

# The Living Church.

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

VOL. VI. NO. 51.

CHICAGO, SATURDAY, OCTOBER 18, 1884.

Whole No. 311.

## THE BLESSED EUCHARIST.

BY O. W. R.

My Saviour, to the Altar come  
To celebrate Thy love;  
I would, in penitence, be dumb  
As I its blessings prove.  
O, what amazing love is Thine,  
To spread so rich a Feast—  
All garnished with grace Divine,  
For such unworthy guest!

My Saviour, I would bow in dust,  
My hand my lips upon,  
And cry, "unholy and unjust!"  
Before Thee, God's own Son,  
Shall I, a sinner, thus presume  
Thy Flesh and Blood to taste?  
And canst Thou, Saviour, furnish room  
For such unworthy guest?

My Saviour, thoughtfully I take  
The place Thy love prepares,  
Resolving, for Thine own sweet sake,  
To banish all my cares.  
O 'tis a Royal Table spread  
On each sweet day of rest,  
And by a Royal Hand I'm fed—  
I, such unworthy guest!

O Love amazing! Love Divine!  
Past mortal mind's compute!  
I can but bow before Thy shrine  
In adoration mute;—  
I can but lift my soul, in praise,  
For this Divine bequest  
And often wonder, in amaze,  
That I am Jesus' guest.

My Saviour, may this gift of Thine  
Prove healthful to my soul,  
Savouring in the dear confine  
Of fleshly lust's control.  
May I, indeed, "remember" Thee  
Through all this life's behest,  
And do Thou, Lord, remember me,  
Though such unworthy guest!

## NEWS AND NOTES.

The English papers report speeches on Church work among Indians at the recent Church Congress, by the Bishops of Minnesota and Fond du Lac.

There is a report in England that the ex-Jew, Dr. Hellmuth, formerly Bishop of Huron, is to be appointed by England and Prussia to the vacant Anglican Bishopric of Jerusalem. The constant Churchmen had been hoping that this "See" would be kept vacant.

There was one thing which particularly struck me at the recent Church Congress, and that was the spirit of toleration which seemed to animate everyone. Partisanship was at a discount. Bishop Harris very adroitly struck this key-note in his admirable inaugural, and fair play was the watchword of the whole session.

One would hardly suppose that the cholera in Europe would affect THE LIVING CHURCH in America, but it does. The price of paper has risen one cent-and-a-half a pound owing to the embargo on European rags. This makes a difference to the LIVING CHURCH COMPANY of no less than fifteen dollars a week and the end is not yet.

Few people have any idea of the quantity of paper required for a journal or periodical with any considerable circulation. THE LIVING CHURCH uses every week very nearly a ton; while for the ANNUAL, which is now running through the press, no less than four tons is required. The paper for THE LIVING CHURCH costs at the present high rate \$160 a ton, while the finer quality necessary for the ANNUAL costs \$180. May these figures strike the consciences (and pockets) of delinquent subscribers!

The most interesting event of the week to Churchmen is the Seabury Commemoration at Aberdeen. The cable reports are very meagre, but the large LIVING CHURCH family will be fully informed as to all that happened, the Bishop of Fond du Lac having kindly promised to furnish them with an account. The second letter from his pen appears in this issue.

The English Church Congress has also been in session, and by and by a resumé of its proceedings will appear in these columns. It met in the ancient city of Carlisle which became the seat of a Bishop in 1133, King Henry I having in that year dedicated lands and goods to the endowment of the new diocese, which he wished to found in commemoration of the awful bereavement which had fallen upon him in the loss by drowning of his favorite son and daughter.

There has been discovered among the ruins of Pompeii the full length fossil of a man probably struck while in flight at the time of the destruction of the city, upwards of eighteen centuries since. The features are well defined, the mouth being slightly open, showing the teeth in either jaw; the hands are perfect, and one is supposed to have held two keys, which were found close to it, while the legs are spread out and slightly raised; the left had, however, been broken, as the bone protruded.

The will of Mrs. Augusta M. Huntington, formerly Mrs. Shumway, has been probated. She gives \$300,000 in trust to Bishop Whipple, of Minnesota, and directs that \$100,000

be applied to the building of Shumway Hall on the Shattuck school grounds at Faribault, Minnesota, and \$50,000 for its endowment for the education of boys. Another \$100,000 is for the erection of Johnston Hall, in memory of her father. The Seabury Divinity School of the same place is given an endowment of \$50,000 for the purpose of assisting its students.

THE Pusey Memorial Fund has now reached the sum of \$151,730, the greater part of this sum having been made up—although there have been some very large contributions—of small amounts from men and women of all ranks and professions in England, the colonies, and the United States. In conjunction with the second anniversary of the death of Dr. Pusey, the institution founded in his honor and intended to carry on his work in Oxford was duly opened with three resident librarians. Special gifts have been given for the internal fittings of the house, but for the rest "the committee have been content to wait for the liberality of future benefactors."

THE New York correspondent of *The Southern Churchman*, having received a severe lesson about attacking private persons, has now turned his attention to doctrines. He devotes a good part of his last letter—a bad part, one should say—to attacking "Apostolical Succession." His puny efforts remind me of a cartoon I once saw in a German paper. Bismark was represented pulling lustily on a rope, one end of which was attached to the steeple of a great cathedral. Behind the irrepressible Chancellor stood the equally irrepressible ruler of the Nether Dominions. "And what are you doing, Prince," said the latter. "Pulling the Church down." "Ah! well," said the Devil, I hope you'll succeed. I have been working at that game for the last eighteen centuries, and I am just where I began."

THE BISHOP OF LICHFIELD has arranged for a visitation of his diocese on the ancient model, which will occupy more than two years. He proposes to visit every church, school, and parsonage, and examine all ecclesiastical registers, to catechise the children, and hold Confirmations when necessary. His lordship further desires to preside himself at a conference of clergy and laity in every rural deanery. Referring to this new departure, *The World*, the great English "Society" journal says: "Whether the clergy will care for such minute inspection of themselves and belongings may be a question, and their feelings may be expressed by the remark of a former Vicar of Southwell to a lawyer who was speaking in favor of that small city having, as it now has, a Bishop: 'If you were a captain in the Army, would you want your colonel to live next door to you?' Nevertheless, Bishop MacLagan's determination to make diocesan rule a reality is worthy of praise."

THE Pope's letter to Cardinal Jacobini, allotting a donation of \$200,000 for the creation of a cholera hospital in Rome, has naturally produced considerable emotion throughout Italy. The gift is a kindly one; the language in which it is decreed is calculated to strike deep into the hearts of an impressionable people; and there is one passage in the letter which has been noticed with an especial satisfaction by all those Italians—and the number of them is large—who desire a reconciliation between the Head of the Roman Church and the King of United Italy. No great hopes can of course be built on the mere announcement of the Pope's intention to visit the patients of the new hospital in person, should it unfortunately happen that the hospital is to receive patients. Nevertheless, it is no small thing that Leo XIII. should talk of setting foot outside the Vatican. Pius IX. never left his palace after the entry of the Royal troops into the Holy City, and Leo XIII. has followed his predecessor's example. For fourteen years the quaint papal equipage of white mules and red halbardiers has never once been seen in the streets of Rome. The Easter day mass at the Basilica, which during centuries was always solemnized by the Popes even when, owing to infirmities, they had to be carried to the high altar for the purpose, has been said since 1870 by Cardinals; the benediction *Urbi et Orbi* from the balcony of St. Peter's on Easter Monday has no longer been given; and the report has gone forth to the Catholic world that the Pope was a prisoner in his palace. Although the papal donation is to be limited in its uses to the inhabitants of the Borgo and Trastevere, and although the Pope desires that the cholera hospital shall be established as near to his palace as possible, yet a walk of a hundred yards outside the palace gates will count for as much as miles, so far as the sacrifice of principle is concerned; and this cannot but cause a deep impression on all the Roman Catholics of Christendom.

## THE SEABURY CENTENNIAL.

SPECIAL CORRESPONDENCE.

Unexpectedly detained in Liverpool I have found much to interest me. Not very long ago this place, Lower-pool, as it was then called, was a part of the parish of Walton. When John Wesley visited it in the last century, he hazarded the opinion that in time it would become a considerable village. Now, it is really a great city, the entry-port of England, its commerce stretching out to every part of the globe, and its population, including its suburbs, numbering nearly a million. Its splendid docks, fine parks and noble institutions of benevolence all repay examination and study. Its nearness to Wales draws to it many of the intense and strongly marked people that dwell in that picturesque land. In fact, the Welsh National festival of Eistedfod is in full progress. The bards have had their annual contest, and the rector has been crowned and chaired and carried. Welsh flags are flying, and Welsh songs are sounding in the air. Naturally, however, I have given my time and thought to the churches. St. Nicholas', the old parish church, interested me much. It stands almost in the docks, a heavy, dark, grimy building with a rather impressive and dignified spire. It is surrounded by an acre or so of grave-yard, literally paved with tomb-stones, worn with age and human feet. The inscriptions tell us that in some graves whole families are buried. Over the heads of some of them, busy men were hurrying, over others, wearied workmen were lying in noon-day slumbers, and over others, school-boys were playing at marbles. Entering the venerable building, I found that a service was about to begin, and at half-past twelve o'clock the Morning Prayer was said, or rather sung, and very sweetly too. Yet, St. Nicholas' if a little sleepy early in the day is doing a very good work among the poor and friendless. It is the centre too of a mission work, under the care of the Venerable Society for Propagating the Gospel, to those that are emigrating to foreign lands, and is seeking to throw around them the defences and comforts of the Church's ministrations. St. Peter's, another aged building, much the same in character as St. Nicholas, and surrounded by just such another dismal grave-yard, has been taken by the Bishop of Liverpool as his cathedral. The Evensong was beautifully and reverently sung at five o'clock, the attendance being surprisingly good. I was able to attend prayers also at both St. Margaret's and St. John the Baptist's, churches of much architectural merit and worked with great devotion and vigor. It seemed to me to be noteworthy that four churches representing widely different types of Churchmanship should all agree in maintaining a daily choral worship of their God, and a fair evidence that choral service is not a token of party. At Chester I had my first glimpse of old England. Strolling first into the beautiful park, I came unexpectedly on the ruins of the church of St. John the Baptist. I was not long in hunting up the sexton and his keys. The site was first occupied by a Saxon church in 689, King Ethelred choosing the spot, because there he saw a white hind. Of this church nothing remains. But in 1067 a magnificent Norman structure was put up, a portion of which still remains in fair condition, and serves as a parish church. The stout Norman columns, at least six feet in diameter, were cut off perpendicular, as if wearied with the burden of centuries, but the beautiful Gothic clerestory was intact, and also a bit of the old roof. One could but meditate on the faith, and zeal, and large heartedness that led on to such a grand building, and also to the failure of faith and narrowness that could allow such structures to fall into decay. The great tower had fallen, but the lines of the old chancel and transepts could easily be traced. Some magnificent bosses from the ancient groining had been recovered and placed in the crypt. It seemed wrong to hurry away from a place so instructive and solemn, but I wished to be at the Cathedral in time for Evensong, and so rapidly walked through the queer old "Rows," the two-storied side-walks that characterize Chester, and over the old Roman wall. The Cathedral is a little later in age than the church of St. John the Baptist, but very quaint and solemn. As it was Friday, according to the common custom of the English Cathedrals, the service was without instrumental accompaniment. But the singing was superb. The music was rather difficult, but rendered without hesitation or blemish. Sweet, plaintive, rich, it suggested the many thoughts, cares, sorrows and joys that are blended in all our earthly worship of God. The Cathedral needs careful study, and I hope, before leaving England, to return to

it and give it the time that it deserves. FOND DU LAC.

## THE CHURCH CONGRESS.

SPECIAL CORRESPONDENCE.

Your correspondent has diligently attended everything that did not imply being in two places at the same time during the past week, and his mind is in a state of partial paralysis in consequence. "Enough is as good as a feast," and I think that many more intellectual men than I have experienced similar feelings. But it has undoubtedly been a great week, and the Ninth Church Congress is an unqualified success. The only disagreeable thing to chronicle is the entire failure of most of the Detroit papers to appreciate the situation. The flippancy of their reports and the dreadful unfairness of some of them were disgusting in the extreme.

Your correspondent feels, too, that you will do well in your present helpless condition, depending so much upon him, to let it be known, that he is alone responsible for the wild statements which may ensue; but he pleads good faith at least, having sat everywhere from stage to gallery in the theatre where the discussions took place, in order to view the proceedings impartially, the result being that sometimes he could not hear at all, and at other times heard too much for his complete happiness. For as all sorts and conditions of Churchmen wrote and spoke, he could not expect to be consistently delighted all the time.

Then first, though again: It was a grand success, newspaper reporters to the contrary notwithstanding. From the opening to the close it constituted what I have good authority in describing as "the greatest intellectual feast Detroit has had for twenty-five years." For myself I would put no limitation as to years.

Then the temper of the whole proceedings was admirable. Bishop H. C. Potter spoke in his opening address of "endeavoring to keep the unity of the spirit in the bond of peace," and admirably was it done. There was formal diversity enough to satisfy the most evasive constructor of a crazy quilt, but the unity of the spirit was there from the opening to the close, when in the last volunteer utterance, Father Osborne of the S. S. J. E., said he believed we were all going to love each other better than ever before. The Congress was a vast testimony to the existence and stability of a real Church in the land; a Church as distinguished from a sect. No sect could survive such a form of exhibiting its diverse life; or rather it could not have any real diverse life. And then the Church's stability is shown, in that it is "rooted and grounded in love." Another noticeable feature was the number of surprises that took place. Speakers would fairly take words out of the mouths of others of different schools of thought.

Besides this, it was a revelation of power to the outside world, which will have a very wholesome influence.

In times gone by, whenever a Protestant observer wanted to name the one best known figure in the English Church from his stand-point, he always said, "Oh yes, Dean Stanley, you know." The denominations took for a representative man, one who, however great, represented nobody in particular but himself. For a broad Churchman is always such a thorough individualist that he represents nobody but himself.

Now the one great figure in the American Church to a sectarian observer has always been in late years, Dr. Phillips Brooks. He is a mighty man, and one of whom the Church is justly proud. But the only thing which he really represents is a habit of mind and also because he is really a great man, he represents some humble followers.

I always hail this outside admiration of Phillips Brooks first because he is admirable, and next because the fact that he is a Churchman is a testimony to our Catholic comprehensiveness. But this Congress has amply demonstrated that we have not spent all of our Church life in his wonderful intuitional sermons. We have some more giants and they emerged from unexpected quarters. Most of the speakers and writers at this Congress were comparatively young men. They are the successors of great men who have not been so long dead, that their shades do not seem to preside in their places.

Your correspondent has had ever since his childhood a semi-mania for personal statistics and consequently knew many more men by name, and a narrow reputation than most of his fellows of the parochial clergy. But no narrow fame will suffice for many men here, who seemed to drop from nowhere, so closely local had been their previous acquaintance.

Another happy feature of the Congress is that the Church has grown to appreciate it. The diocesan clergy, and those from Ohio,

Indiana, Western Michigan, Huron, Niagara, Pennsylvania, Southern Ohio, and so on, were very fully represented. There was an attendance of over 200 clergy at nearly all the sessions. Scarcely one of the diocesan clergy was absent who could help it, and one who came as did many others, from great distances and depressing isolation, expressed his deep thankfulness and sense of benefit when he whispered to your correspondent on Thursday, "I have about 18 new sermons already."

