that no office should open abruptly without any prefatory invocation or prayer; the responses are a mere echo of the Kyries of the Decalogue, and lack both freshness and aptness; while the two collects are very poor compositions, defective in rhythm, and having no definite relation to the Beatitudes. All this needs thorough recasting before it can stand.

We doubt the wisdom of the license

to omit the latter part of the Litany when not used as a separate service, but do not lay much stress on the objection. But we do not see, if the first part of the Litany may be said separately, why permission might not be given to use the second part in the same way. It makes a good, brief office.

In the Occasional Prayers and Thanksgivings there is a considerable increase on the former provision, but, apart from the question of style, into which we do not here enter, several of the petitions are more appropriate to private than to public devotion; while there are various occasions for the latter which have not found recognition. And in any case a better mode of dealing with the whole subject would be the provision of a number of special Masses (as in the Paris Missal) where these choir-prayers would serve as the Collects, and be fitted with Epistles and Gospels, &c. But that consideration belongs rather to the Communion office. The Ash Wednesday office is simply the latter part of the English Communion service, and would bear retouching. The order for the peculiar national festival of America, Thanksgiving Day, a survival of early Puritanism, has been much amplified, and though we think it susceptible even yet of much improvement, and are very far from admiring it, still its distinctively local character dissuades us from offering criticisms upon it, as it is just such a matter as Americans have a right to please themselves about, and to disregard the opinions of outsiders.

A short office for Prayer on Sundry Occasions has no particular fitness that we can discern for any given occasion, and the liturgical fault of opening with a string of texts has been repeated here also. We should have thought that no fairly intelligent student of the Prayer Book felt other than regret at that innovation of the men of 1552, or could possibly admire and re-produce it.

The addition of the Transfiguration is the only change in the section devoted to the Collects, Epistles, and Gospels, so far as the commemoration of more days is concerned; but there are some other improvements, in that collects are provided for the four earlier days in Holy Week—a very bad one, by the by, for Maundy Thursday—for Easter Monday and Tuesday, and for Whitsun Monday and Tuesday. There are also alternative Collects, Epistles, and Gospels for Christmas Day and Whitsun Day. But there ought to have been a great deal more done. The revisers should have restored the provision for the ferias throughout Lent, for the Ember-days at the four seasons, for vigils, for minor commemorations of saints, and should have copied that useful feature of the old Paris Missal of which we spoke above, by supplying Collects, Epistles, and Gospels for the kind of occasions contemplated in the occasional Prayers and Thanksgivings. That is what we understand by enrichment.

The most unsatisfactory part of the revision is the Communion Office. And it is here that one recurrent fault reaches its height. We mean that, although we did not look for very brilliant improvements from the committee in respect of new matter, we did expect that the shrewd practical bent of the American mind would have shown itself in clear, terse, business-like, and workable rubrics—qualities in which the Anglican rubrics are singularly deficient, partly by entirely omitting directions which need to be set down, and partly by

obscure and ambiguous wording. And as the clerical mind has a strong bent towards fads and unmethodical action, it specially needs to be held in check by well-drafted, practical rubrics, to insure the due and orderly performance of Divine service. But the American rubrics are clumsy to the last degree, and seem intended to produce the maximum of confusion with the minimum of reverence. Take this very question of the Communion Office. A most pestilent fad has been invented in America of late years—we think by some of the bishops—and has, we are sorry to say, found imitators in England. We mean cutting up the Eucharistic Office into short lengths, and assigning each of them to a different officiant, so that the whole unity of the rite, as a single sacrificial action, is destroyed. The only permissible deviations from the rule of one Celebrant saying the whole office are that the Epistle and Gospel may be read by assistant ministers; the Confession may be, and indeed ought to be, similarly said by an assistant or server; and the Bishop of the diocese, or the Metropolitan of the province, if present and pontificating, may say the Absolution and the final blessing; though a mere stray bishop casually in the church or even the personages just specified, if not vested and taking part in the office, should not do so. A peremptory rubric to stop the abuse we speak of is imperatively needed, but the revisers are silent on the matter.

AN INDIAN SERVICE.

SPECIAL CORRESPONDENCE.

On Monday, August 31, Bishop Whipple, accompanied by the Rev. Caleb Benham, visited Redwood Falls, and the Lower Sioux Agency, Minnesota, missions of Mr. Benham. Confirmation service was held at Redwood Falls, on Monday evening, two candidates being confirmed. On Tuesday morning at 10:30, the Holy Communion was celebrated, and two infants baptized.

Tuesday, P. M. the Bishop, the Rev. Mr. Benham, Capt. Dunnington, Judge Baldwin, and about twenty others from Redwood Falls and vicinity set out for the Lower Sioux Agency, arriving there—at the ruins of the old stone church—at 2:15 P. M., where they found about twenty Indians and several neighboring "pale faces," assembled for service.

