

The Living Church.

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

VOL. VI. NO. 50.

CHICAGO, SATURDAY, OCTOBER 11, 1884.

Whole No. 310.

READY NOVEMBER 15.
PRICE, 25 CENTS, FREE BY MAIL.

The Living Church Annual FOR 1885.

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*Two editions of the ANNUAL for 1884 were sold in ten days. A third was called for, but not issued.

NEWS AND NOTES.

AN extension of a Quaker meeting-house, at a cost of \$20,000, is something new. It is to be carried out at York, England. The style of the new buildings is to be "the French Renaissance of the seventeenth century," as the report states; and the descendants of Fox come perilously near the "steeple-house" he denounced when they add "a conical towered roof broken up by two or three quaint little dormers" and a recessed portico! Quakerism is indeed rapidly changing.

A CORRESPONDENT of the London *Guardian*, referring to the consecration of Dr. Seabury at Aberdeen, says: "In the vestry of St. Andrew's church in that city used to hang a finely engraved portrait of that remarkable man habited in the Episcopal dress of rochet and chimere, and the countenance was that of one possessing great firmness and decision of character. One of Arthur Cleveland Coxe's *Christian Ballads* commemorates 'Seabury's Mitre,' and a note on the poem shows that it was worn by Seabury in his Episcopal ministrations, and it was still preserved as a valued relic. It is said to be 'made of black satin, adorned with gold-thread needlework.'

The cathedral of Carlisle, where the principal opening service of the Church Congress was held, was founded by William Rufus, and solemnly dedicated by Henry I., when it was constituted the cathedral church of the new diocese. The present edifice contains specimens of all the early English styles—simple, pointed, geometric, and flowing. Here also that terrible iconoclast, Oliver Cromwell, left traces of his presence in the destruction of the larger portion of the handsome Norman nave. The choir is one of the finest in England, 138 feet long and 72 feet high, with eight pointed arches. The east window, with its nine lights, is perhaps the finest decorated window in England.

AN international convention meets at Washington this month to agree upon a common meridian of longitude, to promote the adoption of a common standard of weights and measures, and a uniform scale of thermometers. Greenwich, England, will probably be accepted as the zero of longitude; and it is to be hoped that the metrical system of measures in extension, and the centigrade system of measure in heat, will be adopted. The tendency of States, as of Churches, is to unity. The need of modern civilization is to minimize the differences that have sprung up under the accident of separation, and to knit more closely the bonds of union which are founded in our common brotherhood and catholicity of human interests.

THE American Railway system is, in some respects, very admirable. In the checking and transfer of baggage, and in the sleeping car accommodations of the great lines, it is, without question, the best in the world. But for comfort of day travel, every tourist in the old country will admit that the first-class "compartment" is better than anything we have on our roads. Our "chair-car" does not compare with the luxuriously cushioned coach of England, for comfort or privacy. The traveller in the palace car is continually pestered by hucksters of fruit and vendors of books and toys, and occupies

during the entire day an uncomfortable seat without rest for head or arm.

Having so much that is good, may we not hope for something better? For instance; if smokers may be accommodated with a beautiful coach for their fumigation, may not mothers be provided with a nursery compartment for their health and comfort, and to the great relief of other passengers who are not blessed with children or who have left them at home? May not the time-tables be reformed, so that travellers shall not be turned out in great cities in the uncanny hours of night, and sufficient time be allowed, at proper intervals, for refreshments? The dining-car is often a great convenience, but it is an expensive luxury to the road as well as to the traveller, and when it is made to do service on several trains the same day, as is often the case, it is little better than a twenty-minute station eating-house. Another improvement that comes to mind in this connection is the provision of a lavatory in the regular passenger coach. Some of the gilding and veneering now put upon our elegant cars might be spared, and the amount saved if laid out in providing for the comfort and cleanliness of broiling pilgrims, would be a better investment.

THE NEW HAMPSHIRE CONVENTION.

SPECIAL CORRESPONDENCE.

On Tuesday evening, September 23, the clergy and laity assembled for the eighty-fourth convention, attended a missionary meeting in St. Paul's church, Concord. The Bishop attended by a number of the clergy entered the church, preceded by the surpliced choir, the Rev. Henry Bedinger, assistant minister of the parish and rector-elect of St. Luke's, Matteawan, N. Y., acting as cross-bearer. The service was a shortened form of Evening Prayer, followed by a general discussion of the "Obstacles to the work of the Church in saving souls in New Hampshire." This was freely and fully discussed by gentlemen of the clergy in the chancel and in the pews, and the occasion was of great interest.

At nine o'clock on Wednesday morning, after Morning Prayer in the church, the Convention was organized in the adjoining chapel, the Bishop in the chair. The Hon. Horace A. Brown was unanimously re-elected Secretary, the customary committees appointed, and the annual reports of Treasurer, Standing Committee, Board of Missions, etc., were read. Mr. George Olcott was unanimously re-elected Treasurer. At 11 o'clock Convention adjourned for Holy Communion. The Bishop's address was read in place of a sermon. The address exhibited an energetic and fruitful administration of the diocese during the past year. It touched upon the proceedings of the late General Convention, alluded fittingly and feelingly to the death of the Presiding Bishop and the Bishop of Nebraska, and glanced at the general work and growth of the Church, including mention of its new Missionary Bishops in Africa and China. In his own diocese the Bishop had ordained one priest and two deacons, laid the cornerstone of the chapel of the Holy Cross at Holderness, and of Christ church, Salmon Falls, confirmed in this diocese one hundred and forty-eight persons, administered Holy Communion forty-seven times, preached one hundred and two sermons, and made fifty-two addresses. He gave a brief history of the old parish revived at Salmon Falls, and reported the gift of a chapel to the school at Holderness, to cost \$14,000. The address urged the importance of the attention of the Church being given to the present attitude of society, and the laws on the subject of divorce. After Holy Communion the members of the Convention, with ladies and invited guests, were entertained by the Bishop at dinner at the Phenix Hotel, and shortly after two o'clock returned to the chapel and worked industriously, completing the business by six o'clock.

The Trustees of the Episcopal fund reported \$28,685 in hand, many parishes having paid their full quota, being thereby relieved from assessment for the Bishop's salary.

A vote to increase the salary of the Bishop (the Rev. L. Sears in the chair) to \$3000, commencing October 1st, was passed unanimously and without debate. Three hundred dollars of the increase comes from the interest on money (extra Parochial) given by St. Paul's school, two hundred from like interest on money given by Mrs. Jane A. Eames, of St. Paul's church, Concord; this interest having hitherto been added annually to the capital sum. The Committee on a "Diocesan School for Girls," made their report. Concord had been decided upon as the place for it, but lots had not yet been determined upon. The next Legislature will be asked to grant a charter for it.

The Rev. William Lloyd Himes, of Wolfe-

boro' Junction, was elected Registrar, and a vote of thanks was tendered the Rev. Lucius Waterman, late Registrar, now Professor in Seabury Hall, Faribault, Minnesota, for fidelity in his office, and for his courage and good work in printing the journals of the diocese from 1802 to 1829, (never before published) and reprinting those from 1829 to 1844, of which some dates had become very scarce.

The Trustees of Holderness School reported a flourishing institution, still hampered in some degree by the deficit arising from the burning of the former building, and the erection of the new.

The Rev. Daniel C. Roberts, Vice Rector of St. Paul's church, Concord, and the Hon. William L. Foster, were appointed a special committee, to unite with like committees appointed in behalf of sectarian bodies in the State in a memorial to the Legislature, on the subject of marriage and divorce laws.

The Standing Committee for the ensuing year are, the Rev. Dr. Coit, the Rev. Messrs. Sears and Roberts, and Messrs. W. L. Foster, H. A. Brown and John Hatch.

The Diocesan Board of Missions are the Rev. Messrs. Sears, LeRoy and Beard, and Messrs. John Hatch, F. L. Abbot and A. B. Thompson.

After prayers by the Bishop, the hearty singing of a hymn by the Convention, and the Benediction, Convention adjourned, to assemble at the residence of the Bishop for tea and a social hour. The diocese is working harmoniously, and the prospects for the future of the Church in New Hampshire are bright with promise. St. Paul's school opens with more pupils than ever, and the number has increased at the Diocesan School for boys at Holderness. New churches will soon be consecrated at Holderness and Salmon Falls. The former takes the place of the quaint building dating from colonial days. The latter opens with the new life of the parish organized fifty years ago, and long in abeyance, whose long deserted and neglected old church building has fallen into decay, and is even now being taken down, its monumental witness to the Church being taken up by the new edifice, as the word of truth is handed on to the new generation.

THE EIGHTH OLD CATHOLIC CONGRESS.

The Eighth Congress of the Old Catholics was held Aug. 30th, and two following days in Crefeld, Germany. From full accounts just to hand we gather the following summary. Eighty delegates were present from forty-one places in Germany, Austria, Holland, England, Switzerland and America.

At the first meeting the following resolutions were adopted for explanation and defence:

1. We hold fast the Catholic confession as stated at Nurnberg, in 1870, and elsewhere, and in the books accepted by our Synods. We find in it a base of operations against Romish pretensions, and in favor of real reform in the Church.
2. We must defend our legal existence in Germany. The result is not doubtful, for the state sees plainly that the Vatican dogma cannot tolerate civil liberty and a Church resting on conscience and faith in Christ.
3. We must labor that, in Germany, the old Catholics shall not be obliged to declare their faith before the authorities as exceptional, but rather those who forsake the faith in 1870.
4. We hold fast to the Church resting on the Apostolate. In this we find no place for the supreme authority of a single person. In the Old Catholic system the centre is put in the Synodal activity of congregations and in Synodal representation. By this means we have a defence against an infallible papacy pretending to be Catholic.
5. Old Catholicism is not a political party, for its aim is to restore the Church to its purely moral and religious character. But just for that reason we favor, especially in Germany, all true national endeavor. In fighting Rome we fight for Fatherland.
6. We are convinced that without a true reform of the Church in head and members, no moral ground can be gained for the just development of advanced humanity, and that all social progress is largely without fruit so long as papal infallibility and omnipotence rest upon a great part of mankind.

The council favored the spread of proper books, especially among the young, and appointed a committee to take the matter in hand.

In the evening, a large public meeting was held in the town hall. Among the speakers were Mr. Van Santen, who appeared to represent the Jansenist church of Holland, and declare their hearty co-operation in the great work of reform; Dr. Zirngible of Munich, who spoke on Religion and Confession; Prof. Michelis from Freiburg, a Roman University, who exposed the deadly treachery to State and the true Church which Ultramontanism breeds; and then Prof. Nippold, the Protestant Church Historian, who has just come from Berne to succeed Hase in Jena.

He showed that Rome has changed her mode of attack. At first she denounced Old Catholicism as a dead thing. Now the Jesuit press and Papal emissaries seek to stir up the civil power against it. He closed his eloquent speech with the words "Blessed are they which are persecuted for righteousness' sake, for theirs is the Kingdom of Heaven." The discussion in the second session of

the Council turned on the relation of the old Catholics to the civil government in Prussia, Baden and Bavaria. They repel especially the attack of Roman Catholic members of parliament, who seek to have laws passed cutting off their religious rights and liberty. For example, in Bavaria it was attempted to stop Dr. Reinkens, the old Catholic Bishop, from exercising Episcopal functions. Such an attempt shows confessedly that Rome cannot oppose the reform movement with spiritual and moral weapons. In reply to the taunt as to the small number of old Catholics, the Council answers that not the fiftieth part of the Ultramontane party believes in the Vatican decrees. The law in Germany now allows the old Catholics to form congregations, where they have twenty members.

On Sunday, August 31st, a mass-meeting was held and addresses given by Professor von Schulte, President of the Congress, by Bishop Reinkens and others.