The local committees (I had nothing whatever to do) did noble work, that won grateful mention from every guest, and the hospitality was fragrant and delicious. There was a decided flavor to everything, and every one said that the attendance was marvellous, and the attention and recognition of merit equally wonderful. All the visitors were happy in everything, but the newspapers. Let us however except the *Detroit Post* from anathema, though for a tardy appreciation of what was afoot.

On Sunday, October 5th, the American Church Sunday School Institute began its sessions in St. Paul's church, with a grand choral service at 4 P. M., when there was a perfectly packed attendance, and addresses were made by Bishop Harris and others. It was so like our local Sunday School Institutes that I will not describe it further, except that it was a great occasion, and one very fruitful to all concerned. On Monday the Holy Eucharist was celebrated in connection with the Institute at 9 o'clock, and immediately following there was a meeting of Rectors, Sunday School Superintendents, and Teachers, to discuss ways and means for carrying on their work. It was a pleasant meeting, but in no way remarkable. In the afternoon there was a business meeting, when the Institute was formally organized, a Constitution and by laws adopted, and a committee on nominating officers appointed to report in the evening, when there was another stirring meeting, and officers were elected as follows: President, the Right Rev. Samuel S. Harris, D.D., LL.D.; Secretary and Treasurer, the Rev. R. R. Swope, of Wheeling, West Virginia; Executive Committee, the Rev. Messrs. G. W. Shinn, D.D., J. C. Middleton, George Worthington, D.D.; Messrs. George O. Thomas, Schuyler Davis, J. S. McKie, and the Secretary.

Among the most active workers in this movement may be mentioned the Rev. Dr. Shinn, the Rev. Dr. Morsell, the Rev. R. R. Swope, of Wheeling, and George O. Thomas, of Philadelphia. The success of the meeting depended largely upon them. It was decided that the Institute should meet annually.

But this was the work of only the Advance Guard. The real business of the Congress began with a semi-choral Celebration of the Holy Communion in St. Paul's church, at 10.30 A. M. on Tuesday. The Bishop was the celebrant, the Rev. Dr. Wildes being Epistoller, and Bishop Lay, Gospeller. The address was delivered by Bishop Henry C. Potter, and was absolutely the correct thing. It was not a grand address, but it was fitting, and paved the way gracefully for what should follow. His subject was "The Unity of the Spirit in the Bond of Peace," and the sweet words of counsel which he gave were, I believe, fully acted upon by the members of the Congress to which he addressed himself. There was one rather amusing thing occurred during this service. It is not the practice in St. Paul's to rise during the presentation of alms upon the altar, but the large gathering of Churchmen present at this special service, promptly and with few exceptions did so, thereby showing how almost universal this decent practice is in the American Church.

To go back a little, I would mention another comical thing that occurred the day before, at the Sunday School Institute. In the debate on the proposed constitution, the name was under consideration, and a delegate from Ohio (how natural) proposed as a substitute for the American Church Sunday School Institute, that of the Protestant Episcopal, etc., etc., etc. He was promptly frowned down, and the solemn silence with which his proposition was received was funny in the extreme.

The opening service in St. Paul's church was immediately followed by the inaugural proceedings at Whitney's Opera House, when the Bishop of Michigan gave the opening address, and the Rev. Dr. Wildes, General Secretary, the Memorial address. The Bishop's address was both adroit and able. He managed to condense an immense amount of exceedingly useful information into this address, in support of his positions. The very spot upon which they were seated was historic, he said, and his perfect familiarity with the early history of old Detroit, gave no small charm to an address which was listened to with breathless attention.

You may find room hereafter for the whole address.

The Rev. Dr. Wildes in a graceful address gave memorials of deceased members, mentioning more particularly, besides the three bishops, Smith, Talbot, and Clarkson, the Rev. Dr. C. S. Henry, Judge James Emmott, of New York, James S. Amory, of Boston, and Lewis L. Delafield, of New York. These laymen were all actively associated with the Congress, as Vice Presidents.

With the sessions in the Opera House there were always connected brief religious services, and the hymn singing by the immense audiences became wonderfully effective. The *Gloria in Excelsis*, sung in conclusion, was simply glorious.

The Bishop of Michigan presided at all sessions, vested in cassock and cincture, with admirable dignity and wisdom, and with perfect control of his audience.

The first evening session was devoted to the consideration of "Authority and Conscience," which was variously regarded. The writers were Dr. Phillips Brooks and Bishop Lay, of Easton. Dr. Brooks had the great disadvantage of opening. Your correspondent has been a lawyer, and knows perfectly that the opening of a case is generally left to a junior. There was the added disadvantage of an audience not perfectly settled in their seats, and some consequent confusion to contend with. Owing to the brief time allowed each writer, only 25 minutes, Dr. Brooks' usual race-horse speed of utterance was probably still more hurried, and much that he said was lost to his audience.

He took the strongest possible individual ground for the supremacy of conscience, and the high validity of intuitions. He seemed to confound authority with infallibility, and described eloquently the vain search for infallibility this side of God. Reasonable men had failed to find it in either Bible, Pope or Church. He allowed authority to the ecumenical mind, just so long as the individual mind agreed with it.

The power of perfect knowledge was not necessary to the perfect man. He granted precedence to authority in matters of fact alone. Dogmas were dead of themselves, and were only valuable as they could be rekindled into life by individuality, such an individuality as St. Paul's. Even the Lord's supper as would be a dead witness to Christ, were it not for its deep and undeniable spiritual influence throughout the Christian ages. He spoke of the dangers of the Church but did not fear danger from individuality. To the conscience illuminated by the Holy Ghost must be the final appeal.

If this is a lame report, which it undoubtedly is, blame Dr. Brooks, for he is unreportable.

Following Phillips Brooks, came the Bishop of Easton, who made a most pleasant impression on the audience then and at other times. He looked at Authority and Conscience pretty much as any Bishop does who does not know what to make of the average recalcitrant Presbyter.

He was clearly troubled by ritualism and materialism in our churches, as the evidences of disloyalty and insubordination. He believed in the Authority of the Church and the Episcopate, and the binding nature of solemn vows. He took the consistent old line High Churchman's position with moderation and sweetness, and the tone of his paper was gentle, deprecatory, advisory.

He was unprepared to exchange the exposition of the Bible as the word of God, for that use of it which quotes it with such approbation, as George Eliot and Spencer receive, using it for sermon mottoes only.

He spoke also a good word for personal influence.

The Rev. E. E. Harwood, D.D., of New Haven, thought that there had been enough of authority vs. conscience in the discussion. He would speak as the first appointed speaker, of authority and conscience. He was on the side of authority until it degenerated into tyranny. There was an Authority of the State, and an Authority of the Church and an Authority of Conscience. The first two were necessary and lasted as long as they were reasonable. But with tyranny came the right to revolt, and reason and conscience asserted themselves.

The tendency of revolt is to simpler and purer forms. He believed in the essential advance of mankind, and that the Church should be the Church of the age.

The Rev. Geo. C. Foley of Williamsport, Pa., got the audience very much puzzled with a fine ethical distinction. He even puzzled your correspondent, who thinks with others, that there is such a thing as dividing the life all out of a thing.

He distinguished between conscience and judgement. Conscience was always right but judgment might not be.

A man is bound to follow his conscience whatever it says, and if his conscience is wrong and dictates murder, he is as much bound to murder, as the State is bound to punish him. He instanced the case of Freeman, the Cohasset murderer, who was religiously insane perhaps. He asserted the great need of education for the reason, with an implied distrust of one's own reason before a superior reason. It seemed right to Abraham to offer up Isaac, but it would not seem right to the general conscience now. He showed development in conscience.

The Rev. Prof. Clark of Trinity College, Toronto, followed in a remarkable address,

gathering together the threads of argument, of the previous writers and speakers, and disentangling some puzzles. It was a mistake in such a gathering to take conscience in any but its popular sense, a something within which discerned right and wrong.

He showed that there was considerable agreement among the previous speakers. All were agreed in the supremacy of conscience, in some sort all were agreed that authority need not be infallible. One may be sure of the infallibility of the Pope, and yet not be sure that he is infallible in believing so.

Authority is the right to command. It commands us to do our duty. When a man has made up his mind that a certain thing is duty, he must do it. He spoke of the influences upon conscience, and the differences in individual consciences. Conscience is the echo of the voice of omnipotence in the human soul.

There was a singular clearness about Prof. Clark's utterances, and a special force to them because entirely extempore. He took the place of a regular speaker who was absent, and was obliged to put away his own preparation at the last.

The Rev. Leighton Parks, of Boston followed in a rather intemperate volunteer address of some ten minutes, in special answer to Bishop Lay, in which he pretty plainly asserted that his own conscience was as good a conscience as anyone's, even as good as that of a certain man who has lately preached at the Pentateuch in New York, or as Bishop Lay's.

He thought no clergymen was disloyal who thought he was right, and implied that if people believed Bishop Lay, they would think we had an epidemic of disloyalty in the Church. Now the speech was able, vigorous, ringing, attractive, but not altogether creditable on the whole.

The confessedly broad Churchmen rubbed your correspondent up the wrong way. The only evidence of breadth among them is their own confession. Mr. Parks, however, made this good point, that the effect of concealing the results of scholarship on critical matters concerning the Bible, was to throw open the field to blatant infidelity, and give it an unfair advantage.

I think this is a good point, but at the same time I should hesitate a long time about the sufficiency of the scholarship of a few young American clergy to settle the differences between the critics themselves.

The preaching of the Gospel is private as well as public, and critical matters are not fruitful as a ministry of reconciliation in the pulpit.

The first evening session was closed by the Benediction by Bishop Harris.

During the afternoon there was an instruction before the Society of the Royal Law at St. John's chapel, by the Rev. A. G. Mortimer.

SECOND DAY—WEDNESDAY.

The second day's debate opened promptly at 10:30 A. M., with a good audience despite very unpleasant weather. After the usual brief service the subject was announced as the Cathedral System, and Dean Hart of Denver, was introduced. And here let me say that in the ensuing discussion no two persons or hardly two persons were talking about the same kind of a cathedral or system.

The Dean said it would be impossible to import the cathedral system because there was no system to import. There had been an elaborate system once, but the Reformation had partially wrecked it and State irreligious control had done the rest. His idea of the cathedral was something new, adapted to a new people. His opening was historic and the gist of the paper was a presentation of the ideal American Cathedral, not the one in Denver, with its surroundings and associations, and with the advantages of the Chapter as a Diocesan Council. He showed the great destruction of property by the vestry system, and would have the Cathedral Chapter the Body Corporate of the diocese, holding all the property. There should be a Dean who was not merely a rector, a preacher, a theological school, a grammar school, whence should be taken the choir, a professor of architecture, etc. He was rather severe on the young graduates of theology extant. The paper was very bright, but did not altogether convert.

The Rev. J. H. Elliott D.D., of Washington, upheld the vestry system, and the synodical system as embodying the natural idea of self-government. The Bishop's chair should be in every church. The cathedral system would destroy the interest of the laity, would mean small starveling dioceses, and an unequal distribution of Episcopal oversight. He told of Bishop Selwyn's dream of a provincial cathedral in New Zealand, but how he got along very well without it after he went there, and brought back the synodical system to England where it is growing stronger every day.

Chancellor Woolworth of Nebraska, was the first speaker, and certainly had the advantage of knowing something about a cathedral. Those who came from Omaha, where the late Bishop was undoubtedly the first citizen of the commonwealth have a different conception of the American Church than some other people have.

He spoke of the cathedral as embodying the idea of praise and glory in worship, and advocated a central church large enough to hold the people, who would flock to it on national occasions. He evidently wanted

Fourth of July, and Washington's Birthday put into the calendar. It remained for a layman in this Congress to make this claim.

"We have all the notes of a true Catholicity and we are the only Church that has." His idea was a grand one, but not entirely acquiesced in, and the Rev. Arthur Brooks showed the voice of the other side in his turn.

He said that the only traditions the American Church particularly valued were her own. She did not desire to be Anglicized. There was no cathedral system in America to begin with and we did not need any.

He scouted small dioceses with centralized power, and thought the Church should respect the spirit of the age. If we relied on glorious services to hold the people we should lose them. He objected to little diocesan seminaries, and to deans, for they were irresponsible, but the cathedral which inspired most of his address, was the one which Dean Hart expressly disclaimed.

As to the Chancellor's dream of the Church of the people, he thought it very presumptuous to claim it. If we want splendor we must rival Rome, which we neither can do nor want to do.

The Cathedral system was an innovation, and dangerous to the liberties of the laity.

The Rev. Dr. J. H. Hopkins spoke briefly about the facts in the case. When there was a felt want we would have Cathedrals. In some places they would be folly, in others probably desirable. If the members of the Cathedral Chapter are to do good work, they must run the gauntlet of the laity, and have a fixed tenure.

The Rev. Dr. J. Vaughan Lewis said that the Bishop needed a place to sit down in, and the Church would give it to him.

Bishop Lay said it was absurd to apply old feudal history to to-day. It was like trying to dress a man in baby clothes. He had a cathedral which cost \$800,000, and looked at night like a railway car, the windows being all very high from the ground. His congregation was about 50 people, and he had a little orphanage of girls there. It rested him to go there to preach and he loved it, and meant to keep it.

A Bishop should never cease to be either a deacon or priest, he should not allow either his pastoral spirit or his sympathy with the poor, or his scholarship to decay. There ought to be a Bishop's church.

The morning session closed with the Benediction by the Bishop of Indiana.

It would have been extremely profitable to have been able to compare all the alleged Cathedrals in this country. Very few of them are alike. Some bishops want them, some would not take them as a gift.

Some want a chapter without a house for it, and some would make it merely a body of missionaries gathered around the Bishop.

In Detroit there is no Cathedral, but the Bishop has a church and pulpit always at his disposal for his regular courses of sermons, for ordinations and convocations, in old St. Paul's. It is a sort of semi-Cathedral, if there is such a thing, but his chair is everywhere. Although then these discussions were interesting, they were not complete.

There seemed to be the need for further definition of terms very often, and occasionally a speaker would appear who by insisting brought much light upon the question involved.

In the afternoon of Wednesday in St. Paul's church, Bishop Harris presiding, there were addresses before the Woman's Auxiliary by Bishop H. C. Potter and the Rev. Dr. Elliott of Washington, which called forth a very large attendance and very great interest.

If there is any one thing sure after this Congress, it is that the Assistant Bishop of New York, is a man for the times, strong, clear, manly, simple, unaffected. He spoke strongly to the sympathies of every one for the underpaid clergy.

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These are all plain facts, which can be verified by anybody, and should be remembered by everybody.

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Calendar—October, 1884.

18. ST. LUKE, EVANGELIST. 19. 19TH SUNDAY AFTER TRINITY. 20. 20TH SUNDAY AFTER TRINITY. 21. ST. SIMON AND ST. JUDE.

The Household.

SEVEN BOYS AND THEIR GUILD.

BY FRANCES SPALDING. CHAPTER III.—CONTINUED.

For a moment Miss Grahame said nothing; but these were her thoughts: "That boy, (Walter Covert he said his name was) looks as if he had nobody to take care of him. His face was dirty and his clothes were ragged. There was not a patch anywhere. Now I like patches, they look thrifty; but this little fellow looks as if he would grow up idle and worthless unless somebody takes him in hand, and perhaps I can, so she said aloud, after thinking this:

"Father, I'll get that boy to take care of him."

"Boys are a nuisance," was all the answer she got.

