## The fining (fyurdy.

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


| meal on shore, so, immediately after our ar-rival we went to the principal hotel, called the Parker House. A well dressed stylishlooking young man was in the "office" of the substantial $\log$ mansion pointed out to us as the hotel of the place, and when we sawhim, we promised ourselves a good hearty meal, at fifty cents a piece, without benefit of clergy. Such a meal! Was ever the like set before hungry men and disposed of with a good appetite? Even our ravenous hunupon the table, and we retired utterly vanquished by this new mystery of the culinary art. Wewever, even in Michipicoton. One young gentleman whom we had met at the Sault shared our memorable breakfast with us,he having come up by steamer. Another gentleman connected with the C. P. R. R., visited us, and at the Hudson's Bay Company's Post we found a genial friend in the chief Factor, who did his best to make us comfortable, sending us ice, milk and butter, and likewise handing in a subscriptionto The Living Chicreif. Here our Purser who is a canoe-ist, made himself proud and happy by the purchase of a birch bark canoe, and as the weather had done wonders for his complexion during the cruise, the conjunction of the canoe with the purser perfect. A few feathers, and a little ochre and vermillion were all that was needed to supply the necessary touches. |
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|  | ' rights |
| :---: | :---: |
|  | A right to watch when others sleep <br> To soothe the hed of pain, 'To wake to hope again. |
|  | To bring soft influence to bear <br> Lpon earth's bitter strife, And strew with flowers of Paradise <br> The heaten tracks of life |
|  | $\begin{aligned} & \text { To make of home, a beacon light } \\ & \text { In sorrow's stormy day, } \\ & \text { Whero tossed and troubled ones will tu } \\ & \text { Fond thoughts when far away. } \end{aligned}$ |
|  | To guide the early steps of youth And childhood's budding years; And, like her Lord, with rentle hand <br> And, like her Lord, with gentle hand |
|  | Who would exchange these charities For any glittering crown, Or covet in their place debate |
|  | Not in the earthquake nor the wind Wis folt the moulding power; "Twas in the still small voice it came |
|  | Noiseless the rootlets grow apace. <br> We see them not nor hear: The dew falls silently, the sum <br> shines and the flowers appeat |
|  | Brave hearts, bear up, be patient now <br> The reaping time will come: loot up the weeds, sow the good seed <br> In that dear fleld, your home |
|  | REMEMBER THE CHURCH IN YOUR WILLS. |
|  | The words form part of the Burial Oftice |
|  |  |
|  | which the Church has appointed to be said |
|  | ject in using them is to remind the living of |
|  |  |
|  | the shortness and uncertainty of life, and |
|  | parture at no very distant day. |
|  |  |
|  | In the oflice for the visitation of the sick the Church directs her priests to advise the |
|  | sick to make their wills, if they have not |
|  | directed to af ability to be liberal to the poor." But we |
|  |  |
|  | men should often be put in |
|  |  |

THE HOUSEHOLD.


 a joining of the edges.
Cuverusker peeled and boiled until soft
are served with ehickens roasted. Season
the the cucumbers just as you do summer
ssuash and add ad very iltile sweet cream
Serve in a vegetable dish or put around the

 stomach or when very tired. Never eat or
drink anything that tas olon. beene xposed
to the air of the sick room. Breathe through


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## A pelliciors. pulding is made in this way: chop pineapplequite tine: take some cake which is a litle dry, rub it fine in your

 with the pineapple. sweeten abundantly,
moisten with cold water.and blake in a mod.
erate oven for an hour and three tularters.


