

The Living Church.

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

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The Living Church Annual FOR 1885.

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

CHURCHYARDS.—ST. GEORGE'S, HEMPSTEAD.

BY THE BISHOP OF WESTERN NEW YORK.

I never can see a churchyard old,
With its mossy stones and mould,
And green trees weeping the unforgotten
That rest in its hallowed bounds;
I never can see the old churchyard,
But I breathe to God a prayer,
That, sleep as I may in this favored life,
I may rest when I slumber there.

Our mother, the Earth, hath a cradle-bed
Where she gathereth sire and son,
And the old-world's fathers are pillowed there,
Her children, every one;
And her cradle it hath a dismal name,
When riseth the banquet's din,
And pale is the cheek at dance or wine,
If a song of its sleep break in.

But our mother, the Church, hath a gentle nest,
Where the Lord's dear children lie,
And its name is sweet to a Christian ear,
As a motherly lullaby.

Oh, the green churchyard, the green churchyard,
Is the couch she spreads for all there,
And she layeth the cottager's baby there,
With the lord of the tap'stry hall!

Our mother, the Church, hath never a child
To honor before the rest,
But she singeth the same for mighty kings
And the poorest babe on her breast;
And the Bishop goes down to his narrow bed
As the ploughman's child is laid,
And alike she blesseth the dark-browed serf
And the chief in his robe arrayed.

She sprinkles the drops of the bright new birth
The same on the low and high,
And christens their bodies with dust to dust,
When earth with its earth must lie,
Oh, the poor man's friend is the Church of Christ
From birth to his funeral day;
She makes him the Lord's, in her surpliced arms,
And singeth his burial lay.

And over the bells in the green churchyard
Are tolling to tell ye this:
Go pray in the Church, while pray ye can,
That so ye may sleep in bliss,
And wise is he in the glow of life,
Who weareth his shroud of rest,
And graveth it plain on his coffin-plate
That the dead in Christ are blest.

I never can see a green churchyard
But I think I may slumber there,
And I wonder within me what strange disease
Shall bring me to home so fair;
And whether in breast, or brain, or blood,
There lurketh a secret sore,
Or whether this heart, so warm and full,
Hath a worm at its inmost core.

For I know, ere long, some limb of mine
To the rest may traitor prove,
And steal from the strong young frame I wear
The generous flush I love,
I know I may burn into ashes soon,
With this feverish flame of life,
Or the flickering lamp may soon blaze out,
With its dying self at strife.

And here—I think—when they lay me down
How strange will my slumber be,
The cold, cold clay for my dreamless head,
And the turf for my canopy;
How stilly will creep the long, long years
O'er my quiet sleep away,
And, oh, what a waking that sleep shall know,
At the peal of the Judgment day!

Up—from the graves and the clouds around
The quickened bones will stare;
I know that within this green churchyard
A host shall be born to air;
A thousand shall struggle to earth again
From under the sods I tread;
Oh strange, thrice strange, shall the story be
Of the field where they lay the dead!

Oh, bury me then in the green churchyard,
As my old forefathers rest,
Nor lay me in cold Necropolis,
Mid many a grave unblest;
I would sleep where the church-bells ave ring out,
I would rise by the house of prayer,
And feel me a moment at home, on earth,
For the Christian's home is these.

I never loved cities of living men,
And towns of the dead I hate;
Oh let me rest in the churchyard, then,
And hard by the church's gate;
'Tis there I pray to my Saviour Christ,
And I will till mine eye is dim,
That, sleep as I may in this favored life,
I may rest, at last, in Him.

*Reprinted by request. Kindly revised by the author.

NEWS AND NOTES.

BISHOP JENNER denies the report that the erratic Mr. Loyson (Father Hyacinth) has been seeking Episcopal consecration.

THE London *Guardian* recently made a display of very gross ignorance concerning American geography. In an editorial on "American Beef"—a curious subject for a great Church paper—it spoke of Wyoming, the territory from which came the beef in question, as "hitherto only known to fame as the scene of Campbell's Poem, 'Gertrude of Wyoming.'"

At the recent synod of the Church in Hawaii, the principal business was the passing a resolution authorizing the Bishop to take steps for the admission of the diocese of Honolulu into the ecclesiastical Province of New Zealand. For the Church of an independent Kingdom to seek union with that of a British Colony is rather a curious step.

In Italy the sum of seven million dollars is set aside every year for the expenses of the prisons, while only five millions are spent upon education. In the face of these facts it need not be looked upon as surprising that the lower orders in Italian towns are so sunk in ignorance and superstition as to believe that the cholera may be arrested by the exhibition of the picture of St. Roch, and that the doctors and the authorities are banded together to spread the dread disease.

The cholera in Naples has afforded a good meal to at least one ingenious tramp. In the Via del Purgatorio some people standing near a stall for the sale of the Neapolitan speciality in the way of cakes called *pizze* fancied they saw a man of rather suspicious appearance throw powder on them as he passed; they called out to the cake vendor, who was in the back shop. Away he dashed in pursuit of the poisoner, and dragging him back to the stall, shouted, in a voice trembling with rage, "*Mangia queste pizze—mangia queste pizze!*" (Eat those cakes, eat those cakes!)—a command the supposed poisoner was only too glad to obey. It is an ill wind which blows nobody good.

I CUT the following from *Harper's Weekly*. Perhaps it is only one of old Ben Trovato's stories: "An interesting story about President Eliphalet N. Potter, formerly of Union College, now of Hobart College, is told by the Honorable James M. Woolworth, Chancellor of the diocese of Nebraska. Dr. Potter, who was making a tour of that State, learned one day that a cow-boy named Wilson, who had tied a man on a horse's back and sent him adrift on the prairies, was caught and about to be hanged. The doctor drove to the place, and begged the unfortunate Wilson's life of the two cow-boys who were guarding him. Entreaty and prayer were of no avail, and the stalwart clergyman gave them a good thrashing and unbound their prisoner, who saddled a pony and escaped. All the ranchmen of the region are enthusiastic over the affair, praising Dr. Potter's plucky feat with a superfluity of Western epithets."

LOW CHURCHMEN in England are not at all averse from the use of epithets, and from the expression of very dogmatic views. Thus a Mr. Adamson, of London, speaking of the Mission which has been undertaken by the two Bishops of the great Metropolis, gives as his opinion that "the whole affair is likely to be productive of grievous injury to the Protestantism of our Reformed Church." I might contemplate this result with some degree of complacency, but I shudder when the reverend gentleman goes on to inform us that the last mission "unsettled many steady workers and turned them into butterflies instead of bees." A miracle indeed! but there is worse behind, for all this leads, according to my imaginative priest, "to the practice of the carnal and loathsome ceremonies of the sacramental system." And he sums up the matter by stating that "the opportunity was as astutely as avariciously utilized." And all this simply means that the doctrines and practices of these dreadful Ritualists are more attractive to the masses than the dry-as-dust manners of the so-called Evangelicals.

THE new Bishop of Ripon, Dr. Boyd Carpenter, was duly enthroned in his cathedral on September 9. There were at least 400 clergy present and a great concourse of laity. Replying to the toast of his health at the luncheon which followed the religious ceremonies, the Bishop made an admirable speech. He was loudly cheered when he said that he thought with no despondency of the future of the Church of England. If they would allow him he would tell them a little anecdote which illustrated his meaning. A certain monarch of England once threatened to remove the capital from London to York. A certain alderman

stood up and said, "May it please your Majesty, I hope you won't take the Thames, too"—and there was wisdom in his question, for he knew that so long as the silver Thames flowed broad and generous with its bosom of strength past the streets of London, let the Court be where it would, the metropolis of England must be on the banks of the Thames. And he drew from that little story something that ought to animate them. Men may threaten to remove anything they please from the Church of England, but he knew, "there is a river, the streams whereof shall make glad the city of God;" and because "God is in the midst of her she shall not be moved."

THAT excellent journal, *The Church Guardian*, of Omaha, devotes no less than four columns of its valuable space to an answer to one of my "Notes." The compliment is so great that I can overlook both the insult and the bad spelling of the following paragraph:

We feel like apologizing to our readers for taking up so much of our space in vindicating ourselves against the vapors of a boy who, for inscrutable *sic* reasons, is permitted to disport himself on the pages of a respectable Church paper. That respectability, however, which gives weight to his imbecility, must be our excuse.

I used the term "acquired ignorance" in the "Note" above referred to. I had an idea in my head in so doing, but the good father of Omaha indulges in a lengthy sneer at the expression. What would he have said at this remark of Dr. Johnson to another pertinacious blunderer, "Sir, you must have taken great pains with yourself, for nature could scarcely have made you so very stupid."

And now having each had our laugh, dear old father, pat the boy on the head, and let us be friends. S.

THE SEABURY CENTENNIAL.

SPECIAL CORRESPONDENCE.

I. THE VOYAGE ACROSS.

Promptly at four o'clock of the afternoon of September 6th, the good steamer *Britannic*, of the White Star Line, bound for Queenstown and Liverpool slowly swung into the stream from her wharf in New York. As usual there was the strange and affecting intermingling of smiles and tears. A venerable man stood near us, whose streaming eyes and quivering lips betrayed a breaking heart, the profound conviction that he was parting from some beloved friend or child that he should never meet again on earth. Close by a bevy of bright faced girls, full of frolic and fun, were waving their good wishes and joyous anticipations to some of their young companions, without a thought or fear of tomorrow or of the perils of the great deep. There was the rush to the end of the pier, then the cheers and the patient waiting for the last glimpse and sign of friends.

Solemnly and soberly, as if conscious of her precious burden of human life, 540 souls in all, the great ship turned her head seaward. Quietly and steadily she threaded her way between the ships and steamers, in motion and at rest down the beautiful bay on which the metropolis sits as a queen.

The majestic spire of Trinity, the quaint old Castle Garden, the lofty and graceful Brooklyn bridge, the frowning forts Columbus, Lafayette, Hamilton and Tompkins and the grotesque Elephant Hotel on Coney Island soon vanished in the distance. The pilot was duly taken and sent off. Just about dark we passed Sandy Hook. The moon rose out of the ocean. The atmosphere was so delicious after the sweltering heat of the city that we were reluctant to leave the deck and lingered on until midnight. A few of the passengers succumbed to the steady roll of the ocean and the equally steady rolling of the ship, but a goodly number attended the morning service, at which the prayers for her gracious Majesty and the Prince of Wales reminded us that we were in fact already out of the United States, and under the protection of the red-crossed flag of Britain. The journey of the first three or four days was pleasant but a little monotonous, very few ships coming into sight, and not many tokens of sea-life being manifest. Several whales were discerned on the horizon where they could spout in peace. In the Gulf-Stream we were interested in the movements of the flying-fish. They would shoot out of the side of a wave, as swallows out of their holes in sand-hills, and dart over the surface of the waves sometimes for one or two hundred yards. Now and then a dolphin would show himself for a moment, or a shark give us a hint that he was ready for a meal. The stormy petrel kept near us. The sea steadily increased in activity until at last contrary to all expectations we found ourselves in the midst of a furious Northeast. For a day and a night we rolled and pitched. Some of the passengers were greatly alarmed. And indeed the mightiest ship seems as an egg-shell when

tossed about by the gigantic waves of the raging Atlantic. We were thankful to have brought a pair of sea-legs on board with us and to have been able to enjoy all the instructive and grand experiences of the voyage. The storm abated on Friday; at night the rose-colored lights of the North German steamers and the Roman candles of the Cunarders showed us other travellers pushing on over the dark deep. Sunday night we saw the first light-houses on the coast of Ireland. Early on Monday morning we ran into Queenstown, but it was too dark to distinguish the features of the landscape. We are skimming over St. George's Channel while writing this letter.

It is amusing to American ears to hear the comments of English tourists returning from the United States on the incidents of their travels. There seems to be a general astonishment at finding the States so civilized and the facilities of locomotion so abundant and comfortable. A genuine interest is taken in the developments of the country, political, educational and spiritual. In fact it is impossible to help feeling that John Bull is disposed to regard Brother Jonathan as a wayward child of whose success he is quite proud, and in whose shrewdness and energy he recognizes a striking likeness of himself. FOND DU LAC.

OUR NEW YORK LETTER.

The one hundred and first convention of the diocese of New York met last Wednesday, September 24, in St. Augustine's chapel of Trinity parish, on East Houston street, near the Bowery. Morning Prayer was said at an early hour. At 10 A. M., the convention assembled for its opening service. The Assistant Bishop of the diocese celebrated the Holy Communion, the Lord Bishop of Rochester reading the Gospel, and the Rev. Wm. R. Huntington, D. D., rector of Grace church, reading the Epistle. The preacher for the convention was the Rev. Dr. Hobart of Fishkill. Taking as his text Philippians iii. 16. "Nevertheless, whereto we have already attained, let us walk by the same rule; let us mind the same thing," he delivered an historical discourse on the progress of the Church in this diocese since the Revolution. He pointed out that here, as in other dioceses and at the first, there was on account of the difficulty of obtaining Bishops, a temptation to do without them; and thus lose our position as a true and orderly branch of Christ's Church. He traced the steady growth of the Church in the diocese, and exhorted to a continuance of the same faithful work for the future with a loyal regard always to primitive usage.

The Offertory anthem was "Be thou faithful unto death," by Mendelssohn.

At the conclusion of the service the convention organized and then took a recess for lunch.

At the afternoon session the Rev. Dr. Beach announced amid shouts of applause that "The canons of this diocese are in such a state that only a mind of extraordinary compass can understand them." "Now I claim to have an ordinary mind," said he, "and yet" (reading a canon) "I cannot make out what that means. If we are going to have canons let us have them shoot straight." (This pun the Reverend gentleman probably heard in his early youth). Some thought the canons good enough for practical purposes. The matter finally ended in the appointment of a committee to revise the canons and make them if possible more lucid, and report to the next convention.

A memorial was presented by an enthusiastic young layman on the subject of Church lotteries, in which it was charged that "It has become the habit of the clergy to systematically abet the breaking of civil law." The memorial asked for a canon to prevent the clergy and laity from breaking the State or United States law. The memorial was denounced amid much excitement as an insult to the dignity of the convention and the Church. It was finally withdrawn and put into a shape more consistent with civilized Christianity, and then referred to the committee on Canons.

A memorial was also presented from the diocese of New Jersey, favoring a change in the Communion Office, so that the Prayer of Consecration would precede the confession and absolution. This was laid on the table. After further routine business the convention adjourned for the day.

On Thursday after Morning Prayer the convention was called to order. The church of the Redeemer at Pelhamville was admitted to the convention. The Assistant Bishop then read his first address, with the report of his official acts since his consecration, October 20, 1883. This report, in the

form of a pamphlet of eighteen closely printed pages, was distributed among the members of the convention. In speaking of the necessity of religious training for the young, Bishop Potter said: "False education is responsible, to a great extent, for the deluge of social and political fraud and scandal which makes the daily newspaper a daily horror." Those who had spent a great deal of time and money in studying French, often put it to no better use than the reading of novels which destroyed all idea of true morality. He spoke with approval of the good that is being done by Workingmen's Clubs, and expressed a hope that many more would be organized in the near future.

The old subject of the payment to the Diocese of Albany of a sum of money in return for her interest in the funds of this Diocese before the Diocese of Albany was formed, was then brought forward. The Rev. Clarence Buell submitted the committee's report. They moved that the parishes be recommended to pay assessments proportional to their rector's salary, within a year from the present time, and that if they failed to do so they should be compelled to pay the assessment with six per cent added interest before the year 1889.

The discussion which followed was a very excited one. The motion was considered to be too peremptory and was finally lost. Another resolution was passed afterwards, however, simply recommending that the parishes pay their assessments for this purpose. Albany claims \$40,000 and it is proposed to pay about \$29,000 of which only \$3,000 has been raised.

A report on the Episcopal fund was read. The fund of \$120,000 yields an annual income of \$5,000. The Bishop's salary is \$9,000. A letter was read from Bishop Potter stating that as his age had obliged him to delegate all his powers to the Assistant Bishop he would decline to receive any salary for the future. The convention however, voted to continue the Bishop's salary and to assess all the parishes sufficiently to obtain the requisite sum. The convention then adjourned.