But this did not mean no, by any means, so she thought about it until she saw all could be nicely arranged and spoke again.

Her father said she might have her wish if the horse proved trustworthy after he had given him a fair trial, which he did, and then bought him.

To look up Walter was then necessary, and she found him one morning hanging over the fence near his imagined garden, planning a vineyard on the sunny south slope.

As she came up, Ned was coming down the hill; but not this time drawing a phaeton. Mr. Hayden's man was leading him over to the blacksmith's shop, and Walter, not knowing that he was already sold, felt very badly that his brown friend was to be sent away he did not know where.

Ned, remembering the frightful advertisement, pricked up his ears; but the coachman telling him he wanted no nonsense, gave the halter a jerk and they went over. Walter dared not interfere, but picking up a rough piece of mud threw it so well that it landed pat on the man's neck; yet, when he turned to punish the offender, he saw nothing but some thick bushes by the fence and not the boy behind them.

Walter thought pitching the mud would relieve his mind; but it did not seem to much and he found for some reason or other his coat sleeve rubbing itself over his eyes.

Miss Grahame knew very well that a boy doesn't like to be caught with his sleeve rubbing his eyes, and she paid no attention only saying, "Did you notice whether Mr. Hayden's man took Ned past here a little while ago?"

"Yes, I did, and they are going to sell him, and I'm afraid somebody 'll get him who don't know how to manage him, and they'll abuse him; that's what I'm afraid."

"Why Walter," she said, "I've bought him myself."

He wheeled around looking surprised and glad, and then a little doubtful as he replied, "You're fooling I guess." Not very polite, but then he had not much manners you know.

"No, I'm not fooling at all," she answered, "and I am looking for a boy to take care of him. Do you know anybody who would like to do it, and work in the garden when not busy with the horse?"

He looked at her, saw she meant him, and replied, "Yes, Ma'am I'd like to."

"The boy who works for me" she said a little sternly, but with a kind bright look, "must have his clothes mended, must wear a clean face and be willing to go to Sunday-school."

"I do go to Sunday-school," he answered in an injured tone, as if he had been falsely accused.

So he did, and when she went to take her class she found that Walter was one of the "seven boys" as they were called in the school, only sometimes, the seven noisy, restless boys.

This perhaps was not so much their fault, for they had no regular teacher for a good while; but first one and then another, and nobody at all who was very much interested in them.

Now it was different, and anybody could see that Miss Grahame meant it should not be her fault if the lessons were not understood.

CHAPTER IV.

"Are we not sworn to serve our king? He swore with us to be. The birds that chant before the Spring, Are truer far than we." --Kebble.

A Sunday or two after she took the class Miss Grahame found them on going in, not all in a studious frame of mind. It was early, and Donald had given the rest a conundrum to guess, which every one but Stanley seemed to think no harm; but he felt that such a thing was very much out of place.

"What letter," Donald had asked, would make Lon's name something dreadful?"

Nobody could guess until he told them it was "g" and then Walter who loved summer and disliked the cold, said "long winters." All laughed but Lon, who felt he had been made fun of, and the laugh came very near being followed by a quarrel when Miss Grahame entered.

The bell rang for order but they did not get very quiet, until Miss Grahame, after the opening service, held her leaflet without beginning, and asked, "What is the matter?"

A confused reply was followed by the question, "Do you know the lesson?"

Two or three did not and Archie said, "I do, Miss Grahame but it isn't as nice as reading fairy stories?"

"What fairy stories have you been reading?"

"A book full of them that Stanley Hastings lent me, all about the 'Man of Iron,' 'The Goose Girl,' 'The Old Griffin,' and lots of others."

"Do you know why you like those better than your lessons," she asked.

"No, ma'am."

"You did not have on the right kind of spectacles when you began to study."

"Why, we don't wear spectacles!" exclaimed two of the boys, while Hugh and Lon looked puzzled and Donald's eyes twinkled.

"Are you sure a little fairy not bigger than a thistle blossom, didn't jump out of the fairy book and pop a pair of rose colored spectacles on your eyes, while you read the stories, and changed the glasses to smoke color when you took up your lessons?"

"Maybe there did, said Archie smiling, as if glad to account for the hard work there had been.

"Yes, it is very important," said Miss Grahame, sure by this time all the boys understood her, "to have on the right kind of spectacles when we study. Would you like to know how to make a pair?"

They were all quiet now, bending towards her, so still that had a pin, just sticking by a little wee bit of its point in the collar of Jack's jacket, fallen on the floor, they would all have heard it, and she told them:

"Take a heart full of perseverance, a head full of attention, and three wishes: To have a perfect lesson, to know what it means, and that it may lead you to something higher and better. Stir these well together, adding drop by drop the essence of determination, until smooth and ready to work in shape."

"Is that the frame, or glasses and all," asked Stanley.

"Only the frame—the glasses come—let me see from where? Fall from the sky I think, at any rate they always come when such a frame is prepared for them."

A MISSIONARY'S LETTER TO THE YOUNGSTERS AT HOME.

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

PART I. (CONTINUED).

Our first experiences, I think, might well have disappointed those in search of wild adventure, or what you in England picture to yourselves as tropical scenery. It is true that from the moment we left the coast, candle-shaped euphorbias, umbrella-like acacias, and long-spined mimomas were at once met with; but no very wonderful butterflies or birds or flowers dazzled the eye with their brightness, much less did savage beasts break from the thicket, or disturb our slumbers by their nocturnal roarings. It is true that one of the seven missionaries did go out to see what he could see, and did light upon a denizen of the forest, but with one of the seven Swabians, in Grimm's fairy story, he might have exclaimed:

Zounds, Veitil, what fools we are; The monster after all's a hare.

If you want to learn a little about the hardships of the missionary's life, you must think of him as compelled to march day after day under the rays of a tropical sun. Of our troops in Egypt one of the daily papers wrote: "The scenes on the road—told even in the roughest outline—are melancholy enough."

I leave you, therefore, to imagine what we had to put up with. Night-marching, which many suggest, is quite out of the question. The roads are too narrow and rough; the men, with their bare feet, tread on the thorns and stones, and get maimed, nor can one see them if they linger behind, or even desert us altogether. Once or twice we were compelled to march through the night in order to reach water, and we found it more trying and dangerous than even tramping at mid-day. On one of these occasions, after arriving at camp, and calling over our men, we found that one was missing. A search party was sent back, and presently they spied a pool of blood in the footpath, which told the dismal tale that he had straggled from us and been set upon by robbers, who had speared him to death, dragged his body into the jungle, and had stolen the valuable load that he was carrying.

Another great cause of suffering was the frequent absence of water, or, when not absent altogether, it was often so thick and black that that it is scarce an exaggeration to say that one looked at it and wondered whether it came under the category of meat or drink; at times it was lively, so much so, that if you did not watch the movements of your "boy" with fatherly anxiety, you always stood a chance of an odd tadpole or two finding their way into the tea-kettle; occasionally it showed a bright green tinge. I had previously seen green tea, and had been taught studiously to avoid it; but green coffee was a new and at times unavoidable delicacy only known among the luxuries of African travel. But I cannot say that I minded very much about finding the pools lively with toads, or even crocodiles, and I soon grew tired of grumbling because dogs and men would bathe in our drinking water; but I did not like to find dead toads and other animal and vegetable putrefaction. Afterwards, when weak and ill, I used to avoid drinking any liquid; I have been three and even four days at a stretch without drinking anything at all. But while we are talking about water I must tell you about my river experience.

On the 8th of July we reached our first stream. Loud had been the warnings that we should not wade through or bathe while on the march lest we should catch fever, for it was here that one man nearly died because of his imprudence. I was exceedingly hot when I arrived at its banks, and needed no advice. Well, just at that moment there were no head-men up, and I was going to wait patiently when my boys volunteered to carry me across, a feat they could very well have accomplished. But the ambitious Johar must needs have all the honor and glory to himself; he seized me and bore me off in triumph. I felt an ominous totter, and yelled to him to return. But I shouted in vain; he refused to heed. More tottering, more entreaty to go back; but all to no purpose; on he pressed. Swaying to and fro like a bulrush in a gale of wind, I clenched my teeth and held my breath. They shout from the bank for Johar to retrace his steps, but it has not the slightest effect; he feels his only chance is to dash right on. Mid-stream is now gained, and my hopes revive; I think, perhaps—but the water deepens, the rocks become more slippery, a huge struggle, and down we go flat, Johar collapsing like an india-rubber ball punctured by a pin. Far better to have walked through with all my clothes on, for I should then only have got wet to the knees; but now no part of me could claim to be dry. Luckily, however, I did not get an attack of fever as I expected.

(To be continued.)

A SAD OCCURRENCE.

Last Friday the writer was summoned from a small town in middle Florida, to Fernandina. As the business was urgent he was compelled to take the first train which came, and that was a freight with passenger car attached. At Waldo there was a stop, from midnight, of two hours; for here the trains from Cedar Keys, Wildwood and Fernandina connect.

Whilst waiting, he stood back in the shadow around the depot and watched the strange sight. Six engines standing near threw their clearly marked paths of light. A fire of pine was blazing, and around stood colored people of all sizes and conditions. Boys and men went around selling hot coffee and cold chicken. Amongst them the writer noticed a man who had been hard at work, from sunrise to sunset, clearing land for him, then had walked six miles and was now selling with the rest of them.

When the train from Cedar Keys and Gainesville came in there was more excitement, as passengers and baggage were transferred. Amongst the latter was a long sharp-cornered pine box. Every one knew at a glance its contents. Some one standing by said, "I suppose it is some poor fellow who waited too long for Florida to do him any good, and then came down here," and all agreed, for sad experience had taught them that such was the general rule.

At last the train started and the passengers tried to sleep, forced into all manner of positions by the short seats. Toward morning, unable to sleep longer, the writer sat up and found the gentlemen in the next seat had done the same. Soon conversation followed and the story of the silent passenger, cold and quiet, in the baggage car was told.

The cadets of the East Florida Seminary, at Gainesville, had just returned from their vacation and resumed study. Amongst the number was Will Jeffries of Fernandina, one of those manly boys who stand well in their studies, their games, and in the affections of those who know them.

Last Friday afternoon (September 26th), several of the students, including Will, went for a swim, and soon the banks resounded with their joyous shouts. Near where they were bathing, a colored man had a bear which he had partially tamed and kept fastened by a chain. About the time the boys were ready to come out, and as they stood drying themselves on the bank, the bear broke his chain, and with a fierce growl was in the midst of the frightened boys.

The animal struck at one, just touching his hand with one claw, but the hand was laid open to the bone; another he struck a blow which sent him into the water, and thus saved his life—the third was poor Will Jeffries, and so quickly was it done, so startling and unexpected that the boy was bewildered and the bear upon him. There was a scream which the running boys heard above everything. When a band of men came, there was but a mangled body lying there, which a few moments before had been full of life.

The gentleman who told this was one of the Professors in the Seminary, and had been detailed to take the body to Fernandina.

When the train drew up at the station, there was a large crowd of towns-people and neighbors, together with the dead boy's companions. The parents were sick and confined to their beds before this terrible death of their son, and the effect of the shock was greatly feared in their feeble conditions.

That evening, at sun-down, just twenty-four hours after the tragedy, the whole city went to the beautiful cemetery of our church, and there, beneath the spreading oaks, and within sound of the murmur of the sea were read the solemn words of the Resurrection and the Life.

The lads who were pall bearers, and the whole concourse gave evidence, by their grief of how a boy, faithful and honest, can win the respect of all.

Every one joined in the responses through the Psalter and the Lord's Prayer, and the volume of sound from many voices floated on the evening breeze.

Sad was the ending to a life full of promise, yet parents and friends may well know that he is with those:—

"They in the rest of Paradise who dwell, The blessed ones, with joy the chorus swell An endless Alleluia."

THE CHRISTIAN YEAR.

FROM THE ANNOTATED PRAYER BOOK. SAINT LUKE.

A festival was dedicated in honor of St. Luke, as of the other Evangelists, at a very early period of Christian history, and is found in an ancient Calendar [earlier than A. D. 484] of the Church of Carthage. St. Jerome says that the remains of St. Luke were translated to Constantinople in the twentieth year of Constantine the Great, and there laid in the magnificent church which he had built in honor of the Apostles; but whether the present festival commemorates this event or not, there is no evidence to show.

Little is indicated to us by Holy Scripture of St. Luke's personal history. His native place appears to have been Antioch, and as St. Paul calls him "the beloved physician" [Col. iv. 14], it seems clear that these words represent his profession. Yet ancient traditions have connected him with the art of painting, and several portraits exist which are attributed to him, showing how general this tradition is. The Evangelist was probably one of St. Paul's converts; for though there is a tradition that he was one of the seventy, the dedication of his Gospel seems to exclude himself from the number of those who had been eye-witnesses of our Lord's life and works. After the separation of St. Paul from St. Barnabas, the Evangelist constantly accompanied the former in his journeyings and missions; and the latter half of the Acts of the Apostles records not only what he heard from others, but the events which had occurred within his own experience while sharing St. Paul's work and dangers. Hence St. Paul speaks of him in affectionate terms as his "fellow laborer," "the beloved physician," and "the brother whose praise is in the Gospel throughout all the churches." He continued his missionary labors long after the death of St. Paul, and is believed to have reached his rest through martyrdom, being crucified upon an olive-tree at eighty years of age.

THE NINETEENTH SUNDAY AFTER TRINITY.

The forsaking of sins, and the forgiveness of sins, are the subjects of the Epistle and Gospel for this Sunday. St. Paul writes to the Ephesians in much detail concerning the Christian moral law, and shows its relation to the newness of nature which belongs

to those who are new born by Baptism into Christ. In the miracle by which our Blessed Lord restored to life the dead limbs of a paralytic, this change from the old man to the new man is vividly illustrated. We also see in the circumstances attending this miracle two other illustrations of the relation between our Lord and His people. First, in His words, "Thy sins be forgiven thee," He shows that His forgiveness is the highest good that can be desired on earth; and that although He may also see fit to say, "Arise and walk," it is this blessing that is to be sought before all others. Secondly, His peculiar expression, "that the Son of Man hath power on earth to forgive sins," shows that this power, which originates only in the Godhead (as the scribes truly thought), extended to the human nature of our Lord, that sins might be forgiven on earth as well as at the last judgment before the throne of God. These words thus contain a statement of the whole principle of Absolution.

HINTS FOR HOUSEWIVES.

To drive off vermin, sprinkle Cayenne pepper over the shelves in pantry and store-rooms.

To cleanse a sponge, let it soak for a few hours in cold butter-milk of skim-milk. Then wash it out in clear water.

The best way to wash glass globes is to wash them in cold water, into which some soda has been dissolved—then rinse in clear, cold water, and when dry paint them all over with spirits of salts, using a clean brush. Then rinse and dry.

"If you wish to be miserable," says Charles Kingsley, "you must think about yourself; about what you want, what you like, what respect people ought to pay you, what people think of you; and then to you nothing will be pure. You will spoil everything you touch; you will make sin and misery for yourself out of everything God sends you; you will be as wretched as you choose."

A CORRESPONDENT of the New York Evening Post writes that comfort for an invalid may be obtained by having a spring bed arranged in this way: One-third of the length from the head have a hinge, so that one may be raised to a sitting posture without any effort on his part. There are plenty of spring beds made to raise the head and shoulders, but not the whole body. The mattress should be made in two parts to correspond with the bed. Such an arrangement as this might be made at small expense, and it would well take the place of the costly invalid beds, which so few can afford to have.