## 




 make them mice and brown. If egrs are
lienty one or tow are are great adition.
Thase cakes should be fried more slowly
than buckwleat cakes

$\qquad$



$\qquad$

 and baked a coverng or
piecrust.
Tenanana has come to be almost a nee-
essity in thousands of Northerru families to







$\qquad$
$\qquad$
$\qquad$ years afterwards by Act of Parliament.
Those who objected to this translation
did not think it wre read the Bible, but they were opposed to
unauthorised persons publishing their

In making an English version of the Bible, Wycliffe was far from sending
every private man to the Bible, to make careful to warn his hearers against reauthority of the Pope; his own rule of of Lerins, and other Fathers of the primitive Church, viz:: That alone is
true which has ever been believed by all people in all plages.
Wycliffe was much opposed to the doctrine of Transubstantiation, to which
have alluded in noticing the various orruptions of our holy religion. This eived by the Church of England, a: though it was very generally held. Wyprimitive doctrine, and in so doing
prewer brought down upon himself the condemof ox oford, which pronounced sentence of imprisonment and suspension from ofice in the University, and excommuni hows very plainly the spirit with which Wycliffe was sitting in his doctor' chair, and explaining his news on this
controved point, when he was in formed of the decree which had been passed. When he recovered from his

## I тоoк a large spider from his w

 n a chip, and set himafloat on the quiet waters of a pond. He walked all about$\qquad$ rehended, he looked out for the nearest
$\qquad$ mediately began to cast a web for it. He with the wind. It soon reached the grass. Then he turned himself about and in turn, sailor fashion, began to haul
in hand over hand on his cable. Carefully he drew upon it until his bark be moved the faster, he the faster drew upo to keep his hawser taut and from reached the shore, and quickly leaping to terra firma, he sped his way home Thinking that he might be a specia expert, and an exception in that line of ions, I tried several of them. They came to shore in like manner.-Harper

[^0]COMPARATIVE WORTH of BAKING POWDERS.


REPORTS OF GOVERNMENT CHEMISTS As to Purity and Wholesomeness of the Royal Baking Powder.
 of tartar powder of a high degree of merit, and does not contain either aluma or
phosphates, or other inuurious substances.
E. G. Love, Ph.D.
 "I have analyzed a package of Royal Baking Powder. The materials of which
composed are pure and wholesome. DANA HAYE, state A Assayer, Mass.



$\qquad$ Powders, as shown by Chemical Analysis and experiments made by Prof. Schedier.
A pound can of each powder was taken, the total A pound can of each powder was taken, the total leavening power or volume in
each can calculated the result being as indicated. This practical test for worth by
Prut Powder knows by practical experience, that, whille it costs a few cents per pound more than ordinary kinds, it is far more economical, and, besides, affords the advant
age of better work. A single trial of the Royal Bakiug Powder will convince any *While the diarram shows so * While the diagram shows some of the alum powders to be of a higher degree
of strengtt than other powders ranked below them, it is not to be taken as indicat-
ing that they have any value. All alum powders, no matter how high their strength,

Snitis's ToicicSmup FEVER and AGUE Or CHILLS and FEVER, and all malarial diseases.






 SMITH'S TONIC SYRUP BULL'S SARSAPARILLA BULL'S SARSAPARILLA,
BULL'S WORM DESTROYER, The Popular Remedies of the Day.
Principal omee, 831 Main St., Lotisvilue,

oritest MEDICINE THE WORLD




THE BEE JOURNAL,

 Honting, fishing and Pleasure Boats.
Stod Goseph Pilisis Jonnt mommon sons co. Trom, x .
the best thivg known
Washing and Bleaching
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IF YOU WANT A VEHICLE

COLUMBUS BUGGY CO.
Columbus, Ohio

Buggies, Phaetons, Light Carriages, surrey wagons.
serour vericles.

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And our Popular
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Phaeton Carts,

 HICAGO, PEORIA \&ST. LOUIS, OMAEA AND LINCOLN TO DENTER, ransas city and atchison to denver
 SAIV ITRA ANCISCO
 NEWYORK, BOSTON,






 II is a also the oml Through Line bet wen
ST. LOUSS, MINEEAPOLIS and ST. PAUL 11t known as the great rifiough CAR ted te
Finest Equip Euped Railroad in the world for
all casses of Travel. R. Rirough Tiickets cininhis inine for sale at all

 OMAEA AND IINCOLN TO DENTER,


The Giving ohwath.