On Friday after Morning Prayer the convention was called to order.

The treasurer of the convention, Mr. James Pott, reported that the receipts of contributions from 103 parishes were \$2,150; interest on \$10,000 United States bonds, \$400, and balance from previous year, \$1,724.98, making a total of \$4,274.08. From this there was paid for salaries, printing, etc., \$3,965.04, leaving a balance of \$318.04. It was resolved that all clergymen in attendance from distant places be allowed 10 cents for each mile between their respective parishes and the city.

The trustees of the fund for aged and infirm clergymen reported that the fund yielded an annual income of about \$3,500 and ministered to the wants of six beneficiaries. The committee reported against the proposal to devote the yearly surplus to widows and orphans of deceased clergymen. A resolution was offered however to make a change in the charter in order to accomplish that end. This was vigorously opposed on the ground that superannuated clergymen were insufficiently provided for and also because it would appear as though the trustees had more money than they knew what to do with. A committee was finally appointed to consider how the usefulness of the fund might be enlarged.

The committee appointed by last year's convention to devise means for the proper celebration of the centennial of the diocese which occurs on June 22nd, 1885, reported in favor of postponing the celebration till the time for the meeting of the next convention. The report was adopted and the Assistant Bishop was empowered to appoint a committee which should prepare an historical sketch of the diocese.

On the previous day all the members of the old standing committee had been re-elected with the exception of the Rev. I. H. Tuttle who had declined a re-election. The candidates for the fourth clerical place were the Rev. Thomas Richey, D. D., and the Rev. Thomas M. Peters, D. D. After several ballots on this day the Rev. Dr. Richey was elected.

An attempt was then made to elect trustees for the General Theological Seminary. There were two tickets differing on the names of the five clerical members and one of the lay members and agreeing only on the four other lay members. After the election of the four lay members, attention was called to the fact that a quorum of the laity was not present. The six other trustees were therefore not elected.

After the singing of a hymn, prayers were offered and the benediction was pronounced. The convention then adjourned *sine die*.
New York, September 29th, 1884.

Calendar—October, 1884.

5. 17th SUNDAY AFTER TRINITY.	Green.
12. 24th SUNDAY AFTER TRINITY.	Green.
18. ST. LUKE, EVANGELIST.	Red.
19. 19th SUNDAY AFTER TRINITY.	Green.
26. 26th SUNDAY AFTER TRINITY.	Green.
28. ST. SIMON AND ST. JUDE.	Green.

THE CHRISTIAN YEAR.

FROM THE ANNOTATED PRAYER BOOK.

THE SEVENTEENTH SUNDAY AFTER TRINITY.

The idea of the Epistle and Gospel for this Sunday appears to be that of gaining liberty and victory through becoming the humble servants of Christ. St. Paul writes out of his prison, "I, the prisoner of the Lord," as he writes in another place, "Remember my bonds," and one who was in the bonds of an infirmity was brought to Christ, "and He took him, and healed him, and let him go," setting him free from his disease on the instant in a manner which cannot be explained by physiological science. Afterwards our Lord speaks of the humane work of setting free on the Sabbath an ox or an ass that had fallen into a pit, and of one being bidden to go up higher through his humility in taking the lowest room at a wedding feast. All these may be taken as illustrations of the way in which our Lord's service becomes perfect freedom to those who humbly take His yoke upon them. They offer also a further illustration of the principle stated in the end of the Epistle, "There is one body and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, Who is above all, and through all, and in you all." This principle is of a restrictive character: bringing the world out of a free worship of many gods to the worship of One; limiting it to one faith, and to one only means of initiation into the family of the one God. The idea conveyed is one of a bondage to rule and law, which leaves no room for invention or wild development and speculation. But, as Christ reigned from His Cross; as St. Paul governed the Churches of Ephesus and other cities from his prison in Rome; as one who sits down in the lowest room will hear the Host say to him, "Friend, go up higher;" so limitations and restrictions of this kind are a means of real spiritual freedom, however much they may seem an irksome bondage to those who regard them superficially. The Christian who worships the One God is more free than the heathen who worshipped many; and the believer in a Faith once for all given is more free than he who is continually looking for new developments and open to the bondage of every novel speculation.

THE CONSECRATION OF BISHOP SEABURY.

Papers from "The Minute Book" of The College of Bishops in Scotland.

SYNOD 1784.

In the name of the Holy and Undivided Trinity. Amen.

The American States having been by the Legislature of Great Britain declared independent, the Christians of the Episcopal persuasion in the State of Connecticut, who had long been anxiously desirous to have a valid and purely ecclesiastical Episcopacy established amongst them, thought they had now a favorable opportunity of getting this their desire, effected.

With this view, the Rev. Dr. Samuel Seabury, one of the Episcopal clergy in that State, was sent over to England with ample certificates of his piety, abilities and learning, and fitness for the Episcopal office, and recommendations by his brethren, both in Connecticut and New York, to the Archbishops of Canterbury and York, requesting that he might be consecrated for the State of Connecticut. After a long stay in England, and fruitless application for consecration, Dr. Seabury wrote and made application to the Bishops of Scotland, who, after having seriously considered the matter, readily concurred to encourage and promote the proposal. In consequence of this, Dr. Seabury came to Scotland; and having notified his arrival, a day was fixed for his consecration, and the place appointed was Aberdeen. On Saturday, the 13th of November, in the year of our Lord 1784, the following Bishops, viz.—The Right Rev. Mr. Robert Kilgour, bishop of Aberdeen and Primus; the Right Rev. Mr. John Skinner, his coadjutor; and the Right Rev. Mr. Arthur Petrie, Bishop of Ross and Moray, (the Right Rev. Mr. Charles Rose, Bishop of Dunblane, having previously signified his assent, and because (sic) his absence by reason of his state of health and great distance,) convened at Aberdeen, where Dr. Seabury met them, and laid before them the following letters and papers, viz.—(1.) An attested copy of a letter from the clergy of Connecticut to the Archbishop of York, recommending Dr. Seabury in very strong terms, and requesting he might be consecrated for Connecticut. (2.) Another copy of a letter from the clergy of New York to both the Archbishops, signifying their concurrence and highly approving of the measure. (3.) A full and ample testimonial from the clergy of Connecticut and New York, jointly certifying Dr. Seabury's learning, abilities, prudence and zeal for religion, and that they believed him to be every way qualified for the sacred office of a Bishop. (4.) A letter from the Committee of the Clergy in Connecticut to Dr. Seabury, acquainting him that they had made applica-

tion to the Assembly of the State of Connecticut as to what protection might be expected for a Bishop in that State, if they should be able to procure one. That their application met with a degree of candor and attention beyond their expectation; and that the opinion of the leading members of the Assembly appeared to coincide fully with theirs in respect of the need, propriety and prudence of such a measure. That these members told them they had passed a law concerning the Episcopal Church, and invested her with all the legal powers and rights that is intended by their constitution to give to any denomination. That the protection asked for was necessarily included in the act; that let a Bishop come, when he is there he will stand upon the same ground that the rest of the clergy do, or the Church at large. That the Legislature of the State would be so far from taking any umbrage, that in this transaction the Bishops would meet their generous wishes, and do a thing for which they would have their applause. (5.) A letter from the Committee of Convention in Connecticut to Dr. Seabury, amongst other things, signifying their reliance on his zeal and fortitude to prosecute the affair in such way as he can, and begging he will remember that, however glad they shall be to see him, and wish speed to the opportunity that may enable them to bid him a happy welcome, yet that his coming a Bishop will only prevent its being an unhappy meeting. (6.) A letter from Mr. Jarvis, Secretary of the Committee, to Dr. Seabury, accompanying the above letter, wherein Mr. Jarvis says, you may depend upon it you will be kindly treated in this State, let your ordination come from what quarter it will. (7.) An attested copy of the above-mentioned Act of the State of Connecticut for securing the rights of conscience in matters of religion to Christians of every denomination, passed in the January session 1783.

The said Bishops thus convened, after reading and considering these papers, and conversing at full length with Dr. Seabury, were fully satisfied of his fitness to be promoted to the Episcopate, and of the reasonableness and propriety of the request of these papers; and therefore, the day following being Sunday, the 14th of the said month of November, after morning prayers, and a sermon suitable to the occasion, preached by Bishop Skinner, they proceeded to the consecration of the said Dr. Samuel Seabury, in the said Bishop Skinner's Chapel in Aberdeen, and he was then and there duly consecrated with all becoming solemnity by said Right Rev. Mr. Robert Kilgour, Mr. Arthur Petrie, and Mr. John Skinner, in the presence of a considerable number of respectable clergymen and a great number of laity, on which occasion all testified great satisfaction. On Monday, the 15th, a Concordate betwixt the Episcopal Church in Scotland, and that in Connecticut was formed and agreed upon by the Bishops of Scotland and Bishop Seabury, to their mutual satisfaction; and two duplicates thereof, wrote upon vellum, were duly signed and sealed by all the four. One duplicate, together with the above-mentioned letters and papers respecting Dr. Seabury, was kept by the Bishops of Scotland, to be preserved among their records; and the other double, together with a letter from the Bishops of Scotland to the clergy of Connecticut, wrote also upon vellum, and duly signed and sealed, was delivered to Bishop Seabury; and so the Synod broke up. Copies of the Concordat and letter are herein inserted, and are as follows:

CONCORDAT.

In the name of the Holy and Undivided Trinity, Father, Son, and Holy Ghost, one God, Blessed for ever. Amen. The wise and gracious providence of this merciful God, having put it into the hearts of the Christians of the Episcopal persuasion in Connecticut, in North America, to desire that the blessings of a free, valid, and purely ecclesiastical Episcopacy might be communicated to them, and a Church regularly formed in that part of the western world, on the most ancient and primitive model; and application having been made for this purpose by the Rev. Dr. Samuel Seabury, Presbyter in Connecticut, to the Right Rev. the Bishops of the Church in Scotland, the said Bishops having taken this proposal into their serious consideration, most heartily concurred to promote and encourage the same as far as lay in their power, and, accordingly, began the pious and good work recommended to them, by complying with the request of the clergy in Connecticut, and advancing the same Dr. Samuel Seabury to the high order of the Episcopate, at the same time earnestly praying that this work of the Lord, thus happily begun, might prosper in His Hand, till it should please the great and glorious Head of the Church to increase the number of Bishops in America, and send forth more such laborers into that part of His harvest. Animated with this pious hope, and earnestly desirous to establish a bond of peace and holy communion between the two churches, the Bishops of the Church in Scotland, whose names are underwritten, having had full and free conference with Bishop Seabury, after his consecration and advancement as aforesaid, agreed with him on the following articles, which are to serve as a Concordate, or bond of union, between the Catholic remainder of the ancient Church of Scotland, and the now rising Church in Connecticut.

Art. I. They agree in thankfully receiving, and humbly and heartily embracing the whole doctrine of the Gospel, as revealed and set forth in the Holy Scriptures, and it is their earnest and united desire to maintain the analogy of the common faith once delivered to the saints, and happily preserved in the Church of Christ, through His Divine power and protection, Who promised that the gates of hell should never prevail against it.

Art. II. They agree in believing this Church to be the mystical body of Christ, and of which He alone is the head and supreme governor, and that under Him the chief ministers or managers of the affairs of this spiritual society are those called Bishops, whose exercise of their sacred office being independent of all lay powers, it follows, of consequence, that their spiritual authority and jurisdiction cannot be affected by any lay deprivation.

Art. III. They agree in declaring that the Episcopal Church in Connecticut is to be in full communion with the Episcopal Church in Scotland, it being their sincere resolution to put matters on such a footing as that the members of both churches may with freedom and safety communicate with either, when their occasions call them from the one country to the other. Only taking care, when in Scotland, not to hold communion in sacred offices with those persons who, under the pretence of ordination by an English or Irish Bishop, do, or shall take upon them to officiate as clergymen in any part of the National Church of Scotland, and whom the Scottish Bishops cannot help looking upon as schismatical intruders, designed only to answer worldly purposes, and uncommissioned disturbers of the poor remains of that once flourishing Church, which both their predecessors and they have, under many difficulties, labored to preserve pure and uncorrupted to future ages.

Art. IV. With a view to this salutary purpose mentioned in the preceding article, they agree in desiring that there may be as near a conformity in worship and discipline established between the two churches as is consistent with the different circumstances and customs of nations; and in order to avoid any bad effects that might otherwise arise from political differences, they hereby express their earnest wish and firm intention to observe such prudent generality in their public prayers with respect to these points as shall appear most agreeable to Apostolic rules, and the practice of the Primitive Church.

Art. V. As the celebration of the Holy Eucharist, or the administration of the Sacrament of the Body and Blood of Christ is the principal bond of union among Christians, as well as the most solemn act of worship in the Christian Church, the Bishops aforesaid agree in desiring that there may be as little variance here as possible; and though the Scottish Bishops are very far from prescribing to their brethren in this matter, they cannot help ardently wishing that Bishop Seabury would endeavor he can, consistently with peace and prudence, to make the celebration of this Venerable Mystery conformable to the most primitive doctrine and practice in that respect, which is the pattern the Church of Scotland has copied after in her Communion Office, and which it has been the wish of some of the most eminent Divines of the Church of England, that she also had more closely followed than she seems to have done since she gave up her first reformed Liturgy, used in the reign of King Edward VI., between which, and the form used in the Church of Scotland, there is no difference in any point which the Primitive Church reckoned essential to the right ministration of the Holy Eucharist. In this capital article, therefore, the Eucharistic service, in which the Scottish Bishops so earnestly wish for as much unity as possible, Bishop Seabury also agrees to take a serious view of the Communion Office recommended by them, and if found agreeable to the genuine standards of antiquity, to give his sanction to it, and by gentle methods of argument and persuasion, to endeavor, as they have done, to introduce it by degrees into practice, without the compulsion of authority on the one side, or the prejudice of former custom on the other.

Art. VI. It is also hereby agreed and resolved upon, for the better answering the purpose of this Concordate, that a brotherly fellowship be henceforth maintained between the Episcopal Churches in Scotland and Connecticut, and such a mutual intercourse of ecclesiastical correspondence carried on, when opportunity offers, or necessity requires, as may tend to the support and edification of both churches.

Art. VII. The Bishops aforesaid do hereby jointly declare, in the most solemn manner, that in the whole of this transaction they have nothing else in view but the glory of God, and the good of His Church; and being thus pure and upright in their intentions, they cannot but hope that all whom it may concern will put the most fair and candid construction on their conduct, and take no offence at their feeble but sincere endeavors to promote what they believe to be the cause of truth and the common salvation.

In testimony of their love to which, and in mutual good faith and confidence, they have, for themselves and their successors in office, cheerfully put their names and seals

to these presents, at Aberdeen, this 15th day of November, in the year of our Lord 1784. (SIC SUB.) ROBERT KILGOUR, Bishop and Primus. [L. S.] JOHN SKINNER, Bishop. [L. S.] ARTHUR PETRIE, Bishop. [L. S.] SAMUEL SEABURY, Bishop. [L. S.] ARTHUR PETRIE, Clerk.

A RAILWAY LESSON.

It was a hot, dusty day, when two or three passengers entered the train on the Iowa Division of the Chicago and Northwestern Road at Bridgewater. Among them was a stylishly-dressed young man, who wore a stiff white hat, patent-leather shoes, the neatest of cuffs, and shiniest of stand-up collars. He carried a cane, and carefully brushed the dust from the seat in front of me before he sat down.

Just across the aisle, opposite him, sat a tired woman holding a sick baby. I never saw on any face a more discouraged, worn-out, despairing look than that on the mother's face. The baby was too sick even to cry. It lay moaning and gasping in its mother's lap, while the dust and cinders flew in at the open door and windows. The heat and the dust made traveling, even for strong men, almost unbearable.

I had put down the stylish young man in front of me as a specimen of the dude family, and was making a mental calculation on the probable existence of brains under the new hat, when, to my astonishment, he leaned over the aisle and said to the woman—"Madam, can I be of any assistance to you? Just let me hold your baby awhile. You look very tired."

The woman seemed much surprised, though the request was made in the politest and most delicate manner.

"Oh, thank you, sir," said she, tremulously. "I am tired," and her lips quivered.