Dr. Reinkens sought to remove prejudices against the work. He had just received a letter from a high personage in England, warning him against wasting strength in mere polemic against Rome. That is a common but false criticism. It is war, not against believers in Rome, but against a deadly system. He then drew a sharp contrast between the Scriptural and Papal mode of Church government, the latter being built on the grave of liberty and conscience. Rome has bred a religion of hate and not of love. When face to face with lies strong and in a system, there is no choice but war to the death. The address, full of the fire of reformation zeal, was received with loud applause.

Professor von Schulte's speech was a powerful arraignment of the Papacy before the bar of history. The Vatican dogma was a fabrication contradicted by Scriptures, tradition and Fathers. It was believed by nobody fourteen years ago. Bishops, who before the Vatican council denounced it as false, now declare it of the saving faith.

No notice was given of such a subject when the Council was called. Antonelli denied that it was to be discussed. It was intrigue and policy, and violence, that carried it through. The Church Catholic is not bound by the causing of a band of Italian conspirators.

In the afternoon of the second day a banquet was given the Council, at which enthusiastic speeches were made for Reform and freedom. An especial feature of this gathering was the hearty response of sister Churches and the warm sympathy expressed.

Pastor Van Beek, from Holland, Dr. Nippold, from Jena, Dr. Hartman on behalf of the Church of England, with many others, showed how widespread is the desire for the prosperity of this small, brave division of the Holy Catholic Church.

On the closing day in the Friedenskirche—fit name for a feast of peace—there was held solemn mass, after which Bishop Reinkens preached. At the Communion service the Bishop consecrated the elements, and distributed them through the hands of two visiting priests; the Rev. C. R. Hale, D.D., of Baltimore, and the Rev. Mr. Davidson, of Dublin. Never was so enthusiastic a meeting of the old Catholics held before as that just closed. Sixty-five American Bishops declare their belief that through such a movement as this Reform and union of all branches of the Church may be looked for. The Church of England says the same thing. The Intercommunion just referred to is a sign and prophecy of what is possible.

OUR NEW YORK LETTER.

SPECIAL CORRESPONDENCE.

On the Fifteenth Sunday after Trinity, the Rev. William A. Huntington, D. D. preached his first sermon in Grace church, on the Deceitfulness of Riches. His coming to New York is a notable addition to the band of hard working men who are struggling with the powers of evil in this city.

It is well understood that he will not permit his name to be used in the approaching election to the Maryland Episcopate, since, his work just begun at Grace church, and his work, still unfinished on the Enrichment Committee, alike make any change out of the question.

On Wednesday night, September 24, there was a service of the Choir Guild of New York, in Grace church, and a sermon on Temperance by the Bishop of Rochester. His Lordship sets a good example to holiday seekers, for he spends his vacation in travelling in America, and doing all he can to further the important work of the Church Temperance Society.

On the evening of the Fifteenth Sunday after Trinity, he preached a learned and rather abstruse sermon on the Will, in Holy Trinity church, Harlem. This church, of

which the Rev. Randolph H. McKim, D. D., is rector, is building a new mission chapel, and opening services are to be held next Sunday.

On last Wednesday afternoon, the new Board of Trustees of the General Theological Seminary met for organization at the Seminary. Under the old constitution the number of trustees was almost unlimited but the amendment passed at the last General Convention, provided that the Board should consist of those Bishops who should signify their willingness to serve, and of fifty clerical and lay members, elected partly by the House of Deputies, and partly by the conventions of those dioceses that have contributed most liberally to the support of the Seminary. As 37 Bishops signified their intention of serving, and as New York asked to elect six of its representatives, the total membership is 81. Such a body will be able to attend to the affairs of the Seminary, and will not make Trustee meetings the arena for theological party strife.

There were present about forty members, including the Bishops of Easton, New Jersey and Alabama. Bishop Scarborough took the chair.

The former Treasurer and Secretary were re-elected. J. Hobart Warren, Esq., was elected to fill the vacancy caused by the death of Orlando Mead, Esq. A committee was appointed to revise the statutes in view of the amendments to the Constitution of the Seminary that were referred back by the General Convention, with orders to report at the next meeting of the Board. A Standing Committee *ad interim* was appointed to serve until the revision of the statutes.

The nomination by the Associate Alumni of the Rev. Dr. Dean to fill the new Chair of Evidences, was then announced. Under the statutes action thereon had to be deferred till a second meeting. A second meeting was therefore called for January 8th, 1885.

Some discussion then followed on the subjects of the preparation of students for the Seminary, and the examinations for admission and for graduation. General satisfaction was expressed with the condition of the Seminary. The completion of the new buildings at the Seminary will possibly be delayed by the loss of money, which the subscribers are unable to pay, because of the late troubles in the money market. This loss of subscriptions amounts to \$10,000. Part of it has been obtained elsewhere, but until it is all raised the buildings cannot be completed, as this institution, I am glad to say, is now run on a cash basis, and incurs no debts.

I understand that out of 35 applicants for admission this year, eight were sent home as unprepared, and all of the others were conditioned in their Greek except four. There are many serious difficulties in the way of any attempt to maintain a high standard, even at the "General" Seminary of the Church. Some men are sent who never learn enough Greek to be able to appreciate an ordinary point in critical exegesis, and many have to learn the grammar at the Seminary, which they should have learnt at school or college. Why not raise the requirements for admission then, and thus elevate the intellectual standard of the ministry, it is asked. Just try it, and in six months most of the rejected candidates, instead of being engaged in preparing themselves for a three years' course in theology, have skipped all that, have taken orders, and are looking for a better parish and—a wife.

I heard a good story in point from one of the trustees. A young candidate for Holy Orders was asked by the examiner the meaning of the word "Venite." "Well now," said he, "if you ask me questions in Systematic Theology, I think I can answer them, but I am not up on those fine points." As the Assistant Bishop's only residence now is in Newport, Mr. Appleton, the well known publisher, has kindly offered him the use of his house at Riverdale on the Hudson for the winter.

The cable brings news of the death on Oct. 2nd, at Rotherham, England, of the Rev. George C. Athole, late rector of the Church of the Holy Innocents of this city. His death was not unexpected as his health had been feeble for some time.

Two or three weeks ago the well-known evangelist Jerry McAuley died. He was a reformed criminal who had devoted himself to the work of reclaiming some of the worst of our large population. His meetings were held in the lowest neighborhoods and he seems to have been thoroughly in earnest. His funeral was largely attended by a crowd of his former associates in evil and in good, and his life was made the subject of many sermons in sectarian pulpits on the following Sundays.

Calendar—October, 1884.

12. 18TH SUNDAY AFTER TRINITY. Green. Rd.
13. ST. LUKE, EVANGELIST. Green. Rd.
14. 19TH SUNDAY AFTER TRINITY. Green. Rd.
15. 20TH SUNDAY AFTER TRINITY. Green. Rd.
16. ST. SIMON AND ST. JUDE. Green. Rd.

THE OLD SEXTON.

BY E. H. PARKER.

Service is over; the people gone; The aged Sexton is alone; The evening shades are growing deep, And day is passing to its sleep.

The solemn hush the Sexton feels, Before the altar slowly kneels, And to his God pours out his prayer Alone, and where no listeners are.

"Hear me, O Lord; Thy servant hears; "My days are spent; Mine end is near; "O God, forlorn I turn to Thee, "Oh let me still thy mercy see!

"My sins are many, O forgive; "Nearer to Thee teach me to live; "Teach me to love; teach me to praise; "And Thine be my remaining days."

The shades have deepened, night has come, Weary the Sexton seeks his home; But in his heart there burns a light That turns to day the darkest night.

FROM GRAVE TO GAY, OR FROM "TARQUIN AND THE SIBYL" TO THE "INTELLIGENT CONTRABAND."

In a little Western town, which may be known (as all western towns might be for that matter) by the name of Scrapewell, the principal religious denomination is that of the Congregationalists. Their minister, the Rev. Mr. Newfree, is a man of more than ordinary ability, but loosely independent (or independently loose) in his theology.

The Rev. Dr. Blanc, rector of the little Episcopal Church in the same town, is on very pleasant terms with the Rev. Mr. Newfree, (who is not only talented but very genial and companionable) and sometimes has a little sparring with him over mooted points of doctrine.

Not long ago he availed himself of the opportunity thus afforded, to drop into the Congregational Church, to hear what his Rev. Brother Newfree might have to offer. The discourse that evening happened to be on "Tarquin and the Sibyl," in which the preacher drew a labored comparison between the mythical prophetess and true wisdom, as personified by Solomon, endeavoring to make out a striking analogy between them.

As the result of his reflections, the next issue of the village paper contained the following communication:

"The Rev. Mr. Newfree gave an interesting and instructive moral lecture last Sunday evening, allegorizing the above named classic story, making Tarquin the representative of the human race in general, and the Sibyl the representative of true wisdom, as personified by Solomon in the chapters of the Book of Proverbs. The interest and instruction, however, came from the talent of the speaker, and not from any real analogy existing between true wisdom and the Sibyl. In some of the legends of the Greek and Roman mythology, there exist striking parallels that may properly be employed in the illustration of divine truth; but all the religious instruction to be derived from the story of the Sibyl, comes rather by way of contrast than of analogy."

"True wisdom, in the language of Solomon, means the religion of the Bible. She, like the Sibyl, has something of alleged value to offer to men; but, from this simple starting point, all resemblance between the two disappears. The Sibyl makes her offer, but accompanied with the demand of an exorbitant price. Religion, on the other hand, offers her choicest blessings freely to all that will accept of them, the proclamation of Isaiah, "Without money and without price," being recalled to the mind in the Apocalyptic: "Whosoever will, let him take the water of life freely."

"The Sibyl, when her first offer is refused, goes off in a huff, burns three of her nine scrolls, then comes back with the remaining six and offers them at the same exorbitant price. This she does the second time; and we are left reasonably to presume that, if her third offer had been rejected, she would have destroyed the last three scrolls, and all their boasted benefits for men would have been lost forever. But religion, with a sublime constancy and patience that never grow weary, comes again and again to men; not only repeating the offer of the same free gifts, but earnestly pleading for their acceptance, however often her thoughtless and thankless hearers may reject her plea."

"It is, alas! too true that the actual benefits a man may secure, at least in this world, by accepting the offers of religion, grow less and less the longer they are refused. But this sad truth furnishes no real parallel to the Sibyl's destruction of her own gifts; for religion always keeps the same blessings in store for man; and if to any those blessings bring less of benefit in consequence of the wounds they have inflicted upon their own nature by their obstinate refusal, the fault is theirs and not religion's."

"It is also true that the gifts of religion cannot be accepted, and their benefits secured without an effort; and this effort may be considered the price a man has to pay for them. But neither does this truth furnish any real parallel to the price which the Sibyl demanded for her scrolls; since the effort is not imposed as a price by religion, but is one which, in the very nature of things, must be made by all that would avail themselves of her free and unmerited blessings. And besides, this effort does not, like the price demanded by the Sibyl, remain the same, but becomes greater and greater, the longer a man has refused to make it. This is, indeed, a fearful truth, and one that furnishes a most urgent reason why the offers of religion should be accepted in youth."

"We see, therefore, that although the story of Tarquin and the Sibyl bears no resemblance to the story

of the Gospel, its contrast therewith may become very profitable to all that will read it aright."

A. BLANC, Rector of Christ Church.

Scrapewell, August 12, 1884.

The sequel may indicate to some that the Rev. Mr. Newfree took this criticism almost too good naturedly. At any rate, it will show that the Rev. Dr. Blanc knew how to answer a pleasant man according to his pleasantry.

Several days after the publication of the above mentioned critique, Dr. Blanc met the Rev. Mr. Newfree coming out of the printing office, looking very much pleased about something. After the usual salutations Mr. Newfree turned back, saying to the other: "Come in here, please; I want to show you something. Here's a good thing on you." "Well," said the doctor, "I am glad if it is a good thing. There have been so many bad things on me, that a good one will be quite refreshing."