The expression of gladness that beamed on the faces of these poor redmen, disclosed the feeling of their hearts in seeing him whom they may justly call "father;" for than he none has been a truer father to these poor children of the forest, save Him Who watches over all.

'Twould be vain to attempt to describe the beautiful service that followed. One little one, whom they called Moses, was made a member of Christ in Holy Baptism; and I felt like praying that that little one might emulate some of the virtues of the great Israelitish leader, and some day be instrumental in ministering to his people. The service was rendered, part in English and part in Dakota. The hymns were sung by the Indians in their own tongue. The Bishop made a very touching address, in which he dwelt at length upon the Christian civilization of the redman, emphasizing severally the importance of faith in God, obedience, love towards his brother, industry, etc. When the service was concluded, he invited Good Thunder to come forward and speak to him if he had anything he wished to say.

A lady whom the Bishop addressed as

"Sophy" interpreted for him. Good Thunder arose and turning towards the Bishop, spake of his conversion to the Christian faith, of his former evil life, and of his endeavor since to lead a Christian life himself, and also to have his brothers love and serve the Saviour, so that finally He would receive them into that better home. He said he was an old man, and the wish of his heart was that the old church whose ruins only remained to tell the sad story of Indian cruelty during the massacre of '62, might be rebuilt, and they so live, that their reproach might be blotted out.

As this aged man stood and thus plead with his "father," I doubt from the tearful faces of the listeners present that there were any but that offered up a silent prayer from the depth of their heart, that their Heavenly Father would grant this request.

I have heard many appeals but none that ever touched my heart like this. It seemed like the Macedonian calling "Come over and help us." The Bishop responded in a few heart-stirring words, promising that God helping him he would try to have the wish of this man, than whom he never knew one truer, gratified. While the Bishop was making known the earnest of his heart's wishes, my mind could not help wandering back over our late civil war—its heroes and the honor bestowed upon them—and then to the Indian massacre and that venerable hero, Good Thunder, who had fought so valiantly in rescuing helpless mothers and children from the knife of his Indian brothers, and contrasting their situations respectively.

On the one hand there were those who had been generously rewarded, ay, and in many instances, whose selfish ambitions had been foolishly gratified; while on the other there was this poor Indian to whom every heart owes a debt of gratitude, asking for himself nothing, only a house in which his people might worship the Great Spirit, and learn the way of salvation. My heart tells me that grateful hearts will respond to this appeal. Few winters will pass over the head of this venerable chieftain ere he will have started on his last journey. He will leave many of his people whom he has gathered around his home—once the home of his boyhood—and they will miss his care and listen in vain to hear his words of cheer. To my mind no more fitting tribute could be paid than to build a church on this historical spot in memory of the hero of the Indian Massacre, Good-Thunder. AN OBSERVER.

OPINIONS OF THE PRESS.

Church Bells.

THE TERM PROTESTANT.—The word "Protestant" is most ambiguous. A man may be a Protestant, and at the same time a Brownist or a Unitarian. The word "Protestant" conveys to my mind the meaning of "one who does not hold the Catholic faith;" and it should not be applied to the Church of England nor to any of her true and loyal members. Strictly, the word "Protestant" means a Lutheran, as the followers of Martin Luther appropriated the word to designate their sect. The followers of John Calvin acknowledged the right of Lutherans to the title, and denominated their body "the Reformed Church." Englishmen who do not believe in Lutheran doctrines have no more right to call themselves "Protestants" than they have to take another man's coat of arms or trade-mark. The

fact that various Acts of Parliament have so miscalled the Church of England does not make what is wrong right. The coronation service introduces the word "Protestant," and also calls the "Communion-table" the "altar." If it is on sufficient authority in one case, it is in the other. Dr. Johnson said, "words are intended to distinguish things;" and when speaking of the Church of England some term should be employed which will differentiate her from the 150 sects which, like ill weeds, have sprung up around her. Especially at the present time should correct ecclesiastical phraseology be employed; when some are trying to widen the rent in Christ's seamless garment by evening Communion and other innovations, it is most important to preserve our rightful heritage as members of the One, Holy, Catholic and Apostolic Church.

The Southern Churchman.

THE BAPTIST SYSTEM.—One of our Baptist exchanges, *The Christian Index*, of Georgia, writes: "The Baptist system economizes nothing, organizes nothing, directs nothing. We have the poorest organization in the world. Nothing can compare with it for inefficiency. Practically, we have no organization at all. Outwardly, we are bound together only by a rope of sand. Each church is independent of every other, and every man goes his own way. Baptists are a mob, every man is for himself, and we have none to direct us." And yet we are to believe that the inspired Apostles left the Church in this chaotic state! We dare not believe it. The historian of the "Decline and Fall" tells us after the first century there were diocesan bishops everywhere; but they could not have been everywhere, in all the churches of Asia, Africa and Europe, unless they had been placed there by Apostolic authority.

The Young Churchman.