"I think the baby will come to me," said the young man with a smile; "Poor thing! it's too sick to make any objection. I will hold it carefully, madam, while you lie down and rest awhile. Have you come far?"

"From the Black Hills."

"What! By stage?"

"Yes; but the baby was well when I started. I am on my way home to friends in the East. My husband—my—"

"Ah yes, I see, I see," continued the young man, in a sympathetic tone, as he glanced at the bit of crape in the little traveling hat. By this time he had taken the baby, and was holding it in his arms.

"Now you can lie down and rest a little. Have you far to go?"

"To Connecticut," replied the woman, almost with a sob, as she wearily arranged a shawl over a valise and prepared to lie down in the seat.

"Ah yes, I see! And you haven't money enough to go in a sleeping-car, have you, madam?" The poor woman blushed faintly and put one hand over her face, while the tears dropped between her worn fingers.

I looked out of the window, and a mist came over my eyes, while I changed my calculation of the young man's mental ability. He looked thoughtfully and tenderly down at the baby, and in a short time the mother was fast asleep.

A woman sitting across the aisle from me, who had heard as much of the conversation as I had, came and offered to relieve the young man of his charge. "I am ashamed of myself for not offering to take the baby from the mother before. Poor little thing! It's asleep."

"So it is. I'll surrender it to you now," (with a cheerful smile.)

At this point the train stopped at a station, and the young man rose in his seat, took off his hat, and said in a clear, earnest voice:

"Ladies and gentlemen, here is an opportunity for each one of us to show that we have been brought up in a Christian land, and have had Christian fathers and mothers. This poor woman, (pointing at the sleeping mother), "has come all the way from the Black Hills, and is on her way to Connecticut. Her husband is dead, and her baby is ill. She hasn't money enough to travel in a sleeping car, and is all tired out and discouraged. What will you do about it?"

"Do!" cried a big man down near the water-cooler, rising excitedly, "Do! Take up a collection—the American citizen's last resort in distress. I'll give \$5."

The effect was electrical. The hat went around, and the way the silver dollars and quarters and ten cent pieces rattled in it, would have done any true heart good.

I wish I could describe the look on the woman's face when she awoke, and the money was given to her. She tried to thank us all, and failed; she broke down completely. But we didn't need any thanks.

There was a sleeping car on the train, and the young man saw the mother and child transferred to it at once. I did not hear what she said to him when he left her, but it must have been a hearty "God bless you!"

More than one of us in that car took that little lesson to himself, and I learned that even stylish as well as poor clothes may cover a noble heart.—C. H. Sheldon, in *Companion*.

We must expect to meet with something of weariness and painfulness, even in the course of Christian love and duty. It is the condition of human life; a part of the cross appointed for us to bear in imitation of Jesus Christ.

THE HOUSEHOLD.

READING aloud with the teeth closed together for two hours each day, is said to cure stammering.

A FEW drops of strong aqua ammonia will give almost instant relief to the stings of insects.

NEVER use soap in the water with which you clean the looking-glass; it is almost impossible to polish the glass if soap is used.

THE following receipt for making "cold cream" is said to be excellent. To one ounce of glycerine allow ten drops of carbolic acid; add one ounce of rose water.

A VERY pretty screen can be made by covering a clothes-horse with cretonne. If preferred, use unbleached linen or crash, working the figures in outline.

STOUT and pretty lines for the children to play horse with are crocheted of seine twine; across the front put a band with little brass bells on it, tie the bells to the crocheted band with red and blue ribbons.

MAKE THE BEST OF IT.—You would live longer and happier if you would only be quiet and fretless. The man who takes life as it comes and makes the best of it is the one who gets most out of it.

THERE is no limit to decorative possibilities with Japanese productions. Two fans, for example, joined together at the edges with narrow satin ribbon make an excellent wall-pocket for a small parlor or bedroom.

VERY inexpensive screens can be made at home by covering an ordinary clothes-horse or common wooden frame with dark felt or plush, upon which Chinese crape pictures can be mounted. If the cloth is fastened within the margin of the work, the latter can be ebbonized, and a nice finish given to the screen by a heading of chenille where the cloth is nailed on.

THE comfort of guests so greatly depends upon the ease of the hosts that everything should be done to insure this. There should be no possible cause for anxiety on the score of the cooking or service of the dinner. If the resources of the house are limited, a perfectly possible quiet entertainment should be given, the requirements of which come within the capacity of the household.

GOOD HOUSEKEEPERS.—The careful Marthas of this world are not apt to enjoy life. Indeed, a really good housekeeper is almost always unhappy. While she does so much for the comfort of others, she nearly ruins her own health and life. It is because she cannot be easy and comfortable when there is the least disorder or dirt to be seen. A fine musician is always pained and made miserable at a slight discord which is not noticed by less-trained ears, and a fine housekeeper is just as unhappy as she can be at a little dust or disorder which the ordinary mortal does not see. These men often wish their houses were less perfectly kept, but more peaceful.

CUSTOM sanctions the use of fruit at breakfast, and physicians are recommending green apple sauce, as being cooling and laxative. However this may be, any one who has followed the custom of having fresh fruit at breakfast, will speak heartily of its excellent effects. A nice way to serve strawberries, if large and perfectly fresh, is to put them on individual dishes, leaving the hulls on, then they may be held by these and dipped into powdered sugar, which should also be put in tiny bowls, one at each plate. If oranges are served in the morning, cut them into very small pieces and scatter sugar over them. This way will be appreciated by every one, for the most graceful woman may appear awkward when eating an orange, or when attempting to cut it with a teaspoon.

CLEANING BLACK SILK.—One of the things "not generally known," at least in this country, is the Parisian method of cleaning black silk. The manner of operation is very simple, and the result infinitely superior to that achieved in any manner. The silk must be thoroughly brushed and wiped with a cloth, then laid flat on a board or table, and sponged well with hot coffee, thoroughly freed from sediment by being strained through muslin. The silk is sponged on the side intended to show; it is allowed to become partially dry, and then ironed on the wrong side. The coffee removes every particle of grease, and restores the brilliancy of the silk without imparting to it either the shiny appearance or crackly and papery stiffness obtained by beer, or indeed any other liquid. The silk really appears thickened by the process, and this good effect is permanent.

ONE of the most annoying peculiarities of the ordinary "hired girl" is her tendency to slam doors and to nick dishes. It requires a good deal of culture to enable one to close doors quietly. The door from the kitchen to the dining-room has been the cause of many a girl's losing her place. It has been found impossible to arrive at the happy medium between shutting the door "in italics" as Artemus Ward puts it, or leaving it ajar. A remedy is sometimes found in having the door arranged with a pulley so that it may swing back and forth, and needs no latch. One way to lessen the danger to pet dishes is to have them washed in a dish-pan of wood. A very large one should be bought for this purpose, and a smaller one may be used to drain the dishes in. For the latter purpose a chopping bowl which has been worn through constant chopping, may be used. The lady who recommends this says that since she adopted this plan there has been a direct falling off in the number of nicks in her dishes.

KEEPING THE HEAD CLEAN.—The druggist's circular gives the following recipe for the "dry shampoo," considerably used by barbers, and now generally known as "sea foam." Alcohol, 8 ounces; water, 16 ounces; ammonia, 1 ounce; cologne, 1 ounce. It is rubbed on the head until the liquid evaporates. No subsequent rinsing is necessary. A distinguished physician, who had spent much time at quarantine, said that a person whose head was washed thoroughly every day rarely took contagious diseases; but where the hair was allowed to become dirty and matted, it was hardly possible to escape infection. Many persons find speedy relief for nervous headache, by washing the hair thoroughly in weak soda-water. I have known severe cases almost wholly cured in ten minutes by this simple remedy. A friend finds it the greatest relief in cases of "rose cold," the cold symptoms entirely leaving the eyes and nose after one thorough washing of the hair. The head should be thoroughly dried afterward, and not exposed to draughts of air for a little while.

SEVEN BOYS AND THEIR GUILD.

BY FRANCES SPALDING.
CHAPTER II.—CONTINUED.

A friend of Stanley's came in to ask him to take a walk, and he started away, leaving his father absorbed in answering letters from the last mail. Going through Mr. Grahame's grounds, he looked up at Miss Alice's window where she sat, apparently studying; and he wondered much why the bay window was tightly closed on a warm afternoon with a delicious breeze blowing. She smiled, put up her hand and held it towards the window with a pet canary perched on one finger.

"What a tame bird!" said the boy, "How she must prize it!"

The little bird chirped and sung, warbled and whistled, perched on Miss Grahame's head and shoulder, answered when she called, or if she did not speak for sometime would call her attention by a long pe-e-p and was altogether a very attractive little fellow.

"Alice," called her father, "come and take a short drive with me."

"Can you wait, papa," she answered, "until I catch Pedro?"

"Unfortunately I cannot wait more than a minute or two."

"Then send Walter up, please. I'll have him sit in the hall with a book and tell him that nobody is to go in my room, for I cannot lock the door."

"When the boys returned they passed on the road Lon Winters and his mother, who had been off to make a visit several miles from home. It was a very unusual treat to Lon and his mother for the horse had to work almost every day; but now Mr. Winters had gone to the city for a day or two, and said Zolly might be driven for pleasure. "Take good care of him, Lon," was his father's parting advice, "and the day you go to see aunt Sue give him oats instead of hay and no water when he is too warm." Proud of his charge, for once Lon looked really happy. They had a good time, and faithful Zolly brought them safely home again.

"I must not give you water now, you are too warm old fellow," said he, "but I'll go change my clothes and come back."

An hour later, Mrs. Winters, who had various household duties to attend to, finishing with the setting of bread for the morrow, found Lon sound asleep on the outside of his bed. Seeing he had on his working clothes she took for granted he had attended to matters at the barn, and, giving him a shake, told him to get up and go to bed properly. Too sleepy to heed anything but the command, he mechanically obeyed, and soon slept heavily.

Out in the stable poor patient Zolly waited and waited. At first he didn't mind; he was so tired he was glad to rest, only he was very thirsty; but he never had had water until he was cooled off and did not expect it. When the usual time of waiting had passed, he grew very thirsty indeed, and then he grew very hungry. Reaching over towards the next stall, he could see the half bushel measure standing with the oats that were meant for his supper. Looking up above his head, he could see the hay that he could reach if his halter were not tied so short. Then he waited and waited, and then he began to whinny for some one to come and give him the hay, or the oats, or at least to take him out for a drink of the cool water that he could hear dripping and gurgling near by. But nobody came. Lon was sleeping as heavily as if the fate of nations depended upon the breaths he drew.

Zolly tried to untie his halter, so that he could reach the hay. At first it seemed as if he would succeed; but he grew discouraged and gave it up.

"Bow-wow," said a dog outside.

"Who are you?" whinnied Zolly.

"I am Leo. Hugh Bailey let me loose and I've run away."

"Have you had your supper?" whinnied Zolly.

"No, but I don't mind."

"Oh dear, I do," was the reply.

I'm not quite sure these were the words; but if Leo and Zolly did have anything of a conversation, Zolly certainly had cause to make bitter complaint, and the dog could have told a long story, for that

afternoon, when he wanted very badly to follow his master, he had been tied and left in Hugh Bailey's charge to prevent his getting away.

It was pretty warm, and being a full grown Newfoundland dog, he wanted to go and bathe in the creek; but he was tied up by a long chain to a great oak tree, under which the grass was green, and there was plenty of opportunity for him to take a cool spot whenever he became too warm. Still he was discontented, barking and whining if Hugh came in sight until the boy thought he would give him a short romp and tie him up again. Hugh was strong, but Leo was quick, bounding off as soon as the chain was loosened, refusing all entreaties to return, and not for an instant heeding the distressed voice calling him until he dashed into the woods and was out of sight.

He was so delighted to be free once more, that he bounded and ran, stopped panting for a moment, then bounded on again; until, coming to the edge of the creek above the dam he made a leap into the water, not at all minding that he had knocked over Jack Cleland who was fastening a beautiful skiff, which he had promised not to touch, to its chain and post in the water. This boy did not mind the water any more than a duck, and Leo, who had often played with him, swam back for a stick to be thrown out for him to catch; but Jack had no thought for the dog, he was calling loudly for his father to come and save the boat.

Hurrying down, at the call, from his little cottage, Jack's father saw one of the boats, of which he had charge for some young gentleman in the neighborhood drifting towards the dam, and the man hastily threw off his clothing, swimming out to see if he could possibly save it from being carried over.

Down, down the little boat drifted, then it touched against a log of driftwood, one end of which had caught on a jutting rock, touched and swayed, leaving the pursuer in doubt whether it would wait for him or not. A straw would have decided it almost, and the motion of the water, as the strong hand struck out, had more weight than a straw. It was very near the dam, so near that over it went, and Jack's father, being so anxious in trying to recover it, that he forgot his own safety, went, too, over the dam and down on the rocks below.

What a sorrowful night it was! and just because seven boys had forgotten to do what they were bidden and had promised. Archie's head ached so much worse after his sister's reminder that he had remembered nothing she wanted, that it was a long time before he could sleep; and the dear young girl whom Donald had frightened, was so prostrated that the doctor could not do anything for her at that time.

Out in a great dark pine tree, a long way off from his safe pretty cage in Miss Grahame's room, sat little Pedro; for Walter had been looking out of the window when Eliza came along the hall, and, going into Miss Alice's room with letters, had let the bird out of the door and out of the hall window, so that he flew away off to the pine tree. He did not mind the dark; but you have no idea how much he was afraid of the owl. Then there was a bat, and he never knew before that a bat has teeth.

It was pretty bad, and there was poor Zolly, who was so hungry and so thirsty. You boys and girls know how hungry you can get. Did you ever try to imagine how hungry a horse, who is so much bigger, can get?

A storm was coming up; but there was not much comfort to be gotten out of that. It swept over the hills and through the woods, and when Stanley, whose room was over the library, was awakened by a sharp click, c'ling, he knew it had struck and shivered his father's storm glass, because he did not get the wire which would have fastened it securely.

Perhaps it was the storm that made Lon restless after his first hard sleep, perhaps something else; but I think he deserved the bad dream which frightened him awake when it was just light enough to see where the windows were in the room.

He thought he was in Aunt Sue's barn, where he had been the day before, look-

ing at some round, fluffy, Brahma chicks, when Zolly marched in through the door, at least it was Zolly's head with a man's body. In his hand he had an old rusty sword, and with the sword he cut off Lon's head, which, being very hungry, he ate up.

Out of bed he tumbled very quickly for him, for he was rather a slow boy, undid the stable door, and began to make excuses to Zolly who looked at him so reproachfully he could have cried if he hadn't been a boy.

"I'm so sorry old fellow," he began, "do you want the oats first, or the hay, or a drink of water? I'll give you all just as soon as I can."

As he led the horse to water he saw Hugh, with the captured Leo, and then learned that Jack's father had been picked up below the dam with a broken leg.

How it was that the boys told these things to Miss Grahame they scarcely knew. It began by Jack's being late, and explaining he had been kept on account of his father; then Hugh told about Leo, and she herself had suffered from Walter's delinquency. Stanley expressed great contrition about the storm glass; but Donald did not speak. His sober face, however, made Miss Grahame feel that some careless act of his had made him realize the danger of forgetfulness and she asked no questions.

WHAT SHALL WE WEAR?
The opening of another season brings to the front the much-voiced question of "What to Wear." In answering this, we cannot do better than call attention to the ever-popular Aracía Velvet and Woven Broche, which proved so satisfactory last season, and which, with its new patterns and varieties, will without doubt take the lead this season. Experience proves this to be both one of the most dressy as well as economical articles of dress-goods. *Petersen's Magazine*, September, 1884.

THE BEST

Hair restorative in the world is HALL'S HAIR RENEVER. It cures all diseases of the scalp, and stimulates the hair glands to healthful action. It stops the falling of the hair; prevents its turning gray; cures baldness, and restores youthful color and freshness of appearance to heads already white with age. The following are a few illustrations of what is done by

HALL'S Vegetable Sicilian HAIR RENEVER:

427 Mrs. HUNSEBERRY, 344 Franklin Ave., Brooklyn, N. Y., after a severe attack of Erysipelas in the head, found her hair—already gray—falling off so rapidly that she soon became quite bald. One bottle of HALL'S HAIR RENEVER brought it back as soft, brown and thick as when she was a girl.