Thereupon Mr. Newfree handed the doctor a newspaper which, strangely enough, proved to be a Sunday paper from a neighboring city, and having pointed to a certain paragraph, went out laughing. The paragraph was as follows:

"A minister of the gospel who once journeyed on horseback through Virginia in the ante-bellum days, tells this story: Overtaking an old negro on the road, and feeling in a mood for a chat with the old man, he slowed his horse to a walk, and said to him, 'You are a powerful sight of a 'ligions 'bout here?' 'Yes massa, I belong to Col. H—'. He lib 'bout two miles from yer.' 'It is a beautiful country. Are the people about here religious?' 'Yes massa; dey is a powerful sight of 'ligions 'bout here. Dere is Baptisses, Mefodesses, Presbyteriums, and some Quakers.' 'Well, what religion do you choose?' 'Oh, laws, massa, I ain't no 'ligion at all—I jest old 'Piscopoc.'"

The Doctor, having read this, clipped it from the paper and departed, wondering at his good brother's idea of a "good thing." Having waited two or three days without meeting Mr. N., Dr. B. concluded to drop him the following note:

SCRAPWEELL, AUG. 20, 1884.

DEAR BRO. NEWFREE: "That old darkey may have been quite right (for the latitude in which he was "raised") in his choice of a Church that had "no religion;" but, if he had been in the latitude of Scrapewell, I think he would have looked a little further than any of the denominations he mentioned. For he would have been a stupid nigger indeed, if he had not seen that the "old 'Piscopoc" got a "hear" more religion out of the story of the Sibyl than was found there by what he would probably call the "libral Congregational." "Ha! ha! ha!—Let me laugh now, please, and oblige your Amused Brother, A. BLANC."

"P. S.—I have waited some days for an opportunity of saying this in person; but, knowing your fondness for what the critics of the old Prophet called "new things," I was afraid that if I waited any longer, it would get too "old" for your taste. Hence this note. B."

The next day the two parties met again, by accident, in the Post Office; when both, at the same moment, broke into a hearty laugh. "What!" said the Doctor, "are you answered?" "Well," replied the other, "I guess I am." And there the matter ended. OLD EPISCOPAL.

QUALIFICATIONS OF CANDIDATES FOR HOLY ORDERS.

At this time, when the Seabury Centenary is attracting attention, the following extract from Bishop Seabury's first charge to his clergy will be of interest and may be read with profit. It is quoted from Dr. Beard's History of the Church in Connecticut.

"Another matter which my duty requires me to mention, relates to a business in which you will probably be soon called upon to act. I mean the very important one of giving recommendations to candidates for Holy Orders. It is impossible that the Bishop should be personally acquainted with every one who may present himself for ordination. He must, therefore, depend on the recommendation of his clergy and other people of reputation, for the character and qualifications of those who shall be presented to him. By qualifications, I mean not so much literary accomplishments, though these are not to be neglected, as aptitude for the work of the ministry. You must be sensible that a man may have, and deservedly have, an irreproachable moral character, and be endowed with pious and devout affections, and a competent share of human learning, and yet, from want of prudence, or from deficiency in temper, or some singularity in disposition, may not be calculated to make a good clergyman; for to be a good clergyman implies, among other things, that a man be a useful one. A clergyman who does no good, always does hurt. There is no medium. Not only the moral character and learning and abilities of candidates are to be exactly inquired into, but also their good temper, prudence, diligence, and everything by which their usefulness in the ministry may be affected. Nor should their personal appearance, voice, manner, clearness of expression, and facility of communicating their sentiments, be overlooked. These, which may by some be thought to be only secondary qualifications, and therefore of no great importance, are, however, those that will require your more particular attention, and call for all your prudence."

UNITARIANISM has not a single great name in philosophy and theology. It found expression in a school of literature, but has never shown at any point, with all its beautiful and practical interest in the amelioration of humanity, anything like the religious strength and invincible purpose of the religious commonwealth from which it sprung. Measured at the bar of historical justice, it has done nothing positively in the religious world; it has lived for itself; and is now dying in the act of self-communication. Its religious publications have been chiefly a criticism of orthodoxy, and it has not, in half a century of existence, known whether it had a distinct work to do in the world or not.—North American Review.

WHEN you pray for any virtue we should cultivate the virtue as well as pray for it; the form of your prayers should be the rule of your life; every petition to God is a precept to man. Look not, therefore, upon your prayers as a short method of duty and salvation only, but as a perpetual monition of duty. By what we require of God we see what he requires of us.—Jeremy Taylor.

THEIR WEDDING JOURNEY.

"I think I was never so agreeably astonished as on our wedding trip. You had often told me of the loveliness of the city that was to be my home, and I had expected to see nothing worthy of notice until we reached Milwaukee. But, after leaving Buffalo on the Michigan Central road, we passed forests resplendent in the glories of autumn foliage, through which were seen constant glimpses of the river, until it seemed as though we were travelling in a fairy land. And you, my dear boy, never told me a word of what was in store. After leaving the station at Niagara, we rode slowly along the river bank, looking down into the chasm so many hundred feet below, catching glimpses of the wonderful falls we were leaving behind; then, crossing the river on the new bridge, from which we had a view of both the American and the Canadian Falls in the distance from one side, and the terrible rapids and whirlpool from the other side of our car, I shall never forget that seething, crowding, darting mass of green, creamy water, as it rushed and tumbled down through its rock confines!"

"And the ride up the other bank! It was a perfect October afternoon, with the beautiful haze of Indian summer softening everything, from the gorgeous foliage to the brilliant sunshine; you were by my side, whispering words that proved how your great love would ever go on increasing and intensifying; it seemed as if nothing could be conceived that would add to my happiness, or to the ideal perfection of the surroundings, when lo! the train stopped, and there before us was the grandest scene mortal eyes ever beheld."

"Was it not a view in paradise? It might have been. The noble river was rushing down toward us from miles above—as far as the eye could see. At our feet it passed, shuddered and then plunged two hundred feet with one unbroken leap into the abyss below. Beyond were beautiful islands and another great fall, while little streams were forming bridal veils all along the opposite bank. Because nothing had been said to prepare me for all this exquisite loveliness, I was never so surprised in my life."

"You reprobate; you have not heard a word I said." "My dear, I have. I listened with the greatest interest until—" "Until what?" "Well, until I became convinced that you were subsidized or hired by the Michigan Central Railroad, and then I did not care to hear you go on and praise the best dining cars in the world; the most marvelous bridge in the country; the best connections going east or west; the fastest time by over three hours; and all that sort of thing, you know."

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The Household.

SEVEN BOYS AND THEIR GUILD.

BY FRANCES SPALDING.
CHAPTER II.—CONTINUED.

The lesson was well learned without disturbance of any kind. Then the boys were surprised by the question:

"Why were none of you, except Stanley, at church last Sunday?"

"Isn't coming to Sunday school enough, Miss Grahame?" The question was from Lon who had again assumed his expression of downheartedness.

"If I asked you to come and see me, Lon, would you think it enough to come as far as the porch and not step into the house?"

"No, ma'am; but—
He paused, and she said, "I'm afraid you have none of you a very good idea of what the Church is, and what it is for; but we can learn about it in Sunday school if you will all try as hard as I think you did in getting the lesson for to-day."

CHAPTER III.

"A boy's will is the wind's will,"
Lapland Song.

Walter Covert (who let little Pedro fly away to the pine tree) was a boy of many good qualities mixed with some that were very trying to the people who had to do with him. His mother said she could not depend upon him at all, his father said Walter was a good boy only a little shiftless. He had no sister, and two brothers, one of whom was called a real bad fellow.

Now in Walter's home it was not easy to be good. I am sorry to say it was not at all tidy and often very noisy; for the big brother was very disagreeable, making his mother scold very hard, unless she cried, which Walter thought was worse. The father would have made things better if he could; but there seemed no way to accomplish it.

Walter had grown to be thirteen years old and a great many visionary ideas began to find their way into his head. For a month one summer he lived with a milkman, whose boy was sick for that time, and then he was going to be a milkman too, only he would have about four times as many cows as the man he worked for, and a handsome wagon painted red and blue, or all red perhaps. He had just made up his mind it was to be red when the boy got well and he was discharged. His next piece of work was to help in a village flour and feed store. There he decided to be a miller; that is almost decided, but one thing interfered with this plan. Often he went to his employer's house on errands, where the miller's wife had a small but attractive flower garden, and when he stopped, as he always did, to admire the flowers, she would often give him one or two for himself. Sometime a bunch of lilacs, or a spray of syringa, or later in the season even a rose.

Then the miller discharged him because an old hand came back. Walter was a ready boy that almost anybody was glad to have in an emergency, but his misfortune was, nobody as yet had employed him at steady work.

Being out of a place, and not knowing how to help his mother, although there were a great many little things he might have done for her if he had opened his eyes to see them, he had no better occupation than to plan the great garden he would have when he was a man and sold flowers and fruits and vegetables. Everything this boy planned was large and grand and he was to be the owner and director of all, so you see that he had almost too good an opinion of himself.

Slipping out of the back door one morning, so that his father would not call him back to wash his face and hands, which were not clean; with one sleeve of his jacket in rags, and a tear in one knee of his trousers, because his mother never had any time to mend except Saturday night, he walked away as happy as a king to plan for his fine garden. He chose a very good place indeed; a sunny, sloping side hill for creeping vines, with a level field below for flowers and some vegetables, where there were two springs of

pure water that were never known to be dry.

After hanging over the fence a good while, he started to cross the bridge and go up to Mr. Hayden's, to ask the gardener there some questions about a lot of strange looking plants he had seen him digging out the day before. As he turned he caught sight of a young lady coming down the hill, as if she too were about to cross the bridge. A very pleasant looking young lady, walking with a firm rapid step as if she enjoyed the exercise. Soon she stopped quite still, and Walter wondered what her clear brown eyes were gazing at, for he did not know that the green hills in the distance, the lake formed by the water above the dam, with its little island and bordering of many colored green trees, looked at that moment like a beautiful picture to Miss Grahame.

She stepped on again and Walter hurried into the bridge ahead of her, a little ashamed to have been staring at her so, and afraid that she might catch him at it.

The bridge was a covered one, very well in the cold winter when the wind was blowing, but not pleasant on a summer day. It was pretty long too, and once in you were in haste to reach the welcome light at the other end; all except the boys, who liked to play among the great beams that formed a part of its structure.

Walter was in the bridge, Miss Grahame just entering it, when a dainty one, horse phaeton in which a gentleman and lady were sitting, was driven down to it. An enterprising druggist had pasted on one of the beams a great white bill with an advertisement in brilliant black and red letters of some patent medicine, which, the horse spying, took a great fright and refused to go on.

"Whoa, stop, don't, go ahead!" exclaimed the young gentleman, who was very fine to look at but evidently did not know much about driving.

It was a friend of Miss Hayden's, to whom she was showing the town, and she herself was afraid of the pretty bay horse which belonged to her, so she said, "I'll get out, please."

"Yes, do, Miss Ella, do get out," pleaded her escort.

But Ned had no intention of letting her do so, he backed and he started, he reeled sidewise and was just in danger of crushing a wheel against the side of the bridge, when Walter sprang out, caught him by the head and said soothingly, while he patted the glossy brown coat, "Why, you little goose, don't you know better than to be afraid? It's nothing but a bit of paper, come Ned, come there's a good little horse."

Ned gave one glance in the dreaded direction and then looked at Walter, as much as to say, "I'd guess you'd be afraid too." Then he rubbed his face against the boy's cheek and accepted the invitation to move on.

At first Miss Grahame was too much concerned to think about anything except how it would all end; but when Ned started out of the bridge, she suddenly thought how funny it all was, and laughed so heartily that the young man would have felt quite disconcerted if he had heard her.