| Chicaqo, Aughst ?, A. D. 18884 . |
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 we do not see that it is. In the firstplace, those who talk of sands, etc., are not the people who prin
papers. The raising of money for
Church and charitable work is one thing, and the publishing of Church in telligence as a business is another shing.
The Church as a body has nothing to do with the printing of Church papers.
long as this can be done by private en
terprise, without any tax upon the treasury of the Church, sensible people ar willing to have it done so. In the sec ond place, even if the pa rs were print ed at the general expense, it would not
be "pitiful" to see a portion of that ex-
pense paid by advertisements. A large are of value and importance to its read ers. It is safe to say, that to many tisements, is worth more than the cos of the paper. That is not saying that
every advertisement is worth reading and that every ware announced is worth
buying. A certain portion of all per odicals is, as a rule, given up to business
notices, and it is recognized by the reading public as perfectly legitimate an in good taste. There is occasionally
gilt-edged, though if it come to paying
three prices for it he might not be so
particular.



wged of its Mother.
Bedell was received by the Convocation
of the Province of Canterbury a few
off from the historic Church, and have
separated from each wher on ground
and for reasons, which they deem of
rice created by the Chureh of England.and Bishop Madison was therefore con-
secrated as well as Bishops White and
one Bishop, Dr. Claggett, of Maryland,
and since that time the suces-upon T\%, r/hirch Tïms which has been
the londest in denouncing Bishop,
he English article, says with seoming
with their Scottish orders, that they
solved that they would consecratemore Bishops till they had three of theEnglish succession." W. doubt
Bishop Bedell has been correctly repo
ision. For the succession of the Amf the Church of England. It has alwabeen a matter of congratulation, as wepart in the consecration of Dr. Claggettand that hence the American Bishop
could trace through both the Englishand the Scottish lines. It is very fa
o regret its connection with the ScottishChurch, or to discredit the validity oftled finally in the first General Conventled finally in the first General Conven-
Bishop Wilberforce in his history oferal Convention of July 1787, that th
"Brought before the convention the Bel to the two Bishops of the its own bodish line. Th
convention convention irst sormnly reeorded its con
iiction of the rightful consecration of the
Bishop of Connecticut, and afterwards r
solved that a complete order of Bishops, dment of His final prayer for unity, an
unwittingly playing into the hands ofumbelief and indifforentism by the courerroneously) fundamental truth.s. Theirthey regard that which marks them ofmakes them Presbyterians, Baptists,ganizations, and yet at the same timthey often in word aftirm, and oftener ipractice teach by example, that they a
tach no great value to these, their aleged fundamental principles or truthsThat is, with the same breath they asserthat the five points of Calvinism, or themersion of the candidate, or sudden sensible conversion, are essentials in theChristian system, and that they are not
They say that they are, by their statusThey say that they are, by their statutheir colleges, seminaries and schoolsthey say that they are not, by keepingout of sight and as far as possible, out
of mind, their confessions, and catechismsand articles of belief, by uniting in religious services with those who categoically deny what they declare to be pri-mal verities, and by a line of teaching,which has become embodied in suchman believes, so long as he does whis right." "I am the friend of all relig.and right." "All are seeking to get to
Heaven, and I think one is about as
good as another." Thus their ordinaryteaching and practice flatly contradict
this line of conduct is playing fast and
loose with what ought to be considered
the fundamental verities of religion. what men of repute for piety and honnesty and learning hold to be fundawhital truths as matters of indifference, contradicted, is most disastrous upon the prepares its subjegts to become infidels, and in due course of time, unless saved infidels. The plea of liberality is urged as a justification of this course of dealing with what is esteemed to be truth Never was a plea more false. It is ut-
terly untenable. One cannot be liberal with truth, in the sense of making it tw or three different things at the same
time. This in the nature of things is in, if it come in at all, and it ought toolic injunction: "Speaking the trut
supposed by each one to be the truth, is
the matter; about this there can be, or
ought to be, no compromise. One ha
really no power over it, and he has no
richt to be false to it "In ""
iberality. The way and manner in which
men make no mistake until they come to
religion. In metaphysics there have
been opposing shools. These wer
they did not compromise their funda-
mental tenets, but because they taught
and differing thesubstitute their adversaries for the sake
of charity, but they were held respon-courtes
contending parties. We do not fin
fault with them for adhering to thei
temper with which they assail their foe
metaphwien held opposing viewstinctive teaching. But when we reach
dennaciation and persecution. Libe
ality and charity here, in direct contrdiction to the Apostles' teaching, are r
we hold to be truth we must treat like sowith it like children, and "roll it, and roll
ven for baby and me." Alas! this is therift of the course pursued by the reli-gious bodies outside of the Church,possible, and treat almost all truththey regard it, as indifferent. The
one after another in rapid successio
irit is essentially negative, and thisthe atmosphere of infidelity. They whbreathe it must become infected and funish a very large contingent to the greaarmy of unbelievers.
BRIEF MENTIONThe American girl has the reputation
of being generally good for nothing, butof being generally good for nothing, butto catch a husband. This is a mistake
elf-helpful beings on earth. At oneneluding
Some young women of talent are now
more than paying their way at watering
rlaces, as entertainers. They play andsing and arrange amusements for theguests, and have a good time while theydraw a salary. Popocatapetl, which ismile higher than Mt. Blanc, has recentlybeen scaled by two American womenvation Army, Spurgeon, speaking of the Sa
vation Army, says: "The age of tin
kettles and the banjo has arrived, and
down."-_Can a man belonging to a brass band be a Christian? To this see no impediment in the way, but if h practices at home it will be an impossiChristian" "- "Aunt Eliza" to be and called so by the employes of the Pennsylvania Railroad company that work about the station on the Jersey
City side. For thirty-five years this colored woman has been the stewardess years old, and says she was "born and baptized into the Episcopal Church." Aunt No matter what the weathe cnough to attend to her Cher post long She reads her bible all of her spare moments, and when at work scrubbing peculiar style of her race.-TThe excel-
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$\qquad$ serting the rights of the clergy the lib-
erties of the laity may be infringed.
$\qquad$ister.--A very simple and effectivecontrivance has been applied to a steam-
boat, by means of which her progress in
that she can be halted when at full
It is done by releasing two fans of iron