428 Mr. KESLING, an old farmer, near Warsaw, Ind., had scarcely any hair left, and what little there was of it had become early white. One bottle of HALL'S HAIR RENEVER stopped its falling out, and gave him a thick, luxuriant head of hair, as brown and fresh as he ever had.

429 Mrs. A. T. WALL, Greenfield, Cheshire, Eng., writes: "I have found the greatest benefit from the use of HALL'S HAIR RENEVER. It having restored my hair, which was rapidly falling off, and returned its original color."

430 Dr. EMIL SEIT, Detroit, Mich., certifies that "HALL'S HAIR RENEVER is excellent for hair growing, and gives back the natural color to faded and gray hair."

431 Mrs. S. E. ELLIOTT, Glenville, W. Va., says: "One bottle of HALL'S HAIR RENEVER restored my hair to its natural, youthful color."

No injurious substances enter into the composition of HALL'S HAIR RENEVER, and it is not a dye. Its vegetable ingredients render it in the highest degree beneficial to the scalp as a preventive of disease. Its effects are natural and lasting, and it does not make the hair dry and brassy, like the so-called restoratives compounded with alcohol.

Buckingham's Dye FOR THE WHISKERS

Is, in four respects, superior to all others. 1st—It will produce a rich, natural color, brown or black, as desired.

2d—The color so produced is permanent, cannot be washed off, and will not soil anything with which it comes in contact.

3d—It is a single preparation, and more convenient of application than any other hair or whisker dye.

4th—It contains no deleterious ingredients, as do many preparations offered for like use.

PREPARED BY R. P. HALL & CO., Nashua, N. H. Sold by all dealers in medicines.

AYER'S AGUE CURE

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

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

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

GRANULA

An Incomparable Food. Twice cooked and ready for immediate use. Delicious as a diet. Unsurpassed for Invalids and Children. Unequaled for nervous exhaustion and debility, constipation and dyspepsia. Sold by Grocers and Druggists. Trial box by mail 5c. Our Home Granula Co., Danville, N. Y., Sole Manufacturers. Beware of imitations. Sold in Chicago by Inderreiden & Bro., & W. M. Hoyt & Co.

NEVER YET QUESTIONED:

The Absolute Purity and Wholesomeness of Royal Baking Powder.

It is a noticeable fact that in the numerous battles between the rival baking powder makers the absolute purity and wholesomeness of the Royal Baking Powder has never yet been questioned.

Hundreds of baking powders have been placed upon the market with great flourish of trumpets, and have strutted their brief hour in imaginary contention with Royal for the patronage of the public, but their impurities and imperfections were soon exposed by the chemist's skill and they speedily passed away, the victims of their own mephitic gases, or are awaiting the fate that sooner or later overtakes the fraud and the charlatan.

But the thousands of analyses, many of them by the most celebrated chemists of the world, the most searching scrutiny by scientific bodies in this country and Europe, the exhaustive tests before the juries of competitive and industrial exhibitions, and all the minute and prejudiced investigations by rivals and their chemists in the endeavor to find something upon which to base the shadow of a fault, have had but one result, to more fully determine and establish the fact that the Royal Baking Powder and all its ingredients are absolutely pure and wholesome. All reputable chemists, and all but the most ignorant makers of the low test, short weight, lime, alum, and other impure powders, long since ceased to examine the Royal Baking Powder to find anything impure or unwholesome in it.

While the Royal is proud of these unimpeachable indorsements, and highly gratified at the perfect result which it has, by the aid of the most competent chemists, the adoption of every available invention, and the expenditure of great sums of money, been able to accomplish, its greatest pleasure arises from the fact that its labors have been parallel with those great interests of the public sought in the protection of the lives and health of the people.

The gravity of the danger to the consumer from the many impure and unwholesome baking powders of the market is but faintly appreciated. The small amount of injurious substance imparted to the system at one time in the use of such powders is unnoticeable. They are therefore continued by the consumer in ignorance of the serious results sure to follow from the accumulated effects. This slow, insidious poisoning, because unapparent, is more dangerous than a larger dose at once. All the baking powders upon the market, except Royal, have been found to contain lime, alum, terra alba, or other ingredients that injuriously affect the health of the consumer.

The great advantage to the public of a baking powder like the Royal, whose purity and wholesomeness have never been questioned, and whose practical worth has stood the test of cooking for so many years, will be apparent to every consumer.

The Standard of Excellence

KINGSFORD'S



STARCH. Kingsford's Oswego CORN STARCH for Puddings, Custards, Blanc-Mange, Etc. THE PERFECTION OF QUALITY. WILL PLEASE YOU EVERY TIME. ALWAYS ASK YOUR GROCER FOR IT.

The Living Church.

Chicago, October 4, A. D. 1884.

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C. W. LEFFINGWELL, ARTHUR P. SEYMOUR,
Address THE LIVING CHURCH CO.,
182 Washington St.

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

*Subscribers in arrears are respectfully requested to remit at their earliest convenience. The very low price at which the paper is now published renders necessary a rigid enforcement of the rule of payment in advance. The label gives date of expiration. If the number thereon is 309, or anything below, then you are in arrears.

WE will begin in our next issue a series of very interesting and amusing articles, under the heading of "A Missionary's Letter to the youngsters at Home." They are from the pen of the Rt. Rev. J. Hannington, D.D., Bishop of the English Church in Equatorial Africa, and while they are primarily intended for children, they will we are sure, prove equally attractive to grown people.

ATTENTION is directed to the advertisement of THE LIVING CHURCH ANNUAL, which appears on the first page of this issue. This work which is now in its fourth year, is the property of THE LIVING CHURCH COMPANY, and the entire labor involved in its preparation, excepting only the actual running of it through the press, is done in this office. Messrs. S. A. Maxwell & Co., the largest and most enterprising firm of book-sellers in Chicago, have purchased the entire edition, and they have full control of the sale. Several notable features have been added to those which have already made the book so popular.

On the arrival of Bishop Seabury in Connecticut, says Wilberforce, "the Presbyterian ministers appeared to be rather alarmed; and, in consequence of his arrival, assumed and gave one another the style and title of Bishops, which formerly they reprobated as a remnant of Popery." When the Bishop attended the Commencement of Yale College, soon after, a friend suggested to President Stiles that he should be invited to a seat among the distinguished personages. The President replied that "there were already several Bishops upon the stage, but if there was room for another he might occupy it."

On Sunday next the first services of the Seabury Centenary are to be held in Scotland. In the pulpits of all the great churches of the various dioceses commemorative sermons will be preached by Bishops of the Anglican Communion. On Tuesday and Wednesday following, the centenary meeting will be held in Aberdeen. There will be an early Celebration of the Holy Communion in all the churches of the city, and at Matins sermons will be preached in the larger churches by distinguished prelates. A luncheon will be given on Tuesday to the guests of the Scottish Church, and on Wednesday meetings will be held in public halls for the reading of papers and speeches on Bishop Seabury's consecration and its results. Our present issue gives some facts of interest in relation to the event commemorated, and we begin in it a series of letters from an American Bishop attending the meeting.

IGNORING DIFFERENCES.

A clergyman who calls himself "a quondam Baptist," writes in a very kind spirit to say a good word for his quondam brethren. We are very glad to agree with him that "they are kind and charitable, but they have their own notions and their own way of putting them;" but we do not agree with him in the opinion that it is true liberality, the fruit of the working of the Divine Spirit, which in these days is disposing believers in Christ "to ignore their differences." Some of the most important of these differences relate to matters of

fact. Liberality has nothing to do with facts. There is large room for difference of opinion in this world, and those who rend the Body of Christ in sheer intolerance of opinion are certainly not exercising "true liberality." It is not liberality but mere weakness that ignores the fact that such are schismatic, and are doing wrong to themselves and to the cause of Christ. Ignoring differences as to facts and principles, is betraying the truth. We must hold the truth in charity, but nevertheless hold it. Modern Protestantism is drifting away from the truth, and one of the strongest undercurrents of this drift is the disposition to "ignore differences." It is not in correcting mistakes that men err from the truth, but in perpetrating them while they make light of them. There is a very general conviction that the separations among Christians are wrong, and the tendency of the times is to disguise the fact of separation by indifference to what has caused it; to hide error by tolerating it. It says, "You are of Paul and we are of Apollos, but after all it makes no difference; we are all aiming at the same thing;" which means we are all seeking salvation in our own way. Courtesy becomes cowardice when a man ignores differences as to facts and principles. We can respect the Baptist who stands up squarely for immersion and adult baptism, when he is convinced that he is right and that his faith is founded on fact; but if with this conviction, he makes light of the principle and practice and holds that "one Church is as good as another," we judge him to be shallow or hypocritical. He claims to found his faith on fact, and he cannot ignore differences in this as though it were a mere matter of opinion. In this respect it is to be said of our Baptist friends that they are generally consistent.

What we grant to Baptists we claim for Churchmen; consistency is to be respected. The latter, as a rule, are guided by facts, and act upon principle. They have not joined "the church of their choice;" they have had no "choice" in the matter, but have followed their convictions. They could not be Baptists, Methodists, Presbyterians, because they believe that the principles upon which these and other denominations separated from the historic Church are wrong. Sectarianism, they think, is not founded on facts but opinions. Even if some of these opinions are to be tolerated, the fact of separation cannot be ignored. We may ignore a difference of opinion as to the theory of election, for example, or as to the form of baptism, but we cannot ignore the fact that Christ established a Kingdom that should be at unity, and that all Christians should continue in the Apostles' doctrine and fellowship, in sacrament and worship.

One point made by our correspondent is, that Baptists distinguish between Christian fellowship and Church fellowship; that a man may be a Christian without baptism or Church membership. This is a queer idea, evolved out of the assumed necessity of being liberal in matters of fact. It is not a question whether or no a man may be saved without baptism, but is a man a Christian without baptism? How "a Bible Christian" can maintain that he is, passeth comprehension; and such a position is all the more amazing in the case of those who have named their sect from the very ordinance which they here declare is not essential to discipleship, and have magnified the mere form of the sacrament into an occasion of schism.

We are in favor of all the liberality that is consistent with loyalty to truth, and we would judge every man charitably, who acts upon conviction; but we have no liking for the false liberality which says "peace, peace," while its advocates perpetuate antagonistic sects which claim to be founded upon principle, but agree to ignore differences

SINGING THE PRAYERS.

A "Church woman, born and bred in the Church" complains that for years her prayers have been sung for her in church, and she cannot like it, cannot with her best efforts say the responses while they are being sung by others. This is not the only expression that has come to us, deprecating the "singing of prayers." In the case referred to, ther

seems to be an aggravation of the offence, from the fact that the choir is said to be made up of persons not interested in the service, and some of these persons are not of reputable record. Upon this point there ought to be no difference of opinion. Faithful worshippers have a right to complain if the service of the sanctuary is monopolized or even led by irreligious persons, who perform their part merely for pay.

But as to the principle of singing the Prayers, under certain conditions and circumstances, there may be a difference of opinion and taste. We believe that reason and usage sustain it, and that the dislike of our correspondent to this method of conducting Divine worship is not well founded. This is not to say that it is the best method under all circumstances. It is a legitimate and proper method, the highest and best form of worship, the worship ordained by God and revealed as the worship of the redeemed in heaven.

"It is a mistaken idea," says our correspondent, "to sing our prayers. I am a lover of music, but I should never think of singing my daily prayers in my room, any more than of singing grace before meals. Is not the whole system of chanting appeals for mercy and forgiveness a mistake? To me it seems incongruous."

If there is anything incongruous about it, we can hardly imagine how it should be practised in the devotions of God's people for three thousand years. The penitential psalms have been so used from the time of David to this day. Whenever we join in the hymn,

Rock of Ages, cleft for me,
Let me hide myself in Thee."

we sing a prayer. Many of our most precious hymns are prayers.

Music is a universal medium of expression. It is the outward sign of all the emotions which agitate the human heart. It has the power of intensifying emotions. It gives to imagination a wider range and higher aspiration than words can give. It lends to language a power and pathos that cannot be formulated in speech. The ordinary range of human thought and feeling may be expressed in words; it is when music lends to these its rhythm and tone that thought and feeling rise to the ideal and the supernatural. Doubtless there may be true and heartfelt worship without music. In the very nature of things we cannot have the aid of this great gift of God in private prayer. Even our hymns must be read in the closet. Silent meditation and prayer, so needful to the spiritual life, do not, after all, take the place of public worship, may not exclude it. In public worship the very object of coming together suggests the employment of music as a medium of harmonious expression. It lends dignity and beauty to our united service. It enlivens the mind, elevates the soul, awakens the emotions. It is only through the medium of music that the highest sublimity of worship is attained, as it is only in devotional compositions that the noblest triumphs of music have been achieved.

It is true of worship as of every other exalted exercise of the mind, that much depends upon education and use. Whatever is new in worship is distracting and offensive. To minds unaccustomed to the liturgy, to the surplice, to the kneeling posture, to the eastward position of the clergyman, all these are distasteful. The chant and anthem convey no impression of worship to the mind unaccustomed to their use, as the works of the great masters of music are meaningless to the uneducated mind.

It follows, of course, that the choral service is a thing that must grow. First of all the conditions for its proper rendering must exist, and then the people must be educated for its use. It is folly to attempt to render a cathedral service in every parish church. It is folly to introduce a paid choir to sing the responses for people that will not join in them. In many places the only practicable way for the introduction of a musical service is through the Sunday school. Children love music, and those who have been accustomed to "sing the prayers" will never object to the choral service in after years.

Our correspondent, and others who object to "singing the prayers," should

consider that they are more likely to be wrong; than that the Church should be wrong in the practice which has the sanction of venerable usage. There is no comparison between "prayers in my room" and public worship. We do not sing hymns at our private prayers, yet all Christians sing hymns at public worship. There are prayers as well as praises in our hymns, appeals for mercy as well as ascriptions of praise. The former are no less real because they are uttered in musical tones. It may be worthy of observation, in conclusion, that grace before meals is always sung where it may be done with effect and propriety, as in Church schools and colleges.

BRIEF MENTION.

If a bit of pleasantry is occasionally found in this column it need not be attributed to the editor. Let him have credit for whatever is dull, but praise his scissors for all the wit.—Two soldiers lay beneath their blankets, looking up at the stars. Says Jack: "What made you go into the army, Tom?" "Well," replied Tom, "I had no wife and I loved war, Jack; so I went. What made you go?" "Well," returned Jack, "I had a wife, and I loved peace, Tom; so I went."—The following epitaph on the tombstone of a good woman in Massachusetts contains a sermon to all mothers:

"A Sarah to her husband,
A Eunice to her children,
A Lois to her grandchildren,
A Lydia to God's ministers,
A Martha to her guests,
A Dorcas to the poor, and
An Anna to her God."

—Somebody ought to come to the rescue of the much abused and long-suffering church choirs. An irreverent contemporary slanders them in this way: "In an old-fashioned church in Philadelphia the choir roosts in a gallery above the pulpit, and the pastor is seriously contemplating resignation if the men and women singers do not cease their careless habits of dropping peanut shells and bonbon verses down on his bald head while he is preaching. The best place to keep the average church choir is down in the cellar. It is not so apt to sour, and then it can't be heard so distinctly." We would amend the motion and put the choir near the chancel, sending the critics, who do nothing, and pay nothing to the cellar.—The late Methodist "Bishop" Thompson related the following incident that occurred in a Southern Conference: A colored preacher having laid down the proposition that many churches have very little spiritual life and power, because they do not give as much as they ought to give, said: "I see knowd many a church to die 'cause it didn't gib enough, but I nebber knowd a church to die 'cause it gib too much. Dey don't die dat way. Bredren, has any ob you knowd a church dat died 'cause it gib too much? If you do, jest let me know, and I'll make a pilgrimage to dat church, and I'll climb up by de soft light ob de moon to its moss-covered roof, and I'll stand dar and lift up my hands to hebben, and say: "Blessed am de dead dat die in de Lord."—A reader sends the following:

Lines suggested by "M's" letter in our issue of August 30.