"Wonder where that chap was raised," muttered Walter, "afraid of a little horse like that."

Now Miss Grahame liked all boys, and particularly a boy that would do the right thing at the right time, and she said to Walter, while she tried to stop laughing, "How did you know how to manage him so nicely?"

He laughed too, and was not a bit afraid of her, as he would have been a few minutes before, while he answered:

"Father has got a bit of pasture that is very nice always, and last summer, when it was so dry, Mr. Hayden pastured Ned there. I often had to take him back and forth, and sometimes he'd make believe he was afraid of a big post or stone; but I could always coax him." This last remark was made with a toss of the head and a conscious air of being able to do what he liked with the little animal.

Next day the Oakland Herald announced that Ned was for sale, and Miss Grahame told her father she would like to have him.

"I hear he is not fit for a lady to drive," said her father.

"No, it's not that; he is a little nervous, I think, that's all."

"How do you know?"
She told what she had seen and they had a good laugh about it. Then Mr. Grahame said, "but Alice, the coachman's time is all taken up now, he couldn't look after your horse and bring it whenever you wanted him."

A MISSIONARY'S LETTER TO THE YOUNGSTERS AT HOME.

BY THE REV. J. HANNINGTON, LORD BISHOP OF EQUATORIAL AFRICA.
(From the London Graphic.)

PART I.

MY DEAR CHILDREN:—You will be glad to hear that I have completed the voyage through the Red Sea most satisfactorily, and have duly arrived at Zanzibar. The journey out I shall not attempt to describe, since there was nothing very extraordinary about it, nor must we delay for any length of time discoursing upon Zanzibar, for it is well-trodden ground, and we have far wilder scenes before us. The streets, like those of all Oriental towns, are very narrow and tortuous, and have such a cut-throat appearance that at first one seemed afraid to venture far, but experience soon showed that there was nothing to harm beyond that occasional fragrance which one is wont to come across in every foreign town. As we peep into the shops we perceive that for the most part the traders are not negroes, but Hindus and are subjects not of the Sultan of Zanzibar, but of Her Majesty the Empress of India. Their wares are not very inviting, being chiefly cheap Manchester and Birmingham goods. Even the strange looking cakes and sweetmeats that are occasionally to be seen would scarce tempt Miss Hettie to delay, although I expect I should have had a different tale to have told had she been there. When we got a little further on we reached the African quarter, and saw piles of bananas, oranges, mangoes, and other kinds of fruit strewn the ground. We glance through a half-open door, and notice some camels solemnly turning a mill. They are extracting the oil from ground nuts, which will probably be sold for the best Sorrento olive oil. Outside the town a delightful scene meets the eye. Dark spreading mango, vine, lemon, orange, broad-leaved bananas, and plumed cocoa-nut trees are crowded together with the luxuriance of a forest, while pine-apples are planted along the road-sides, or are massed together in small enclosed gardens. Here and there groups of tropical vegetation crown a gentle slope, or, standing out against the clear sky, form a succession of beautiful pictures which I hope would have more attraction for you than the mandarin oranges hanging overhead. How you would have laughed to have beheld your sober old uncle climbing a cocoa-nut tree—one, by the bye, that was somewhat out of the perpendicular—and you would have been still more amused to have seen his energetic struggles to emancipate the nut from its fibrous husk; but I must leave you to digest that cocoa-nut whilst I visit His Majesty the Sultan, Bargash Bin Said, the noble and energetic ruler of Zanzibar.

People in our station of life do not visit Sultans every day, so I will endeavor to give you a full description of the interview. The palace is well situated in the Grand Square, and looks out on the roadstead, beautiful with its deep blue water and varied flotilla. Thither, at the appointed time, Colonel Miles H. M.'s Acting Consul during the absence of Sir John Kirk, conducted me, duly arrayed in cap and gown, together with Captain Hore of the L. M. S., who was also to be presented. A guard of honor was drawn up in front of the palace, and saluted upon our arrival. The Sultan then appeared on the scene, shook hands cordially, and beckoned us to follow him. We mounted some stairs which were so steep that they formed a perfect safeguard against an inebricate thrusting himself into the royal presence, and then were led into a small reception room, and bade be seated on elaborate amber satin arm-chairs. Immediately attendant slaves brought coffee in glass cups, tastefully mounted in gold. That was coffee! I should like to soliloquize on it, but you children are not old enough to appreciate delicate flavors. You would have done greater justice to the iced sherbet, which followed; only, if I mistake not, you would have looked rather glum, when, having taken a gentle sip (it is vulgar to take deep draughts in the presence of kings), the attendant at once presented a tray, and relieved you of your burden. Conversation now waxed warm; the Sultan was greatly interested in our movements, asked me many questions through an interpreter as to how we travelled, how long we expected the journey to take, and he was further very inquisitive about a report that he had heard of a serpent in Ugogo reputed to eat up whole oxen, and women, and children. The royal attire, was the plain every-day costume of wealthy Arabs—the long black coat or *joko* trimmed with silver; an ordinary turban, a handsome waistband in which were thrust two finely-wrought dirks; while a very handsome ring, worn German fashion on the first finger, graced his hand. His Majesty was exceedingly courteous, and did his utmost to entertain his guests. Upon our

rising, he also rose, led the way into the Grand Square, and wished us farewell.

I must now, dear children, hastily pack my goods in small bundles of about half-a-hundred weight, hire porters, and cross to the mainland. I should, perhaps, explain to you that on account of the ravages of the tsetse fly we are unable to use beasts of burden, and so are compelled to have all goods carried by porters. These porters are for the most part of two different races, namely, the Wanguana, or coast men from Zanzibar, and the Wanyamwezi, or the men from the Country of the Moon, that vast region which lies to the South of the Victoria Nyanza.

Our next step is to hire an Arab dhow, which is to take us over from the island of Zanzibar to the little town of Sedaani. We pack in as tightly as safety will allow, weigh anchor, and soon reach the coral-bound coast.

We touch bottom about half-a-mile from the beach, and, as there is a heavy ground swell on at the time, the crazy old dhow threatens to go to pieces. So while some made their way to shore in a small dug-out canoe, half-full of water, your uncle put his clothing in a bag, unmindful of sharks, plunged into the water, and thus, with a heart throbbing with emotion (and I might add feet throbbing too, for the coral was sharp) entered the land of Livingstone and Krapf and Moffatt and Gordon. That I was not prudent thus to fling myself into the water I will allow, but you cannot fully enter into the feelings aroused by such tremendous associations in the heart of one whose life was about to be devoted to Africa. It is not too much to say that the poetry of the situation was dispelled shortly after by our sitting down to dine on a tough goat. I have seen goats on the table which knives refused to manipulate, and chickens whose limbs denied that they would part company, so strongly were they attached to each other, until one seized hold of one leg and another the other, and had a tug of war. You can easily then understand the paradox that under such circumstances it was both easy and hard to dispel associations.

It will not do to expatiate on the comforts and discomforts of tent life at this early stage of the journey. I believe that most of us slept well; nor did I hear of more than one bed coming down with a crash. But no doubt, dear children, I shall have some pleasant little adventures of this kind to talk about hereafter, but we will not anticipate evil, nor meet troubles half-way. One more day being required to set things in order, and to call over the loads, we remained where we were, and did our utmost to get our baggage thoroughly shipshape, and on the morrow, June 30, we started for the interior, seven white men and about 500 porters, head-men, and tent-boys, all told.

It may assist your geography, dear children, if I give you a brief description of the whole route from the coast to the lake.

It has been well divided by the great African traveller Burton into five different regions. The first of these is the coast belt which lies between the Indian Ocean and that vast chain of mountains which run from Abyssinia to Lake Nyassa, and which numbers among its peaks Kenia and Kilimanjaro. This district abounds in rivers, and has the general appearance of English park scenery. The second region is that occupied by the mountain chain we have just named, and is truly beautiful, being in places not unlike the best parts of North Devon. Here we have two flourishing mission stations, namely, Mamboia and Mwapwa.

Leaving this truly delightful district the third region is entered, which comprises the thickly-populated plains of savage Ugogo, and two or three almost uninhabited and waterless tracts. Fourthly, you come to the country of the Wanyamwezi, or People of the Moon, the great traders, and consequently travellers, of Equatorial Africa; here we have one station, Vyui. Then lastly, the great lake basin is reached, which nurses in its bosom the mighty Victoria Nyanza. Each of these regions is well-defined, the people, and the physical features, being very different; but more of this as we proceed.

(To be continued.)

THE CHRISTIAN YEAR.

FROM THE ANNOTATED PRAYER BOOK.

THE EIGHTEENTH SUNDAY AFTER TRINITY.

Two comprehensive Christian formulæ are given in the Gospel and Collect for this Sunday. That in the former sets forth the whole duty of the servant of Christ, "Thou shalt love the Lord Thy God with all thy heart, and with all thy soul, and with all thy mind," and "Thou shalt love thy neighbor as thyself." The formula of the English Collect is that familiar one of "the world, the flesh, and the devil," which represents all the temptations to which a Christian is liable. To these may also be added the words of the Epistle, "waiting for the coming of our Lord Jesus Christ," as an expression which comprehensively states the whole object of the Christian life. The duties, the difficulties, and the purpose of the Christian life are thus made the subjects of commemoration and prayer; and the connection of each with the grace of God and the Person of Christ is illustrated by the words of St. Paul in the Epistle, and of our Lord in His confutation of the unbelievers as narrated in the Gospel.

HINTS FOR HOUSEWIVES.

MILK PORRIDGE is very nourishing if it is thickened with arrow-root instead of flour.

CARROTS boiled and cut into rings make a nice garnish when nothing more satisfactory can be obtained.

A FEW drops of a solution of glycerine and a little camphor, rubbed on the hands while damp, will render them soft and comfortable.

It is recommended that papier maché articles be washed with a sponge and cold water, dredged with flour, while damp, and polished with a flannel.

DURABLE and pretty skirts for every day wear are made of ticking; the wide stripes are the prettiest. If these skirts are starched they will hold it for a long time, and dust can be shaken from them.

A PRETTY card receiver for the hall table or hat stand is in the form of an oval or oblong tray; it is covered with plush, and has a rosebud embroidered in each corner, or a spray of bright-colored flowers in one corner.

POLISH furniture with linseed oil mixed with enough vinegar to cut the oil, and thin it. Care must be taken not to put too much oil on; a little goes a great ways; rubbing with a soft muslin will greatly aid in giving a polish.

HARD SAUCE flavored with pineapple, and arranged in the form of one, is a nice addition to corn-starch blanc mange. Make it by mixing two tablespoonfuls of butter in four heaping tablespoonfuls of sugar, or in this proportion.

A GOOD breakfast dish is made by chopping some ham quite fine; put it into a frying-pan with a lump of butter, season with black pepper; when this is hot pour over it enough eggs, that you have broken in a bowl, to cover the ham. When these are done take the eggs and ham out on a platter; do this carefully so that the eggs will be on the top.

AN excellent way to warm over potatoes is to put a lump of butter into a saucepan; as it melts add a tablespoonful of flour; stirring it so that it will not burn, then pour in a cup of sweet milk, if half cream it will be all the better; season with salt and pepper; stir it with a spoon so that the ingredients will be well mixed, then put in sliced cold boiled potatoes; let them boil for a few moments; send to the table hot.

A MOST excellent dish for dessert is made of a cake about an inch and a half deep after it is baked. The cake should not be rich. Put a light meringue on the top, brown this in the oven, cut the cake in square pieces, and serve warm with wine sauce, or with lemon sauce. The sauce must be at the boiling point, and it should be poured around the cake so that it will penetrate it readily. If properly made, this is delicious.

