

Calendar—September, 1884.

17. Ember Day. Fast.
18. Ember Day. Fast.
19. Ember Day. Fast.
20. St. Matthew, Evangelist.
21. 15TH SUNDAY AFTER TRINITY.
22. 16TH SUNDAY AFTER TRINITY.
23. 17TH SUNDAY AFTER TRINITY.
24. 18TH SUNDAY AFTER TRINITY.
25. 19TH SUNDAY AFTER TRINITY.
26. 20TH SUNDAY AFTER TRINITY.
27. 21ST SUNDAY AFTER TRINITY.
28. 22ND SUNDAY AFTER TRINITY.
29. 23RD SUNDAY AFTER TRINITY.
30. 24TH SUNDAY AFTER TRINITY.
31. 25TH SUNDAY AFTER TRINITY.

Red.
Green.
White.

THE CHRISTIAN YEAR.

FROM THE ANNOTATED PRAYER BOOK.

SAINT MATTHEW.

The festival of this Apostle has Gospel and Epistle appointed for it in the Comes of St. Jerome, but it does not seem to have been celebrated in September; and in the Oriental Church it is still observed on November 16. In his double capacity of Apostle and Evangelist, the first who was inspired to write the Holy Gospel, and who tells us more than all of our Lord's human life, his name has ever been much honored in the Church. Of the four "living creatures," by whom the Apocalypse is believed to symbolize the Evangelists or their Gospels, the "likeness of a man" is the one assigned to St. Matthew, as significant of the prominence which his Gospel gives to our Lord's human nature.

This holy Apostle and Evangelist is first mentioned in his own Gospel and by the other Evangelists as a Roman toll-gatherer, though he himself was a Jew. His office was to collect tolls and customs from those who passed over the Sea of Galilee, and it appears to have been near Capernaum that he was engaged in this duty when he heard the words of Jesus, "Follow Me" (Matt. ix. 9). As the sons of Zebedee had left their ships, their nets, and their occupation, to obey those words, so did St. Matthew give up his profitable employment to do the bidding of Him Who had "not where to lay His head," and, as it seems to have been immediately afterwards that our Lord made him one of His Apostles, the forsaking of all that he had must have been as final as it was sudden, shewing how entirely obedient he became to his Lord. After the dispersion of the Apostles, St. Matthew took part in the evangelization of Chaldea, and gave up his life to his Master's service by martyrdom at Nadabar. His Gospel is supposed to have been written by him originally in Hebrew for the Jewish Christians, but the Hebrew version appears to have been soon superseded by one in Greek, which was doubtless the work of the Evangelist himself, for it has always been received into the Canon of Holy Scripture. A copy of the Hebrew text is said to have been found in the grave of St. Barnabas A. D. 485, but it is not now extant.

THE FIFTEENTH SUNDAY AFTER TRINITY.

The Gospel for this Sunday is also a harvest Gospel, pointing out that true Christian forethought is that which is intimately associated with dependence on the Providence of God. When the stores of the principal provision for the year are gathered in, then comes the lesson taught by Christ's own words, that sowing, and reaping, and gathering into barns, is not the chief work of a Christian's life; and that God's bounty, which feeds the birds of the air, and clothes the lilies of the field by other means than their own toil, is the same bounty which is feeding and clothing us by means of our toil. Forethought in respect to such things, should therefore be a forethought, which is consistent with trust in God, and with seeking first the things of His Kingdom.

THE TEACHING AND USE OF THE APOCRYPHA.

I.

Read by the Rev. Coker Adams, M. A., at the annual meeting of the Norfolk District branch of the English Church Union.