RHUBARB or pie plant may not only be preserved in cans, but may be made into jelly. After rinsing the stalks in cold water, cut them in pieces, and with only about enough water to cover them; put them in a porcelain kettle; let them boil until nothing seems to be left but a soft pulp. Strain through a flannel jelly bag. To each pint of this juice add a pound of sugar; let it boil after putting the sugar in, and try it by taking out a little and putting it on a cold plate; when it "jellies" at once, it is safe to pour it into bowls.

A DRESSY little apron for afternoon wear can be made by taking a piece of cheese cloth twenty-nine inches long by twenty-one wide, and after hemming the sides, fringing out the bottom to the depth of four inches, a couple of inches above the fringe draw the threads for two more, and run in either satin or ottoman ribbon of light weight. If the ribbon is pink, embroider in the left-hand corner above it a spray of wild roses in natural colors in outline stitch. If blue, corn-flowers are pretty. At the top of the apron make two small gores so that it will fit smoothly, and after binding with the cheese cloth, tack on a piece of the ribbon long enough to tie in a bow at the back.

OUTLINE work has become very popular since the introduction of fast colors in etching silk. This work on all table linen, toilet sets, splashes, towels, etc., is very beautiful, easily and quickly done, and entirely satisfactory. It is made in the following colors in various shades: scarlet, pink, cardinal, garnet, terra cotta, French blue, peacock blue, brown, old gold, green, yellow and olive; also in black, blue, white and cream white.

The colors which stand the best in washing are black, blue, old gold, gold, yellow and pink. The cardinal or garnet is apt to run if careless in washing. With care, however, this may be prevented. Wash quickly and immediately extract the water by rolling it in crush toweling, not allowing any part of the embroidered design to come in contact with other portions of the ground on which it is worked. It is manufactured in two sizes called "Florence Etching Silk." The numbers are 500 and 1,000, the latter the finest. The former is suited to embroidering initials on handkerchiefs, etc., and is also a good sewing silk, as ordinary silk of this size is not readily found in colors.

ORANGE CHARLOTTE.—A very nice dessert at this season, when oranges are so plenty, is an orange charlotte. It may be made as early in the day as you like, and set aside in its mould until time to serve it. Take one-third of a box of gelatine, one-third of a cup of cold water, one-third of a cup of boiling water, one cup of sugar, the juice of one lemon, one cup of orange juice, and pulp, and the whites of three eggs. Line a mould with sections of oranges; put two rows of them in the mould, each row facing a different way. Soak the gelatine in cold water until it is soft, pour on the boiling water, and when the gelatine is dissolved and the sugar is dissolved strain, and add the orange juice and pulp with a little of the grated rind. Cool in a pan of ice water. Beat the white of the eggs stiff, and when the orange jelly begins to harden, beat until light. The mass will increase in size by beating and become very light in texture; add the beaten whites, and then beat all together until the mixture is stiff enough to drop. Use a wooden spoon for beating; a perforated one is better than anything else. If you find the gelatine hardening in little lumps, as it occasionally will, set the pan containing the mixture into a pan of hot water until the gelatine is melted, beating all the time. When the beaten jelly is so stiff that it will drop from the spoon in moulds, pour it into the moulds and set aside until it is time to serve; then remove from the mould, and pile whipped cream about the base of the charlotte. This is not only an appetizing dish, but an ornamental one as well.

## The Living Church.

Chicago, October 18, A. D. 1884.

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

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Address THE LIVING CHURCH CO.,  
162 Washington St.

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## The Living Church Annual

FOR 1885.

Rev. C. W. Leffingwell and Arthur P. Seymour,  
Editors and Proprietors.

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- IV. The Anglican Church Primitive and Apostolic, by S. Corning Judd, LL. D., Chancellor of the Diocese of Chicago.
- V. The Calendar in red and black.
- VI. Astronomical Notes.
- VII. Foreign Countries.
- VIII. The full Succession of the American Episcopate arranged on a new plan.
- IX. Full and accurate Parochial and General Clergy Lists.

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\*The entire edition of the LIVING CHURCH ANNUAL for 1885 having been purchased by S. A. Maxwell & Co., Chicago, all orders for the ANNUAL should be addressed to that firm and not to THE LIVING CHURCH COMPANY.

The public schools in Boston are to be provided with text books at public expense. Why not throw in the street-car fare while they are about it? There are many children, doubtless, that need pocket hankerchiefs, clean collars, and such like. Fine stationery would be acceptable to pupils in the higher grades. A pocket knife is indispensable to the well-being of every boy, and no girl can succeed in the pursuit of happiness without a plentiful supply of ribbons. By levying sufficient taxes all these things can be had.

A WRITER in an English Church paper says that "Congress-going is, after all, a solemn matter;" and he adds that an interest is taken in the proceedings by thousands who only know of them through the public press. We were not impressed by the "solemnity" of the Detroit Congress, but that may have been our own fault. The clergy all wore black stoles, it is true, and the sight of them at the opening service was solemn to a degree. The meetings in the opera house, with the hearty singing, free discussions, and frequent applause, had nothing funereal about them. There is no danger that the thousands who know of the proceedings only through the daily papers will find anything solemn in them. One cannot but fear that the outside world will think us a society of idiots, on reading the incoherent nonsense that the reporters give, in good faith, as the utterances of those who are supposed to be our picked men. The wisdom of reserving all the Congress papers for future publication, after the occasion is forgotten, may be questioned. Why not let the world know exactly and at once what we say, instead of sending out a caricature or a burlesque? The time to publish the papers is when the public is interested.

### SAVE US FROM OUR FRIENDS.

It is one of the inexplicable facts that people who are most strenuous about the retention of the name "Protestant Episcopal," are sometimes found lending aid and comfort to the opponents of Episcopacy, by admitting and asserting that the Apostolic Succession cannot be "proved." They are about as consistent as certain Baptists who, having set up a church which is distinguished from other religious bodies, chiefly by its insisting upon a particular form of administering an ordinance, admit that the ordinance itself is not essential to discipleship. If Episcopacy is not proven to be an essential note of the Church, it is sheer nonsense to name it as one of our distinguishing features. The sooner we abandon the name the sooner we shall be consistent. Let us not go on magnifying a non-essential by incorporating it into our name.

A contemporary, ostensibly published in the interests of the Protestant Episcopal Church, recently remarked: "If everything depends on this tactual apostolic succession, our people say prove it; and we need hardly say it does not admit of proof." Our contemporary wants "facts" about the ordination of the primitive Bishops. It is queer, to say the least, that we should have to assure an "Episcopalian" that his Church is really Episcopal. One cannot help wondering what Church papers exist for, when instead of helping the people to give a reason for the faith that is in them, they use their columns to weaken the confidence of their readers in one of the fundamental teachings of the Prayer Book.

The time has gone by when the Apostolic Succession was held to be "everything." It is not made so much of now as it was fifty years ago when the Anglican Church was in a very low, spiritual condition. It has been seen that everything does not depend upon it. As a fetish it is powerless. The Apostolic Succession has co-existed with abuses and perversions that have paralyzed entire national Churches. Some of the wildest heresies and most alarming schisms have been led by Bishops of the Apostolic Succession. The Apostolic Succession did not save them. It does not, by itself, constitute a Church. It is not claimed that "everything depends on it." No more did everything depend on the hierarchy in the Jewish Church. Yet those who sat in Moses' seat were there by Divine appointment. They were recognized as having authority, by our Lord, even at a time when religion had nearly perished under their faithless ministrations.

It would be impossible to prove (e. g. by recorded affidavits) that Caiaphas was properly set apart as high priest. If he was, how about his predecessors? Who can go through the line and say that in this sense the continuity of the Jewish hierarchy was unbroken? Nay, it might be impossible to "prove" (by record) that some one of the consecrators of Bishop Seabury was baptized. But does any one doubt that the prescribed form for the consecration of every high priest was observed, from the time of Aaron? If not, why not? Simply because the law of the Church was everywhere understood and accepted. The records all go to show that scrupulous attention was paid to the minutest details of the Law, and it is impossible to believe that any one would have been received as having authority if that authority, were not legitimately derived. So as to the baptism of any Bishop in our succession. We know that until recent times there was never such a thing heard of as a man claiming to be a Christian without Baptism, and that no Christian community would dream of accepting as a Bishop a man who was not a Christian.

Even the "immortality of the soul" is not "proven" by the evidence that is demanded for the Apostolic Succession. Our entire religion is accepted upon evidence less conclusive. We know that at a very early day, at a time very near to the death of St. John, the entire Christian world was "Episcopal." In every great centre there was a Bishop, assisted by Presbyters and Deacons. We know the names of those Bishops, we know by whom they were ordained, and we know that in their time the usage

of the Church was uniform and universal; that their ordination was by imposition of hands by those who had the succession from the Apostles, and that at least three of these were bound by the law of the Church to unite in the ordination of a Bishop. If there was irregularity in any one case it could not affect the line of succession. It is inconceivable, by one who has the faintest idea of geometrical progression, that the line should have become extinct, in any age, under the law of the Church universally accepted and followed. We do not need affidavits to prove the ordination of any recognized Bishop in the line, any more than to prove that he was baptized. He could not be received as a Bishop without the Apostolic Succession, any more than he could be acknowledged to be a Christian without Baptism. What is true of Bishops now is true of those named in the history of the second century. The usage of the Church there is as much a matter of history as the names of the Bishops who occupied the several sees. Our contemporary, who is supposed to be pledged to the defence of the "Episcopal" Church, asks, "Who ordained them, and who ordained the ordainers?" He answers his own question when he goes on to ask, "Who baptized Marcus?" The one question is as relevant as the other, and there is no force in either. It is not susceptible of a doubt that Marcus was baptized, nor that he was ordained. If he was not baptized or ordained it was an extraordinary and unprecedented exception to the recognized law and usage of the Church, and could have no effect whatever upon the ordinations in which he joined. Even if he were an usurper of the office, in the face of all law, it is not to be imagined that every other Bishop associated with him in ordination, was a fraud.

The objections urged against Episcopacy by this organ of Episcopacy, are as flimsy as they are inconsistent. To adapt its own language, one is tempted to say, "If this is all the defence the Church has from its own press, its prospects are bad."

### WAGES.

"The laborer is worthy of his hire," but that does not mean that he must not be worthy of more. It simply means that he ought to have what is promised him, or what is needful for the continuance of his work. A great many people are unhappy and unsettled in life because they are not satisfied with their wages. They have the uncomfortable feeling that they are doing more than they are paid for—that they are giving more than they receive. If this comes from a conviction that their effort is not appreciated, that their work is wasted, that they have mistaken their calling or their field of labor, it is natural and right that they should be discontented and seek for change. But it does not follow that they will ever get value received, or that by any number of changes they will be able to balance accounts exactly, and get as good as they give. No man ought to expect that or to work for that. To do something is of first importance, and what we get for it is a secondary consideration.

The fact is, wages do not and cannot represent work. No wages are an equivalent of service, especially of the higher order, where intellectual, social and moral interests are involved. The man who can get full pay for his labor is doing very menial duty, and if he is half a man he ought to be discontented with it. The higher his calling, the heavier his burden, the more exacting his duty, the greater must be the disproportion between what he actually does and what he gets for the doing, in earthly values.

There is no calling to which this more pertinently applies than to that of the sacred ministry. It demands the utmost activity of mind and heart, and taxes the physical constitution to the utmost of endurance, by its sedentary habits and wear of nerve and brain. It involves, indirectly, the intellectual and social well-being of the community, and is directly responsible for the eternal welfare of souls.

Yet, the master mechanic is better "paid" than the clergyman. The ignor-

ant musician, that has no more concern for human affairs than a chirping cricket, may get more "pay" for an evening performance than the learned and laborious parson for a month's hard work, in which his brain and heart are consuming.

There is nothing very strange or very hard about it, after all. "Verily, they have their reward," and he has his. He only takes pay in a different coin. His reward no man taketh from him, and he does not leave it behind when he dies. He has accepted the situation. He has decided to place his surplus earnings in the bank of heaven, even though his bank account on earth should suffer.

We do not mean by this, that none of those who succeed in the business of this world have any concern or interest in the blessings of the other world, or that those who have relinquished secular business for the service of the Kingdom of Heaven, have no need or claim for temporal support. But we do mean that earthly wages are not at all the measure of usefulness, and ought not to be the standard of success, or the premises from which contentment follows.

All the highest, and noblest, and best work of the world must be done for its own sake and not for pay; and the practical lesson for us all to learn is, to be content in that station of life unto which it has pleased God to call us.

### BRIEF MENTION.

The author of the "Most-Named Church" sends the following:

Dear brethren, let me have my say.  
Consistency concerning:  
My subject is not partisan,  
Nor is the question "burning."

For such as read the Church's hymns,  
Before the same they sing,  
To read the prayers before they pray,  
Would be the proper thing!

Read they the hymn exceeding well,  
Or read they as to stay it,  
Each prayer let such stand up and read,  
And then kneel down and pray it!

—The Reformed Episcopal Recorder suggests that if we drop the name "Protestant Episcopal" the R. E. sect may "pick it up." It is welcome to our worn out clothes if we can get better. It has had a good many things from us already, and some things that we think it had no right to take. But let us part as friends.

—The "faith cure" has had its *reductio ad absurdum* in a circle near Chicago, where a sister related her experience as having prayed for the cure of a sick cat, and announced that the Lord had answered her prayer.—Some of the religious papers which started out fiercely in the political arena, after the nominations, have discovered that they were handling dynamite. After the first touch of warlike contact, says *The Interior*, with one voice they exclaimed, "Why, Brothers, this is no way to conduct a prayer-meeting."

—A correspondent asks us to get some priest to write a little tract on the relation of the Church to the interpretation of the Scriptures. Here is a good subject. We have no premiums to offer but would accept and publish a suitable tract if presented.—A parish priest, having discovered that the Glorias were omitted in the singing of the hymns, by his choir, because they are not easily turned to in the Hymnal, has had them printed as a leaflet. They may be had for five cents each or 25 for one dollar. Address the Rev. J. H. Hobart De Mille, Belmont, Allegany Co., N. Y.

—Under date of August 4, the Rev. S. D. Ferguson writes, that it will be too late for him to come to the United States for consecration this year; and adds: "Prudence dictates that I should not run the risk of impairing my health by so sudden a transition from the heat of the torrid to the cold of a temperate zone."—The October issue of *The Spirit of Missions* is unusually interesting in its Foreign Department, and reports of missionaries show increased activity, and encouraging conditions in schools, hospitals, and general missionary work all over the world. Bishop Young gives a detailed statement of facts respecting Church work in the Island of Cuba, with observations made during his recent visit there. Miss Sybil Carter has been appointed general agent of the Woman's Auxiliary, and will travel in the interest of that work.—The Bishops of Scotland, by whom Dr. Seabury was ordained to the Episcopate, were successors of the non-juring

Bishops, the prelates who refused to disown James the Second and to swear allegiance to William the Third. This did not in the least affect the validity of their Orders.—The Evangelical Alliance, while in session at Copenhagen, is reported to have joined in a "solemn celebration," using the Lutheran rite. It may be all right in Denmark, but what a "scare" it would make in England or America, if Protestants should participate in such ritualism! After worshipping before candles and the crucifix, in Copenhagen, let us hope that the delegates may be able to tolerate at least the surplice and stole at home.—The Bishop of Honolulu in his Synodical address dwelt very forcibly and deprecatingly upon the solemnization of marriages in private houses. The clergy, everywhere should sympathize with his views, and endeavor faithfully to carry out the intention of the Church in this matter. The solemn offices of the Church should not be celebrated in private houses, except for cause. Baptisms, marriages and burials should always be in the church, unless there is some insurmountable obstacle.—A writer in *The Church Eclectic* shows the need of a revision of the Hymnal. It is a subject that should have attention along with the movement towards Liturgical enrichment. Our hymns are an important part of our liturgical worship, and there is as much room for improvement in them as in anything else.—It is announced in *The Spirit of Missions* that by the unexpected receipt of a large amount from the contested legacies of the late Misses Burr the large deficiencies of the year past are cancelled, and the treasury is not overdrawn. A feeling of relief and gratitude will be experienced throughout the Church. Let it issue in a resolve that the record of the past year's current contributions shall never be repeated. The treasury is empty while our garners are full.