A THOUGHTFUL GIFT.—A liberal layman of Chicago recently paid a year's subscription to *The Church Eclectic* for each of the clergy in the diocese of Nebraska. We don't know why he selected that particular diocese on which to bestow his generous gift, but possibly it was on account of his affection for its new bishop. If so, he could not have invested the same amount of money to better advantage. Bishop, priest and people will be the gainers as month after month *The Eclectic* goes its rounds of the diocese. We wish the same liberal provision could be made for all our Western dioceses; and the laity too, should not be overlooked. They need just such reading matter as *The Church Eclectic* furnishes, and we hope the clergy of Nebraska who have been supplied, will not fail to use earnest endeavors to have their most intelligent laymen become familiar with this valuable magazine. In that way they can amply repay Mr. Armour for his thoughtful gift.

The Columbia Churchman.

CHURCH LITERATURE.—The opportunity of obtaining sound Church literature at a moderate price is, in our days, very remarkable. An intelligent Churchman ought to know what is being done in his own diocese, and in the American Church at large, and what is the course of thought in the historic Church throughout the world. And all this knowledge can be obtained, with great precision, for the sum of five dollars a year. For example, the *Columbia Churchman*; at one dollar, supplies local news; *The Living Church* (Chicago), at one dollar, acquaints you every week with what goes on in the

Church all over the United States; the *Church Eclectic* (Utica, N. Y.), at three dollars, furnishes, in the form of a magazine, a monthly summary of religious thought and information, and has that in it which will stimulate all attentive readers.

CHURCH WORK.

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 Work.

ALBANY.

SARATOGA—Bethesda Church.—On Sunday, August 23rd, the congregation at this church filled to overflowing the sacred edifice. Besides the rector, the Rev. Dr. J. Carey, there were in the chancel the Bishops of Indiana and North Dakota, and the Rev. Messrs. E. D. Cooper, D.D., E. Selkirk, J. K. Mendenhall, and S. S. Searing.

The Bishop of Indiana preached a finished and eloquent sermon from II. Cor. v: 14, taking as his theme, "The Constraining Love of Christ."

At the evening service there were present besides the above-named clergy, the Rev. Dr. R. B. Fairbairn, President of St. Stephen's College, and the Rev. Mr. Hepburn. Dr. Fairbairn preached a very able and scholarly sermon on Benevolence, from Heb. xiii: 16.

The growth of this church is steady and prosperous, and the rector has been eminently successful in building up the parish from a state of feebleness to one of strength.

MINNESOTA.

FRONTENAC.—On Saturday, August 30th, Harvest Home was celebrated in Christ church, which was beautifully and profusely decorated, and, it being the first Harvest Home Festival ever held in the church, the decorations had a special interest and value. The service was fully choral, the music being well rendered by the surpliced choir from Red Wing. Mr. Baldy of St. Paul, presided at the organ. The church was crowded and the offering liberal, and the service was one that will long be remembered. The Rev. Wm. Gardam, rector of St. Mark's, Lake City, officiated. This church was built by Gen. McLean, who has recently moved to Long Island. Up to the time of his leaving the General read lay service twice every Sunday for years, conducted a Sunday school, prepared candidates for Confirmation, and practically did the work of an active missionary. His loss and the loss of his family is irreparable. During the summer the rector of Lake City has been giving afternoon services with most flattering results, but some permanent provision ought to be made for a work so interesting, and that stands for so many years of self-denying labor on the part of General McLean and his family.

HASTINGS.—On Friday, August 23th, Bishop Whipple confirmed a class of thirteen, five young ladies and seven young men, in St. Luke's church. They were presented by the rector, the Rev. Mr. Pratt, and together with eighteen others who were confirmed in May last, add thirty-one to the communicant list of the Church, inside of, the past year.

RHODE ISLAND.

PHENIX.—St. Andrew's Mission in this place had its origin in the winter of 1876-7, at which time the Rev. Thomas H. Cocroft commenced holding services. Held at first in Music Hall, the meetings increased in interest until the rooms since known as Mission Hall were hired, where services have been held continuously ever since. Under the ministrations of the reverend gentlemen aforesaid, the membership and the congregation increased in numbers, and in 1879 a Sunday school was organized. About seven years ago the field was considered so promising that initiatory steps were taken toward raising money to build a church. The Ladies' Guild took hold of the work, and two years ago committees to solicit subscriptions and build the house were appointed. A lot was secured at a slight point in the village of Harris, and the corner stone was laid by Bishop Clark on the 30th of

November, 1883. The Rev. Mr. Cocroft resigned his pastorate at this date, and was succeeded by the Rev. George S. Pine, who has been untiring in his labors to bring about the desired end. The church is now nearly completed, and it was opened for service on Thursday of last week. A large number of clergy was present, and a very interesting historical sermon was preached by Mr. Cocroft. The offerings amounted to \$109.

QUINCY.