NOTHING is more distressing to a sick person, who is still not quite ill enough to give up all worldly thoughts, than to have the doctor at his morning call find the room disarranged and the patient in a night-dress, not fresh and neat in appearance. It should be the first care of the one in charge of the house to see that this state of things shall not exist. As long as the room must be attended to at some time during the day, why not do it when the greatest amount of comfort would result from it?

COFFEE JELLY, which is regarded highly by some people, and which is best served with wild duck or prairie chicken, is made of one quart of strong coffee, moderately sweetened, with half a box of gelatine dissolved in a little cold water and added to the hot coffee; strain it through a muslin cloth and put it into a mould; serve on a small platter with or without whipped cream. This is sometimes served with cake, and should in that case have whipped cream, sweetened, surrounding it.

A USEFUL as well as ornamental umbrella-holder for hanging on wardrobe door can be made in this way: Take the unbleached linen canvas and cut a strip about one yard long (or length of umbrella) and ten inches wide. To this add or lay on top a similar sized piece. Stitch down through the center. This gives two pockets or cases for umbrellas. Sew red or colored braid loop on at top to hang by. They are pretty with appliqued figures or monograms, worked in bright silks and bound to match.

A LOVELY and attractive home need not necessarily be an expensive one. Money is not what we most require to make the home what it should be, a cheerful, irresistible, happy spot, to which an absent member looks with love and devotion. Industry, taste, and a soul which delights in the beauties of nature, will readily acquire the principle of art requisite to accomplish its purpose.

Simplicity is an element in all true beauty. No one can think a home less pleasant and lovely because it is furnished in frugal plainness, provided it is in harmony and displays taste and refinement in arrangement. There is in the decoration of the home work appropriate to both sexes.

THE strings on the baby's bonnet are a never-failing source of trouble to mamma and to the nurse girl also. When every other article of dress required for the baby's airing is spotless, if the bonnet has been worn once the strings are sure to be soiled. A bright thought occurred to a mother last week, and she tried this experiment: for the Mother Hubbard of embroidered muslin she made three pairs of strings; in one end of each she worked a button-hole, doubling the muslin; then on each side of the bonnet where the strings are usually sewed on, she put a flat, cloth-covered button—a very small one answers nicely, and if properly put on it will not disturb baby's repose, should he go to sleep with his bonnet on.

INEXPENSIVE as silk and satin are now, comparatively speaking, it cannot be considered in good taste for children's school dresses to be made of them. I often observe an unhappy family of children, who from the time that they appear at the breakfast table until they disappear at evening, are arrayed as gloriously as Solomon, and for them a rough-and-tumble play is utterly impossible; they are losing half at least of the delights of childhood; their minds are unnaturally warped; their observation is directed to an extraordinary degree in one direction. The youngest of them, not yet six years old, can describe not only the quality of the dresses she sees in a morning walk, but can give an almost accurate account of how they are made. Important as it is that our girls should be dressed with taste, and have an appreciation of the harmony of colors, it is hardly necessary that this training should begin at so early an age.

The Living Church.

Chicago, October 11, A. D. 1884.

Entered at the Chicago P. O. as second class mail matter.

SUBSCRIPTION, ONE DOLLAR A YEAR.

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SOME very dignified subjects have an amusing side. It is known that the real centennial of Bishop Seabury's consecration occurs in November, but the dear, good, kind Scotch Bishops have made it come in October on account of the weather! When they thought of the venerable fathers of the American Church tossed by the November gales and dreadfully sea-sick, they would not have it so. But what is the difference as to commemoration? One date is as good as another. Yet there are some people who object to Christmas because we cannot prove beyond doubt that December 25 is the right date.

A CONTEMPORARY, commenting on the germ theory of disease, which professes to find in air, food and water, the seeds of death, says: "Faith and imagination have had quite as much to do in forming scientific opinions as they have in forming religious views." The fact is, all science is founded on faith. The one underlying principle of science is faith in what is called "the uniformity of nature." Excluding the principle of "final cause," which means that all things proceed from an intelligent Creator Who has a purpose in all that He does, we do not see how the scientist has any ground for predicating "uniformity."

It is coming to be more and more a question with our business men how to bring the news of the day to the knowledge of their wives and children, without putting before them the sickening details of crimes and scandals with which our great dailies abound. It is not enough to provide the most expensive appliances to exclude sewer-gas from the house, as long as an avenue is left open for the entrance of moral contamination. There are thousands of business men who leave the daily paper in the office, rather than have its records of the brothel and the grog-shop, the gambler's den and the gallows, submitted to the perusal of the family circle. This is a right instinct, and we hope it will prevail throughout the land. May we not have daily papers for the family, and would not such serve for all business men except, perhaps, detectives?

WE enter again upon the season of activity in all departments of business, and there is everything to encourage in the outlook. The foundation of prosperity, among a virtuous and thrifty people, is the product of the soil. A kind Providence has assured to us a bountiful harvest, and our garner will soon be full and plenteous with all manner of store. As the crops begin to move, everything will move with new life. The mills and the mines will feel the impulse, the merchant will smile all day at the counter, the mechanic will sing at his bench, and even the messenger boy will whistle a livelier tune as he ambles along. But the Presidential election? Well, what is there in that to hinder enterprise or to destroy confidence? Whichever way it goes we need not break our hearts or lose our heads. The King is dead, long live the King!

WE have not, of late, had much to say about ourselves. We have been too busy trying to meet the demands of an unprecedented increase of circulation, to make the customary suggestions to subscribers about paying their dues and sending us new subscribers. We wish now only to say that we are prepared to take care of a few thousand more, during the coming season, and that we shall appreciate the continuance of kind efforts on the part of our friends by which we have during the year past been able to place THE LIVING CHURCH in the forefront of American Church papers. We also venture to call attention to the fact that since the change of subscription price from \$2.50 to \$1.00 the paper has been improved in almost every particular. We shall strive to deserve a repetition of past favors and a continuance of confidence.

It is not infrequently the experience of people who forsake the Church on account of some petty or imaginary grievance, and cast in their lot with a hostile sect, to discover after a time that "the little finger" of the latter is thicker than "the loins" of the former. A Mr. Lamport, who has been acting as a minister of a sectarian body in England, calling itself "The Free Church of England," has recently had occasion to prove the truth of this remark. It appears that according to the constitution of the above-named religious community, their Annual Assembly or Convocation should be at liberty to make such orders and regulations as they should think fit, and that the appointment of the minister should rest with them, and further that any minister so appointed, if accused of any act opposed to the ordinances of the community should be cited before the Convocation, and they should have power to expel him.

The opportunities given by such provisions as these for the exercise of despotic power, are evident at a glance. The unfortunate minister is at the mercy of a clique, and liable to be sent about his business at any moment, for some alleged infraction of the ordinances of the community.

And so poor Mr. Lamport found to his cost; for he was dismissed from his position, on grounds connected with the doctrines taught by him. Being a Protestant, he naturally—nay, instinctively—protested, refused to acknowledge the authority of the "Convocation," and held on to his church and school buildings. And thereupon, the trustees applied to the High Court of Justice for an injunction to restrain the refractory minister from continuing to act as minister of the congregation, and from remaining in possession of and using the meeting-house and school-room. Upon the trial of the case, Mr. Lamport acted as his own counsel, and reaped the usual result of such a daring feat. He asserted that he had been most unjustly treated, for that the doctrines taught by him were in perfect conformity with the principles laid down in the canons of the "Free Church," and that he had never experienced any opposition from any other members of the congregation besides a certain Mr. Dandy. He had given up a more lucrative appointment at the urgent request of members of this congregation, and if he were now dismissed he should not know how to earn his living.

It was, of course, not in the power of the Court to enter into any side issues of that kind. Good Mr. Lamport had made his bed, and now was compelled to lie on it. It seems that he confounded his present position with that which he might have occupied as a clergyman of the Church of England, which would have given him an interest in the freehold of the church-property. So judgment was given against him. The Judge decided that the defendant, having accepted his appointment subject to the rules and regulations of the "Free Church," he must submit to those rules, and he must submit to those persons who had authority over him. His Lordship was, therefore, bound to restrain the defendant from continuing in possession of the buildings, and from performing the religious services of the church, and the keys of the church and school must be given up to the plaintiffs.

So Mr. Lamport left the Law Court a sadder, and let us hope a wiser man.

DIRECTIONS OF GROWTH.

The Bishop of Rochester has recently said that the Episcopal Church in America has a great future, which it must be careful not to throw away. His thought is mainly directed to the development of the Church organization, and to the strengthening of the corporate life. The organization was effected a century ago, and had reference only to a bare existence, not to the large opportunity which has come with the surmounting of the difficulties of our early history. The time has now arrived for an outlook over the whole field, for a large view of the work of the several dioceses, as well as for a better comprehension of the general direction and aim of the entire ecclesiastical body. The Church has visibly grown in public favor during the last ten years, and this growth has put our present ecclesiastical organization to a severe strain; not a strain that demands immediate change so much as it requires a competent survey of future possibilities, and an increasing wisdom and statesmanship among those intrusted with the Episcopate. The newer dioceses have the advantage of being able to give their Bishops the position of pioneers and leaders, and the work is mapped out with reference to the future; but in the older dioceses there is great difficulty in bringing the parishes into line with the institutions which represent and maintain the corporate life of the Church. With our dioceses as they are at present, any action of the General Convention that restricted natural and organic development would be unfortunate. Each diocese is adapting itself to the work within its own field, and only that legislation is required which maintains ecclesiastical order. It is a time for estimating possibilities, for meeting opportunities, for taking new directions, and the best results are likely to be reached, where the largest practical liberty prevails.

Something more important than legislation is now to be considered. The Church is entering to-day with vigorous enthusiasm into hearty sympathy with American life. The response of our clergy and people to what is best in the spirit of the community was never before what it is now. The old issues seem to be changed. All over the country religious questions are looked at from a broader and higher plane. The Bishop of Rochester recognizes this as an English traveller. This means that the things for which the Church has faithfully stood during the last century are coming into favor, and may now be counted for something like their real value. It means that Churchmen are becoming more generous toward their brethren in other religious bodies than they used to be. It means the growth in all parts of the country of a unifying interest in the things held in common.

It is just here that Churchmen have their work and their opportunity. While, with the increase of numerical strength, they are able to increase the efficiency of the parish, and multiply the institutions which identify Christianity with the social and family life of the community, they are also working out the religious problem that confronts every one to-day—the problem of preserving the old faith amid the transitions of a new age. This is not more the problem of the East than of the West. In either section the work before Churchmen is to enter more deeply into the American spirit, and put forth the organizing power of our institutions in a way that shall give increased tone and character to social and religious life. In this direction, lies our future growth. The present interest in the "Episcopal Church" in American communities is rather indirect than direct. The Church at work has more weight than the Church judged by its controlling principles. It is as yet an influence rather than an authority, and yet the more men approach the principles that give the Church authority, the more they recognize them to be right. This is true of the processes of our growth in every community in the land, and it is in the use of our opportunities for this free growth that the greatest gains are

to be made in the near future. The secret of growth is to be found in the contact of the spirit of the Church with the free elements of American society, and in the healthy and wholesome influences which the Church imparts to every community in which it works freely in the development of its leading principles.

THE COMMEMORATION IN SCOTLAND.

The Seabury Centenary now in progress in Scotland, is an event of no little interest to us and to all who are of the Anglican Communion. The little one that received sympathy and recognition from the Episcopate of Scotland, having become a thousand, does not forget those whom she found so friendly when she had most need of friends. She goes to her foster-mother now, with her great family of loyal children, the growth of a century, bearing their tribute of thankful remembrance, and is received with every mark of affection and admiration. In these congratulations the Mother-Church of England joins with hearty good will, proud of the child that she began to nurse but failed to bless with dower, and all the more admiring the thrift and increase that has come by self-reliance and fidelity to the principles of the primitive Church, unaided and untrammelled by the patronage of the State.