Pray what is this hub-bub I hear
About Parsons who starve in the land?
I have forty-five dollars a year
And have always "the ready" in hand.

For board and for clothing and books
'Tis enough that's demonstrably clear,
For the girls say, "How jolly he looks
Upon forty-five dollars a year."

True, forty-five dollars a year
Will provide for no more than myself,
But then I've the best of good cheer,
And sure he who'd have more seeks for self.

I know that our Bishops have said
That but forty-five dollars a year
Don't give to the children their bread;
They would make it a thousand I fear.

One word to their Lordships I'd say;
I have been in this business two years,
How much I have learned in a day
In L. C. August thirty appears.

—A reader suggests that there is one parish trouble to which we have never alluded, the musical organ-blower. The following anecdote is given in illustration: The blower at a certain Oxford church was very partial to a particular Magnificat, Travers in F. Just before Evensong one afternoon he asked the organist, "What Magnificat will you play to-day?" "Rogers in G," was the reply. "Why not have Travers in F?" "I prefer the other." "Well, you may

play Rogers in G, if you like; but I will blow Travers in F."—Another reader says: Don't mind what fanatics say about "News and Notes." They are fresh, spicy, and crisp, and just suit the most level-headed of your readers. By suiting yourself and no one else, you've made the L. C. a grand success. Hope you'll continue spreading the light of truth."

HARVEST FESTIVALS IN COUNTRY PARISHES.

A writer in the *Bicester Deanery Magazine* gives the following useful sketch of the manner in which a harvest festival might well be observed in a country parish. After expressing his conviction that much might be gained by an endeavor to transfer the thanksgiving festival to a week day, the writer proceeds:—We would, where this is possible, begin the day with a very early Celebration of Holy Communion. Probably five o'clock would be the latest possible hour at which attendance could be expected. Some of our readers will be ready to remark that it is over sanguine to expect any communicants at all on such a day, fix the hour of service when you please. To which we should reply that, granting the truth of this in a degree and for the moment, it would be no small gain if our people could learn, as they would learn from such a practical example, first that the real thanksgiving service of the Church is the Holy Eucharist; and next, that there is nothing which prevents, rather than there is everything to recommend the joining of the most solemn service of the Christian Church, with the happiest holiday making of her children. To this may be added that the writer of these lines remembers well seeing in a small country parish in Sussex as many as fifty communicants, mostly of the laboring class, gathered at such an early service on the Harvest-festival day. The day thus well begun, there would be no other service in the Church till the evening. At noon there would be the common dinner, in cases where all the employers would join in providing one; or else, at four o'clock there would be the common tea for all; following games and dancing, glee-singing, and perhaps a few recitations for the benefit of those who can take no active part in the amusements. At sunset there would be Evensong in the church; a service short, bright, hearty and joyful. The hymns should have been practised beforehand, if possible at a general choir practice, to which all the parishioners should be invited. The sermon should be short, simple and pointed. The custom has grown up of inviting some other preacher to take the place of the parish priest at such services. But we believe this to be a great mistake. If the clergyman of the parish is, what he ought to be, the Father of the families in the parish, certainly at the great family gathering of the parish, he is in his right place in the pulpit of his parish church; he is speaking to his own people heart to heart; and, in our opinion, he throws away a great opportunity if he puts up some other preacher instead of preaching himself. With this service the festivity should end. It should be an understood thing that no one should return to the field where the afternoon was spent. It would be the business of the preacher to announce this, and the heads of families should be advised to see that the younger members of their households should return home in their company. It would be well, in view of the necessary lateness of this service, to choose for the festival a time when there would be a good moon. It is clear that if the religious character which is here aimed at is to mark the harvest festival, there must be a training to lead up to it. First, there should be due observance of the Rogation days, with definite teaching upon the connection between them and the harvest festival. Next, throughout the year there should be frequent reminders of the providential care of God, and of the dependence of all His creatures upon Him. The writer of these lines has found it a good plan from time to time to make pauses in the recitation of the Litany (as, for example, in the clause which deprecates famine, or in that which prays for a blessing on "the kindly fruits of the earth") by way of reminder. The same may be done with great effect in the central petition of the Lord's Prayer, when the people have been instructed as to the meaning of the pause, and of the petition in that connection. Again, at different stages of the growth of the crops, seed time, the first springing, the earing, and the blossoming, the people should be recalled to the thought of the watchfulness and care of the great Husbandman. And lastly, just before the festival itself, the whole subject should be set forth with advice as to the meaning of the festival, the due method of its observance, the dangers to be avoided, and the blessings to be won. We believe that any pains spent on this work will be most amply rewarded in the increased interest in the services of the Church which would thence arise, for we are persuaded that from the intelligent use of this service—a service which addresses itself to the understanding and the hearts of all our people—they would pass on to a more intelligent use of other festival services, though these perhaps do not now equally address either their minds or their hearts.

NATIONAL CONFERENCE OF CHARITIES AND CORRECTIONS.

To the Editor of The Living Church: This body, which is to hold its eleventh annual session in St. Louis on the 13th inst., and whose sessions will continue through that week, is a voluntary association of State Boards of Charities, delegates appointed by the Governors, and representatives of charitable institutions, state and voluntary. Its object is to bring together those who are interested in the various forms of human and correctional work, and devise better methods and organization.

The representation has become very wide. Last year those who were present represented over thirty states and territories. The subjects which will be considered in papers from specialists and in discussion, among others, will be Charity Organization in cities; Organization and Management of Reformatories and Houses of Refuge; of Prisons and Penitentiaries; Police System and Administration; Poor Houses and County Farms; on Provision for the chronic Insane, Idiots, on Child-saving Work.

No resolutions are passed. The purpose is to improve methods and organizations, to bring into the common stock the experience of those who have studied the several matters; to institute better classification in prisons, and help those new in crime back to an honorable position in the community.

All recognition of this work, and extension of information about it, and attendance on the sessions of the conference, on the part of Church clergymen and people, is welcomed, and in many ways is useful. Many laymen and women from different dioceses have for years been useful members of the conference. Bishop Gillespie has been specially interested. It is hoped that a practical acquaintance with this work on the part of many will be gained by an attendance at the session in St. Louis.

C. F. ROBERTSON, Bishop of Missouri. St. Louis, September 22, 1884.

THE LATE DR. JOHN BROWN.

Bishop Seymour, in an eloquent address at the funeral of the late John Brown, Rector of St. George's church, Newburgh, said: "In the casket now before us lies all that is mortal of our dear brother departed, who lived here for more than ninety years. Wonderful decades these nine have been. Life is not measured so much by the number of years between birth and death, as by the experience through which it passes. The Rev. Dr. John Brown was born in New York in 1791. Then the city was scarcely as large as Newburgh is to-day. Then our great Metropolis occupied but a small part of the southern portion of Manhattan Island, now the huge city, like a living creature has crossed the Harlem river, is creeping up into the heart of Westchester County, and bids fair soon to become the financial centre of the world, as it has long been of the American continent. Born during the first term of the administration of Washington, when the flag of our country was dotted by but thirteen stars, he has lived to see the azure field crowded by thirty-eight. Born, when the seat of national government had still its home in his native city, he has lived to see the marshes of the Potomac give place to the Capital of the United States, the city of magnificent distances, which bears the name of the Father of his Country. Born when the civilization of our land covered only a narrow belt along the Atlantic seaboard, and when, by going but a short distance into the interior, one met the wigwam of the Indian, and the wild beasts of the primeval forest, he lived to see the Pacific coast occupied by sovereign States, and the intermediate sweep of territory from the Alleghanies to the Rocky Mountains, filled with a teeming population of millions of human beings. Born, when the only means of travel, and of trade and commerce, were on sea by sail, and on land by beasts of burden, he lived to see the one supplanted by the steamship, and the other by the rail car. Born, when, save with a few limitations, the unaided hand alone came between the raw material and the consumer, to prepare food for the eater and clothes for the wearer, he lived to see inventions and discoveries multiply on every hand the instrumentalities, which bring, as it were by magic, the flour from the wheat field, and the corn field, and the elegant fabrics which cover our persons from the flax and the cotton plant, and the silk worm, ready for use almost without the intervention of labor. Leaving these antitheses of fact, said the speaker, in material and political growth and progress, which might be multiplied indefinitely, and which are more wonderful than the imaginary contrasts of fiction, we must bring ourselves at once, for time presses, to the sphere in which our brother passed his life, the work of the sacred ministry. Born, when our Church was not only weak, but in a state of almost abject helplessness, he lived to see her what she is to-day, with more than sixty Bishops and three thousand five hundred clergy, the hope of millions for the future, and the stay of multitudes, who trust her to break the waves of misbelief and infidelity, and check the contagion of indifference and apathy.

"Dr. Brown graduated with distinction from Columbia College in 1811. The country was in a ferment over the insults which were being heaped upon our flag by both France and England, and the nation was divided as to whether we should engage in war with our late ally or our vanquished

foe. The excitement reached even the College student and disturbed the Commencement, when young Brown graduated, with an unseemly riot. Ultimately, as you know, war was declared against Great Britain. It demanded a courageous heart to hear the voice of the Holy Spirit in those evil days for the Church, and respond, as did our deceased brother, "I am ready for Thy service Lord." The prejudice against our Church was then very strong, and it was intensified by the aspect of public affairs. This prejudice was fed by three streams; it flowed from religious hate, generated by Puritanism with which the colonies were full; it came from the accident of political association in the old country of Church and State, and the fact that for the most part the Tories of the Revolution, so far as they were religious men, were Churchmen; and still further because in those days of fierce, almost fanatical republicanism, the official dress of our clergy was offensive to the popular sense; and thirdly, this prejudice had a social origin in the inference, that because the constituency of the Church was largely drawn from the wealthy classes, hence it was the Church of the Aristocracy."

OPINIONS OF THE PRESS.

CLASS ANTAGONISMS.—To redress social wrongs without a revolution has often been made impracticable by demagogues, who are too impatient to reach the right end by the right road. Gradual methods are too slow for the visionary and passionate reformer. The vivid presentation of evils which have grown up through centuries, only rouses the smothered sense of injustice into a conflagration of revenge. Advocates of instantaneous reconstruction in social reforms only embitter class against class, and too frequently create evils worse than they remove.

How differently Christ worked, one may see in the New Testament. He told the individual man of wealth to sell all he had and give to the poor. To the poor He taught the blessedness of other than earthly riches, and the spiritual compensations that they might win if they became poor in spirit as well as in possessions. He taught the rich that the laborer was worthy of his hire, but he did not teach the laborer that violence was a remedy for wages withheld. No one who believes that Christ died for the whole world can fail to believe that Christ worked on the plan most likely to secure world-wide results. The fact that Christ began with the social unit and restricted His life-work to moulding individual lives was not a short-sighted neglect of social progress. The reconstruction of society begins with the perfect man, and on that foundation is built up. Individual manhood is the stone for the living temple. Each stone must be shaped singly by regeneration. Only in the Church of God, a vast brotherhood of charity, can the alienated classes of society be welded into a perfect community. Perhaps it is a slow way to secure social progress to wait on the regeneration of the individual, but it is the only way.

CLASSICAL EDUCATION.—If mental study is to be made a reality for the ordinary youth, it is not easy to see what can ever effectually take the place of the languages of antiquity. Every head master of a public school seems to admit this obstacle, viz., that, with Latin and Greek removed from the school curriculum, what is to be enforced as a universal study in their room? Every scholar, virtually, would be wanting to make his own choice; and a something of everything would possibly come to be the prevalent idea, rather than excellence in anything. The acquisition of learning, at its best, would be viewed as a thing apart from mental and social discipline. Yet, surely, education should be appraised beyond its utilitarian relationships. Mental discipline and training go for something. And the omis is clearly laid upon those who object to a classical education to find an efficient and workable substitute.

It may be possible, however, to arrive at some sort of a compromise. The languages of antiquity may be viewed, as we have hinted, from the point of their technicalities, as well as from their ripe philosophy and political teaching. It is to be feared that too much attention has been paid in the past to the technical aspect which they bear. Let us draw in our sails, be content in one direction with a shallower exploration. An accurate acquaintance with the structure of language, a width of reflection and view, an assimilation of material—this is what the times seem specially to ask for in educational matters. Let us part, then, for the many, with Latin hexameters and Greek iambs. Let us not deny all scholarship, save to such as excel in these. And then, probably, the classical languages will be able to take a fresh start, and still find a home in the hearts of succeeding generations.

THE INDIAN QUESTION.—The Episcopal Church points with commendable pride to its missions among the Indians. Run over the list of missions in the convocation of Niobrara, such as the Cheyenne, Santee, Yanpton, Sisseton Reserve and others. Bishop Whipple's red-skinned flock is also a notable one. The Episcopal Church has gained in this work so much vantage ground, that it may fittingly be encouraged to push

for the occupation of larger territory. In all such efforts lies the great hope of Uncle Sam's swarthy ward. The Gospel is to make the special difference between the old Indian and the new Indian. He certainly will never be helpfully reached by those two common allies of a higher civilization, the gun and the rum bottle.

PERSONAL MENTION.

The Bishop of Chicago has returned home. His vacation was spent as usual at Point Pleasant, N. J. The Rev. Thos. B. Berry having accepted a call to the rectorship of Christ church, Gullford, N. Y., desires to be addressed accordingly after October 1. The Rev. G. F. Pratt having resigned Grace church, Bath, Me., is now settled in Clinton, Mass., as rector of the church of the Good Shepherd. The address of the Rev. T. D. Phillips is now 291 Oak Street, Chicago.

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

B. A. G.—We appreciate the spirit of your letter. If we find we were mistaken in our charges we shall acknowledge it; otherwise there seems to be no need of further mention.

The publication of your letter would involve us in an historical and political controversy. There are two sides to this question. You quote only Whig authorities. The Church of England retains in its Calendar, January 30, "King Charles, Martyr."

C. E. D. G.—It is not thought best to continue the discussion about the name of the Church, unless there is something new and important to offer.

W. B.—We have no disposition to defend Roman Confirmation. We simply stated a fact, and your theory does not affect it. Besides the unctio used in Roman Confirmation there is an actual touch of the Bishop's hand which is generally allowed to be "the laying on of hands." The essence of the ordinance, however, as claimed by the Greek as well as by the Roman Church, is in the "anointing."

"INQUIRER"—The rubric requires the Creed to be said in the Communion Office, unless it has been said immediately before in Morning Prayer. The Creed does not occur in the Litany, and when this is said apart from Matins the Creed must be said on that occasion. Though the Offices may be separated there is no authority to omit any one of them on Sundays.

INQUIRER.—In 1888, the English throne was seized upon by William, Prince of Orange, the son-in-law of the rightful king. The Archbishop of Canterbury, eight other bishops and four hundred priests refused to take the oath of allegiance to William, and were in consequence, excluded from their sees and benefices. They were thenceforward known as Non-Jurors. The deprived bishops denied the episcopal "mission" of those who were appointed to their places, and began a schism by consecrating bishops and ordaining priests. The last Bishop of this line died in 1872. You will find an interesting account of the whole matter in Macaulay's History of England.

OFFICIAL. BISHOP GREEN'S FALL APPOINTMENTS. Hernando, October, 12, 13; Como, 14, 16; Sardin, 18, 19; Winona, 20, 23; Carrollton, 24, 26; Valden, 28, 30; Lexington, 31, November 2; Canton, 1, 3; Chapel of the Cross, 7, 9; Jackson, 10, 12; Vicksburg, 13, 16; Yazoo City, 18, 20; Brandon, 23, 24; Grenada, 26, 28; Holly Springs, 29, 30, 31, December, 2, 3.

Collections at each place for Diocesan Missions. W. M. GREEN, Bishop of Mississippi. September 19, 1884.

ACKNOWLEDGEMENTS. The Bishop of Indiana gratefully acknowledges the following donations since his consecration, sent to aid mission work in this diocese. These offerings have enabled him to fill every vacant mission of the diocese, and to open missions in several counties hitherto unoccupied. Several promising openings for mission work in towns of from three to six thousand souls await only the means to sustain the missionary to be occupied. The Bishop will be thankful for further donations to aid him in mission work.