QUINCY—Choir Festival.—A very beautiful and effective service was held in the church of the Good Shepherd on Wednesday evening of last week. The choir of St. Paul's Warsaw, joined with that of the church in rendering a full choral service. A local paper says that this service "was the grandest in the history of the Church in Quincy." The Rev. Dr. Corbyn made a few appropriate remarks, and then introduced the Rev. Wm. Bardens, of Warsaw, who delivered an address on "Boy Choirs."

NEBRASKA.

CEDAR RAPIDS—Trinity Church.—On August 26th, the Bishop made his first visit to this parish, accompanied by the Rev. Samuel Goodale, D.D., of Grace church, Columbus, and held service in the evening, preaching an eloquent and practical sermon. Thursday morning, August 27th, he administered the rite of Baptism and Confirmation, also celebrated the Holy Communion. In the afternoon he presided at the laying of the corner-stone of the church which it is expected will be completed in November.

This is a new parish, having been organized during the present year. Lay services are being held, there are twenty communicants, and a Sunday-school and Ladies' Aid Society are established. The church now being built, will cost, including the lots, \$2200, \$1700 of which has been obtained, the Bishop having given \$300. Less than \$100 has been contributed by Eastern friends, and the remainder raised in the mission.

MARYLAND.

WAVERLY—St. John's Orphanage for Boys.—On Thursday, the 3rd inst., Bishop Paret formally opened the building lately erected. It is a frame cottage, lined with brick, having sixteen rooms. It is built of the best materials in the most complete and substantial manner. But it is hoped that in the course of time this charity will be so far developed, and receive such aid, that a larger and more permanent edifice of stone will be provided. The present house has cost about \$6,000, and the trustees have \$7,000 invested as the commencement of the endowment. Evensong was said in the church, there being present in the chancel, besides the Bishop and the rector, the Rev. John S. Miller, the Rev. George B. Johnson, the Rev. George W. Harrod, the Rev. William F. Lewis, and the Rev. Robert H. Germand. The Bishop made an earnest address to the congregation, his theme being, "The true wealth of the Church." He gave a touching illustration of his meaning by describing the act of St. Laurentius, who, being summoned in Rome to reveal the supposed hidden treasures of the Christians, brought the Church's poor, her living "jewels," into the presence of the astonished judge. The wealth of the Church, the Bishop urged, was not to be measured by the ability to do good, but by the use she made of it. The treasures of the Church are souls and bodies succored and brought to Christ, and living in His grace. We hope what he said upon the subject of "parish selfishness," the unwillingness too often shown by congregations to extend their benefactions beyond their own local interests, may take deep root in many hearts. After the service in church a procession was made to the orphanage ground immediately adjacent, the choir singing the 202nd hymn. The Bishop said prayers at the house door, in the chapel, refectory, kitchen and dormitories. He then returned to the chapel, and concluded the service. The chapel with all its altar bright with light and flowers was beautiful to see. Before the Bishop unvested, the Sisters and children came to kneel, and receive one by one his blessing.

This new orphanage, we understand, is the only Church institution for orphan boys in Maryland. It ought to re-

ceive liberal support. Its income from all sources at present, is adequate to maintain only seven children.

MASSACHUSETTS.

ROCKPORT.—A subscriber writes: "While reading my Church paper I often find myself musing thus. Why is it that our branch of the Catholic Church has so many waste places where her voice is not heard, while our Roman brethren reach every member of her communion. Now I happen to live in one of these neglected places. Not because it was 'well watered,' but from force of circumstances, over which I seemed to have no control. Our town of four thousand (4000) inhabitants is a beautiful sea port, full up to the times in point of culture and privileges, but destitute of the purer branch of Catholicism, which to me is a great deprivation; the nearest mission is five miles distant. Of course, I place my family under its spiritual care, but our Church privileges are few and far between; the rector of the said mission church is a loyal Churchman, and has responded to my several calls, celebrating the Holy Sacraments when I have gathered the scattered sheep to my home, but his own parish requires his constant attention, so, of course, I cannot expect to have his services very often, but when I think of the vast wealth of the Church, the many real Catholic Churchmen who are disposed to help any effort made in the direction of home missions, I wonder if while I live I shall ever see the Church planted here in our midst. I am not able to read service every Sunday after my labor of the week, and being the only male communicant, it would devolve upon me if a lay service was started. We are waiting the Providence of God, hoping that sometime we may have the bread of life from our regular ordained priests of the Apostolic Succession."

EPISCOPAL VISITATION.

The Thirteenth Annual Visitation of the Diocese will be begun and continued, God willing, as follows: Change of date can be effected, only by increase of labor, in most cases. A desired change of hour should be made known to the Bishop in good season.

SEPTEMBER.