It cannot be justly charged, indeed, that the Mother-Church did at any time regard her offspring in America with coldness or indifference. The withholding of Episcopal ordination from Dr. Seabury was purely from political considerations over which the Church of England had no control. The English Bishops could not lawfully consecrate a bishop for a foreign country without the consent of the State. During the long war just concluded by the resignation of the independence of the American Colonies, it was understood in England, and to a great extent was true in fact, that popular hostility was excited against the Church as well as against the State of England. Dr. Seabury himself represented the Church influence so obnoxious to the great mass of our people. Following the declaration of peace the relations of the two countries were very delicate, and to the political leaders in England, to those who were most friendly to the struggling Republic, the sending of a bishop to the United States seemed likely to awaken resentment rather than to make for peace. They doubted if a bishop would be received or tolerated in Connecticut, and could not believe that there was any hope of the continuance in America of a communion that was so cordially hated as was the branch of the old Church which Dr. Seabury represented. It was impossible to secure the action of Parliament which was needed for dispensing with the oath of allegiance to the King, and which would permit the English Bishops to consecrate a Bishop for a foreign country. The formal request or consent of Congress was considered essential to the action demanded of Parliament. Of course this could not be had, nor was there in reality any need of it. This, however, the Erastians of the English Parliament could not understand.

In Scotland such obstacles did not exist. Dr. Seabury was received there most cordially, and on Sunday, November 14, 1784, he was publicly ordained a Bishop in the Church of God, at Aberdeen, by Bishop Kilgour, Primus, and Bishop of Aberdeen, assisted by Arthur Petrie, Bishop of Ross and Moray, and John Skinner, Coadjutor Bishop of Aberdeen.

On Bishop Seabury's return to Connecticut, after an absence of two years, he was publicly welcomed and recognized as their Bishop, by clergy and laity in convention, at Middletown, August 3, 1785. He was unanimously accepted as supreme in the government of the Church, and in the administration of all ecclesiastical affairs. The address of welcome, referring to the refusal of the English Bishops to bestow the Episcopal Office, expressed great surprise and pain at their action, or want of action, in this matter. "We hope," said the address, "that the successors of the Apostles in the Church of England have

sufficient reason to justify themselves to the world and to God. We, however, know of none such, nor can our imagination frame any."

Bishop Seabury, in his reply, said: "The surprise you express at the rejection of your application in England is natural. But when the ecclesiastical and civil constitutions are so closely woven together as they are in that country, the first characters in the Church for station and merit may find their dispositions rendered ineffectual by the intervention of the civil authority; and whether it is better to submit quietly to this state of things in England, or to risk that confusion which would probably ensue should an amendment be attempted, demands serious consideration."*

These troubles and perplexities were happily soon forgotten. Political complications were removed by Act of Parliament, and on February 4, 1787, at Lambeth, Dr. White, Bishop-elect of Pennsylvania, and Dr. Provoost, Bishop-elect of New York, were made Bishops. The consecrators were John Moore, Archbishop of Canterbury, Mr. Markham, Archbishop of York, Charles Moss, Bishop of Bath and Wells, and John Hinchcliff, Bishop of Peterborough. Thus was cemented the union of the Church in the United States with the Church of England.

*Dr. Beardley's History of the Church in Connecticut.

WET AND DRY DRUNKARDS.

A phenomenal exponent of anti-teetotalism has lately attracted attention in England, in the person of a Mr. Christie. *The English Churchman* describes some of his eccentricities which we transcribe for the amusement rather than for the edification of our readers. There is some sense, however, in this mass of nonsense. Mr. Christie was invited to take part in a festival of the National Temperance League, and he refused to participate on the ground that as "one of God's elect" (he is a radical Calvinist); he could not associate with ungodly persons like Churchmen, Romanists, Wesleyans, and others. He protests against one sin being separated from all others, and being deemed, while other sins equally vile and mischievous are being covered up. "The love of money," he says, works much more evil than drink; it is, as the Apostle has it, the root of all evil, and indirectly, therefore, the root of the drink evil. Nay, the lust for riches is even appealed to by most of the teetotal crusaders as a reason of giving up the use of that good creature of God, which the teetotaler regards as the chief evil in the world. Mr. Christie calls the attention of all professedly Christian adherents of the League to the twofold character of the moral law as proclaimed by our Lord Jesus Christ. The principle which our Lord, in His Sermon on the Mount, applied to murder and adultery, must be extended to every shape in which man's tendency to sin manifests itself. What right have we to limit its application—to say that it does not apply to drunkenness? If there are those who in God's sight are adulterers and murderers inwardly, though they are not so outwardly in the sight of men, may it not be also true—must it not be also true—that there are those who are drunkards inwardly, and in the judgment of God, although they are sober outwardly, and opponents of strong drink in the sight of men? "Do not forget, gentlemen of the British Medical Association, and of the National Temperance League, and Church Diocesan Temperance Association, lay and clerical, ye feast at your banquets, and breakfasts, and soirees, and excursions, and sermons, and services, that there are two kinds of drunkenness in the Scriptures. One of these, the chief, as being first against God ye would hide away. 'They are drunken, but not with wine; they stagger, but not with strong drink' (Isaiah xxix. 9)." There is something naive and humorous in the *tu quoque* with which Mr. Christie turns upon Sir Wilfrid Lawson, Dr. B. W. Richardson, and other leaders of the teetotal agitation, and accuses them of being nothing less than—drunkards! "Gentlemen," he exclaims, "there are two kinds of drunkenness. There are the wet drunkards and the dry. Do not forget that it was not upon the poor wet drunkard that the Lord expended the fire of his wrath and anger, but upon yourselves and all the sort of you—the dry drunkards." He goes so far as to suggest that the phylacteries of the Pharisees, the enemies of Jesus Christ, were "blue ribbons." Those "that crucified the Lord of life and glory," he says, "and hated His elect and corrupted His Gospel, were teetotalers." It is true that Mr. Christie's proof of this assertion is rather far-fetched. "They flapped in his face," says he, "their flags of 'Touch not, taste not, handle not'"—an inscription which he has perhaps seen on the flag of some regiment of the Blue Ribbon Army. "It was the dry drunkard," he observes, "and not the poor, wet drunkard, who, as He changed the water into wine, at

NOTES ON THE CHURCH SERVICE.

BY THE BISHOP OF BEDFORD.

IV.

I am to-day setting myself to say something about the Canticles, and the very first thing I will say is—Oh! how dreadful "services" for the Canticles are in ordinary Parish churches! I am not presumptuous enough to say anything as to their use in Cathedrals, where no doubt we can admit and approve a more ornate and scientific style of music. But with the exception, which I very gladly make, of some few very simple modern "services," I confess that the elaborate "service," however musically excellent, is a pain and grief to me. First of all, I am astonished at the inexpressiveness of most "services." Even those of the best composers are singularly deficient in giving the due expression to the words of the Canticle. And, secondly, I am always conscious that the performance is a weary and unintelligible mystery to a very considerable proportion of the congregation. Let us have simple and easy chants as far as possible, which the people can join in.

What about Gregorians? Well, I must not enter into a discussion of this much-vexed question. The controversy seems to excite the passions of men amazingly, and there is a story of a certain well-known person, who, on being told that David probably sang his Psalms to tones very similar to Gregorians, remarked, that now at last he understood what had always been a puzzle to him,—namely, why Saul threw his javelin at David when he was playing and singing to him. I do not think the majority of our people can be induced to enjoy, and sing, Gregorians. And yet I confess to me they have the great charm of reverence and devotion, and if one or two of the more uncouth tones are dropped out, and a change of tone given where several Psalms are sung, and the voices are thoroughly well accompanied with well-varied but not too fantastic harmonies, and the Canticles are harmonized, as in Stainer's admirable settings, then I do like Gregorian chanting.

If, however, one uses Anglican chants, then comes the question of single or double chants. I plead for the sparing use of the latter. If the verses of any psalm or canticle were in pairs throughout, then nothing could be more appropriate than a double chant; but, as it necessarily suggests the idea of a couplet, or pair of verses, it is generally singularly inappropriate, and should be confined to long psalms or canticles with an even number of verses, and in which the pairing of the verses produces no very great anomaly. Do let me protest against a double chant where there is an uneven number of verses, so that the second half of the chant has to be repeated for the last verse. This is musically bad, and I have heard really good musicians speak of it as intolerable. Even to less sensitive ears it is extremely unpleasant.

There is a traditional rule as to the Canticles which is worth naming, and should, I think, be observed. Use the New Testament Canticles as much as possible, and never use both the Old Testament ones in the Evening Service. We have our complement of psalms in the regular course, and it does seem needless to add two more psalms, when there are the *Magnificat* and *Nunc dimittis* provided.

And now as to the separate Canticles.

The *Venite*.—Happily this has escaped being set to a "service," and is always sung to a chant. It will be observed that the first five verses are comparatively jubilant, the rest being more subdued in tone till we come to the *Gloria Patri*. Thus the *Venite* will not lend itself at all to a double chant, for not only is there the unpleasant repetition of the second half of the chant, but also by taking the fifth and sixth verses together you link a joyous to a penitential verse, and sing what is really the beginning of a new tone of thought ("O come, let us worship and fall down," &c.) to the second half of the music. The most expressive rendering of the *Venite* is to a single chant with major and minor arrangements, the former being taken to verses 1 to 5, and to the *Gloria Patri*, and the latter to the rest of the Canticle. Or a different chant of a more penitential tone may be taken from verse 6 to the end, the earlier one being again sung to the *Gloria*.

The *Te Deum*.—I have heard this more than once sung straight through to a double chant. The singing and playing may have been excellent, but the *Te Deum* was murdered. Every one will have noticed the triplet of verses, so closely bound together, singing of the Apostles, Prophets, and Martyrs, and each ending with "praise Thee." But lo! the double chant in its first half took up the third of these kindred verses "The noble army of Martyrs: praise Thee," and for its second and concluding half started the first verse of a totally new subject ("The Holy Church" etc). But this was by no means the worst or deadliest wound. We come, of course, to a distinct break and division in the Canticle with the ending of the verse, "Also the Holy Ghost the Comforter." But lo! this was sung to the first half of the chant, and the concluding half again took up the first verse of a wholly new part and subject. It is hard to understand how anybody with a grain of taste or feeling could bear beginning "Thou art the King of Glory, O Christ," on the second half of the chant, especially when there are famil-

iar ways of avoiding it even with a double chant. (sometimes "Thine honorable, true, and only Son" is sung with "Also the Holy Ghost the Comforter," as if the two were one verse; and sometimes either "The noble army of Martyrs praise Thee," or "Also the Holy Ghost the Comforter," is sung to the second half of the chant. Either of these plans removes the very great dislocations which the double chant otherwise gives to the remainder of the Canticle, but they are both in themselves objectionable.) To return; the very next pair of verses were sung each to the wrong half of the chant—"Thou art the Everlasting Son of the Father" (sung to the first half) belonging to and continuing the thought of the verse before; and "When Thou tookest upon Thee," &c. (sung to the second half), beginning a new train of thought. A little further on, after several verses of supplication, comes the grand outburst of praise, "Day by day we magnify Thee. And we worship Thy Name ever world without end." These are a pair of triumphant verses breaking into the midst of the vein of supplication, to which the next verse returns. Yet, according to the rendering I am describing, the first of these triumphant verses ends the musical strain, being sung to the concluding half of the chant, while the second of the pair of verses is sung to the first half of the music, and with this is linked the most penitential verse of the whole canticle, "Vouchsafe, O Lord, to keep us this day without sin." Well, it was simple misery to me to hear the grand old *Te Deum* thus murdered. A double chant to this Canticle serves only to destroy the sense and ruin the exquisite interchange of tone and feeling. Its whole construction seems to say, "Sing me to anything but a double chant." There are some excellent arrangements of the *Te Deum* to single chants, varied at verses 5, 14, 16, 24, 26, and 29. Some very simple services are quite within the power of an ordinary congregation; and for very simple singing nothing is better than some of F. Helmore's arrangements, especially Nos. 1 and 2.