The very word "Apocrypha" in connection with sacred writings, ought to inspire us with curiosity and bid us set to work. What are these "secret things," these hidden treasures thus come down to us, having their places amid the oracles of God? Are they indeed part of God's word? If not, why are they printed in many of our Bibles? and why are large portions of them read in our churches, after a fashion accorded to no other uninspired compositions? I must begin by saying that the position of these books, in the midst of those universally received as canonical, tells much in their favor, relatively as well as positively. Not to dwell on the large Apocryphal literature of the New Testament, to which the Church has never paid the slightest attention, there is extant a large amount of Jewish writings, admitted by competent scholars under the same general designation as those works with which we are specially concerned, though not one of them has ever met with any definite acceptance from Christian or from Jew. Many of these have been lately collected into a volume by Fritzsche. But his collection does not include the largest of them all—the book of Enoch, to which St. Jude makes several references. Neither does it include the 5th Book of Maccabees. We ought, I think, thus briefly to note the existence of that remarkable work, which is written in the name of Enoch, and which contains many other Messianic and eschatological predictions besides those mentioned by St. Jude.

There are two books included in our quasi-canon which, though they must not pass unnoticed, must be mentioned with reserve, their authenticity being doubtful. The 2nd (or 4th) Book of Esdras,

if a pre-Christian composition, is of great value to us. Indeed, in one place it professes to foretell the Saviour by the names of Jesus and Christ. But this passage is held to be an insertion. The internal evidence seems to me strongly in favor of the general genuineness of the work. It stands, indeed, like a speckled bird among its companions in its Latin dress, being the only Scriptural book of which no ancient Greek version is extant. But if, as seems probable, it was not written after the completion of the New Testament, it must be regarded as containing anticipations of New Testament doctrine.

The only stated quotation in the New Testament that can be referred to an Apocryphal book, is that of our Lord in St. Luke ii. 49. The words of 2nd Esdras i. 32, certainly resemble that which is here ascribed to the "wisdom of God" much more nearly than does any other passages of the Bible. Considering the difference of the languages, the resemblance is sufficient to satisfy the requirements of the case. In the same chapter of Esdras are found the simile of the hen gathering her chickens under her wings, and the expression "your house is left desolate." Further on is a beautiful account of the coronation of the faithful, written by one who must, humanly speaking, have either read or been read by the author of the Apocalypse.

Let us now by way of example take our Lord's first recorded discourse, the Sermon on the Mount, and ascertain how much of its substance is contained in the books under review. To begin with some of the Beatitudes. The blessing pronounced on the meek, and the assurance of their exaltation to earthly power, may be gathered from Sirach, where is also seen the blessedness of mourners. That of the merciful who shall themselves receive mercy is in Tobit. That of them who hunger and thirst after wisdom or righteousness is in Sirach also. The saying, "Ye are the light of the world," and the objection to putting one's light under a bushel, are simple metaphors, the meaning of which is expressed without any metaphor in Wisdom and Sirach. Our light shining before men recalls an expression of Baruch. Good works are also spoken of as a shining light by Sirach. The precept of doing to all as we would be done by is found in Tobit, together with that of loving our brethren and neighbors. The prohibition to look on a woman with impure desire meets us in Sirach, in whose treatise we also find that beneficence makes us the sons of the Most High; that enmity should be quelled by the thought of the end, and that we should avoid swearing. There also we are warned against vain repetitions in prayer, are bidden ever to relieve the poor. Tobit's injunction also—not to look for a return for our kindnesses, and never to despair. The noisy almsgiving of sham benevolence is reprobated, and the meaning of the term hypocrite thus applied is made clear. We are reminded, as in the Sermon, of God's universal benevolence and of man's narrow affections. In Tobit again we find the same union as in our Lord's discourse, of fasting and righteousness, of alms and prayer; the same contrast of laying up earthly and heavenly treasure, with the blessed result of the latter course; the same caution against an evil or grudging eye, against being fond of judging, against excessive care and taking worldly anxieties to heart. The promise that to him who seeks the kingdom of God all things shall be added, is exemplified in Jacob, to whom we are told in Wisdom the "Kingdom of God" was shown and who was at once "made rich in his travels."