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spondent suggests that three or four extra
contributors of articles therein. Wedesiring extra copies should note
Methodist Club" was only int the
ford what had been going on since
man
LETTERS TO THE EDITOR
Iears to Manitoba correspondent, who apperson, would reflect a little upon the $r a-$mimale of prayer, possibly his difficultiesor those who are not Christians, and forhose whoare; for the former, that they mayhat they the true religion, for the latter,hey may receive such divine gifts as theyare capable of receiving. Prayer is made in
connection with the Eucharist and all lit-Church. The gifts that Christians wholand peace. The gifts that Christians inParadise are capable of receiving, are restand light. In most liturgies these four giftsare distinctly mentioned. In our own thevacue but really definite and theolaricilycorrect expression, "all other benefits of Hissider that every oblation of the Holy Eucharist is the act of the whole Church, witthe great High Priest at its head, ofteringintercessions for all men, asking for all such
gifts as they are capable of receivinggifts as they are capable of receiving, I
think he will perceive that it is both logicalthink he will perceive that it is both logical-

ly andthe faithful departed from the prayers ofChristians, simply because they have notChurch.| B. R. Betts. |
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We doubt whether it is generally knowhat many of your readers might materiallyhelp in carrying on the good work that isalways being done at St. Luke's Free Hospital, Chicago. The first need is of moneyor current expenses, then for the complebuilding in process of erection, and furthegin iness erection, and furtheelping the good work. The Americanpress Company very generously transportsfree of charge anything sent to St. Luke'sAnd how many things might be sent at lit