### LETTERS TO THE EDITOR.

THE SYSTEMATIC OFFERING PLAN.

To the Editor of *The Living Church*:  
Will you kindly permit me to say to the reverend the rectors of parishes in New York City and Brooklyn, N. Y., that, acting under the resolution of the Board of Managers of the Domestic and Foreign Missionary Society, announced recently, I shall be happy to confer with them, should they desire it, during this month, with reference to the Systematic Offering Plan? If they will kindly inform me of their wishes I will engage to meet them at the earliest convenient day.  
F. B. CHETWOOD,  
Agent Systematic Offering Plan,  
Bible House, New York.

IMMERSION OR TRINE AFFUSION.

To the Editor of *The Living Church*:  
Will any one who may happen to know, please inform the writer in regard to the late Bishop Eastburn's (Rt. Rev. Manton Eastburn, of Massachusetts) way of baptizing, both before and after his consecration? Did he really pour (not sprinkle) the water, and did he pour it at each of the names of the Blessed Trinity, or only once?  
The writer was once informed upon the subject by a person who had the best opportunities of knowing his method as a Bishop, at any rate, but the information was disappointing, and she has a slight hope that her informant was mistaken, or that some one else may possibly give her a more definite account. As she was baptized by Dr. Eastburn, before he was consecrated Bishop, the point is of some importance to her. And, in this connection, she would like to ask if there is the least reason to doubt the validity of a Baptism where sprinkling, and that only once, is employed? If every clergyman would only take especial care to perform such an important act as Baptism in the way directed by the Prayer Book—either immersion or affusion—and indicated by Catholic use, how much unnecessary worry it would save!  
H. T.

A TRIP TO COLORADO.

To the Editor of *The Living Church*:  
Instead of my usual trip to Lake Superior, this fall I turned face towards the mountains of Colorado.  
My four weeks' stay in Colorado has been divided between Colorado Springs and Manitou springs—both of which places are beautifully situated near the foot of Pike's Peak, the former at an altitude of 6,000 feet above the level of the sea, and the latter some 300 feet higher. The points of interest in this neighborhood are many and varied, and they well repay visitors for the long journeys so many take to see them. And here let me say that I have never met in so short a time, so great a variety of people. Within one week tourists from all parts of the United States, England, and Australia have registered their names at the hotels. And of all the tourists I have seen here none exceed the English in the thoroughness with which they "do up" all the points of inter-

est. I had the pleasure of meeting several of the members of the B. A. A. S., which held a session a few weeks ago at Montreal (over 500 persons having crossed the ocean to attend it), who determined to see the wonders of the new world before returning to old Albion. They were, without exception, delighted with what they saw in their travels—the grand mountain scenery—the vast plains with their innumerable herds—the busy, rapidly growing cities, etc. And they could not say enough of their appreciation of the favors extended towards them by all the railways (half-fare everywhere), and the courtesy and attention of the officers and employes of the several roads. The contrast between the way these things are done in the old world and the new struck them very forcibly.

It would take up too much of your valuable space to attempt any description of the many places of interest in Colorado, besides the several guide books published by the railroads give all that is desirable to know.

The Church is making her impress in all this new country, notably at the large centres of population. The flourishing city of Denver (called by the Lord Bishop of Rochester, "The Queen of his heart") is a striking case in point. The Bishop of Colorado may well rejoice at the manifest tokens of prosperity which meet the visitor to the city of Denver on all sides. The wonderful success of that prince of workers, Dean Hart, fills one with astonishment. Within five years he has built a cathedral with a seating capacity of 2,000, which would be a credit to an Eastern city, and it is churchly and elegant in all its appointments. He carries on a most flourishing boys' school in connection with the Cathedral, from which he obtains recruits with which he keeps up a well trained boy choir. But why multiply words? Dean Hart's work which he carried on in London for 17 years and in Denver for the last five years, have placed him in the forefront of the Church's successful workers. If any one doubts the adaptability of the Cathedral system to the Church in America, even in her newest field, he has only to visit Denver and Omaha. At the latter place he will see the crowning success of the manifold labor of the sainted Bishop Clarkson. The future of Colorado and Nebraska so far as the Church is concerned is assured, because with wise forethought the Cathedral system with all it implies, is made the basis upon which all church work is built—is so to speak, the very heart of the Church life in these dioceses. *Laus Deo.* E. P. W.

AN OCTOBER EXCURSION.

EDITORIAL CORRESPONDENCE.

DEAR LIVING CHURCH:—With the Church Congress in Detroit, the great Fall of Niagara, and a railroad journey on the Michigan Central, we have had a very enjoyable week. Why does not every one take his summer vacation in autumn? One can enjoy a rest, with bright cool days and frosty nights, and come home invigorated by a week's outing in October more than by a month of dog days. The most comfortable place in hot weather is at home, even in the city, if one has a bath-room and door steps enough to hold the family in the evening; but in the glorious autumn days one can be comfortable anywhere.

We attended the opening day of the Church Congress. You have a report of all the meetings, and I will only emphasize the opinion expressed by your correspondent that Bishop Harris presided most admirably and made a grand opening address.

We had a pleasant drive in the afternoon, stopping to hear Father Mortimer's fervent instruction upon Christian Work, before the Society of the Royal Law, and calling on Bishop Harris. We were received with the courteous cordiality for which the Bishop of Michigan is everywhere admired, and to our great surprise and delight met also the Rev. Dr. Fulton, his guest. Dr. Fulton seemed like his old self, having fully recovered from his illness. It was a rare meeting, in one sense, a LIVING CHURCH reunion, Bishop Harris and Dr. Fulton being the founders, and the two callers being the present proprietors, of the paper. During the conversation about the small beginnings and the recent rapid growth of the paper, the Bishop remarked that he might claim credit at least for giving us a good name for the paper; and to this we all most heartily assented.

Our first sight of Niagara was from Falls View, where the Michigan Central train pauses for a few minutes to allow the passengers a view. It was dark night, with no moon, and the glorious vision gleamed in its ebony setting, illuminated by electric lights. On our return we passed this point by daylight, after having seen the Falls from almost every point on both sides, and agreed that this was the grandest view of all. It is on the Canadian side, at a point considerably elevated above the observatory near the Horse-shoe Falls, and it takes in the whole range of both Falls and of the Rapids above. lacks some of the elements of grandeur and terror inspired by a nearer view, but in extension and beauty is unrivalled perhaps in all the world. The Michigan Central is fortunate in securing such a point of view for its patrons, and no less happy in its selection of a site for its new bridge. This is in full view of the entire cataract, and near enough to give a perfect picture of the Falls on one side, of the dreadful chasm beneath,

and of the whirling rapids below, where Captain Webb went down to death.

As we made our way from the station to the Prospect House, along the brink of the great chasm through which the foaming river runs after its awful plunge, we saw the American Falls illuminated by the electric light. The play of colors was superb. After a time the moon came up and Niagara was a cataract of molten silver. Our rooms looked out on the Horse Shoe Falls, where the great mass of the river pours its unceasing flood over the enormous precipice, filling all the air with spray and the whole heavens and earth around with thunder. There is no place like the Prospect House for enjoying life and Niagara at the same time. There one sleeps literally on the brink of the world's wonder, if he will sleep. My sleep was broken, I confess, for the sound and sight of the many waters called me to the window from time to time through the long moonlight hours; and the throb of the earth beneath, distinctly felt in bed, made me realize the immensity of the power near which I was closing my eyes. It was not a continual jar such as we experience at the passing of heavy trains. For two or three seconds the earth seemed perfectly tranquil, then came a distinct throbbing as of the beating of her heart. A friend who has been in the tropics says it is precisely like an earthquake shock. We enjoyed at the Prospect House every kind attention possible, and every comfort that can be had at a small hotel. It is a favorite resort of the English clergy and gentry. I commend their taste in preferring the quiet comfort of this little inn to the noisy crowd and show of the larger houses. There is not much magnificence anywhere on the Canada side. Things have not changed there for a generation, except for the worse. But one can go there by the public road to the very edge of the cataract and pay nobody for the right of the way, if he chooses; while on the American side he is heavily taxed for the improvements which have added to the attractiveness of every desirable point of view. It is to be hoped that ere it is too late the governments on both sides will secure and save the whole region for the delight of the world free of charge.

I see that my letter is long enough already, and I must not try to tell you about our charming day at Niagara, our drive up and down the shore on both sides, our descent of the precipice (in an elevator), our walks by the borders of the roaring flood, our adventures with rapacious salesmen (and saleswomen), and many things that have probably been described a hundred times before. We did not go through the traditional battle with the hackmen, for we had a carriage from our hotel at a fixed rate. I must not omit to tell you, however, that we called on the Canadian rector, Canon Houston, and he showed us his stone church, vine clad, and pointing heavenward with its pretty spire; and we took a delightful drive to De Veaux College, through grounds that reminded us of some old English country seats, and we looked out of its quaint windows over beautiful lawns, and blooming flowers, and bordering trees and shrubs that some real artist must have planted. I wish I could tell you more about De Veaux; its merits have before found frequent mention in THE LIVING CHURCH. I noticed especially the strict order and cleanliness of everything without and within the house, the pleasant chapel, and the magnificent grounds. The boys have a genuine forest to play in, and their range extends under suitable escort, to the great Whirlpool. The courteous principal, Mr. Munro showed us every attention and made us regret that we could not stay longer.

ENGLAND AS IT IS.

FROM A PRIVATE LETTER.

Tomorrow we leave for London and next week we sail for home, per steamer Celtic. I am delighted at the idea of seeing my native country again, of bidding adieu to kippered herring, and haddock, to eggs and bacon, "to joints and sweets," and all the various English culinary delights. London is the only city which presents much attraction to me in this country, the provincial towns are very similar and very dull.

My impressions of England have changed considerably since my former visit. I must make many alterations in the mental picture. It is not pleasant to ask myself whether these are due mainly to changes within or without. More than twelve years have flitted past. The baby is now a well grown lad and the two little boys are young men. Those who have for long years led the van of life's battle have fallen, or been sorely wounded, and the rank and file have commenced to limp.

Stone and mortar, however, endure much better than flesh and blood. The Tower of London still frowns grimly on the Thames; the dome of St. Paul's still towers a giant amidst pigmies, and the gothic arches of Westminster still rise heavenwards, in their ethereal grace and beauty; and the great hall of William Rufus, which has witnessed so many coronations of kings, seems destined to look down on as many more.

The interior of the Imperial City, has not changed much in the last decade. In the outskirts, she has grown as marvelously as ever. As one thunders along in the railways, past street after street of solid houses, he involuntarily asks himself "when will this end?" Taken in the widest sense, London

numbers five millions of population. Her greedy maw swallows up the surrounding villages. She is a Maelstrom, which sucks human life into her vast whirlpool.

Climate and soil make the character of the nation. Sunny skies and fertile fields, are not calculated to infuse sturdiness into any people. The South has always succumbed to the North; even Roman endurance wilted under the Italian sun. Johnny Bull has had to wrestle with nature under her unkindly aspect, with a dull atmosphere, and a barren country, and the struggle has put vigor into his frame. He almost seems to despise labor-saving machines. The wheat is still handled by sacks and human muscles, and not by elevators. His docks, and railways and stations are monuments erected to show what bodily toil can do.

Taken as a race the Englishman is great and admirable; but as a unit, he is often but the fraction of a man. Division of labor has built up the nation, but has dwarfed the individual. The bulk of Englishmen know their calling well, but have little curiosity beyond; they look on everything with their own eyes, and with their eyes only. In the power of assimilating himself with new environments, in the power of putting himself into another's place, John Bull is greatly inferior to the American. Change is the normal condition of the latter, the disagreeable necessity of the former.

The Englishman has more phlegm than Brother Jonathan, and therefore is less nervous and irritable, and on the whole better natured. The chaff which a Londoner endures with seeming indifference, would be apt to goad the American into a fight. I have rarely heard an oath here and have seen but little quarrelling. We look on our cousins as gruff and unsocial; on the contrary I have found them less distant than our own people. Especially have I been surprised at the readiness of the English ladies to enter into conversation with a stranger. A man is at a premium here; pantaloons are worshipped. A nice young man is a drop of honey, around which the British young ladies buzz with paradisaical delight. The cause is manifest—given ten young ladies and ten young men; result happiness—given ten young men and twenty young ladies; result misery. What wonder that a British matron with a goodly number of daughters, has to bend her energies to the great task of finding them mates.

It is a great pity that the inflexible law of supply and demand should govern in case of human beings. But, alas! that which we have in great profusion, we value not properly, be it what it may. Hence, it is painfully evident how much less respect is paid to women here than with us. A brutal husband will pitilessly kick his wife. Strong men in a crowd will mercilessly push their way past weak women. Even Englishmen admit the contrast between the two countries to their own discredit and as there can be no better index of the moral condition of any country than the manner in which the women therein are treated, the priority in this regard rests with the United States.

Perhaps I am wrong in attributing the inferiority of the condition of women here, solely to the fact that they so greatly outnumber the other sex. It must be partly due to the fact that women so largely frequent the public houses; with us a woman who enters a saloon is looked on as abandoned. Here, young and respectably appearing women can be seen at all hours at the public bars. Nearly all the dispensers and compounders of drink are women; gin palaces blaze on nearly every eligible corner. Drinking is eminently respectable here, and must tend to eat out the very heart of the National Morality.

Yet on the other hand the churches are well attended both morning and evening. To one accustomed to the scantily attended evening services of Chicago, it seems wonderful to see such gatherings here after the close of day. On the whole I shall carry away with me a pleasant impression of England. America has greatly risen within the last decade in the eyes of the English.

PERSONAL MENTION.

The Rev. R. S. Barrett has returned from Europe, and may be addressed at Henderson, Ky. The address of the Rev. H. G. Schoor is changed to P. O. box 154, McKeesport, Pa. The address of the Rev. B. R. Phelps is changed to Garrett, Indiana. The Rev. Charles Wright Freeland has resigned the charge of St. Matthew's chapel, Savannah, Ga., and has accepted the position of assistant minister at St. John's church, Stamford, Conn. Address accordingly. The address of the Rev. Samuel R. Slack, is Boston, Mass. The Rev. J. Dudley Ferguson may be addressed for the present at Canaseraga, Allegany Co., New York. The Rev. F. B. Dunham will remove to Gainesville, Florida, by November 1. Address accordingly. The Rev. H. H. Oberly has returned from Europe, and may be addressed at Elizabeth, N. J. The Rev. Antoine Lechner has accepted the rectorship of St. Stephen's, Chicago, and has entered upon his charge. His address will be as heretofore, 268 South Morgan St., Chicago. The Rev. C. Miel, rector of the French Church St. Sauveur, Philadelphia, and editor of the French Episcopal paper, L'Avenir, should be addressed henceforth, 515 South 41st Street, Philadelphia. The Rev. M. L. Kellner, lately in charge of the parish at Oskaloosa, Iowa, is now engaged in the study of the Semitic languages at Harvard University, and is the assistant at the Church of the Messiah, Boston. The Rev. M. Moore has accepted a call to Holy Trinity Church, Nashville, Tenn., to take effect Nov. 1st. The Rev. Montgomery H. Throop, Jr., has taken temporary charge of St. John's Church, Crawfordville, Ind.