And then comes the Lord's Prayer, framed, so to speak, on yet earlier models, the supplications of David and Solomon, but strongly reminding us of Manasseh's prayer, and presented in its most admired utterance by Sirach's gracious son. How many sincere Christians, including so good a biblicalist as Dean Burgon, have comforted themselves with the thought that, whatever our Blessed Lord may be supposed to have adapted from Jewish sources, that one petition "forgive us as we forgive others" was emphatically His own! Little do they know that here also the wondrous namesake of Mary's more wondrous Son, had already declared and dilated on the injunction: "Forgive thy neighbor the hurt he has done thee; so shall thy sins be forgiven when thou prayest." In Sirach also we read of the *Thesaurus Aneklypes*, St. Luke's word. We are bidden to be unresisting. The beauty of natural objects is spoken of as a manifestation of God's power; the way of sinners is said to be smooth, but leading to destruction, and the fall of the wicked man, "even from the foundation," reminds us of the simile with which the sermon concludes.

We cannot examine other discourses with the fulness now accorded to the first, but the same method might be applied to most of them, except, perhaps, the last, in Matthew 24 and 25, and some of those in St. John's Gospel. Speaking generally, I should say that the teaching of Sirach is most conspicuous in the discourses recorded by the Synoptics, that of Wisdom in some of those given by St. John, while that of Tobit is recalled often in a vague way by passages referring specially either to alms-deeds or to miracles.

To conclude this part of my subject, I will just name a certain number of sayings, the counterpart of which will be found in these

ecclesiastical books. Such are the parable of the rich fool, whose life was suddenly required of him; those of the unmerciful servant, the widow and her avenger, the son who refused to obey his father, but afterwards repented; of the old and new wine, of him who cried "God, be merciful to me the sinner;" of the great man who made a marriage feast for his son; of the sower who sowed on shallow ground; of the shepherd and his sheep; of the easy yoke and light burden. All are to be found to the extent now indicated in these books. Our Lord's utterances on the following subjects are likewise akin to those found there. Such are the Creation by the Word of God, the universality of His Spirit, the greater difficulty of receiving heavenly than earthly truths, the significance of the name Jesus, the disregard of Jewish notions about the Sabbath, the image of a reed shaken by the wind, the expression, "I go my way to him that sent me," the appearing (*optomenos*) during many days, the prohibition to go from house to house, the duty of inviting the poor to our feasts, the offer of a light yoke and the promise of rest, the mention of sinners worse than those of Sodom, the demon going through dry country, the blindness of sin; the blessedness of doing good, the serpent lifted up in the wilderness—this list, which I must close abruptly, is but a selection from many equally notable coincidences between the sayings of the Apocryphal authors and of our Lord.

Sometimes even those of persons addressing Him may be placed in the same category of anticipation, such as the case of the woman who had had and lost seven husbands, or the taunts wherewith the Saviour was assailed on the Cross. And so too in other and nobler ways the events recorded by these historians add fresh interest to those of the Evangelical narrative. Christ's triumphal entry into Jerusalem is worthily typified by that of Simon the High Priest, while His journey to Emmaus on the Resurrection day, acquires fresh significance when regarded as a visit to the scene of the splendid victory achieved by Judas Maccabeus. To these must be added a likeness equally extensive and surprising between many passages in Judith and the *Magnificat*.

Suffice it to say that it has required 10 folio columns, 5 on each side, to tabulate this set of resemblances.

PROFANENESS.

BY FREDERICK H. KELSEY.

There is hardly any vice so shocking to the finer sensibilities, so debasing to the purity of good society, and so infallibly indicative of a coarse and brutal nature as the habit of profanity. It hardens the heart, and its tendency is to supplant all reverence for higher things by a contempt of God's will and commandments. The religious condition of the world is such at present that a man who would openly deny the existence of a Supreme Being, would be denounced by the generality of reasonable people as he has always been denounced by the Bible, namely, as a fool. It would be natural to suppose that the profane swearer has no regard for religion, and no real belief in the existence of One Whose name he habitually hurls about in curses; and it would be a relief to those whose feelings are so deeply wounded by horrible oaths if they could excuse the language of the swearer as they excuse the gibberish of the idiot. But most men do believe in God; their oaths are not a denial of His existence, but a bold and ribald insult to Him Whom they purposely disregard.