18. Friday, evening, St. Paul's, Otis.
19. Saturday, evening, St. George's, Lee.
20. 16th Sunday after Trinity, A. M., Trinity, Leox.
20. 16th Sunday after Trinity, P. M., St. Paul's, Stockbridge.
22. Tuesday, Temperance Centennial, Boston.
24. Thursday, A. M., Consecration, St. John's, Jamaica Plain.
25. Friday, P. M., Corner Stone, Incarnation, Lynn.
27. 17th Sunday after Trinity, A. M., St. Luke's, Lanesboro.
27. 17th Sunday after Trinity, P. M., St. Stephen's, Pittsfield.
28. Monday, P. M., Trinity, Van Deusenville.
29. St. Michael and All Angels, A. M., Ordination, St. James', Gt. Barrington.
29. St. Michael and All Angels, P. M., St. James', Gt. Barrington.
30. Wednesday, P. M., Christ, Sheffield.

OCTOBER.

1. Thursday, P. M., Mission, South Lee.
2. Friday, P. M., St. John's, Williamstown.
4. 18th Sunday after Trinity, St. Luke, A. M., German Mission, Adams.
4. 18th Sunday after Trinity, P. M., St. John's, North Adams.
7. Wednesday, Semi-Centennial, Christ, Andover.
10. Saturday, P. M., Grace, Oxford.
11. 19th Sunday after Trinity, A. M., Christ, Rockdale.
11. 19th Sunday after Trinity, P. M., St. Thomas, Cherry Valley.
12. Monday, P. M., St. Paul's, Gardner.
13. Tuesday, P. M., Good Shepherd, Clinton.
18. 20th Sunday after Trinity, A. M., St. James', Fall River.
18. 20th Sunday after Trinity, P. M., Christ, Swansea.
25. 21st Sunday after Trinity, A. M., Trinity, Wrentham.
25. 21st Sunday after Trinity, P. M., Grace, North Attleboro.
26. Monday, P. M., Trinity, Bridgewater.
28. St. Simon and St. Jude, P. M., Ascension Memorial, Ipswich.

COLORADO.

GENERAL NOTES.—Our correspondent writes: "It is becoming customary whenever Bishop Spalding visits the San Luis Valley, to have a new church presented to him. Last year they were St. James's, Villa Grove and St. Thomas's, Alamosa. This year it will be All Saints, La Jara, built of logs taken from the main range of the Rocky Mountains.

The first Church service in Colorado was held in 1860 in Denver at St. John's church in the wilderness founded in a log-cabin. A quarter of a century later, with the little log-church just completed, we have the Alpha and Omega of Church work in Colorado. In the building of churches in the San Luis Valley, the serious question arises, can they be sustained, and the work of the Church prosecuted to a successful issue. Without assistance from the Church at large we fear that it cannot. Our chief difficulty arises from the habits of the people forming a floating population. A nucleus remains in each new town insufficient in them-

selves to tide over the difficulties which we meet from the inception of the Church to the time when the country shall have become more prosperous. Our plan to raise funds for the Church and for Church-work in the San Luis valley is this: to each one who may send one dollar we will mail an excellent view of this pretty little log-church built far out upon the prairie."

IDAHO SPRINGS.—The Rev. B. F. Matrau, rector of St. John's parish, Saginaw, Mich., is spending a two or three months' vacation at this place, and is holding five services each week—three in this and two in the Georgetown parish. In order to insure the permanence of the work and a resident clergyman, a rectory is an immediate and an imperative necessity. Such a building can be erected for \$900, and about one half of this amount can be raised in the parish. If his friends throughout the Church, who have so generously assisted him heretofore in like enterprises, will remember him immediately with their earnest prayers and generous gifts, Mr. Matrau will pledge himself to complete the rectory, without debt, in time to return to his parish for the services of All Saints' Day. There is no regular settled clergyman of the Church within a radius of forty miles.

A Missionary's Wife.—For her earnest and important labors in the Siamese Mission, the wife of Rev. Jno. H. Chandler is as well known and as much beloved in the Baptist church as her honored and devoted husband. To a gentleman who visited her and her husband a few months ago at their home in Camden, New Jersey, where she has resided since her return from Siam in 1880, she gave the following narrative:

"From my early girlhood I had been ambitious to attain the highest degree of knowledge and usefulness. I wanted to go as a missionary to some heathen country, and I prepared myself for it. My gift for the acquisition of languages proved of great service to me. On going with my husband to Burmah, I assisted in a missionary school. At Bangkok, I taught schools of the native Siamese; I had among others the brother of the present king under my care, besides a number of the children of the nobility, to whom I taught the English language. I also did much translating.