TO CORRESPONDENTS.

No contributions are returned unless a stamp is forwarded with the copy. Accepted contributions are not acknowledged until some time may elapse before their appearance. The editor cannot, as a rule, reply privately to letters asking for information.

IGNARUS.—(London, England), The Churchman (New York), The Episcopal Register (Philadelphia), The Church Press (New York), and The American Literary Churchman (New York) have called "The Living Church" papers. The first is the mildest, the last the most interesting.

ing. Why not take both? We appreciate your good opinion of our own efforts. The paper you mention is not at all Churchly. See the editorial "Save us from our Friends" in this issue.

PERPLEXED.—THE LIVING CHURCH has nothing to say one way or the other, about the Candidates for the Presidency. At this time (and should be better than they are. Let us begin with ourselves.

INDIGNANT.—Why ask us the name of a correspondent of another journal.

H.—We thank you for your letters, the kindly spirit of which we fully appreciate. Your hint shall have due effect. If we were to mention two or three secular papers approvingly, we should be inundated with correspondence and complaint. There are very many admirable journals, besides those you mention.

"VIA DOLOROSA."—Will keep for Holy Week. "THE LAW OF TITHES."—There seems to be nothing new to be said on this subject, and we do not think the Tract is called for.

OBITUARY.

BONNAR.—In the communion of the Catholic Church, at Davidsonville, A. A. Co., Md., fell asleep, Sunday October 5, Charlotte Mary, daughter of the late Rev. James Bonnar.

"Grant her, O Lord, eternal rest, and light perpetual shine upon her."—Staubenville, Ohio, Oct. 4th, entered into rest, Joseph Beatty. In the communion of the Catholic Church.

PARSONS.—In New York City, on the morning of Sept. 29th, Feast of St. Michael and All Angels, John Decatur Parsc "Ray Po" Florida, in the 23rd year of his age, passed from earthly happiness into eternal bliss.

"And with the morn those Angel faces smile, 'With I have long since, and lost a while." MURPHY.—In St. Matthew's Rectory, Hillsboro, N. C., passed into life on the morning of the 16th Sunday after Trinity, Sept. 28, 1884, Sarah Mary Matthews, wife of the Rev. Joseph W. Murphy, and sister of the Rev. M. H. Vaughan.

"The souls of the righteous are in the hands of God, and there shall no torment touch them." THE LATE REV. HOBART WILLIAMS.

After the funeral of this lamented priest, the assembled clergy decreed the following minutes to be made: "That we sincerely sympathize with the parish of St. Mary's South Portsmouth, in the loss of their rector, the Rev. Hobart Williams, who has been a pastor, a neighbor, and a friend, for the past thirty years, and whose life and teaching in the parish, a rectorship of more than forty years, illustrated by every virtue and grace which characterize a true minister of Christ and a genuine Christian gentleman. Gifted both by nature and training, a ripe scholar in many departments of learning, a sound, conservative Churchman, and withal of a delicately sensitive and retiring disposition, Mr. Williams has all through life been simply content "to spend and be spent" in the quiet parochial work of this humble field of labor, which under his hand has become one of the loveliest Church cures in the land. And as years roll on, the priceless value of his main special charge of his holy life and teaching will more and more be realized and felt, his name revered and his memory be blessed. Nor can we fail to extend the same earnest sympathy to her, who, for a quarter of a century his faithful companion and friend, has so lovingly aided and sustained him in his work and so gracefully presided amid the ever-ready amenities and hospitalities of the rectory home. We pray that the consolation of Christ may be to her an abundant stay and support."

MISCELLANEOUS.

WANTED.—An unmarried Priest to take charge of a mission chapel and assist the rector in Sunday and weekday work in the parish. Address Rev. J. T. Webster, Dayton, Ohio.

ANY Priest desirous of working up a parish in Leavenworth, Kansas, will do well to address the wardens of St. John's Church, Leavenworth, Kansas.

Attention is called to the advertisement of Dr. Cass. All troubled with catarrh should read his advertisement.

WANTED.—An assistant minister (a single man preferred) for Grace Church parish, Cedar Rapids, Iowa, to take special charge of Grace chapel, having 50 young communicants and 125 Sunday school scholars. Fine brick chapel and rectory, surrounded by a population of 5,000 inhabitants—said population having doubled in the last five years. Every prospect of soon building up a self-supporting parish. For further particulars address, U. C. Blake, Treas., Cedar Rapids, Iowa.

SOCIETY FOR THE INCREASE OF THE MINISTRY.—Remittances and applications should be addressed to the Rev. Elisha Whittlesey, Corresponding Secretary, 37 Spring St., Hartford, Conn.

"L'AVENIR," a monthly. The only French Episcopal paper. Yearly subscription, \$1.50. The fifth year began October, 15th, 1884. Editor: The Rev. C. Miel, rector of St. Sauveur. Address 515 South 41st St., Philadelphia, Pa. Church of the Advent.

CLERGYMEN'S RETIRING FUND SOCIETY.—The rector of St. Mary's School, Knoxville, Illinois, will receive into his family a little boy between eight and ten years old, to be a companion for his little son and to be educated with him. Write for terms.

SITUATION WANTED.—The undersigned desires to secure for a graduate of St. Mary's School, a situation in boarding or day school, for the remainder of the school year. The young lady is now teaching with success a country school, her engagement expiring November 1. She has resided abroad, speaks both French and German well, is a fair Latin scholar, can teach drawing, painting, and the elements of music, besides all the usual branches of higher education. This is an exceptional opportunity to secure a good teacher. Address the Rev. C. W. Leffingwell, Knoxville, Ill.

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OPINIONS OF THE PRESS.

The English Churchman.

RELIGIOUS TOLERATION.—The late Artemus Ward tells us how the Pilgrim Fathers, when they "left their country for their country's good," found in America a blissful resting-place where they could not only enjoy their own religion, but prevent anybody else from enjoying his.

Southern Churchman.

SYMPATHY.—Old quarrels in interpreting the looks of St. Peter and the lame man healed by him at the beautiful gate of the temple, remarks, "When thou seest misery in thy brother's face let him see mercy in thine eye."

The Church News (St. Louis).

SERMONETTES.—One of our Bishops thinks that the modern style of having the little lecterns in our churches now, instead of the old formal pulpits, from which sermons are to be delivered, is the occasion of the little talks, the sermonettes, the insufficient preparation of our day.

The Church Times.

CO-OPERATION WITH THE SECTS.—Those Churchmen, whether clerical or lay, who show by their conduct that they see no great difference between their own society and the sects, do much to hinder Church work, because they say, in effect, to all their fellow Churchmen, "There is no reason why you should not turn Dissenter, if you like."

Messrs. Jansen, McClurg & Co., Chicago, have published, under the direction of the Cathedral Chapter of Nebraska, a Memorial of the late Bishop Clarkson. The work is unique and handsome, the cover being violet, flexible, with no marking but a large white cross; and the paper is the same quality as that used in the Edition de Luxe of the poets.

THE CONGRESS.—The Episcopal Church Conference at Detroit opened last Wednesday, and continued until and including yesterday. An extraordinary gathering of brainy men discussed a number of subjects, most of which are of as much interest to the world as to the Church.

march in the van of public thought, instead of remaining in angry conclave over some musty and forgotten matter of human contention. Perusal of a programme of such subjects as "Authority and Conscience," "Moral Education in the Public Schools," "Agnosticism," and "Is our Civilization Just to the Workingman?" for the consideration of a galaxy of the leading scholars of this land, gladdens the mind of a commentator on current events.

The English Church Review.

THE CHURCH IS ONE.—While dignitaries of the Scottish and American Churches will be celebrating the centenary of Aberdeen next month, an episode will be transpiring in Asia which marks the distance we have travelled since 1784. Information has been received from New York that the Presiding Bishop Lee, having the consent of the dioceses and the Bishops to the consecration of the Rev. Mr. Boone as Missionary Bishop of Shanghai, in China, has taken order for his being so advanced at Shanghai.

BOOK NOTICES.

A MANUAL OF PRAYERS AND A GUIDE TO THE CHRISTIAN LIFE. Arranged and in part composed by MORRIS DIX, S. T. D. Revised Edition. 16th thousand. New York: James Pott & Co. 1p. Price 40 cents.

This Guide to the Christian Life was first published in 1856, and is now issued with some additions and a few changes. It is a book already dear to many thousands, and one that will continue to help souls in their struggle for holiness.

The Current (Chicago), has no need to make itself more attractive than it has been, and so the beautiful cover with which it has now adorned itself, may be looked upon as a work of supererogation. At a bound, The Current, leaped to success. It occupies a unique position in American journalism.

Messrs. Jansen, McClurg & Co., Chicago, have published, under the direction of the Cathedral Chapter of Nebraska, a Memorial of the late Bishop Clarkson. The work is unique and handsome, the cover being violet, flexible, with no marking but a large white cross; and the paper is the same quality as that used in the Edition de Luxe of the poets.

The Church Times has this answer to a "perplexed" correspondent: "The dilemma Roman Catholics have got themselves into by declaring that they alone have absolute certainty as to orders and sacraments, and also that there is not the smallest admixture of error in Roman teaching, is this: unless the doctrine of intention (that is, that the minister must fully intend to do what is meant by the rite he is administering, or else his act is null and void) is false, Roman Catholics can have no more than a hope and a guess that any bishop or priest in their Church has been really ordained, for if either the ordainer or the ordinee does not inwardly consent to the full intention of the ordinal, the rite is invalid.

THE CONGRESS.—The Episcopal Church Conference at Detroit opened last Wednesday, and continued until and including yesterday. An extraordinary gathering of brainy men discussed a number of subjects, most of which are of as much interest to the world as to the Church.

teaching of Rome, laid down by the Council of Trent; and if one piece of Roman teaching is false, any other may be false too; so that security for doctrine fails in that case. One of the two must go. Either they have only doubtful sacraments (including orders) or only doubtful doctrine. They cannot, on their own principles, have certainty for both."

The Scottish Guardian, making some comparisons between the Diocese of Edinburgh and the Diocese of Georgia, pays a high compliment to the Diocesan Journal of our American diocese, and says: "So admirable is the abstract to which we refer, that the Churchmen of Georgia must feel it easy to obtain all the information they require—easier than the Churchmen of a Scottish Diocese find it to obtain similar information respecting their own diocese; for, owing to the convention taking the place, as it does in the American Church, of our Synod and Council, the Journal of the Diocese of Georgia contains everything connected with the diocese: whereas we obtain only the financial details in the report of the R. C. C. and must consult the reports to the Synod, which we believe are not published, if we desire the statistics of the religious condition of a diocese."

A PITIFUL SIGHT.—What sadder sight can be imagined than that of a noble man, whom the world can ill-afford to spare, stricken down in the prime of a useful life by consumption. Thousands are yearly filling consumptive graves who might be saved by the timely use of Dr. Pierce's "Golden Medical Discovery," which is a positive cure for consumption in its early stages. It is the best alternative and pectoral in the world. All druggists.

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NOTES ON THE CHURCH SERVICE.

BY THE BISHOP OF BEDFORD.

V.

This must be a very miscellaneous paper. It must be made up of a number of little hints on very varied matters, suggested by my recollections of the diversified uses of many churches.

I have said nothing yet about Hymn-singing. Those who can remember the poverty and dreariness of this element of worship fifty years ago, may well thank God for the vast strides we have made in the present generation in both hymns and hymn-tunes. I am struck with the general excellence of the hymn-singing in East London churches. There seems to be a sort of consensus as to the pace. One seldom hears the tunes dragged in the lugubrious way which was not uncommon some time ago. I cannot pretend that I never hear this, nor, on the other hand, that I never hear the hymns sung with a somewhat unedifying rapidity. But, generally speaking, the singing is good, bright without being hurried, and reverent without being drawled. The wonderful increase of musical taste and knowledge in these days generally ensures a sufficiency of voices for part-singing. Still, I am by no means sure that, where the choir is not very well trained, unison-singing might not be encouraged with advantage. Better good unison-singing than indifferent part-singing.

There is one little question which often rises up within me when a hymn is going to be sung, namely, Why must the organist play over the whole verse as an instrumental performance before it is repeated, perhaps seven or eight times with the hymn itself? Sometimes the way it is played over is in itself a trial. (I know one church where the tune is played over with extraordinary rapidity before the hymn is sung, as if to bear witness to the inexpediency of the delay.) Surely it is generally quite enough to play over one line, or perhaps two, if the break would be musically better; or even to give the chord only, the object of the playing over being, I presume, to ensure that the tune is properly taken up by the choir. Especially I would urge that after the sermon, when the people are standing, the tune should not be played by herself independently of the State, yet the groundwork of all is what we should consider hopelessly Erastian.

In each of these countries the Church is Episcopal, but I am sorry to say, in form only. In Norway the clergy are men of considerable learning, of high character, and are generally much beloved and respected; they are thoroughly clerical in manner if not always in appearance, though even in that respect, considering the outlandish homes many of them occupy, away from all connection with the outer world, they would compare favorably with many Roman clergy I have come across on parts of the continent. There are six bishoprics, Christiania (the quasi-primate), Trondhjem, Hamar, Christiansand, Bergen, and Tromsøe. This last (Arctic) see was founded I believe last century. Each diocese is again subdivided into a number of rural deaneries, over each of which there is a provost. He does the work of our English archdeacons and rural deans. Each deanery is composed of a number of parishes each with its parish church, and in country districts, with a number of auxiliary churches dependent on the priest of the parish; but attached to each of these parochial and auxiliary churches is a deacon, who works as a sort of lay-reader under the priest, so that the people are not left quite so entirely without spiritual ministrations as your correspondent supposes. The difficulty of supplying clergy in Norway is very great, the deacon being reckoned a layman, and various suggestions have been made but a population less than that of London, scattered through the enormous extent of Norway forms the great difficulty. Your correspondent passed through villages in the particular part of Norway he visited, and if all the population were collected in villages, the problem of how to reach them efficiently would have been solved long ago, but in most parts the population is entirely scattered, over vast districts, and what might avail in the part your correspondent visited, would be of little help in the main; and thus it happens that nothing has as yet been done, but the want is felt and acknowledged, the only difficulty is how to meet it. Much of the difficulties we encounter in our colonies are those the Norwegian church encounters in her own land.

As regards doctrine, the Norwegian Church is of course technically Lutheran. I use the word "technically," for I fancy the modern Norwegian clergy are not much more Lutheran than Wesleyans are followers of Wesley's teaching; both have inherited a great man's name, but it is open to doubt whether either follows the teaching implied by that inheritance. Anyhow, the general idea one gets of a Norwegian priest is that of an Evangelical clergyman, who however holds strong Sacramental belief, and who has a considerable idea of what a Churchman is. They are thorough Churchmen, and think us little better than Dissenters, because we have lost so much of the ritual they use, and which to them, simply denotes Churchmanship.