I do not know that I need say much about the other Canticles. The *Benedicite* and the *Cantate* lend themselves best to double chants, though there are some excellent settings of the former, varied here and there. The *Magnificat* is very painful to a double chant, which should never be used for it. And do let me suggest that Simeon, in all probability, did not shout the *Nunc dimittis* at the top of his voice, and that it should be sung very softly and feelingly.—*Church Bells.*

OUR MILWAUKEE LETTER.

VISIT AND SERMONS OF BISHOP SEYMOUR.

In response to the invitation of Bishop Welles of Wisconsin, the Bishop of Springfield visited our city (Milwaukee) on Sunday last and preached twice in the cathedral. The subject of his sermons was true Catholicity as presented in the New Testament in contrast with its counterfeit, false Catholicity as exhibited by modern Romanism. In the morning, when there was an ordination, he considered the subject most appropriately in its relation to the *ministry*; and in the evening in its relation to the *laity*. The one sermon was the complement of the other, and as far as the limited time would permit, this division of the subject enabled the preacher to give, at least by suggestion, an exhaustive discussion of the question. The former sermon rested upon the plenary commission given by our Lord to His eleven Apostles, on the Mount of Ascension, just before He left the earth to seat Himself at the right hand of the Eternal Father on His mediatorial throne—"All power," said Christ, "is given unto Me in heaven and on earth, go ye therefore and teach all nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things, whatsoever I have commanded you, and lo! I am with you always, even unto the end of the world." The Bishop drew a vivid and graphic picture of the scene, sketching the arrangement of the Disciples before, and around their Divine Master, and weaving this object lesson as a most important factor in the unanswerable argument which he built upon the charter thus given by Christ in virtue of His own unlimited sovereign authority to His Apostles, and through them to their successors to the end of the world, to preach the Gospel, and teach and administer the Sacraments, and exercise jurisdiction in government and discipline. He showed conclusively that had modern Romanism been the divine plan, our Lord could not in the nature of things have issued His commission to all His Apostles on an equality. "Go ye," but He would have addressed, He must have addressed St. Peter singly and personally, "Go thou." In that case the stream of grace, would have flowed from Christ to St. Peter, from one head to a second head, from one fountain to a second fountain, and then been divided and distributed by St. Peter to flow from him in myriads of channels over the earth. This is the theory of the Christian ministry as now held *de fide* and practised by the Church of Rome. But Christ presents a radically and fundamentally different scheme of Church Polity. He is the one Head, and He issues His command, "Go ye." He is the fountain source of grace, and the precious stream divides at His Person, "Go ye." He says, and

the grace is distributed to each, to flow out and on over the whole earth, and for all time.

The Bishop enforced his argument all along with illustrations making it clear, interesting to the hearer. At the conclusion he addressed a personal appeal to the candidates, who were about to be ordained, in which he summed up their duties, and pointed out the eternal Christ, the Sovereign to Whom the Father has committed the Kingdom as the One Head over all, in Whom alone dwell all the riches of grace, and to Whom they must constantly look for support and sanction in their future ministry even to the end.

After the conclusion of the sermon the Bishop of Wisconsin proceeded with the ordination service, and admitted to the diaconate Mr. Schubert, and to the priesthood the Rev. David Laseron, Assistant of Christ church, Milwaukee, and the Rev. H. W. Weller, Jr., son of the Rev. Dr. Weller, of Jacksonville, Florida. The Dean of the Cathedral, the Rev. Dr. E. W. Spalding, and the Rev. Dr. Ashley, united with the Bishop in the laying on of hands upon the priests. The Bishop of Wisconsin celebrated the Holy Eucharist, assisted by the Bishop of Springfield.

In the evening at 7.30 Bishop Seymour preached again on the same subject, true Catholicity as distinguished from pseudo-Catholicity, under the other aspect of the question, the relation of the laity to the clergy, as exhibited in the New Testament, and at present in the Church of Rome. He chose for his text the photograph, as he felicitously termed it, which the Blessed Spirit gives us of the very first Christians, the converts of the day of Pentecost, in the 2nd chapter of the Acts, at the 42nd verse: "They continued steadfastly in the Apostles' doctrine and fellowship, and in breaking of bread and in prayers." He brought us face to face with those first Christians, and made us feel that we were holding an interview with them. They had heard St. Peter preach the first Christian sermon, they had asked his counsel as to what they were to do, they had been baptized in obedience to his behest, and as primarily and chiefly St. Peter's converts we might have anticipated, if Christ had designed that St. Peter should be the head of the Church on earth, and that every one in order to be saved must be in communion with him and depend upon him, these men and women of all others, who have ever been gathered into the fold, would have presented the complete and perfect example of loyal, obedient, docile laymen. They constitute the van of the Christian army, the front rank of the militant host; they are next to the Apostles, they hear them, see them, from day to day; there can be, from their opportunities of knowledge on the subject, no radical or fundamental mistake on their part in their relation to the Sacred Ministry, who are over them in the Lord. The Patriarchate of Rome declares, in her dogmatic teaching, now that that relation can be described only after this manner, "the laity, to be in a state of salvation, must continue steadfastly in St. Peter's doctrine and fellowship, and in breaking of bread and in prayers." But what says the Holy Ghost of those Pentecostal Believers? "They continued steadfastly in the Apostles' doctrine, &c." Now it follows of necessity that either those converts of St. Peter were fundamentally in error as to who had, by divine right, the government over them, or else the Church of Rome has been for centuries, and is now absolutely and completely wrong on this subject. Those first Christians and modern Rome cannot both be right on this question. Both continue steadfastly on their respective lines, but it is impossible to reconcile them. No one can be a true Catholic on the Pentecostal basis of "continuing steadfastly in the Apostles' doctrine, &c.," and at the same time a Roman Catholic on the basis of "continuing steadfastly in St. Peter's doctrine, &c." The Scripture Catholic, as sketched by the Holy Ghost, is not and cannot be the original of the Roman Catholic as developed under the hand of successive Popes down to Pius IX. in the Vatican Council of 1870. The preacher pointed out with exquisite force how on the theories and assertions of the Papacy, the Epistle to the Romans must be, to save the credit of St. Paul rejected from the canon of Holy Scripture, since on the assumption, that St. Peter is by divine right head of the Church on earth, and sat as Bishop of Rome for twenty-five years, from A. D. 34 to A. D. 59 or 60. St. Paul could not as a Christian, not to say an Apostle, have addressed this letter to the whole body of believers in Rome, and have entirely ignored the Bishop. He sends salutations to a large number of persons by name, but he never mentions St. Peter. He does worse, he assumes the position of an overseer of the flock himself, and so intrudes into the jurisdiction of another, and violates the very principles of comity, which he himself lays down. The two sermons fitted into each other and presented a complete sketch of an argument which seemed to us, and, as far as we made inquiry to all who heard it, unanswerable against the false claims of the Church of Rome.

On Monday morning early the Bishops and others, a goodly company, left Milwaukee for Nashotah. The day was bright and beautiful, and the seminary with its acres of lawn, its lovely lakes, its chapel and its buildings never presented a more attractive

and charming view to the beholder. But there were additions to the treasures of Nashotah which now met the gazer's eye for the first time, and it was these new features in the scene which gave point to the occasion and created the interest of the day. A bell was there sheltered in a rustic tower hard by the chapel. It was the generous gift of the Rev. Dr. Walter Delafield, in memory of his honored father, an early settler of Wisconsin, and a fast friend of Nashotah in her first years, when struggling into life. The bell weighs full two thousand pounds, and as the residents and visitors gathered round on the meadow which stretched its beautiful carpet of living green beneath their feet all were eager to hear its voice. But first it must be blessed, before it speaks. The Lord must open its lips with His benediction, ere its mouth can peal forth His praise. As the preacher afterwards pointed out it was exquisitely appropriate that the bell, a memorial of the blessed dead, should be associated with the angels—it was the Feast of St. Michael and All Angels. The angels minister to the heirs of salvation while living, and carry their redeemed souls to Paradise when dead, and so we are made by the day to join through the memorial the departed brother, whose memory we revere with the Holy Angels in their nearness to those who are at rest in Abraham's bosom; and then again the preacher said the office pre-eminently of the Angels is to praise, they continually cry Holy, Holy, Holy, and far away from their blessed chant down here on earth, the bell takes up the note and sends forth its solemn peal of praise, and summons mortals to come to God's House to praise, and learn beforehand by familiarity with its deep-voiced call to be prepared to hear and obey with glad alacrity the archangel's trump when he shall awaken all that sleep in the last great day.

As soon as the bell was blessed by Bishop Welles, a short but joyful peal was rung forth by a skilful hand, and Nashotah seemed to pause and listen as if enraptured with the sweet music, which she will hear henceforth at morn, and evening, and high noon, and whenever God invites His children to meet Him in His House, and, if they will, their home. From the bell the procession re-formed, and made its way by slow approach to the preaching Cross, which had been erected to mark the spot on which had stood the first altar of Nashotah. This the Bishop of Wisconsin blessed, and then from the top of the steps at its base, standing beside it and beneath its shadow, Bishop Seymour, selected as the preacher for the occasion, delivered the sermon of the day, to which we have already made allusion. He spoke, as is his wont, without manuscript, and it seemed no labor for him to weave the threads of tender association and local tradition, and ecclesiastical history, and pathetic story, and spiritual instruction, into a beautiful discourse of nearly an hour's length, which seemed not wearisome nor long, but just the thing which any one would say or ought to say on the occasion. We wish we could reproduce it as it was delivered, word for word. But we cannot, it would be an impossibility. We may, however, Mr. Editor, if you encourage us, we do not say that we will even then, but we may try our hand at giving a sketch of that remarkable sermon. After the conclusion of the Benediction services, the Blessed Eucharist was celebrated in St. Sylvanus' Chapel by the Bishop of Wisconsin, assisted by his Brother of Springfield. An adjourned meeting of the Board of Trustees of Nashotah House, was held at 2 P. M., and sat with a recess until 10 o'clock at night. The Milwaukee guests returned on the afternoon of Monday, and the Trustees dispersed on the following morning, Tuesday. The Bishop of Springfield went to pass the night with his young Presbyter, the Rev. S. De Lancey Townsend, in the parish of which he has just assumed the oversight of St. Luke's church, Whitewater, Wisconsin. Here the Bishop preached again, and a liberal offering was made in response for missions in his diocese. On Wednesday, the Bishop of Springfield returned with his young friend and Brother, the Rector of Whitewater to Milwaukee, and concluded his arduous labors among us by solemnizing in the Cathedral of All Saints at noon, on Thursday, the 2nd of October, the marriage of the Rev. Mr. Townsend and Miss Kathryn Smith. E. N. R.

CHURCH WORK.

TEXAS.

BISHOP'S FALL AND WINTER VISITATIONS. OCTOBER. Taylor, 15; Temple, 16; Belton, 18, 19; Lampasas, 21; Gatesville, 23; Waco, 26; Marlin, 27; Groesbeck, 29; Mexia, 30. NOVEMBER. Calvert, 1, 2; Georgetown, 9; Rockdale, 16; Cameron 17; Caldwell, 18; Sealy, 20; Hearne, 23; Palestine, 30. DECEMBER. Overton, 1; Henderson, 2; Tyler, 7; Longview, 9; Jefferson, 14; Marshall, 21.

Offertories for Diocesan Mission Fund and theological department of University of the South. The Rev. W. W. Patrick, will accompany the Bishop on his visitation.

CONNECTICUT.