"So arduous were my labors that my health, which had for some time been failing, broke down in 1873. I had been of buoyant spirits, but my nerves were exhausted and I sank down. Vitality gave out. Endurance failed. I gave up all my work. I was so low, that arriving in this country in 1876 no physician would give me any encouragement. When I returned to Siam it was only with partially restored health. I broke down again, and for months was absolutely helpless. I was nervous to a frightful extent, and could not obtain satisfactory sleep. We could not see our way clear to leave Bangkok until 1880. When I began to pack I was afraid I could not go through such a heavy undertaking. In the midst of this terrible state of depression, Dr. Macfarland, the Presbyterian missionary, loaned my husband a book about Compound Oxygen. On arriving in Philadelphia we went to the office of Dr. Starkey & Palen, and procured a Home Treatment. Has it done me good? you ask. Look at me. I am restored to my old good health. There could have been no severer test than was offered in my case."

A "Treatise on Compound Oxygen," containing a history of the discovery and mode of action of this remarkable curative agent, and a large record of surprising cures in Consumption, Catarrh, Neuralgia, Bronchitis, Asthma, etc., and a wide range of chronic diseases will be sent free. Address **DRS. STARKEY & PALEN, 1529 Arch St., Philadelphia.**

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BAKING POWDER
Absolutely Pure.

This powder never varies. A marvel of purity, strength and wholesomeness. More economical than the ordinary kinds, and cannot be sold in competition with the multitudes of low test, short weight, alum or phosphate powder. Sold only in cans. **ROYAL BAKING POWDER CO., 106 Wall St., New York.**

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

GUNN'S NEWEST (Revised) Home Book of Health or Family Physician; 210th 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.

GETTYSBURG
Katalysine Spring Water

Nature's Great Remedy for GOUT, DYSPEPSIA, RHEUMATISM, MALARIA, DIABETES, DROPSY, KIDNEY AND BLADDER TROUBLES, and any diseases arising from the Kidneys.

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

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

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

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

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

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.

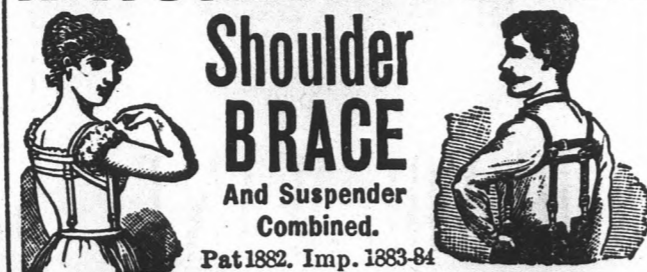
WE WARRANT AYER'S AGUE CURE

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.

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The Improved

KNICKERBOCKER



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And Suspender.
Pat. 1882, Imp. 1883-84

Expands the Chest and promotes Free Respiration. Prevents Children becoming Round Shouldered. A perfect Skirt Supporter for Ladies. Physicians everywhere recommend them. No harness—simple—unlike all others. Easily adjusted and worn with comfort. All sizes for Men, Women, Boys and Girls. The Cheapest and Only Reliable Shoulder Brace.

Sold by Druggists and General Stores, or sent post-paid on receipt of \$1 per pair, plain, or \$1.50 per pair, silk faced. Send chest measure entirely around the body. Address the m'f'rs.

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CERTAINLY PREVENTED BY USING
NESTLE'S MILK FOOD.

This is the only infant's food that **COURTS THE SEVERE TEST OF HOT WEATHER.** By the use of Nestle's Food the lives of thousands of puny infants have been saved. Do not delay, but consult your physician about this food at once.

On receipt of a 10c stamp a sample, tin, sufficient for three feeding bottles, and a pamphlet giving analysis, constituents and directions will be sent to any address. Sold by all first-class druggists.

THOS. LEEMING & CO., Sole Agents, 18 College Place, New York.

TRADE MARK
S.S.S.
INDIGESTION CURED.

I suffered for more than five years with indigestion, scarcely able to retain the simplest food on my stomach. I declined in flesh, and suffered all the usual depression attendant upon this terrible disease. At last, failing to find relief in anything else, I commenced the use of Swift's Specific. The medicine toned up the stomach, strengthened the digestive organs, and soon all that burning ceased, and I could retain food without difficulty. Now my health is good, and can eat anything in the shape of food, and digest it without difficulty. Take the prescribed dose after eating. **JAMES MANN, No. 14 Ivy St.** For sale by all druggists.

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

CLARA LOUISE KELLOGG'S FIRST SONG.—The circumstances attending the singing of her first song are thus given by her mother: "Louise was but nine months old. We had just buried a little one in the South, and had fled northward to escape the infection of a disease there prevailing, very fatal among the children. We brought with us a servant girl who had care of the child, and who was always singing a certain favorite song, couched in the quaint and queer music of the plantation. One day little Louise was sitting upon the floor when, to my utter astonishment, she commenced singing, in perfect time and tune, the song alluded to, which so frightened me that I called out to my mother: 'The baby will die! Oh, my God, the baby will die!' Mother came hastening into the room, expecting to find the child in the agonies of death, only to exclaim: 'Nonsense! What ails you, daughter? There is nothing the matter with the child. See, it is crowing at you now.' 'But, mother, I exclaimed, 'that nine-months babe has just been singing wonderfully the nurse's song, and it is going to die, I know it is!' and I went almost wild in my alarm. But the baby did not die, and I thank God it did not, for it was born to bless—as only music can bless—the hearts of a world. The story of our daughter's first song, however improbable judged by ordinary events, is nevertheless strictly true. I could not account for it at the time, I cannot fully do so now. I did not then know how to interpret so unusual a happening except as a warning. In the light of subsequent events I may now perhaps guess at a more probable solution."