Church of the Annunciation, Philadelphia, Dr. Batterson, \$5; Holy Trinity, West Philadelphia, \$5; St. Marks, Philadelphia, offering at consecration, \$200; St. I. E. Batterson, \$100; St. Paul's, Troy, N. Y., Rev. Dr. Harrison, \$75; St. John's, Troy, N. Y., Rev. Mr. Sively, \$115.25; Mrs. Julia Merritt, per W. B. D. \$100; Troy, N. Y., Anonymous, \$25; St. M. Chatelet, Philadelphia, \$25; Mrs. G. M. Conner, \$25; Rev. H. C. Mayer, N. Y., \$25; through Churchman from a friend, \$40; Tithe Trinity church, Hartford, Conn., \$100; Mr. Wheeler Conn, \$11; G. H. Webster, Chicago, \$50; Zion church, Rome, Dr. Egar, \$5; Waterloo, N. Y., \$5; Galea, Ill., Rev. W. H. Knowlton, \$5.50; Racine College offering, \$5; L. B. Applegate, Lenox, Ill., \$10; J. M. N. Y., \$25; S. S. Hyde Park, Ill., \$20; Miss Carrie Harris, Exeter, N. H., \$20; Christ church, Indianapolis, for candidate for Holy Orders, \$11.25; S. S. Trinity, Pittsburgh, \$62.25; S. S. Trinity church, Melrose, for S. S. \$41; Grace S. S. Yantic, Conn., per E. S. W. \$100; St. J. C. Stewart, Washington, \$5; C. \$25; Bethesda church, Saratoga Springs, Dr. Carey, \$38; St. Luke's church, Mechanicsville, N. Y., \$11.50. D. B. KNICKERBOCKER. Indianapolis, September 20, 1884.

The Rev. J. D. McConkey, rector of the church of the Nativity, Lewistown, Idaho, gratefully acknowledges the thanks of many sources for the answer to his appeal published in THE LIVING CHURCH.

OBITUARY. PURDY.—At the residence of her brother, Rev. E. J. Purdy, Rector of St. Paul's Church, Winona, Miss Laura B. Purdy. "Blessed are the dead who die in the Lord."

MISCELLANEOUS. Under a resolution of the Board of Managers of the Domestic and Foreign Missionary Society, adopted at its stated meeting held September 9, the Rev. F. B. Chetwood, has been appointed a special agent to extend the operation of the Systematic Offering Plan among the parishes of the Church. Rectors of parishes and others desiring to communicate with him in reference to this work will please address him at No. 26 Bible House, New York City.

The annual business meeting of the Church Society for Promoting Christianity among the Jews will be held at 37 Bible House, New York, September 30, 4 P. M. C. Ellis Stevens, General Secretary.

WANTED.—Teacher competent to teach English, French and Music, in private family. Churchwoman preferred. Address Dr. Wm. J. Cannon, Lambert, Fayette Co., Tennessee.

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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.

TO THE CLERGY. As corrections are being continually made for THE LIVING CHURCH ANNUAL, 1885, the clergy will confer a great favor upon the editor of the clergy lists, if they will send him notices of removals, acceptance of parishes, etc., etc. The announcements made in the Church papers are not always correct or reliable. As THE ANNUAL for 1884 has received the highest commendations for accuracy, it is desirable for the clergy to help the editors to present absolutely truthful information about themselves. Please send all notices to Rev. FREDERICK W. TAYLOR, Danville Ill.

"FAVORITE" monthly. The only French Episcopal paper. Yearly subscription, \$1.50. The fourth year began October, 15th, 1883. Editor: The Rev. C. Miel, rector of St. Sauveur. Address 2039 Sanson St. Philadelphia, Pa. Church of the Advent.

WANTED.—There are good openings at Jubilee, Ill. (Jubilee College) for a bookbinder, blacksmith, wagon-maker and carpenter. Churchman preferred. Address Thos. W. Haskins, Rector Christ Church Parish, Jubilee, Peoria Co., Ill.

Home and instruction for a limited number of children. Ecclesiastical Embroidery. Address Happy Home School, Saratoga Springs, N. Y.

CLERGYMEN'S RETIRING FUND SOCIETY. The annual meeting will be held in St. Matthew's Rector, Jersey City, N. J., on Thursday, October 18, 1884, at 3 o'clock p. m. Wm. Welles Holley, Secretary, Hackensack, N. J., September 19, 1884.

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BOOK NOTICES.

THE OFFICES OF THE ORIENTAL CHURCH. With an Historical Introduction. Edited by the Rev. Nicholas Bierling. New York: published by the Editor by Anson D. F. Randolph and Co.

This is certainly a book valuable to all interested in the study of liturgies. The translation of the Offices of the Holy Eastern Church is well done; the Introduction is disfigured by slurs upon the Church whose bread the author ate for many years, and from which he recently apostatized to the Presbyterians.

A PALACE PRISON. Or the Past and the Present. New York: Ford, Howard & Hulbert.

The intention of the author seems to be to awaken the public to the evils and abuses of insane asylums or retreats. By many it will be regarded as sensational. No doubt some of it is "made-up" for the sake of the story, though the author declares the principal personages and incidents are drawn from life. It is a fearful picture. Let those who have the responsible charge of public institutions, look well to the ways of their subordinates. Let trustees seek to know the truth of what is going on in these places. The worst is not always known to either Superintendent or Trustees.

FORGELINGS OF IMMORTALITY, and an In Memoriam. By Rose Porter. New York: Anson D. F. Randolph & Co. Chicago: Jansen, McClurg & Co. Pp. 168. Price \$1.25.

This is a comely little volume, and the work is written in a spirit of devotion to God, and sympathy for the suffering. The "In Memoriam" is the record of a beautiful life, graphic and picturesque. If the author had used the name instead of speaking of the subject of the sketch on nearly every page as "my dear one," it would have been more satisfactory. While the typography is very nice, we venture to criticize the use of the dash in nearly every sentence. It has no significance whatever when used in this way.

A BRIEF HANDBOOK OF AMERICAN AUTHORS. By Oscar Fay Adams. Boston: Houghton, Mifflin & Co. Pp. 186. Price 75 cents.

A convenient book to have upon a student's table for reference. It includes in its scope, notices of most of the persons known to American Literature, with lists of their works.

Macmillan and Co. have published in pamphlet form, John Morley's Essay on Emerson. It is for sale by S. A. Maxwell & Co., Chicago. Price 20 cents.

THE WITNESS OF ST. MATTHEW. An Inquiry into the Sequence of Inspired Thought pervading the First Gospel, and into its Result of Unity, Symmetry, and Completeness, as a Perfect Portrait of the Perfect Man. By F. J. B. Allmatt. B. D. London: Kegan, Paul, French & Co., 1 Paternoster Square. Pp. 284. Price \$1.25.

The title above given fairly indicates the scope of the work. It is briefly summarized in the Introduction as "A survey of the contents of St. Matthew's Gospel, in the attempt to trace the indications of a Divine Plan governing their order and arrangements, to elucidate the sequence of thought and its advance in progressive stages adapted to the development of the soul's growth in spiritual knowledge, with the links by which these are connected; and thus to demonstrate the general result of unity, symmetry, and completeness, as a Picture—from one point of view—of the Person and Work of Jesus Christ." The position which this Gospel holds as a connection between the Two Dispensations, as the Gospel of the Kingdom, is clearly indicated.

SINGING ON THE WAY. A Collection of Hymns and Tunes for Sunday Schools, Social worship and Congregations. By Mrs. Belle M. Jewett. Boston: Oliver Ditson & Co. Chicago: Lyon and Healy. Price 35 cents.

Singing on the Way has had a short trial before the public, and has been reviewed by the press with favor. It has just changed publishers, and its new owners wish that this compilation shall be generally known as holding an honorable place among their choice music books. Probably there is no Sunday school hymn book which is entirely acceptable to everybody. The one before us contains many of the best hymns, and the music is generally that which has been accepted by Christian people the world over, as best adapted to express the sentiment of the hymns.

The Century Magazine, among its attractive illustrated articles for October, has a paper on Lights and Shadows of Army Life, by George F. Williams. This issue closes the year, and contains the index to Vol. xxviii.; of the new series, Vol. vi.

Under the title of Battles and Leaders of the Civil War. The Century will begin with the November number of the present year, and continue without intermission (if possible), a series of separate papers, the object of which is to set forth, in clear and graphic manner, the life and spirit of the most important of modern military conflicts—the war for the union. The main portion of the scheme will be papers of a popular character on the great engagements of the war, by general officers high in command at the time, either upon the Union or the Confederate side. In many instances the contributor will be the officer of first command, and in every instance a participant in the engagements under consideration.

The illustrations of the scheme will receive the most careful attention, and in this particular it is thought that the series will possess an unequalled historical interest. The Century has at its disposal a very large quantity of maps and plans, portraits of general officers of both sides, authentic paintings and drawings, and especially photographs of camp scenes, battle-fields, famous localities, etc., etc.

Having the aid of such resources of pen and pencil, the conductors of the magazine feel a reasonable confidence that this publication—perhaps the most important and considerable enterprise ever undertaken by them—will possess not only a graphic and personal interest (setting forth the color as well as the form of the great battles), but also a historical value not easily to be calculated. The aim is to present, not official reports, but memoirs—no less authoritative (though, of necessity, less minute) in strategy and tactics, but laying more stress upon the human and heroic aspects of the great conflict.

"The Indian Before the Law," is a discussion of the legal standing of the Indian, with references and authorities by Henry S. Pancoast. Published by the Indian Rights Association, 1316 Filbert St. Philadelphia.

A Pamphlet is published by Thomas R. Knox & Co., 813 Broadway, New York, entitled "The Social Emancipation of the Gipsies," intended to give an intelligible view of a more extended work on the same subject, and bearing the same title, by James Simson. The work is based on a book published in 1865, meeting with very favorable notices by the press. "The original manuscript was written at the frequent and urgent requests of Sir Walter Scott and William Blackwood, and was brought to America soon after the death of its author in 1851." Price, paper, 25 cents.

Among a number of articles of much interest in The Foreign Church Chronicle and Review, are those on Hayti by Bishop Cox; Curci Before the Inquisition, A German View of Dr. Pusey and Permanent Episcopal Supervision on the Continent, which is of present interest on account of the recent action of the Pope.

The Catholic World for October contains the following articles: The Nature and Extent of Inspiration; Antigonish; Ancient Irish Literary Remains; A Country Editor's Experience; The Piety of the French People; Sakspeare's Tragic Lovers; Catholic Missions; a continuation of the two serials, Katharine and Solitary Island, and The Liquefaction of the Blood of St. Januarius. "Shoppell's Building Plans for Low-Cost Houses," is the title of a handsome pamphlet, published by the Co-operative Building Plan Association, 24 Beekman street, New York, containing illustrations of modern houses costing from \$400 to \$6,500, of which specifications, working plans, etc., will be sent on application with receipt of price; it is claimed for about one fifth the price usually charged by architects. Price 50 cents.

Messrs. J. S. Ogilvie & Co., 31 Rose St., New York, have issued a very useful Handy Book of useful information. The table of contents presents a great variety, all for 25 cents, in flexible covers.

The Church Eclectic of October, has the following table of contents:

Revelation, By the Rev. A. J. M. Hudson; On the Logos of St. John, F. Arnold in Literary Churchman; A Letter on Dryness in Prayer, By the late Rev. J. J. Ever; The Church and its Gospel Foundations, By Bishop Seignior; Has Rome Jurisdiction, Church Times and Church Quarterly Review; Harriet Moncell, Church Times; The New Cathedral at Moscow, Cor. London Times; Hursley, By M. E. E.; Who was John Wesley? Read before the Dublin Cler. Association, By the Rev. J. A. Carr, LL. D.; Miscellany; Correspondence; Church Work; Literary Notes; Summaries, Foreign, Home.

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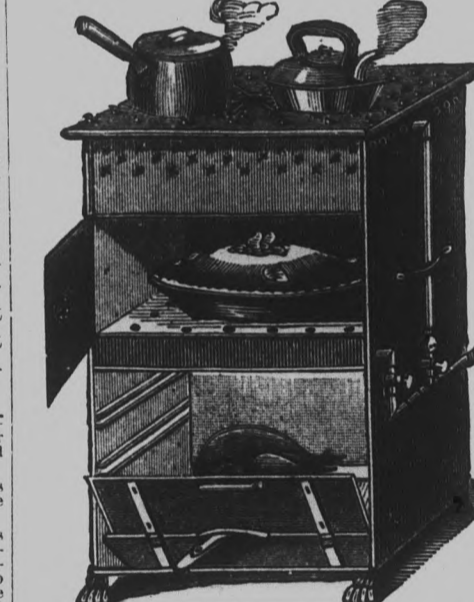
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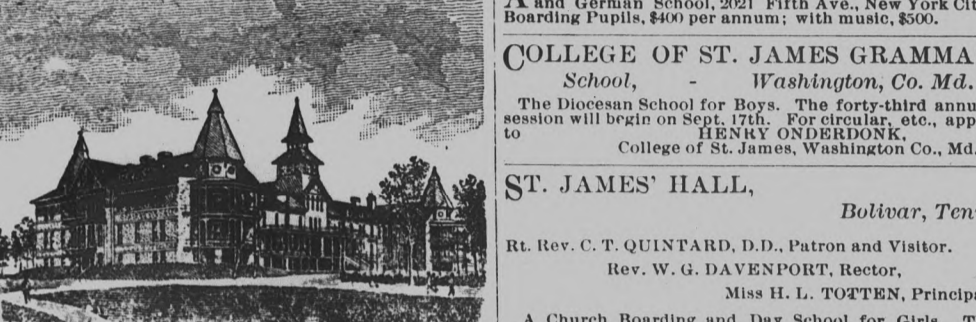


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NOTES ON THE CHURCH SERVICE.

BY THE BISHOP OF BEDFORD.

III

In this paper I am going to talk chiefly about one little word, because that little word is a very important element in our worship, and much of the beauty and dignity and heartiness of our service depends upon its due rendering. Of course I am speaking of the "Amen," which is the crowning assent of the people to each act of worship, and in which we gather up our devotion at the end of every prayer, and offer it with the heart's full desire before God.

Now, first of all, there is the Vestry Prayer. It is a solemnizing act for clergy and choir to join together in a brief preparatory prayer before entering the church, if the prayer be solemnly and reverently said. But I do not think that solemnizing effect is secured by the choir taking up a high note, and singing out the "Amen," in a little vestry, loud enough to fill St. Paul's. If, as is usual, the clergyman, takes some note in the vestry, do let the choir follow it, and if it is a low note, so much the better. It may be well enough when full choral service is to follow to take the G, which is to be the leading note throughout; but let the "Amen" in the vestry be at least somewhat subdued in volume of sound. Let the first choral act be one marked by quiet reverence.

And now the service begins. It is a rule in the best rendered services not to harmonize any "Amen" till after the first penitential portion of the service, with the succeeding Lord's Prayer. The "Amens" in this part should be said on the note in which the clergyman reads, or, if he does not monotone, on some low note, and in unison.

There is one thing so dreadful that I should hardly have thought of naming it, had I not often been a sufferer by it,—and that is the playing of the "Amen" at the end of the Confession (of course on G) when the choir have, as is almost always the case, flattened a note or more. It always seems to say, "Naughty boys! See how flat you have got!" No organist with the smallest grain of Church feeling (or indeed of feeling of any sort) could do such a thing; but it is just as well for the sake of young beginners to explain that it should be a strict rule never to play the "Amen" at the end of any portion (Confession, Lord's Prayer, or Creed), said by the choir and people with the minister, unless indeed where the organ has been played in soft chords all through, so as to ensure the pitch being kept up. In all such portions the "Amen" should invariably be sung on the same note as the preceding words, and without the organ (except in the case I have specified.)

There is a rather painful form of service often to be met with, in which the clergyman reads his part while the choir and people sing theirs. Possibly it is better than the absence of any musical rendering would be. The people do like to sing, and, if the clergy either cannot, or do not think it desirable, one would not deprive the people of their pleasure in a musical rendering of their portion. But in such a service do let me strongly urge the not using a note above F, and the taking the "Amens" both syllables on the same note, and not dropping on the first syllable to the half-note below. This latter plan is most painful where there is no monotone to drop from, and should be sternly banished.