NEW HAVEN—General Church Notes.—An old friend sends us the following: "Most of the parishes here remain as they were last year, yet there have been changes, and some worthy of note. "St. Luke's, the colored parish, after having been supplied for some years by lay-readers and the Sunday services of different clergymen, has now a settled pastor, the Rev. Alfred Brown, a late graduate of the

Theological School of Philadelphia. He has entered upon his work with the promise of good success. He is with his flock not only on Sundays but also through the week, and much improvement is seen both in the congregation and in attendance on the Holy Communion.

"The Church of the Ascension is keeping up the good reputation it had under the rectorship of the Rev. E. W. Babcock. "The new rector, the Rev. C. E. Woodcock, is carrying forward the work so well begun by his predecessors.

Lately the walls and ceilings of this church have been ornamented with good taste, adding much to the beauty of the interior, as well as giving it an enlarged appearance.

"This church was consecrated in June last year free from debt. The late improvements are being provided for, and still other improvements are being talked of.

"Trinity, the mother parish of New Haven, is also doing a good work in adding a chapel to its venerable church.

"This improvement will give nearly 200 additional sittings, and will add much to the beauty of the building both without and within. The walls are now up, and the roof will soon be on, and by the coming Advent the whole work will probably be completed. If to the material improvements on this noble old church there could be added the Daily Service, and the celebration of the Holy Communion on every Sunday and Holy Day through the year, a great advance would be made.

"This need not be the work of Trinity alone. But Trinity, being the mother parish her offspring now numbering nine or ten, might unite to gain so good an end. Trinity might be viewed as the future Cathedral when Connecticut should have more than one diocese. New Haven was once the capital of an old colony; why may it not soon become the See City of a new diocese? And why may not Trinity parish begin to do the work that a Bishop and his assisting priests and deacons should do through the cathedral system.

"There are some, and the number is increasing, in all our large towns, who desire early and more frequent communion. And there is bread enough and to spare in our Father's House."

ALBANY.

SARATOGA.—The Rev. Dr. Joseph Carey's parishioners at Saratoga, in April last purchased a Parish House nearly opposite the church. Half the purchase money has already been paid, and the rest has been provided for in annual subscriptions. Enough money is also in hand to put up a contemplated addition to the lower story, for Sunday school purposes. The members of the Sunday school have already raised and paid in a thousand dollars for the work. The first story will be devoted to Sunday school work, the second to guild work and social gatherings and will also be used for a free Reading Room and Library.

This is already in operation. The third story, consisting of good-sized chambers, will be set apart for a temporary resting place for clergymen who need a change, and will be at their service without money and without price for at least two weeks each at a time. Two clergymen have used the rooms this summer.

This Parish House will be the right hand of the church. There is also in the parish "The Home of the Good Shepherd," for old persons and children. Also, "House for Convalescents," a branch of the Child's Hospital at Albany.

SCHENECTADY—Resignation of Dr. Payne. The following touching letter to the vestry of St. George's church conveyed to that body the resignation of the rector, the Rev. William Payne, D.D.:

"It is known to you that for more than a year I have been struggling with ill-health, which was greatly aggravated last February by the sudden death of my dear and only remaining son. I did my best for a while to supplement my own poor efforts in the parish by obtaining supplies for the pulpit. Some months ago the bishop, seeing the trouble under which I was laboring, and without any solicitation of mine, kindly intervened and advised the appointment of a permanent assistant; and you will remember that I at once expressed my consent, and a willingness to relinquish a part of the salary to further the plan. But it seems to have failed; and now after trying a vacation of two months kindly voted to me by the vestry, I find myself without assistance, and yet still unable to go on alone. I prefer to suffer myself rather than the parish shall suffer, and so offer herewith my resignation, to take effect at once, I need not, and I cannot, express my emotions at thus sundering the tie which has so long and so pleasantly existed between us. God only knows the pain it costs me. The records of the parish, which I hand over to you, will show somewhat the amount of work which with God's aid I have done—1,360 baptisms, 987 burials, 435 marriages. There have also been 538 confirmed, and the number of registered communicants which was only 70 when I took the parish, is now over 200, and this notwithstanding the drain which was made upon us by the new parish which I organized in 1867. I might also point to the improvements in the parish property, which, with your co-operation and help, have from time to time been made; the erection of a new rectory; the building and subsequent enlargement of the Sunday school house; the extension and more convenient arrangement of the interior of the church at two different times, and the change of the church tower from wood to stone. There are other unwritten and unseen results to be found in the hearts and lives of men, but which are known only to him "who seeth in secret and rewardeth openly." My dead I leave in the holy keeping of God, beneath the shadow of the old church, where also, I hope, in God's appointed time, to be laid to my rest. Thanking you, gentlemen, and the parish through you, for innumerable kindnesses and forbearances; commending you to God's gracious mercy and protection; and asking your prayers and sympathies for one who has always tried to do his duty, and who now goes forth from among you not knowing what is to befall him."

In accepting the resignation, the vestry put on record their feelings of reluctance and sorrow; they voted him the title of Rector Emeritus, and a salary of \$500 a year for life.

SPRINGFIELD.

Bishop Seymour visited Mansfield on Friday, 4th inst., and confirmed seven persons, presented by the Rev. D. W. Dresser, who comes out from Champaign for service at Mansfield two or three times a month. All but one of the newly confirmed received the

Holy Communion at 6:30, Monday A. M., following their Confirmation. This little parish of Mansfield is showing some signs of renewed life and vigor.

LONG ISLAND.

FORT HAMILTON.—Services commemorative of the completion of a half century from the organization of St. John's church, will be held on Sunday, October 12, at 10:30 A. M., on which occasion the rector, the Rev. R. B. Snowden, will deliver an Historical discourse.

CHICAGO.

ORGANIZATION OF A DIOCESAN BRANCH OF THE WOMAN'S AUXILIARY.—The meeting held in Grace church, Chicago, on Thursday, October 2nd, was one of far more than merely local importance.

Organization is absolutely necessary in order that the work may be carried on without confusion; and it is from the existence of this necessity, that the Board of Domestic and Foreign Missions has originated.

Then, as to the foreign field, the Baum Hospital, in China, has been built, and is carried on with funds of the Auxiliary Society; the New York Branch is building a Hospital at Osaka, Japan.

After the Celebration, at which about thirty of the clergy, and between a hundred and sixty and a hundred and seventy lay-people—principally women—received the Bishop, having requested all present to remain, called the meeting to order, and the Rev. B. F. Fleetwood was elected Secretary for the occasion.

A Meneely bell weighing 500 lbs. has been given and all the windows, which will be of stained glass, are gifts. The windows are now being made by Messrs. Wells Bros. Co., Chicago.

After a bountiful lunch, the committee on the constitution reported through their Chairman, the Rev. Dr. Vibbert; after which the Rev. Louis S. Osborne, rector of Trinity church, Chicago, made a short and very telling speech, well calculated to give the key-note for the day's proceedings.

It ought to be recorded that the devotional features of the gathering were peculiarly impressive, and, in a remarkable degree, the hearty congregational singing of the hymns.

noon meeting it was better, and seemed all the better without the aid of the instrument. There was a heartiness and spiritual simplicity about it all, that was indeed refreshing.

MAINE.

PRESQUE ISLE.—A Canadian Correspondent writes: September 17, 1884, was a red letter day in the calendar for the extreme North-east corner of the United States.

When seventeen years ago the Bishop of Maine planted the first missionary in the county of Aroostook there was scarcely a Christian to be found in the whole district—now there are five churches erected, and one in course of erection, besides the Church schools opened at Presque Isle on the 17th.

The opening of these schools marks an era in the diocese of Maine, and therefore I think your readers will be glad to have some account of them. Their history is somewhat remarkable. In the early settlement of the State, blocks of land were granted for school purposes under the control of the Congregationalists.

The Bishop has secured the services of Professor Atwood, as Principal, and Mr. Vroom and Miss Nolan as assistant teachers. On the opening day, Morning Prayer was held at St. John's church, after which a procession was formed as follows: The Presque Isle Band, the Bishops of Maine and Fredrickton, the clergy, the ministers of the village, and the old Presque Isle Academy Trustees.

The School Hall was filled to overflowing. The Bishops, in their robes having taken their places, a hymn was sung. Then, after an address by the Bishop of Maine, the Metropolitan of Canada congratulated the citizens in a few well chosen words.

Then, after an address by the Bishop of Maine, the Metropolitan of Canada congratulated the citizens in a few well chosen words. Various addresses were then given by prominent citizens, and by the ministers of the Congregationalist and Baptist denominations.

WYOMING.

EVANSTON.—St. Paul's Church.—A new frame church is being built here, from plans kindly given by Messrs. Treat and Foltz, architects, Chicago. It is a very pretty Gothic, with tower, spire and porch, a vestry room and apsidal chancel.

On Saturday, August 30, Bishop Spalding laid the corner-stone, in presence of a large number of the townsfolk, on which occasion he made a strong address on "The Simplicity of the Church's Faith."

A Meneely bell weighing 500 lbs. has been given and all the windows, which will be of stained glass, are gifts. The windows are now being made by Messrs. Wells Bros. Co., Chicago.

WISCONSIN.

BELOIT.—The yearly Harvest Home festival was celebrated in St. Paul's church, September 20, being the 15th Sunday after Trinity. Crowded congregations were in attendance at both services.

Oscos.—On the sixteenth Sunday after Trinity the Bishop visited Grace church. The parish has been in a very flourishing condition during the three years' rectorship of the Rev. James Newman, who is now leaving for six months, for purpose of study by permission of the Bishop.

It ought to be recorded that the devotional features of the gathering were peculiarly impressive, and, in a remarkable degree, the hearty congregational singing of the hymns.

GENESEEO.—In the evening the Bishop visited Trinity church in this place, twelve miles distant, and preached a sermon appropriate to the eve of St. Michael's Day, most attractively setting forth the ministrations of angels, and our union with them in their office.

UTAH AND IDAHO.

STATISTICS.—From the journal of the second annual convocation of this missionary jurisdiction we gather the following summary: Clergy, 12; Church buildings, 5; Baptisms, infants, 190, adults, 30, total, 220; confirmed, 71; communicants, 725; marriages, 58; burials, 90; Sunday schools, teachers, 62, scholars, 952; day schools, teachers, 29, scholars, 788; offerings, \$16,122.27; value of Church property, \$195,150.00.

MASSACHUSETTS.

BRIDGEWATER.—Trinity church was duly consecrated by the Bishop on Tuesday, September 23. The rector, the Rev. J. Milton Peck, read the sentence of consecration, and the sermon was preached by the Rev. A. St. John Chambré, D. D., rector of St. Anne's, Lowell.

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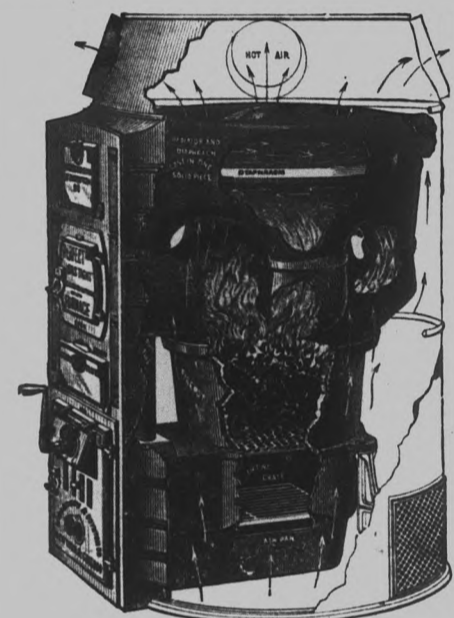
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Pennsylvania, Philadelphia and Erie Light Valley, and other Companies' Bonds and Stocks, 545,000 00

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Accrued Interest and all other Property, 24,400 00

Total Assets, \$9,071,696 58

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