"HAIL! HORRORS, HAIL!" is an expression of Milton regarding the "infernal world." It is not too much to say that those who suffer from catarrh would thus express themselves about that disease. Torture and despair mark their daily existence. However, every case can be cured by Dr. Sage's Catarrh Remedy. Its proprietors have for years made a standing offer in all the newspapers of \$500 for an incurable case. It speedily subdues all bad smells, is thoroughly cleansing, antiseptic, soothing and healing in its effects.

Do you snore? Fisher's Mouth-breathing Inhibitor will cure you. See advt.

OUR Western people are liable to be laid low by malarial fever, when breaking up new lands. The folks in the East are also complaining of fevers, chills, and agues, arising from decaying vegetable matter and imperfect drainage. For either East or West the best remedy is Ayer's Ague Cure.

THE most stubborn and distressing cases of dyspepsia yield to the regulating and toning influences of Hood's Sarsaparilla. Try it.

BE sure to ask for N. K. Brown's Ess. Jamaica Ginger, and take no other. Recollect the initials.

THERE is no attraction like a beautiful skin. Pozzoni's Complexion Powder gives it. For sale by all druggists.

SLEEPING with the mouth open injures the throat and often is the first step that leads to consumption. Fisher's Mouth-breathing Inhibitor prevents all this. See advt.

Tired, languid, dull, exactly expresses the condition of thousands of people at this season. The depressive effects of warm weather, and the weak condition of the body, can only be corrected by the use of a reliable tonic and blood purifier like Hood's Sarsaparilla. Why suffer longer when a remedy is so close at hand? Take Hood's Sarsaparilla now. It will give you untold wealth in health, strength, and energy.

INVESTORS should read the ten years business report of the J. B. Watkins Land Mortgage Co., Lawrence, Kan., in this paper the fourth week of every month. \$5,580,350 loaned at 7 to 12 per cent. Not a dollar lost.

A VERY large percentage of the railroad advertising is as useless as it is costly. The Baltimore & Ohio red books, published along about the time of the National Conventions, were remarkable exceptions, and still another and more complete publication of the kind is "Facts and Figures About Michigan," a neat little volume of eighty pages in paper covers, which contains about all the information one could think of asking for concerning this State. It is issued by the General Passenger Department of the Michigan Central Railroad, and was compiled by Frank J. Bramhall, of the department. In order that it may not be treated as some other railroad "ads" are—destroyed as soon as read—the small charge of 15 cents is put upon it. It partakes just as little of the nature of an advertisement as possible. Every man in Michigan and others, will have one.—*Chicago Herald.*

Important Clover Huller Law Suit.
The Newark Machine Company, of Columbus, Ohio, have just entered suit in the United States Courts against Gaar, Scott & Co., of Richmond, Indiana, for the use of certain patents upon the Clover Huller manufactured by the latter which the Newark Machine Company claim to be infringements on their patents on the Victor Clover Huller manufactured by them. This is an important suit, for, if it is gained by the Newark Machine Company, they can pursue all clover hullers built by Gaar, Scott & Co., and can collect damages from anyone using them.

THE BEST

boon ever bestowed upon man is perfect health, and the true way to insure health is to purify your blood with Ayer's Sarsaparilla. Mrs. Eliza A. Clough, 34 Arlington st., Lowell, Mass., writes: "Every winter and spring my family, including myself, use several bottles of Ayer's Sarsaparilla. Experience has convinced me that, as a powerful

Blood

purifier, it is very much superior to any other preparation of Sarsaparilla. All persons of scrofulous or consumptive tendencies, and especially delicate children, are sure to be greatly benefited by its use." J. W. Starr, Laconia, Iowa, writes: "For years I was troubled with Scrofulous complaints. I tried several different preparations, which did me little, if any, good. Two bottles of Ayer's Sarsaparilla effected a complete cure. It is my opinion that this medicine is the best blood

Purifier

of the day." C. E. Upton, Nashua, N. H., writes: "For a number of years I was troubled with a humor in my eyes, and unable to obtain relief until I commenced using Ayer's Sarsaparilla. I have taken several bottles, am greatly benefited, and believe it to be the best of blood purifiers." R. Harris, Creel City, Ramsey Co., Dakota, writes: "I have been an intense sufferer, with Dyspepsia, for the past three years. Six months ago I began to use

AYER'S
Sarsaparilla

It has effected an entire cure, and I am now as well as ever."

Sold by all Druggists.