I venture to think that it is a mistake to play the "Amens" after the two or three concluding prayers in the Litany, when the organ has not been used for the preceding responses. The truth is, it always makes me jump. If the responses have so far been said without the organ, it is much best to go on the same to the end, and to let those concluding "Amens" be said or sung without accompaniment.

As I am saying so much about the note of the "Amens" in this paper, let me briefly touch on a kindred subject. I have found it far from uncommon for the organ and choir to take the Communion Service on a lower note than the Morning Prayer. This gives it a semi-penitential tone which is undesirable. If any change of tone is made, it should be in the direction of jubilation and dignity. I am aware that very often the practice I am alluding to is explained by the fact that the "Kyrie" after the Commandments is in some lower key. I venture, however, to think that the "Kyrie," which is of course penitential, ought not to impose its character on the rest of a Eucharistic Service. It seems to me better that the Lord's Prayer and Collect for Purity should be taken on G, the reader lowering his note for the Commandments, if he monotones them at all, to the key-note of the "Kyrie," which might be given him, and rising again to the G immediately afterwards. I think it would be instructive if, in the Communion Office, not only the Confession, but also the Prayer of Humble Access, were taken on quite a low note, thus marking the distinctly penitential parts of the service.

Perhaps I may here introduce a matter suggested by what I have said as to the character of the Communion Office, namely, the treatment of the "Kyrie." Am I wrong in thinking many musical settings of this most solemn and penitential prayer far too light and pretty? I do not know any part of our musical services in which there seems to me so wide a divergence in very many cases between the expression and the

words to be expressed. Surely the "Kyrie" should always be very solemn, very reverent, and very softly and devotionally sung.

To return for a moment to the "Amen," I have just one rather minute request which I venture humbly to lay before our good friends the organists, to whom we owe so much in these days of revived musical taste and skill. If the clergyman does monotone, without having the note—say in the Ascription after the sermon, or in the Blessing—might not the organist kindly feel for the note, and play the "Amen" as nearly on the clergyman's note as possible, instead of making him seem very foolish by crashing out an "Amen" on G when he has taken F? Not long ago I was at an evening service where the concluding hymn was in the key of F, and I consequently gave the Blessing in F, never doubting that the organist would follow me; when he triumphantly played his "Amen" on G, as if to say, "You have taken the wrong note, you see!" I should always advise that the Blessing (with its "Amen"), should, if possible, follow the key of the concluding hymn.

"What miserable little conceits!" I can quite fancy some one exclaiming. Yet it is just upon the careful observance of a number of such little matters that the worthy rendering of our service really depends.—Church Bells.

A CHURCH SUNDAY SCHOOL IN 1883.

BY CARLOS A. BUTLER.

The Church of — Sunday school was organized thirty years ago, and has gone through the ordinary struggles and changes incident to experiences in a great city. In order to present the later developments, only the vicissitudes of this work in the past seven years, will be referred to.

During five of these years, one rector had charge of the parish, seven months it had no minister, and for one and a half years, it has had the present incumbent. It is among the largest, but numerically below several other schools. The total membership within seven years, has ranged from 350 to 650, including a staff of officers and teachers, numbering from 60 to 90. The following results appear on record: Total confirmations in the parish 322, of which, from the Sunday school 167. This Sunday school has paid all its own expenses of every kind, and contributed liberally toward the support of other parish objects. By the "Mite Chest" system, it has at the same time annually appropriated to Foreign and Domestic Missions a larger sum than all other parish agencies. Every officer, assistant and teacher, in all this period, has been a communicant of the Church, and of irreproachable character. Three fifths of the officers and teachers are graduates from the classes in this school, and with them included, over one fourth of the aggregate membership, are communicants of the Church. Teachers are expected to accept, and fulfil the part of sponsors where none are provided, and to work persistently in the line of those obligations, even where sponsors are provided. This has been steadily pursued, the teachers bringing their charges, both to Baptism and to Confirmation, and on each past Easter day, have been seen from one half a score, to more than a score, kneeling side by side with their teachers, at their first communion.

At Advent, and at Easter a full report of every class is gathered, especially as to who do or do not attend church, as to who are not baptized, who are suitable for presentation for Confirmation, all of which facts and figures, with others, are brought to the attention of the rector, by which every one stands before him, in an individual relation.

One word, as to the charge frequently made, that the children of the Sunday schools do not attend church. A careful investigation of 305 cases of scholars, in the advanced department of this school, shows within the two years past, but 39 at any one time who did not attend church. These cases are followed up by the teachers and rector. Out of all this number (and many come from non-Church families) at Advent, but 26 and at Easter, with some changes having intervened but 16 remained unbaptized and this number will be reduced.

In many instances families have been brought into the Church through the influence of a child or children of the Sunday school. Recently of seven applications for pew by families the rector stated to the writer that five came through the influence of their child or children attached to the school. Parents who bring their children, are distinctly told, that if admitted, the children will, if possible be instructed, thoroughly in Church doctrine, and brought to our communion.

As to the morale of the school, the yearly average of attendance by the scholars is about 70 per cent. That of the officers and teachers 90 per cent. The lives and characters of those confirmed from the school do not differ in any disparaging respect, from that of other communicants.

Of the teachers during this time, two have been ordained to deacons orders, and both have charge of parishes; another is studying for orders, as are also four, from the classes of the school. Two lady teachers have married rector of other parishes.

As to the constitutional organization, reference may be made to the "Declaration," accompanying the by-laws framed for the convenience of such a body, which reads as follows:

WHEREAS, The experience of the Church has developed the necessity of the Sunday-school system, and inasmuch as such work requires certain organization and officers, for the proper administration of its affairs, therefore,

Resolved, That we, the rector assistant minister, officers, and teachers of the Sunday school, of the church of —, do hereby form ourselves into an association to be called the Sunday school Teachers Association of the Church of —.

Resolved, That religious care and instruction shall be the prime and ultimate aim of all our efforts; and that all measures, and endeavors shall be consistent with, and subservient to such an end, as co-operative with the rector of the parish, who, by virtue, of his office directs all of its spiritual affairs.

Every officer, assistant and teacher shall be a communicant of the Protestant Episcopal Church. Each of these officers and assistants shall be appointed by the rector. He shall also appoint all the teachers, or confirm such appointees as may be otherwise presented.

The teachers "are required to visit their scholars at their homes, and endeavor by every means to promote the best interests of the Church, the scholar, and the Sunday-school."

A few simple rules of local application are added. The first entry in the Superintendent's Journal, is:

"The aim of our efforts, Collectively, to inspire the love of a devout service of prayer and praise to Almighty God, Triune; Individually, to impart and develop an intelligent sense of personal obligation to the law, and will of God, as revealed in the Holy Scriptures, and set forth in the ordinances and sacraments of the Church." This is the controlling aim of the whole work, it is the watchword, the Chart by which the results are reached. It is read to the teachers annually by the chief officer, and always by the rector at the anniversary services of the school, and impressed upon their attention until it has become the rule and spirit of all pertaining to the work.

It remains now to mention some of the details by which this is to be made practical and operative. First, in this school, each rector's heart has been thoroughly engaged in its operations, and each one has been always either present, or accessible for counsel or participation. Reposing confidence in those delegated by him to special duties, such have been left to their responsible fulfillment. One inflexible theory has been adhered to, and has been most thoroughly vindicated, this is, that the Church provides the only, and the very best means to secure success in religious teaching, that her services of devotion, her methods of teaching, ordinances, and sacraments, should and can be brought to the minds of the children in the Sunday-school in such a manner as to be fully understood, accepted and loved.

The infant department, under one Superintendent for seven years, herself a graduate from the main school, is divided into more than 20 classes, each with a teacher. Simple service of prayer and praise is used, for the opening and closing. The children range from eight years of age down to four. They are taught the Church Catechism thoroughly, in the strictest sense, before they are promoted. Once every month they are gathered separately into the chancel of the Church, without any of their teachers, and instructively questioned by the rector. They finally make the most intelligent and desirable members of the advanced department. A few texts of Scripture, suited to their unformed minds, and such as will not, by injudicious selection betray them in after years into disbelief, from disjointure, are taught them, and the songs of the Church, not "nursery lullaby," are made their delight.

The main department in more than 50 classes, with each a teacher, meets separately in the adjoining room. Here the Superintendent conducts the services designated by the rector, which are devotional, and made so by every propriety that can be inspired, or inculcated. The lessons are devised from the leaflets, which have the authority of Diocesan endorsement. The service books have been the "Church Porch" and "Sunday school Hymnal" (Hutchins). An opening hymn, Versicles, the Anthem chanted, the Creed, Lords Prayer, and once a month, the Litany. Two assistant officers take up the offerings, deposit them in the Alms Basin, which is reverently placed on the altar by the rector or Superintendent, the whole school rising and singing the Offertory sentence. Miscellaneous business follows; at last a brief review of the lesson, its title, or subject, the text to be learned, a few questions upon it, or some points made clearer, always a portion of the Catechism, and the Collect for the day are recited. Once a month the whole school is taken into the church, and there questioned and lectured upon the Catechism by the rector, not only from the chancel, but by his passing up and down the aisles, to know for a certainty that all are instructed.

The two lady organists, (also teachers) one in each department, were once scholars in the school. Their services are gratuitous. No prizes, rewards, tickets, cards or gradations are offered to any one. The services, instructions, and ultimate designs, are alone held out as incentive, and they prove sufficient to fill to repletion every possible accommodation of the building.

These particulars have been mentioned, as having a bearing upon the results, demonstrating, that where the Church imparts, and a corresponding acceptance and adoption of her principles and spirit is exercised, there follows a blessing, enduring and self-per-

petuating. The writer has ventured to illustrate by this description, the value of this department of Church life hoping that it may exhibit somewhat the possibilities not yet altogether understood or acknowledged, and that the Church may ask if the time has not arrived when this instrumentality may be accepted as a Providential means, intended for the age and circumstances in which her work and mission are now prosecuted.

CHURCH WORK.

MICHIGAN.

SUMMARY OF STATISTICS.—From the Journal of this year's convention we take the following figures: Clergy, 70; confirmed, 729; communicants, 8,970; families, 5,553; Sunday schools, teachers, 1,031; scholars, 8,972; total contributions, \$44,994.47.

The clergyman's salary is reported in 23 parishes at \$1,000 or more. In three of these the salary is \$3,000, with the use of a rectory. In two the salary is \$2,000; in four, \$1,800; in one, \$1,750; in one, \$1,500; in six, \$1,200; in five, \$1,000. One parish pays its rector \$900; two pay \$800; two, \$700; and three, 600. About one-fourth of the Church's income during the past year has been expended for the salaries of the clergy.

There are completed Church edifices at 88 points. Of these 10 are of stone and 20 of brick. Six churches have separate chapels and four have basement chapels. There are 29 rectories.

NEW YORK.

NEW YORK—*Firecell Meeting*.—A farewell meeting was held at the Mission Rooms in the Bible House, on Thursday, September 18th, on the occasion of the sailing of the Rev. Sidney C. Partridge and wife by "The City of Chester," en route for China as missionaries. On a tour around the world two years ago Mr. Partridge filled a temporary engagement in St. John's College, Shanghai. He was so impressed with the character of the work, that before leaving he offered to return after he had completed his theological studies.

The Rev. Joshua Kimber, secretary, officiated, and an address was delivered by the Rev. A. C. Bunn, M.D., rector of the Church of the Atonement, Brooklyn, formerly a medical missionary in China; also the Rev. Dr. Saul, of the Board of Managers, added a few words.

DELAWARE.

NEWARK—*St. Thomas*.—During the rector's absence, the month of September, the services at St. Thomas' church have been in charge of Mr. Edward Henry Eckel, a student at Delaware College, who is preparing for Holy Orders. Mr. Eckel has also been appointed to the position of organist, the instrument being the only pipe organ in the town. St. Thomas' has been very materially improved during the present rectorship, and made much more churchly through the efforts of the young priest in charge (the Rev. H. Allen Griffith). New furniture of churchly design in black walnut, including the substitution of a vested altar with a ratable for a four-legged table, and embroidered hangings in proper shades of ecclesiastical colors, a three-lancet east window, handsome wall decoration, hymn tablets, rebuilding of organ, arrangement of singers choir-wise, and neat iron railing around the church instead of a picket fence—these are some of the material changes of the last year. May the spiritual improvement and advancement be commensurate with the material!

CHICAGO.

CHICAGO—*The New Seminary*.—The Western Theological Seminary and the dormitory building are now roofed in and being slated. They will be finished right up at a cost of some \$80,000. They make a notable improvement on Washington boulevard, as one goes to Garfield Park. The chapel at the east end is to have very rich stained glass. It is expected that the Seminary will be in full working condition by next September.

WINNETKA.—Harvest Home services were held in Christ Church, on Sunday morning, September 14th, being the 14th Sunday after Trinity. The church was trimmed for the occasion, with grain, fruits and flowers, the products of the garden forming a pyramid at the foot of the chancel steps.

The congregation was good, the responses were hearty and the singing excellent. The regular lessons for the day were not inappropriate and the gospel also taught us to be thankful for our blessings. All thoroughly enjoyed the service.

The offerings were devoted to Rev. Mr. Goodnough's work among the Oneida Indians who recently lost a great part of their funds for a new church, by the failure of a bank at Green Bay, Wis.

The fruits and vegetables were sent to St. Luke's Hospital, Chicago.

CONNECTICUT.

NEW HAVEN—*Death of Mrs. Shears*.—The wife of the Rev. Alonzo G. Shears, M.D., well-known as the Head, for many years, of the Suburban Home School in the vicinity of New Haven, entered into rest after a brief and almost painless illness, September 3. The funeral was attended on Saturday, September 6, in St. Thomas' Church, the Rev. E. W. Babcock, the Rev. Dr. Harwood, and the Rev. Dr. H. N. Powers, of Bridgeport, officiating. Mrs. Shears was held in high esteem for her sterling virtues and admirable Christian character. Her tender, maternal nature had beneficent expression, not only in her own home where she was held in devoted affection, but towards the pupils of her husband's school, which, during its whole existence, she made peculiarly attractive and home-like to the young. A large circle who enjoyed her sympathetic attentions and truly motherly care will hold her memory, with that of many others, in affectionate esteem. Such characters, so kindly, unselfish, true-hearted, do not abound, and their removal leaves sad vacancies; but they do not live in vain, for "their works do follow them."

OHIO.

GAMBIER—*Kenyon College*.—The Chicago *Inter-Ocean* of Sunday last contained the following paragraph:

"Professor Eli T. Tappan, of Kenyon College, was in Chicago a few hours the past week and related an item of building news that will interest old Kenyon students; that, through the generous gift of Mrs. Bliss, of Columbus, a \$10,000 library hall is about to be built on Gambier Hill; also, that Ross Hall—oh, sacrilege!—is to be converted to a

gymnasium, all its sacred associations to be removed, presumably, along with the mural marble memorial of old Bishop Chase, founder of this oldest Western college and afterward First Bishop of Illinois, to some more congenial spot. The professor brought tidings less satisfactory, that the Rt. Rev. G. T. Bedell, the venerable and distinguished Bishop of Ohio and head of all the Gambier institutions, whose foster father he has been in all benevolence and beneficence for a quarter of a century, is not at all in good health."

SANDUSKY—*Convocation*.—The Northwestern convocation held its meeting on September 16 and 17 in Grace and Calvary churches, the Rev. Dr. Atwill presiding. Sermons were preached by the Rev. Messrs. Seymour and Brown, and addresses were made by the Rev. Messrs. Pitman, Blake, May, Seymour, Welton, and Hopkins. At the business meeting an admirable paper was read by the Rev. Mr. Nicholas of Calvary church, on Lay Co-operation. He told of a weary rector who dreamed that he and his people were pulling and pushing a heavy coach up a hill. He being the foremost felt that the coach had grown heavier, and that in fact he was making no progress, and was actually being pulled back. On looking around, he saw that all his people, including the vestry and wardens, had gotten into the coach. The writer thinks that many rectors are in the same plight this with difference, that they are not dreaming. The subject so well opened, was discussed with unwonted zest, and nearly every one of the fourteen clergy present took part in the *conversazione*. A resolution was passed requesting the Diocesan Missionary Board to advise the Bishop to give the visitation offerings to the Diocesan Missions.