These words are not written to those who are said habitually to use profane language. If they were I would urge upon them the fact that profanity is the language of those who belong to the lowest dregs of humanity, and is almost invariably the habit of criminals of every kind. I would call upon young men, for the sake of common decency, if for no other reason, to rise in their language and habits above the level of debauchees and castaways. But I speak to those who are within the Church's fold; who are continually reminded of that solemn and irrevocable law which declares "Thou shalt not take the name of the Lord thy God in vain," and who repeatedly pray that their hearts may be inclined to keep that law. Is it not true that "respectable" men are largely responsible for this wide-spread habit of profanity, which may be truly called our national sin? How often do we see Churchmen, who ought to be lights in this dark world, laugh heartily at a so-called joke in which the holy name of Almighty God is irreverently spoken. What an encouragement to sin is this! Holy Church would have us bow in reverence as we utter the name of our blessed Saviour; does she not demand that our lives, our words and manners, every day and in every place, prove that reverence to be sincere? Does she not ask that we use our influence to prevent the careless and blasphemous utterance of the name of the high and holy One? Think how much might be accomplished toward this end if every true Christian would do all in his power to make this sin appear in the eyes of men in its true and terrible character.

But I fear that the worst has not been said when we admit that Churchmen often stand by consenting when a godless man makes use of the Holy Name in his common or filthy talk. It is also true that irrever-

ence in public service is the sin of many members of the American Church. They speak of holy things and join in the Church's prayers without realizing what they say. They kneel in their pews apparently without one thought that the great Searcher of Hearts is standing even near their side. Their eyes wander from one to another in the congregation, and they go away from the house of God feeling that church-going is merely a fashionable custom. If this has been our fault let us seek for mercy for the sin, and grace and power to overcome it. Each time we enter the temple gates let us remember that we stand on holy ground. Each time we kneel to confess our sins let us feel something of the penitence of those holy men whose righteousness so far exceeded ours. Each time God's priest declares the message of mercy, let us remember how much our pardon cost, and that God will not always bear with men. Each time we utter the name of Him before Whom even the angels veil their faces, let us keep in mind the terrible import of those words which shall stand when heaven and earth have passed away. "The Lord will not hold him guiltless that taketh His name in vain." Concord, N. H.

DAYS OF MOURNING.

Long, still, colorless days stretching out from that day. They seem to fill all space, all time. "It is not living," says Madame Bunsen; "it is waiting, moored to one point of time."

It is not living, yet how the ceaseless shuttle flies—conjecture, hope, fear, remembrance, flashing through the warp of the daily lower life, which goes automatically, noisily on! It is not living, yet how quickened is every nerve to every touch, to every voice, to all the novelties and incongruities, the humors even—grim, heart-breaking humors—of grief! How keen is our introspective glance!

Be a little lenient with yourself, dear heart, in these hard days. Do not expect too much of yourself. Do not search too sharply, and despair if you do not find over-coming faith, definite hope, ready submission. Lie still, lie still. After a while you will begin to guess the patient tenderness of the arms in which you lie.

"They ask me if I can trust," said one stricken by a heavy blow. "I do not know. I search my heart, but—no, I am afraid I do not even trust." Then came one wiser than them all, her white-haired pastor. "Dear child," he said, "you lie here quietly on this bed. You are not afraid of falling? You think the bed is strong?" "Yes." "You think the floor is strong, the foundations of the house firm. You do not stop to question about it. You lie down. Just so your soul may be resting upon God, though you are not conscious of an act of trust."

Be much with nature. "A great remedy lies therein." We cannot bear a spoken word. We turn, it may be, even from the sacred, written Word. But we can let the sunshine fall upon our head. We cannot refuse its silent benediction. No mother soothes so healthfully as nature. She is so human in her moods, yet how underlain they are with patient strength! There is rest in her slow, great purpose, her sure fulfillment. And she may become our school-master, to lead us to Him whose slower, grander, more silent purposes include and overrule hers.