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

Prepared by **Dr. J. C. Ayer & Co., Lowell, Mass., U. S. A.**

DR. JOHN BULL'S
Smith's Tonic Syrup

FOR THE CURE OF
FEVER and AGUE
Or CHILLS and FEVER,
AND ALL MALARIAL DISEASES.

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

DR. JOHN BULL'S
SMITH'S TONIC SYRUP,
BULL'S SARSAPARILLA,
BULL'S WORM DESTROYER,
The Popular Remedies of the Day.
Principal Office, 831 Main St., LOUISVILLE, KY.

ACCORDING to Humboldt, the oldest town in the world is Jakutsk, 5,000 inhabitants, in Eastern Siberia. It is not only the oldest, but probably also the coldest. The ground remains always frozen to the depth of 300 feet, except in midsummer, when it thaws three feet at the surface. The mean temperature for the year is 13.7 degrees F. For ten days in August the thermometer goes as high as 85 degrees. From November to February the temperature remains between 42 and 68 degrees below zero. The river Lena remains frozen for nine months of the year.

DYSPEPSIA

Causes its victims to be miserable, hopeless, confused, and depressed in mind, very irritable, languid, and drowsy. It is a disease which does not get well of itself. It requires careful, persistent attention, and a remedy to throw off the causes and tone up the digestive organs till they perform their duties willingly. Hood's Sarsaparilla has proven just the required remedy in hundreds of cases.

"I have taken Hood's Sarsaparilla for dyspepsia, from which I have suffered two years. I tried many other medicines, but none proved so satisfactory as Hood's Sarsaparilla." THOMAS COOK, Brush Electric Light Co., New York City.

Sick Headache

"For the past two years I have been afflicted with severe headaches and dyspepsia. I was induced to try Hood's Sarsaparilla, and have found great relief. I cheerfully recommend it to all." MRS. E. F. ANNABLE, New Haven, Conn.

Mrs. Mary C. Smith, Cambridgeport, Mass., was a sufferer from dyspepsia and sick headache. She took Hood's Sarsaparilla and found it the best remedy she ever used.

Hood's Sarsaparilla

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

100 Doses One Dollar.

NICHOLS' Has been used and recommended by the **MEDICAL Profession** for the past twenty-five years, as an **IRON TONIC** for loss of appetite, nervous prostration, Dyspepsia and all troubles arising from **GENERAL DEBILITY**. FOR SALE BY ALL DRUGGISTS.

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THE OLDEST Medicine IN THE World

Is probably **Dr. Isaac Thompson's Celebrated Eye Water.** This article is a carefully prepared physician's prescription, and has been in use for nearly a century, and notwithstanding the many other preparations that have been introduced into the market, the sale of this article is constantly increasing. If the directions are followed, it will never fail. We particularly invite the attention of physicians to its merits. **JOHN L. THOMPSON'S SONS & CO.,** Troy, N. Y.

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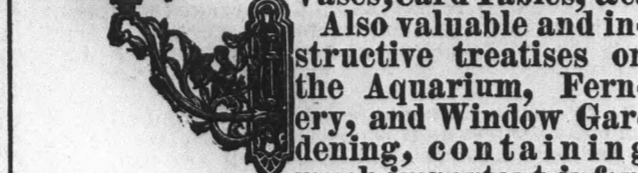
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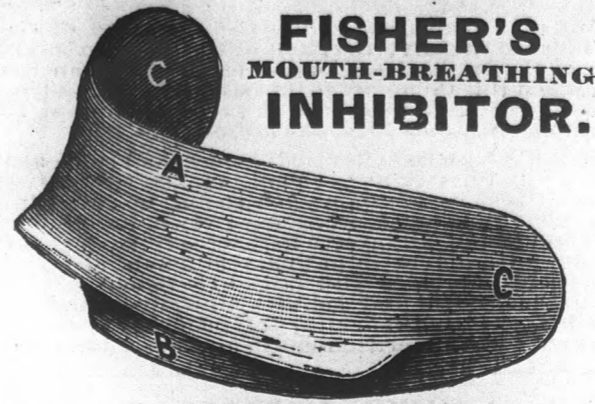
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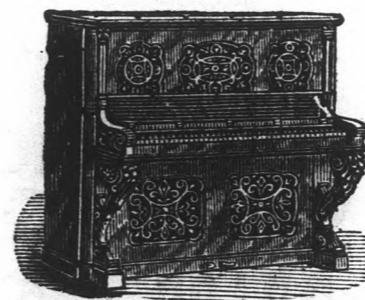
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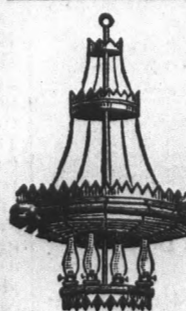
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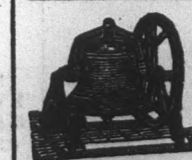
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