The service books of the Norwegian Church are the *Altar Bog*, (*Altar Book*) and the *Kirke Rituale*, (*Church Ritual*). The first contains the words of the prayers, etc.,

plies that you have done speaking to the people and are now speaking to God. I myself prefer turning, choir-like, either north or south, according to the place of the pulpit, just to show that I am no longer addressing the people.

I always feel it most instructive when the clergy and choir say in a very subdued and reverent tone the Incarnation and Passion clauses in the Creeds. Attention to a very small matter of expression like this produces a sense of carefulness and thoughtfulness in the rendering of the service which is most helpful to the worshippers. The same change of expression would, of course, be most desirable in the penitential clauses in the Litany, and in such lowly petitions as, "O Lord, make clean our hearts within us, and take not Thy Holy Spirit from us." It is simply a carrying out in the rest of the service of the principle already advocated in respect of the Confession and the Kyrie.

I venture to suggest that, as we have so little difference in our services between festival and fast, it is well to mark the difference in every way we can. For this purpose some take care on all fast days, and throughout the penitential seasons, to say the Collect in the Occasional Prayers, "O God, whose nature and property," &c. I have known a Dissenter, accidentally attending church, specially struck with this prayer.

If I have dwelt in these 'Notes' rather upon minute externals, I would not have any one imagine that I am forgetful of higher things. It is well to be very attentive to lesser points, but it is best to be oneself very reverent and devout. If a young clergyman asks, how shall I best say the prayers so as to help the devotions of my people? the true answer is always this—Pray them.—*Church Bells.*

THE SCANDINAVIAN CHURCHES.

A correspondent of the London *Church Times* sends to that journal the following interesting account of these Churches:

The Norwegian and Danish Churches (and I suppose also those of Iceland and the Faroe Islands) are in doctrine and ritual identical. The Swedish Church is different, has more liturgical services, retains more ritual as regards dress, and is freer to act by herself independently of the State, yet the groundwork of all is what we should consider hopelessly Erastian.

In each of these countries the Church is Episcopal, but I am sorry to say, in form only. In Norway the clergy are men of considerable learning, of high character, and are generally much beloved and respected; they are thoroughly clerical in manner if not always in appearance, though even in that respect, considering the outlandish homes many of them occupy, away from all connection with the outer world, they would compare favorably with many Roman clergy I have come across on parts of the continent. There are six bishoprics, Christiania (the quasi-primate), Trondhjem, Hamar, Christiansand, Bergen, and Tromsøe. This last (Arctic) see was founded I believe last century. Each diocese is again subdivided into a number of rural deaneries, over each of which there is a provost. He does the work of our English archdeacons and rural deans. Each deanery is composed of a number of parishes each with its parish church, and in country districts, with a number of auxiliary churches dependent on the priest of the parish; but attached to each of these parochial and auxiliary churches is a deacon, who works as a sort of lay-reader under the priest, so that the people are not left quite so entirely without spiritual ministrations as your correspondent supposes. The difficulty of supplying clergy in Norway is very great, the deacon being reckoned a layman, and various suggestions have been made but a population less than that of London, scattered through the enormous extent of Norway forms the great difficulty. Your correspondent passed through villages in the particular part of Norway he visited, and if all the population were collected in villages, the problem of how to reach them efficiently would have been solved long ago, but in most parts the population is entirely scattered, over vast districts, and what might avail in the part your correspondent visited, would be of little help in the main; and thus it happens that nothing has as yet been done, but the want is felt and acknowledged, the only difficulty is how to meet it. Much of the difficulties we encounter in our colonies are those the Norwegian church encounters in her own land.

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The service books of the Norwegian Church are the *Altar Bog*, (*Altar Book*) and the *Kirke Rituale*, (*Church Ritual*). The first contains the words of the prayers, etc.,

the second the rubrics and canons, or what represents them. The ordinary Sunday services are much what your correspondent saw. The morning service is called High Mass, but there is a Celebration only if there is any one ready to communicate, and the Holy Communion service is only celebrated in the presence of the very few who either come as communicants or remain after the rest have left the church. The consecration is performed by the priest singing the words of institution towards the altar and taking the chalice and paten into his hands. The words of administration are, "This is Jesu's very Body [Blood]." When all kneeling at the rails have communicated, the priest who administered the chalice raises it up, and pronounces a benedictory prayer; they retire and others come up. There is then a short collect and the blessing. The celebrant is not allowed to communicate himself, or any of his family or household, except in very extreme cases. (Provision is made for private Celebrations with the sick, as in our own Communion.) At Baptism, the child is crossed on the breast and brow, and the chrism is worn. Confirmation is administered by the provost, or if need be by the priest himself, never, I believe, by the Bishop. The chief part of all the services is formed of chorales, many of them are really very fine, though Church music in Norway is generally penitential in tone and in the minor key.

There are various Psalm-books, but that most usually adopted now is Landstad's with Lindstrom's music. The old book most in favor, and carrying some form of authority for its use, was Kingo's, a Danish Bishop of the seventeenth century. The part these chorales play in a Norwegian service is well illustrated by the Burial service. This service, if service it can be called, consists of three sentences only:—"From earth hast thou come;" "Unto earth must thou go;" "Christ shall raise thee up at the last day." The priest pronounces the first of these sentences, and casts a spadeful of earth on the coffin, then the second, then the third, but the service is often prolonged to considerable and wearisome dimensions by the number of the chorales sung.

One word in conclusion, much that I have said refers to defects in the Norwegian Church, let the last words be of praise and esteem. The Norwegians are most devout, fond of their Church, and, whatever may be the case in Denmark, scepticism has never made any way among priests or people in Norway, and the only feeling an English Churchman can have towards the Norwegians is one of Christian love and regard. If they are in the wrong and their Church deficient, it was their fathers who sinned, not they, and they certainly, as a rule, make good use of what they have.

A MINNEAPOLIS artist who has been doing Alaska during his summer vacation says that all the members of his party—and there were seventy-five of them—agreed that the Greek Church at Sitka is the finest church in America. It is built on the plan of a Greek cross, and the interior is a mass of gold and silver, of the magnificence of which the writer says he can give no idea. The walls are hung with portraits of royalty and the priesthood, sent by a Russian Princess who took this temple under her patronage. Who would have thought of going to Alaska for an architectural masterpiece?

CHURCH WORK.

CHICAGO.

THE BISHOP IN CANADA.—The Bishop left town on Monday last for Toronto, where he preached before the Canadian Church Congress on Wednesday. A report of the sermon has not yet reached us. He is attended as chaplain by the Rev. Canon Street. This is the third time that the latter has gone to Canada in this capacity; he having gone twice before in attendance upon Bishop Whitehouse, on one of which occasions he received the honorary degree of M. A. from the University of Bishop's College.

CHICAGO—St. James' Church.—Dr. Courtney delivered an eloquent sermon in this church, of which he was formerly rector, on Sunday last. His subject was the "I have sinned" of David, and he was listened to with rapt attention by an immense congregation. The rector, Dr. Vibbert, announced that on Sunday, October 25, the semi-centennial of the organization of the parish would be celebrated by an historical sermon, and a special Celebration of Holy Communion.

SOUTH CHICAGO.—On Sunday, the 12th inst, the Bishop, with the Rev. Henry G. Perry, visited the congregation worshipping here, and after Evening Prayer and sermon, organized St. Paul's Mission at this point. The Bishop's discourse, especially touching the merits of the work for these whom he addressed to pursue zealously, was listened to with deep attention by all present. The Rev. Mr. Perry, residing at Chicago, has supplied the services commencing in August last, and for the first time also in the Church's existence there, celebrated the Holy Communion on the seventh ult., being the thirteenth Sunday after Trinity. Since this stated organizing, however, regular Church services will be held hereafter in Centennial Hall, commodiously arranged for such purpose, Sunday forenoon, at half past ten o'clock, instead of afternoons, as heretofore, in the Congregational house of worship.

Among those attending the services at South Chicago, are members from Windsor Park, Cheltenham Beach, Cummings, and parts adjacent.

By concerted generous action, and faithful effort, under the divine blessing, this interesting and worthy mission can but meet with gratifying success.

MISSISSIPPI.

HOLY SPRINGS.—The people of this once strong and flourishing parish of Christ church are making earnest efforts to regain the old time prosperity of Dr. Hawks' day. A beautiful new rectory is in process of building and will be ready for occupancy Dec. 1st. It will be a handsome addition to the church property. The church occupies one corner of half a block in the heart of the town and the rectory will front the other corner. The interior of the church has been much improved. Besides a new carpet has been placed in the chancel and the vestry re-carpeted. A handsome Bishop's chair from Geissler's, N. Y., has been placed in the chancel. Besides a new prayer desk and the organ loft carpeted and curtained, several minor improvements have been made.

Mrs. Kate Freeman a devoted communicant of this church has made a set of altar cloths with hangings for pulpit and prayer desk, in net and elegantly embroidered. They hope to obtain other colors. The recent session of convocation of Oxford has stirred the congregation and done much good we think.

HOLLY SPRINGS—Convocation.—The second meeting of the Convocation of Oxford was held in Christ church, Oct. 7th and 8th.

Morning prayer was said at 10 A. M., by the Dean, Rev. M. M. Moore and Rev. Dr. Hamvasy. The latter read an able paper upon the Missionary Spirit. Holy Communion was then celebrated, the Rev. J. T. Hargrave acting as celebrant.

Evening prayer was said at 5 P. M., when the Rev. Dean gave an excellent address upon the position and work of the laity in the Church.

Morning prayer and litany were said the second day, beginning at 10 o'clock; Rev. J. T. Hargrave, then addressed the congregation upon "The Church and Childhood."

At the last service at 5 P. M. of the second days after prayers, the Dean preached upon "Woman's Work, and Influence in the Church." The congregations were good at all these services.

At the business meeting reports were received from the clergy indicating much interest in missionary work. Several clergymen had held services outside of their parishes.

During a few minutes absence of the Dean from the chair the following resolutions were passed.

Resolved, That this convocation hears with deep regret of the intended removal to another diocese of our Dean, the Rev. M. M. Moore, rector of St. Peter's, Oxford, and would hereby express its sincere appreciation of his loyalty to the Church, and of his devoted and self-sacrificing services to the diocese and Church in Mississippi.

Resolved, That this resolution be communicated to our Dean with assurance of our deep interest in his future.

Resolved, That these resolutions be recorded upon our minutes.

ANOTHER CONVERSION.—Mr. J. L. Lancaster, a graduate of Union Theological Seminary, Virginia, and late pastor of the Presbyterian Church, at Holly Springs, Miss., has resigned his ministry in the Presbyterian denomination, and applied for orders in the Church. Mr. Lancaster was admitted to the Holy Communion in St. Peter's cathedral, Oxford, on the 5th of Oct., by the Rev. M. M. Moore, and will be confirmed as soon as the assistant Bishop visits Natchez, where the candidate will spend the period of his preparation, under the direction of the Rev. Alex. Marks.

WESTERN MICHIGAN.

MR. PLEASANT.—The Harvest Home Festival was celebrated in St. John's church, on the last Sunday in September. The church was beautifully decorated, the singing was admirable, and the sermon by the Rev. J. A. McGlone, a convert to the Catholic Church from the Roman schism, was pronounced by the local papers as "the best heard for many years."

St. John's church was erected but a short time ago, and then it was expected that it would accommodate the congregation for some years to come; but, from present indications, a more commodious building will be necessary ere long.

SOUTH FRANKFORT.—The missionary was called up to this place last week, to baptize a sick woman and her family. In addition to the services in Aberdeen, on the evening of October 7, he preached a Memorial sermon and baptized the family, and on the 8, administered the Holy Communion, and spent the remainder of those days in pastoral work.

KENTUCKY.

THE DIOCESAN COUNCIL.—Our own report not having come to hand, we condense the following from the excellent *Kentucky Church Chronicle*:

The fifty-sixth Annual Council assembled in Christ church, Louisville, Wednesday, September 24. Nearly all the clergy of the diocese were present, but only a few of the lay deputies arrived in time for the opening services. Of the laity of the city hardly any were present, and it was discouraging to think that in a city of more than two thousand communicants, so few were sufficiently interested in the Church to attend. The services began with the Litany, which was said by the Rev. C. E. Craik, rector of the parish. The Bishop read the Ante-Communion office, and the sermon before the Council was preached by the Rev. L. P. Tschiffly, rector of Grace church, from the text, "Preaching the Kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence." Acts xviii: 31. The sermon was an earnest appeal for the more positive presentation of the claims of the Church. The preacher showed the duty and necessity of instructing the people in the doctrine of the Church, since her weakness in Kentucky was principally arising from ignorance. We cannot expect people to enter a communion of which they know nothing, and which they have been led to believe teaches false doctrines and substitutes lifeless formality for sincere devotion.

After the sermon the Holy Communion was celebrated by the Presiding Bishop of the Church in the United States, the Right Rev. Dr. Lee, Bishop of Delaware, assisted by the Bishop of Kentucky.

Upon the conclusion of the service, the council organized by the unanimous election of the Rev. Mr. Tschiffly as Secretary. All the old officers were also re-elected.

In the afternoon the Bishop delivered the usual address, and in the evening a sermon memorial of Bishop Smith was delivered by the Presiding Bishop, who afterwards was thanked by the Council.

The committee on the State of the Church submitted the following statistics: Baptisms, 628; Confirmations, 342; Marriages, 121; burials, 298; communicants, 4,610; total

number of souls, 9,900; services, 5,108; administrations of the Holy Communion, 637; aggregate Church property, \$360,550; aggregate contributions, \$100,041.83; number of Sunday schools, 28; number of teachers and officers, 318, number of scholars, 2,477.

At the consideration of the report of the Committee on Missions, the Council amended the resolution appended to the report, which recommended that the contributions for Diocesan Missions from each parish should be at least equal to one half the assessment for the Episcopate and Contingent Fund, by fixing the expectation at three-fourths. Heretofore it has been one-third. The Council adopted the report of the committee by a unanimous vote.

This action shows that the Council demands a more active pursuit of the missionary work of the diocese, and expresses a willingness on the part of the Church to supply the needed funds. If the resolution is to be carried into effect, then there should be in each parish quarterly offerings for diocesan missions, in addition to that made at the Bishop's visitation.

After reports from several committees, the Rev. Mr. Cooke of Virginia, addressed the Council, giving a most instructive account of his very successful work in Petersburg. His plan embraces a week-day school to which no pupil is admitted who does not promise to attend the Sunday school, and in which religious instruction is given as a part of the regular course, and daily morning and evening services are held. There are two sessions of the Sunday school every Lord's Day, in which the rector gives the instruction, after which the children march in a body into the church. The services are made as attractive as possible by the free use of music. Eighty teachers, graduates of the normal department, for work in the rural districts, sixteen candidates for Holy Orders, and a parish of a hundred and seventy communicants, are some of the fruits of this work. Experience has shown that white teachers and white clergy must be employed, since, as yet, the colored people have not attained that moral status which fits them for the elevation of their own race.

The Rev. Mr. Minnigerode offered the resolution condemning fairs, festivals, etc., which were passed in 1878. After a spirited debate the resolutions were laid on the table since the Council had on several occasions expressed its condemnation of all such questionable modes of raising money for religious purposes.

The committee to whom was referred the amended charter of the Theological Seminary made a very full report on the legal question submitted for their consideration, concluding with these words: "Your committee are unanimously of the opinion that so much of the act approved, April, 1884, as empowers the trustees of the Theological Seminary of the diocese of Kentucky to use funds in their hands belonging to said seminary for the establishment and maintenance of a high school is invalid and void."