Anniversaries are days of dread to the sufferer. The best way is to make them blessing days to others—Sabbaths of the heart, set apart to loving service. Many a life has such a sacred, secret calendar, indicated only by sweet words and golden deeds. You do not suspect why that lonely man gives his large gift to some noble end to-day rather than tomorrow. There is One Who knows. The children do not guess why their mother kisses them with unusual tenderness on such a night and lingers longer in the nursery talking of their little joys and sorrows, defeats and victories. It is the night that little Joanna died, whom they never knew.

Learn, above all, as soon as you can, to take without shrinking all the little pleasures that may come. Be sure they will not violate that silent temple where you and sorrow sit. Let even the laugh come as soon as it will. God knows it does not come from a very deep well, but let it come. The great joys are gone—yes, I know that—postponed, but there are little pleasures still; cups of cold water held out to us. Let us learn to take them with simple thankfulness. Guizot, that deep-hearted, broad-minded man, who had suffered during his long life as only the strong can suffer, wrote in his latest years to a friend: "Time will teach you, as it has taught me, not to despise joys of a secondary kind. There are depths in the ocean which the sun's rays that illumine and warm its surface can never reach. So it is with our minds after certain blows. Nevertheless, I can enjoy the sun."

No human life is so strong, so inspiring, as that of one who waits with patient cheeriness.

It may have seemed to you a light thing, a pardonable frailty, to go on occasionally indulging your eyes, your thoughts, or your tongues, when the inward voice said, "Forbear." Or again, to turn away from good advice and holy example, under the notion that you need not be so very particular.

THE HOUSEHOLD.

YOUNG mustard plants, cut while still in the seed leaf, furnish a delicious salad.

The dust may be easily removed from a carpet by covering the broom with a damp cloth.

THE wash boiler should always be carefully dried, and if there is the least tendency to rust rub the inside with a little lard.

To remove ink-spots from Turkey-red or white table-spreads, add a spoonful of kerosene to a pint of strong soap-suds, wash and rinse immediately, and all traces will disappear.

If you put soda in the water with which you are to wash windows, you will find that finger-marks, putty stains, etc., will be much more easily removed than if clear water alone is used.

BREAD, biscuit, rolls, and the crust of pies are all greatly improved in flavor and color, if they are lightly brushed over with milk just before they are put into the oven. A little sugar dissolved in the milk is an addition also.

It needs wise and patient effort to make the home the most attractive place of all, and it should never be less than that. The womanly arts which by the skilful touch lend beauty and grace to the plainest things, and from being homely make them to be home-like, are all needed to this end. Many a husband too prone to stray, might be kept by his own fireside by no more art or subtler skill than this.

A Dainty way to make chocolate is to set an earthen pot into a kettle of boiling water; in this place a quart of milk and cream mixed. Stir into this when it is hot, a paste made by mixing three heaping table-spoonfuls of grated chocolate with a little cold milk. Let this boil for two or three minutes, and serve very hot. If the chocolate is sweetened it is better not to add sugar, but let each one add it at the table if it is not sweet enough, but if the unsweetened chocolate is used, two dessert-spoonfuls may be put in while it is cooking. Cream is the greatest possible addition.

INDIAN PUDDING.—Boil three pints of sweet milk, and, while hot, stir into it one pint of yellow corn meal, one teaspoonful of sugar, one heaping teaspoonful of allspice, one half teaspoonful of ginger, and one half teaspoonful of salt. Thin the pudding with cold milk to the consistency of thick cream. Have ready a buttered pudding dish, pour into it the pudding, and strew bits of butter over the top. Bake this pudding three hours. It is important that it be baked the full time to make it jelly. Old-fashioned molasses is a good substitute for the sugar.

SUPPOSE that you have some pieces of cold roast beef that you do not know how to use to good advantage, also some bits of cold ham; try this way of disposing of them: Chop them very fine, removing all gristle or anything that is not appetizing; to one cup and a-half of this chopped meat add a teaspoonful of salt, a quarter of a small onion, half a teaspoonful of black pepper, a pinch of sage, and a little dried parsley rubbed fine. Beat one egg, and add to bind the bits together; add also a little soup stock to moisten them; roll in shape of flat cakes, dip in egg and very fine cracker or bread crumbs, and fry in hot lard. Have the lard boiling when the croquettes are dropped into it, then they will keep their shape, as they become crisp on the outside at once.