Another resolution asks every minister in the convocation to take up a special collection for the parish in Lima, where the rector is in actual distress, because of the poverty of his people from drought and loss of business. The surplus of the collection of the convocation was also voted to Lima.

The Rev. Dr. Atwill was appointed Es-sayist for the next meeting.

CENTRAL NEW YORK.

TRUMANSBURGH.—On St. Matthew's Day was consecrated, and used for the first time by the rector (the Rev. Thos. B. Berry) a set of handsomely embroidered altar linen, the work of St. Mark's Altar Society, Philadelphia, and the gift of some of the communicants in this parish.

INDIANA.

DELPHI.—St. Mary's church was comfortably filled Sunday, September 21st, morning and evening, on the occasion of the Bishop's semi-annual visit to the parish. He delivered two very able addresses, and was listened to with marked attention and interest. At morning service the Rev. H. L. C. Braddon was instituted as rector of St. Mary's church. After five years of spiritual deadness, during which the church had been closed, except for occasional services, until last June, when the present rector took charge, the parish is awakening into spiritual life, and the members are showing by their zeal and earnestness, that they are determined that St. Mary's church shall again assume her old place among the thriving, growing churches of the diocese. There are three organized working societies in the parish, viz, the Ladies' Guild, the Altar Society, and the Children's Sewing Society; and ere long it is supposed to form a Boy's Guild.

MADISON.—Referring to the resignation of the Rev. Dean Edward Bradley, the local paper says: "Mr. Bradley has been here near nine years, and it has been a period of wonderful work for his Church in this city. He found it burdened with a debt of upwards of \$4,000, and in a consequent discouraged condition. He applied his practical business mind to the financial affairs of his parish, and by unceasing efforts in stirring up an interest, got agencies at work that slowly but successfully wiped out this ponderous debt, and brought the parish into a comfortable, pecuniary condition, in addition to which various and expensive works of improvements were projected and carried to completion and paid for. The career of the Church since Mr. Bradley came here has been one of remarkable success. He found the pew rental system existing here, with many pews in the church absolutely owned and controlled by parties who had no sympathy with it in any regard, besides the members of the congregation. Mr. Bradley, by personal exertion, got all these claims relinquished, and had the satisfaction of declaring the church a free church, which he believed to be the true primitive plan. Mr. Bradley has a horror of personal as well as Church debts. Since he has been here he has practised and enforced what he believes in these directions."

MONTICELLO.—On Monday eve, 23d ult., the Bishop held service in this place at the Methodist Episcopal church. He was accompanied by the Rev. H. L. C. Braddon, who will take charge of the mission, and hold monthly services at this point for the present.

FRANKFORT.—On Friday, September 19, the Bishop laid the corner-stone of St. Luke's church, the Rev. B. P. Runkle, Missionary, Dr. Jenckes of the cathedral, Indianapolis, and the Rev. H. Thompson of Logansport, were present with the Missionary. The former gave an appropriate address, as did also a layman, Judge Higginbotham, the Bishop closing. A large congregation gathered. This is the first of a series of ten Mission churches intended to be built in this diocese. The people have contributed \$2,200 already, and intend to increase it to \$2,500, hoping to borrow from the Church Building Society \$1,000 to complete it. The whole building with lot is intended to be completed for \$3,500.

RICHMOND—*Resignation of Dr. Wakefield*.—Now comes the sad announcement that the Rev. J. B. Wakefield, D. D., rector of St. Paul's church for thirty years, has felt compelled to sever his pastoral relation with his parish because of ill health, and remove to California. As President of the Standing Committee and Delegate to the General Convention, he has long served the diocese faithfully, and is beloved and honored as a Father throughout the diocese. All will regret his departure from our midst.

TERRE HAUTE—*Death of a Prominent Layman*.—The diocese has suffered serious loss by the death of Mr. Samuel S. Early, who died suddenly of heart disease on Thursday, September 18. He had long been prominent in his parish and Diocesan Convention, and was a gentleman exceedingly well read and cultivated, having made Church Architecture and Heraldry a speci-

ality. He was also quite an artist. He filled many prominent positions at home, was a vestryman of his parish and a delegate to Annual Convention. He designed and presented to the diocese his beautiful seal adopted at the last convention.

TERRE HAUTE—Ordination.—On the 16th Sunday after Trinity, the Bishop, at the request of the Bishop of Missouri, ordained to the priesthood in St. Stephen's church, the Rev. A. A. Abbott, a graduate of Seabury Divinity School, Faribault. The candidate was presented by the Rev. J. A. Bevington, the Bishop preaching. The Rev. C. D. Williams, an English priest, assisted at the service. The Rev. Dr. Delafield, the rector of the parish, was absent on a vacation trip to Minnesota.

CENTRAL PENNSYLVANIA.

MILFORD.—The Bishop of the diocese visited the Church of the Good Shepherd on Thursday evening, September 25th, preached and confirmed a class of six. This is the second class confirmed within a year in this little mission parish, making thirteen in all.

WESTERN MICHIGAN.

THE SEABURY CENTENNIAL.—The Bishop has issued the following pastoral to the clergy. "Dear Brethren: The letter of the Bishop of Aberdeen and Orkney has been laid before you. The Bishop informs us that 'on Sunday, October 5th, there will be celebrations and sermons in every church in Scotland, and that October 7th and 8th will be the special days of the celebration of the centenary in Aberdeen itself.'"

"The General Convention has called upon the Church throughout the land to note as days of solemn observance the centennials of the consecration of Samuel Seabury by the Bishops of the Church in Scotland in 1784; and the incipient measures for organization, which resulted in the formation at a later date, when the Episcopate had been secured in the English line, in the union of the churches in the various States in a General Convention, and the adoption of a common Ecclesiastical Constitution." (Journal General Convention, 1883, page 392.)

"I am assured that it will be agreeable to your feelings, and gratifying as well as edifying to our people, to observe the days of commemoration in Scotland, and the day of the important transaction.

"In my Convention Address, I stated, 'Should life be spared, I will help you to carry out services in our churches on these days, responsive to the solemnities in Aberdeen.' Accordingly, I designate appropriate psalms, lessons and prayers.

"In the language of the report of the Committee of the General Convention, 'patiently to trace, step by step, the progress of our fathers towards organic unity, is more than a filial duty; it will serve to acquaint us with the principles underlying our ecclesiastical government, and will prove to us that our fathers builded better than they knew.' This suggests appropriate sermons and lectures by rectors in their own parishes, and through interchange of services."

GRAND RAPIDS—Grace Church.—The autumn meeting of the Grand Rapids Convocation was held in this church September 23d and 24th. The programme as first printed was carried out, with excellent music, through the aid of the Rev. Mr. Macfarlane and his choir boys. The attendance of clergy was rather small; their ranks are being so thinned out by removal. A resolution was passed, to bear in remembrance the Missionary Bishop elect of Shanghai, on the day of his consecration, the feast of St. Simon and St. Jude. Altogether the convocation was one of the best. The next is appointed for Grand Haven.

WISCONSIN.

MILWAUKEE—Monsignor Capel's Visit.—A friend stated last week in this column, referring to the visit of this wandering Prelate, that "the rectors of two of the leading churches accepted an invitation to dine with him." The two leading churches of the city are St. James' and St. Paul's. We are requested to state, and we do so with gratification, that the Rev. G. W. Dumbell, S.T.D., rector of the former church, was not one of the two clergymen referred to by our correspondent.

LONG ISLAND.

STATISTICS.—From the Journal of the convention, we make the following abstract of statistics: Clergy canonically resident, 107; churches and chapels, 97; candidates for the priesthood, 14; lay readers and catechists licensed, 14; deaconesses, 16; Baptisms, 1,961; Confirmations, 1,373; present number of communicants, 16,670; marriages, 663; membership in Sunday schools, 18,124; total of offerings, \$496,906.69.

MINNESOTA.

CANNON FALLS.—The church of the Redeemer held its annual Harvest Home Festival on Thursday, September 18.

The church was beautifully decorated with the fruits of the field, grains, fruit and vegetables, these together with the choicest house and garden plants and flowers, gave to the church additional beauty.

The music which was exceptionally fine, was rendered by a chorus choir. Besides the rector, the Rev. W. C. Sherman, there were present the Rev. G. W. Watson, D. D. of Redwing, and the Rev. E. Jay Cooke of Northfield, Minnesota. The sermon was delivered by the Rev. Dr. Watson, and was listened to with rapt attention. The offerings were devoted to benevolent and charitable enterprises. A box of preserves and jellies was sent to St. Luke's Hospital St. Paul, where a work of love and self sacrifice is being done for suffering humanity.

The day is becoming more and more an occasion of rejoicing in this Western land, and is looked forward to with great interest.

IOWA.

DAVENPORT—Opening of St. Katherine's Hall.—This new institution was formally opened with a special service on September 24th. The spacious parlors, halls and verandas presented a most attractive appearance with their crowding of the pupils who had come from far and near with parents and friends, all in holiday attire and all expressing in looks and words their unstinted praise at the perfect appointments and tasteful adornments of the beautiful school. The Bishop presided at the service and delivered an appropriate address.

DYERSVILLE AND FARLEY.—The Bishop made his visitation to these parishes, Rev. F. Duncan Jaudon, Rector, on Sunday September 28. In the morning he consecrated

Christ church, Dyersville, confirmed a class of four and celebrated the Holy Eucharist. In the afternoon he drove with the rector to Farley, eight miles, consecrated St. George's church, confirmed a class of 17, and preached to a congregation of over 200. Returning to Dyersville, after evening prayer had been said, the Bishop preached one of his delightful and beautiful sermons to a congregation of about 250. The offertories for Diocesan missions amounted to \$10.55.

SPRINGFIELD.

CARROLLTON.—On St. Matthew's Day, Trinity church was reopened after extensive repairs and improvements. The Dean of Litchfield (rector) officiated. The congregation was one of the largest ever seen in this church, and at the Celebration a larger number of communions were made than ever before during Dean Whitmarsh's rectorate. The church has been ceiled from the roof down with very handsomely grained yellow pine left in its natural condition, new choir stalls on either side of the chancel replace the old one-sided singing pew, and the reredos has been so altered as to render it not only more churchly, but more in harmony with the architecture of the church. The Guild is in active operation, and has just completed a very handsome set of altar cloths, frontals, and antependia for the Trinity season. The Sunday school organized a few weeks ago has grown beyond all the expectations of the parish.

JERSEYVILLE.—The first funeral service ever held in the Church of the Holy Cross, took place last week, Dean Whitmarsh officiated; the congregation was large and the choir performed the musical portion of the service with great ability.

IDAHO.

VISITATIONS OF THE BISHOP.—Bishop Tuttle made his second visit of this year, to Boise City the first week in September. He remained over Sunday, and preached in St. Michael's church, at both Morning and Evening services.

From Boise he has taken his departure for Northern Idaho. He is to stop for services in Caldwell, and Weiser City, both towns being on the Oregon Short Line Railroad.

It was three months ago the Bishop came to Boise on his annual round.

The convocation of the Church under his jurisdiction was held in St. Michael's church, June 18.

From Boise the Bishop started with the Rev. F. W. Crook, to make the round of visits to the Rev. Mr. Crook's stations, including Idaho City, Centreville, Emmettville, thence back to Boise, and off again to Silver City and return, making a stage ride of about 300 miles.

Sunday, July 6, the Bishop accompanied by his son Herbert, and the Rev. P. McD. Bleeker of Logan, Utah, were at Rocky Bar among the miners, the Bishop's old-time friends. Morning service was held at Rocky Bar, and then a ride on horse-back over a huge granite mountain brought them to Atlanta, where they held evening service.

From Atlanta the party, including a guide, continued their travel on horses over a most rugged mountain trail to Vienna, in the upper region of the Sawtooth mountains. In several places they had to pass over large banks of snow, the remains of snow-slides of last winter.

Thursday, July 10, the Bishop arrived in Ketchum, and next day was gladdened by meeting his wife, and their oldest son George, who came up from Salt Lake City for a short visit with him and other friends on Wood River.

Morning and Evening services, and a Celebration of the Holy Communion were held in Ketchum on Sunday, and all largely attended. One person was confirmed. The Bishop found several new families and Church members had moved here since his visit of a year ago. The railroad was building its line up the Valley, so as to make Ketchum the terminus. The people evinced interest in Church matters, and readily doubled their contribution to the Missionary's salary for the next year.

From Ketchum he went to Hailey, 12 miles down the Valley. Services were held on Sunday the 20th, with large congregations attending. One person was also confirmed. Hailey is where the missionary, the Rev. J. T. Osborn resides. During the last year the Church in Hailey has provided a bell, seats for a hall, an organ fund of \$180, has received a gift of church lamps from St. Mark's, Salt Lake City, and an altar cloth and second-hand organ from St. Michael's parish, Boise City.

The rector has purchased ground, and built himself a house, and by planting trees, shrubby garden, and flowers, is making the desert literally to blossom as the rose.

They pay the Missionary liberally and cheerfully. The church has a well located spot of land, and will build this Fall if money is not too hard to get.

The ladies have organized a "Church Guild," and will work earnestly for the good of the parish.

The following Sunday services were held at Bellevue. Here 7 persons have recently been baptized, and one was confirmed. The mining interests at Bellevue have much improved the past year.

The Bishop wants a man to live in Bellevue and take charge of missionary work in connection therewith.

From here the Bishop and the Rev. Mr. Osborn went to Shoshone, August 5, to hold a missionary service.

In Shoshone a few earnest-hearted Church people were found glad to have the service. Mr. Renshaw, the Presbyterian minister, with his wife, gladly assisted in making the room ready, and in the music. Next day the Bishop departed to visit the places in the upper Salmon River country, including Challis, Bohanza, and Salmon City, thence to Eagle Rock and Blackfoot. This brings him within 12 hours of home, but no, he must swing around again, via South-west Idaho, then through East Oregon to Northern Idaho, from whence we expect some other correspondent to write of his travel and work.

By these annual visits the Bishop reaches many persons in remote and isolated places, who except for him, would scarcely ever have the Church service or hear the Gospel preached.

MISSOURI.

MEXICO.—The St. Catharine's Guild of St. Paul's parish, have photographs of the chancel of the church as it was decorated on the occasion of the recent consecration, which they offer for sale at 50 cents each. The amount obtained goes toward the purchase of new chancel furniture. The pictures may be had from the rector, the Rev. S. N. Watson.

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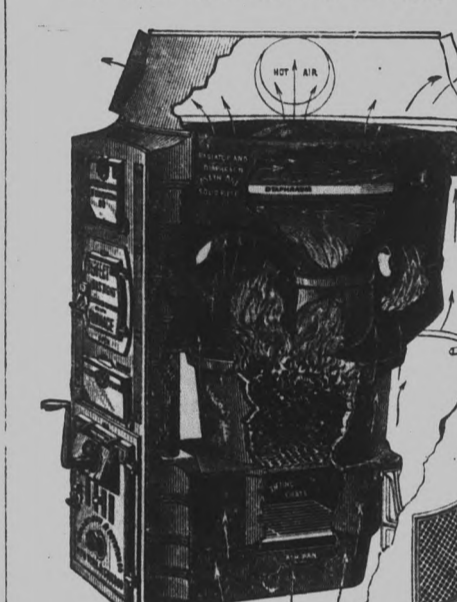
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United States Loans and Loans of the States of Pennsylvania and New Jersey.	866,620 00
Boston, Hartford, Baltimore and other City Loans.	3,399,864 00
Pennsylvania, Philadelphia and Erie Lehigh Valley, and other Companies' Bonds and Stocks.	548,000 44
Cash in Bank and Bankers' hands.	785,454 00
Loans with Collaterals.	351,153 08
Notes Receivable and unsettled Marine Premiums and Book Accounts due Company.	262,192 50
Net Cash Fire Premiums in course of transmission.	9,400 00
Accrued Interest and all other Property.	
Total Assets,	\$9,071,696 33

LIABILITIES.

Capital Stock.	\$3,000,000 00
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Reserve for Unadjusted Losses, and other Liabilities.	470,921 23
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