This report destroys all hope of establishing a diocesan school by using the Theological Seminary fund, and it would appear that in the words of the chairman of the committee, "If we are to have a High School, we must put our hands in our pockets and give the money."

The next council was appointed for September 23, 1885, to meet in Calvary church, Louisville.

WISCONSIN.

MILWAUKEE—The Cathedral.—The services arranged by the Bishop, to commemorate the payment of the debt on the cathedral, are to be of great interest. The first service will be on All-Hallow E'en, with a sermon by the Bishop of Springfield. On All Saints' Day, there will be celebrations of the Holy Communion at 6, 7, and 8 A. M. At 10:30 A. M., service, and sermon by the Bishop of Tennessee. On the evening of All Saints' Day, Bishop Quintard will address the Guilds of the cathedral. On Sunday, the day following All Saints', the anniversary sermon will be preached by the Dean of the cathedral. The occasion will be one of great interest to the Church in the West.

CENTRAL PENNSYLVANIA.

SHIAMOKIN—Convocation.—The convocation of Williamsport was in session at Trinity church, September 30 and October 1. Besides the rector, the Rev. S. S. Chevers, nine clergymen were in attendance, the Rev. J. H. Black, Dean; the Rev. Drs. Hopkins and Clerc, the Rev. Messrs. Foley, Bonnell, Hall, Webber, Balsey, and as a visitor, the Rev. Mr. Baker of the convocation of Harrisburg.

The convocation sermon was delivered on Tuesday evening by the Dean, from St. John, 9: 5.

On Wednesday morning, after a very clear, thoughtful and suggestive sermon by the Rev. Geo. C. Foley of Williamsport, from St. Matt. 5: 16, there was a Celebration of the Holy Eucharist, the Dean being the celebrant, assisted by the Rev. Dr. J. H. Hopkins. At the afternoon session an Essay was read by the Rev. Geo. C. Hall of Danville, on "The true place of the Sunday school among the Ministries of the Church," which gave rise to much and long-continued discussion.

It appeared from this discussion that the objections made to Sunday Schools relate chiefly to the manner in which some of them are conducted, and not to the institution itself, for it was admitted by all that, when organized and superintended by the rector himself, (he being apt to teach children as well as those of riper years), instead of being an exercise, which it were desirable to lop off, the Sunday school will be rich in blessing both to the children of the Church and to others for whose precious souls no one seems to care.

At the evening service four short and stirring speeches were made on subjects previously assigned by the Dean. 1. "The Arms and Equipment of the Church by the Rev. Percy C. Webber of Tioga; 2. "The Marching Song of the Church," by the Rev. Dr. F. J. Clerc of Phillipsburg; 3. "A Parish Organized for Work," by the Rev. Dr. J. H. Hopkins of Williamsport; 4. "The Diocese the Unit—Not the Parish," by the Rev. C. R. Bonnell of Lock Haven.

The order of sequence both in the sermons and speeches was noticed with approbation by many who were present. The belief is confirmed by experience, that these meetings of convocation are not only conducive to the spiritual welfare of the clergy, but are also a blessing to the parishes where they are held. After adjournment a reception was given to the clergy by the ladies of the parish at the house of Col. Nields, which

was greatly enjoyed, and will be a pleasant memory for years to come.

**SOUTH BETHLEHEM.**—St. Joseph's chapel, an outlying station of the parish of the Nativity, will be consecrated on St. Luke's day, October 18th, at 10 A. M., by the Bishop of Pittsburgh, acting by permission of the Bishop of the diocese.

The building of this chapel last spring, was necessitated by the success of a mission, organized less than two years ago, by the present rector and an earnest layman. The last payment was made some months ago, and it has been in readiness, to be set apart exclusively for religious uses.

Members of the Reading Convocation and the clergy generally, are cordially invited to be present.

**VERMONT.**

**NORWICH UNIVERSITY.**—The preliminary steps have been taken towards the restoration of the name, but not of the Churchly character of this institution, which has for several years borne the title of Lewis College. In former years it did good service for the Church, and now numbers many Churchmen and several Church clergymen among its Alumni. But it has made some wide departures from its former religious status. It has now no Churchmen among its active professors, and has a mixed Board of Trustees. The chaplain is a Universalist. The defection of any school or college from the banner of the Catholic faith should be noted.

**DELAWARE.**

**WILMINGTON—Trinity Parish.**—On Wednesday evening, October 1st, the third anniversary of Holy Trinity Guild was held in the Old Swedes' church. Evening Prayer was read by the Rev. C. E. Murray and the Rev. John Martin; the Secretary's report was read by the Rev. Jesse Higgins, priest in charge; and the address (full of advice and encouragement) was made by the Rev. Dr. H. B. Martin, Rector of the parish. The report showed that much quiet and steady work has been done during the year by the various committees, both standing and special. The service of the evening was bright and inspiring. The services of the "Old Church," though quite plain, have the well-earned reputation of being the most hearty in the city.

**FLORIDA.**

**THE NEED OF CLERGY.**—"A Country Parson" sends the following letter to the London Guardian:

"I desire through your columns to draw attention to the spiritual needs of many of our young countrymen in Florida. To that orange growing land many of the sons of our country, of our clergy, and of other classes are hastening in search of something to do for a livelihood. It would be satisfactory to them and to their parents if some better provision were made for guiding them in what concerns their higher life. The provision for their bodily needs is at present scanty, and I have known of a young emigrant having to travel 150 miles to consult a physician and to obtain what for an invalid are necessary; but this want will probably soon be supplied. What, however, can be done for a number of young men who have been accustomed in their English home to the ministrations of their Church, and who now are far removed from the sound of a church-going bell, and whose only opportunity for meeting together for public worship is afforded by the occasional visit of an itinerant preacher of the calibre of a village carpenter? Such a man may be useful, but is hardly equal to the occasion. What is required is some vigorous clergyman to settle down with his wife and family amongst them, and reproduce the healthy religious tone of many an English village. My main purpose in writing is to ask from some of your readers how this want may be supplied."

**RHODE ISLAND.**

**BRISTOL.**—Little Rhode Island turns out a great many persons on any occasion of importance. Three car loads of ladies went from Providence to the fall meeting of the Rhode Island Branch of the Woman's Auxiliary, Wednesday morning, October 8th, at St. Michael's church, Bristol. There were many others already gathered there, so that the large church was almost filled with ladies. There was a celebration of the Holy Communion, at which the rector, the Rev. George L. Locke, was celebrant, assisted by the new rector of Trinity, Bristol, the Rev. William R. Trotter, and the Rev. D. Goodwin, and the Rev. William N. Ackley. After the celebration the ladies retired to the beautiful chapel across the street, completely filling it, and listened to reports from the officers of the Auxiliary, and very interesting addresses from Miss Emery and Miss Carter. The burden of Miss Emery's remarks was missionary boxes, and the necessity of filling them with first-class, substantial articles, and not with things no one would know what to do with. Her remarks were illustrated by two characteristic letters from missionaries who had received boxes. Miss Carter's spirited talk was on the need of educating the Negroes and the Indians, and the adaptability of our Church system to their wants. Miss Emery also showed how the missionary clergy could be greatly aided by sending them altar linen, and other things for God's House, that the women under their charge might learn what they could do to reverence the Sanctuary. After a bounteous lunch served by the ladies of St. Michael's, Miss Emery and Miss Carter spoke again, other addresses were made, and the meeting adjourned. It was one of the best attended meetings in the history of the Auxiliary.

**SOUTH PORTSMOUTH—Funeral of the Rev. Hobart Williams.**—The funeral of the late Rev. Hobart Williams was solemnized at his parish church, St. Mary's, South Portsmouth, Tuesday, October 7. The great majority of the congregation, including several families of Newport's summer visitors were present, filling the church to overflowing, and occupying a portion of the grounds outside.

The clergy formed in procession at the rectory, and moved across the grounds to the church, led by the vestry and Sunday School children, and followed by the family and immediate friends of the deceased. On entering the sacred edifice, the service was opened by the Rev. G. J. Magill, rector of Trinity church. The Rev. Dr. Gilliat read the proper lesson. The Rev. Dr. Henshaw, of Providence, said the Nicene Creed and appropriate collects. While the choir sang a recessional hymn, the procession reformed and passed to the grave at the southeast angle of the church, where the chancel joins the nave. Here the service was concluded, the Rev. Dr. Child, the oldest clerical friend

of the deceased, saying the "Committal," and the rector of Trinity church closing the office of the burial of the dead. A very lovely and touching sight it was to see the children of the Sunday School pass beside the grave of their departed pastor, and cast their sprigs of boxwood upon his coffin. The Bishop of the diocese was not able to be present owing to illness; and some of the other clergy of the diocese were unavoidably absent. But they who came to pay their tribute of respect for the departed, will not soon forget the occasion. Rarely, indeed, does it happen that the body of one who was so pure and lovely in his life, is laid to rest in such a sweet and quiet spot, on such a calm, bright day, surrounded by so many sympathizing hearts.

**CONNECTICUT.**

**GREENWICH—A Golden Wedding.**—The Rev. B. N. Yarrington and his wife celebrated their golden wedding on Thursday, October 2. Mr. Yarrington has been rector of Christ church for nearly forty-six years. He is the oldest rector in consecutive service in Connecticut, and has seen his church grow from only twenty communicants to 150, besides having nursed and built up a number of chapels in the smaller villages of the town. Both Mr. Yarrington and his wife, whose maiden name was Margaret K. Dominick, are natives of New York city. They were married on October 2, 1834. Mr. Yarrington was then in the General Theological Seminary, and was ordained in 1839. Soon afterward he was called to the rectorship of Christ church, Greenwich, his first and only charge. Mr. Yarrington never had a sick day until last spring. Mrs. Yarrington has never been ill. The parlors in the cottage which has been the rector's home for forty years, were brilliantly lighted for the celebration, and were thronged with his parishioners. Some very handsome presents were displayed, including \$750 in gold, a pair of diamond earrings, silverware, glassware and many other costly articles. Letters of congratulation were received from many brother clergymen and prominent people from all parts of the country.

**NORWICH—Christ Church.**—In concert with the Churches of England and Scotland, the Rev. S. H. Giesy, D.D., of Christ church, celebrated, by a memorial sermon, Sunday, October 5th, the centenary of the consecration of the first American bishop.

Dr. Giesy glowingly eulogized Dr. Seabury's devotion to principle, this being the central idea of his sermon. "Devotion to principle made the noble army of martyrs, and it eventually secured the Episcopate for America in the person of Samuel Seabury. We honor the man for his unflinching purpose and his heroic course; and we are here to set up a memorial stone, and do honor to the man whose heart and courage failed not in an earnest purpose, to be clothed with authority to lead this Church out of the dreary wilderness."

Dwelling on the growth of the Church during the century and the consecration of 133 bishops in that time, Dr. Giesy pointed to the remarkable record of his parish in having given to the Church four bishops and eighteen priests. The bishops are the Right Rev. Alfred Lee, D.D., LL.D., Bishop of Delaware, and present Presiding Bishop of the church; the Right Rev. Thomas H. Vail, D.D., LL.D., Bishop of Kansas; the Right Rev. Benjamin H. Paddock, D.D., Bishop of Massachusetts; and the Right Rev. Jno. A. Paddock, D.D., Bishop of Washington Territory.

Among those in the lower ranks of the ministry, the names of the following are recalled: The Rev. Messrs. Rouse, Mansfield, Sill, Charles A. Spooner, Dr. James A. Bolles, Alfred Lee Brewer, Benjamin Huntington, Richard Adams, Bushnell, Robinson, Dr. Frank L. Norton, Dean of Albany, Dr. Charles H. W. Stocking, Newton Perkins, and J. Milton Stevens.

**NEBRASKA.**

**BEATRICE—Christ Church.**—The Harvest Home Festival was duly observed in this parish of Sunday before last. The church was tastefully and beautifully decorated. Upon the dais was a magnificent pyramid of choice vegetables, surmounting this and rising to a height of eight feet was a beautiful cross of millet and golden rod. The chancel rail was trimmed with ear corn, millet and apples. Upon the altar stood two vases of magnificent flowers. In the windows and hanging from the lamp brackets were corn and apples.

The whole made a very pleasing effect. In accordance with the request of the rector a donation of groceries, vegetables, canned goods etc., was made for the Child's Hospital at Omaha.

The value of the things given was about \$25. In the evening an offering of \$15 was taken up, making a total of \$40 for the work of this noble institution of charity.

The singing on this occasion was very good, and a sermon appropriate to the occasion was preached. The parish, the writer is pleased to say, is awakening to new life, and steps are being taken to make the Church more comfortable for the coming winter.

**NEW YORK.**

**NEW YORK—Commendation of the Systematic Offering Plan.**—In a letter written with reference to the determination of the Board of Managers of the Domestic and Foreign Missionary Society to make a special endeavor to extend the operation of this method of gathering missionary contributions, the Assistant Bishop of the diocese, under date of October 3rd, says of the plan: "It is one which deserves at least that it shall be fairly tested, and I am glad to know that the Board has so resolved. For myself, I am free to say that it has, in my judgment, very great and genuine merit, and I cannot but hope that my brethren of the clergy and laity will be willing to give it a trial."

**FOND DU LAC.**

**STATISTICS.**—We make the following abstract from the summary of the Journal of the council: Number of families, 1,339; total of souls, 6,195; present number of communicants, 2,334; Baptisms, 315; Confirmations, 128; Sunday schools, 20; total of teachers and scholars, 1,811; value of Church property, \$156,796.25; total of offerings, \$24,088.50.

**From the Home Journal.**

The thirty-fourth annual report of the old-established Manhattan Life Insurance Co. gives evidence of the sound financial condition and increasing prosperity of this institution. Its income for the year 1883 was \$2,090,729.09; its disbursements \$1,475,178.31, leaving a balance of nearly eleven millions of gross assets. Deducting for claims not yet due, reported claims, unpaid dividends, the reserve on existing policies, etc., there remains a surplus of nearly two and a quarter millions. The increase in its net assets over last year is \$250,000.

**BOOK OF THE DOG.**—We have received from the Philadelphia Kennel, 227 South Eighth Street, a copy of their Dog Buyers' Guide. It contains a finely executed colored frontispiece, well drawn engravings of nearly every breed of dog, and all kinds of dog furnishing goods. We should judge that the book cost to produce great deal more than the price asked—15 cents—and would advise all our readers who are interested in dogs to send for the book.

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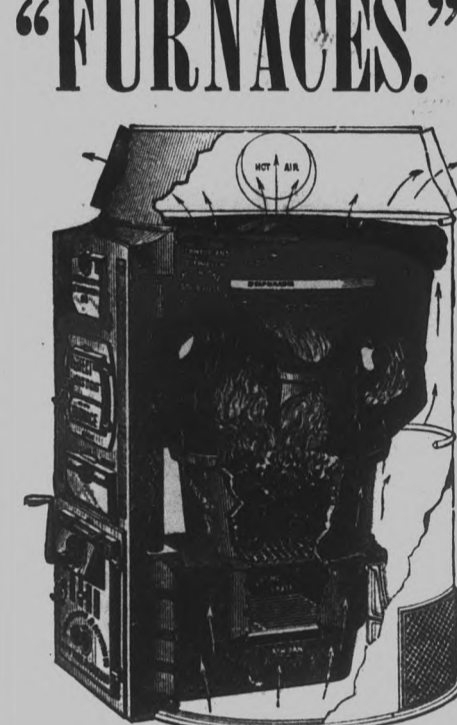
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