| and the like. The illustrated weeklies, such as Harpers', the Graphic, the magazines, St. Nicholas, Harpers' Young People, story books, pictures and toys for children. How many there are who, in these ways,might make contributions to St. Luke's at little cost to themselves. In how many gardens there are a superabundance of flowers that only fade on their stalks, and fruits and vegetables that are allowed to go to waste. In how many cellars there arepickles, canned fruits, jellies and other luxuries that might well be spared, and would be of so much use at the Hospital. All con- |  |  | ST. MARY'S SCHOOI, <br> An Institution of the Province of Illinois. <br> 1868; Enlarged, 1872 and 1880; destroyed by fire, 1883, the same year the School reopened in the Magnificent New Building. <br> The Location is Perfectly Healthy $\qquad$ <br> The Highest Advantages are Offered; <br> On the First and Second Floors. <br> Perfect Ventilation and Drainage. <br> A Safe Christian Home <br> REV. C. W. LEFFINGWELL, D. D., Rector, $\square$ $\qquad$ $\qquad$ $\qquad$ $\qquad$ $\qquad$ $\qquad$ $\qquad$ $\qquad$ ST. HILDA'S SCHOOL, $\qquad$ <br> ST. JOHN BAPTIST BOARDING SCHOOL, 231 East 17th St., New York $\qquad$ <br> SHATTUCK SCHOOL, $\qquad$ $\qquad$ KEBLE SCHOOL, <br>  DE VEAUX COLLEGE, $\qquad$ <br>  S EA STDE HOME BOARDING SCHOOL Asbury Park, N. J. fror Young Ladides and children. Open during summer. Sixth yearopens Sept. 13, 1883 . Address <br>  <br>  CROTON MILITARY INSTITUTE, $\square$ <br>  |  |  |  |  |  |  |
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|  | filling such a position more than the emo ment attached to it. |  |  |  |  |  |  |  |  |
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| religiously bestowed as con- T desire Every |  |  |  |  |  |  |  |  |  |
| ds desire. Every one who | a debased $t$ |  |  |  |  |  |  |  |  |
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| quires a man bred, baptized, and conlirmed in the Church, who, upon principle, attends |  |  |  |  |  |  |  |  |  |
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| thusiast, and, to be an enthusiast, one must |  |  |  |  |  |  |  |  |  |
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| against surplices dies with the persons wh have conceived it, or until it is removed a more excellent rendering of the servic by such choirs. | who are now officiating and tho ceased their active labors. |  |  |  |  |  |  |  |  |
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| pay $\$ 2000$ for his training. Country parishes offer from $\$ 100$ to $\$ 300$. Certainly a well- |  |  |  |  |  |  |  |  |  |
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21E,OOO SOID,

| KING'S EVIL <br> Was the name formerly given to Scrofula because of a superstition that it could be rined by a king's touch. The world is wiser now, and knows that <br> SCROFULA |  |
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| Ayer's Sarsaparilla |  |
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| Regenerative Medicine | CIUS C. PAP |
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| Absolute Cure For all diseasea caused by the vitiation o | NEW TACOMA. |

Ayer's Sársaparilla
Ayer \& Co., Lowell, Mass

## AYER'S

 Ague CureFast Potato Digging


FIORIDA


ELKHART LAKE, WIS. Pettibon's Pine Point Resort

ZOSAMIEI.


Cutler" DESK

TO EMBROIDER CRAZY QUILTS


- BRAINERD \& ARMSTRONG CO

patents Trade marks,
OUR FAMOUS WOMEN. , wE NANF



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## KINGSFORD'S

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| the relations of the church TO THE COLORED POPULATION. |  |  |  |  |
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| I must say a word in regard to the late Con- ference at Sewanee. It was convoked to con- |  |  |  |  |
| sider the relations of the Church to the colored population of this country. For some |  |  |  |  |
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| years the spirit of criticism has busied itself witl the supposed and alleged inertness and |  |  |  |  |
| the colored people. We have no apologies |  |  |  |  |
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| to make. (fod knows that we are not in different in this matter, and when llis prov- |  |  |  |  |
| dence shall opell the way, we trust that we shall not prove inert. There are difficulties and perplexities in connection with this |  |  |  |  |
|  |  |  |  |  |
| and perplexities in comnection with this whole subject which none but ourselves can |  |  |  |  |
| fully appreciate. A race of men is not developed in a day nor in a century. (iod is very patient, and to human apprehension. very slow in II is plan of dealing with nations. We must learn to bide His time, and follow |  |  |  |  |
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| the example of Ilis great patience.There was but one spirit manifested in |  |  |  |  |
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| the conference at sewanee, and that was spirit of entire unity as to the great object before us. There was, also, entire mani |  |  |  |  |
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| before us. There was, also, entire manim- |  |  |  |  |
| ity of opinion in regard to the inexpediency of forming separate and independent organizations for the people of color. The result of the conference is given for the most part in a canon to be proposed for the consideration of the Board of Missions and of the (ieneral convention. |  |  |  |  |
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| to dissent from my brethren in regard to one feature of the canon in onestion. |  |  |  |  |
|  |  |  |  |  |
| It introducel, needlessly as thourth the |  |  |  |  |
|  |  |  |  |  |
| objectionable feature of class legislation. It proposes to set off missionary |  |  |  |  |
| tions for the colored people, not on the gromed of their incapacity and ignorance. |  |  |  |  |
| but upon the ground of colur. I say. "not on the gronnd of incapacits or ignomane. |  |  |  |  |
|  |  |  |  |  |
| for it is notorions that there are multitules of white people in some of our states |  |  |  |  |
| mamers, are mot superior to the collored population. and are quite interior to that class of colored peemple who ate prepared to |  |  |  |  |
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|  |  |  |  |  |
| class of colored people who are prepared to enter the communion of this Church. If. |  |  |  |  |
| then, a separate missionary organization be desirable for any of our people on the ground |  |  |  |  |
| of their incapacity and ignorance-and that point is the one now t, be determined why is it not equally desirable tor people of al colors? | f pa |  |  |  |
|  |  |  |  |  |
| Why, then intronduce the word "colored |  |  |  |  |
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| -except to draw in Church legislation the color line and thus bring into operation a caste and class legislation-a hitherto un- |  |  |  |  |
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| known feature in Church legislation? This was, as I thought, the uncatholic feature in the canon. |  |  |  |  |
|  |  |  |  |  |
| son for any special legislation, and I proposed to the conference a resolution which embod ed the sentiments of the present address. |  |  |  |  |
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| "Contrary to the mind of Christ"-because containing the element of "partiality" and "respect of persons," in His Church which |  |  |  |  |
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|  |  |  |  |  |
| Trespect of persons. in ins Church which | (t) |  |  |  |
| tion to universal Humanity of the livine |  |  |  |  |
| there was t $t$ be no recognition of race, collor,condition or estate. Barbarian, Seythian, |  |  |  |  |
|  |  |  |  |  |
| Incarnation. Thust through IItm, our Lord, | the American Church. A public luncheon |  |  |  |
|  |  |  |  |  |
| there was one Faith, one Baptism, one (iod and Father of all, above all, through all and in them all.' |  |  |  |  |
|  |  |  |  |  |
| "Inconsistent with true Catholicity" - because it legislated invidionsly for a class, and thus introduced the element of caste into a "Kingdom which is not of this world." |  |  |  |  |
|  | the morning and evening in the Albert Hall, Iluntly street, and larye Music Hall |  |  |  |
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| -because it tends to throw off the one part, |  |  |  |  |
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| thus depriving the other part of the body of the beneits which flow from the exercise of |  |  |  |  |
| the graces of condescension and sympathy, which can only find full scope in integral unity and union. |  |  |  |  |
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| In conclusion permit me to say that this is |  |  |  |  |
| with the first proposed legislation on this subject. A mistake now may never be reme- |  |  |  |  |
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| died. We must legislate under no temporary pressure, ner for the promotion of any temporary expediency. The Church of the |  |  |  |  |
|  |  |  | isms, 2 , 4 Contirmations, 269 comm | roved. A discussion then followed on the report of committee's report on "The Day- |
| ages past has its eye upon us, and admon ishes us. The Church of the present, nota- |  |  |  |  |
|  |  |  |  |  |
| bly our mother Church, intently awaits ouraction. The Church of the future, with vision purged, will scan and pass judgment upon our present procedures. The eye of Christ Himself is bent upon us. Whatever we can gather of His gracious mind must determine our present procedures and future course of action. We may not hope for His blessing save as we conform to His will.We cannot go counter to His will without |  |  |  |  |
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[^0]:    
     Addrews Pearl" top down on a
    then remove the cover and smell.
    Dr. Pricee
    