HANDSOME SOFA PILLOW.—The pillow is square, and one corner of the satin cover is left unfastened; it is lined with pale green satin, and is turned down on the right side till the point is at the centre of the cushion; fasten it there with a pink bow lined with green. The corner, which is the upper right hand corner, having been left uncovered, is now covered with pale blue satin on which is embroidered a pretty vine or bouquet of flowers. Another way is to cover one corner with old gold satin ornamented with painting, then cover the remaining portion with alternate stripes of bright ribbon and black velvet. Have the stripes the same width, and work the edges of the velvet with fancy stitches in bright embroidery silks.

A nice dish for dessert is made by peeling some tart apples, and removing the cores, leaving the apples whole; stew the apples in water enough to completely cover them, and when soft so that you can pierce them easily clear through with a slender broom splint, lift them out of the water, and let them drain on a colander. Then to the water in which the apples were boiled add sugar enough to sweeten it well; let this come to a boil, then drop the apples in, and let them come to a boil; take them out again and place them in a jar. To the hot syrup add an ounce of gelatine dissolved in a pint of cold water. Let this come to a boil, then pour over the apples. The day after they are cooked these are ready for the table. If a small quantity only is made, put it into the dish in which it is to be sent to the table or put it into a mould, and turn it out on a platter. Serve with cream if possible.

THE DECORATION OF A ROOM.—Crude white is in favor with housewives for ceilings—"It looks so clean." That is just its fault. It looks so clean, even when it is not, that it makes all else look dirty, even though it may be clean. To paint the flat ceiling of a moderate-sized room by hand is simply a waste of labor. It is only at great personal inconvenience that one can look long at it, whilst as a matter of fact no one cares to do so. You see it occasionally by accident, and for a moment, and that that glimpse should not be a shock to the eye, it is as well to tint it in accordance with the room, or even cover it with a simple diapered paper, which will to some extent withdraw the attention from the cracks that frequently disfigure the ceilings of modern houses. What hand-painting we can afford may best be reserved for the panels of the doors, window-shutters, and the like, where it can be seen—these doors and the other woodwork being painted in two or three shades of color, flat or varnished, according as we prefer softness of tone or durability of surface. Perhaps it will be best in this instance that the wood-work should fall in with the tone of the dado; but this is not a point on which any rule can be laid down. The decoration of the panels should be in keeping with the wall-paper patterns. It may be much more pronounced than they, but still it must not assert itself. One great point of consideration in the decoration of a room, is the relations of the various patterns one to another. It may often be well to sacrifice an otherwise admirable design simply because you can find nothing else to go with it. A single pattern, once chosen, will often control the whole scheme of decoration.

SEVEN BOYS AND THEIR GUILD.

BY FRANCES SPALDING.

CHAPTER I.

"Brightly gleams our banner
Pointing to the sky,
Waving wanderers onward
To their home on high."

It was a bright Easter Sunday in Oakland. The morning services in Grace church were finished, and the great event of the day to the children, their own festival rapidly approaching.

At last the bell began to ring. Little feet and big feet, slow steps and eager ones, made their way to the cheery Sunday School room, which was soon in a greater hum than if all the bees in all the world had congregated there.

Presently the superintendent came in, then the rector; but neither had the heart to put a check upon the confusion in which every face was glad with Easter light and joy. With especial interest did the rector's glance rest upon a class of boys half-way down the room, with whom was no teacher, and who showed the need of restraint by the unnecessarily loud tones in which they were talking.

"Where is our teacher?" asked one.

"Ain't coming any more," replied another.

"We never have one regularly," rather hopelessly added a third.

"I heard Mr. Gordon tell father," said Stanley Hastings, the most quiet, gentlemanly boy among the seven, "that he was going to give our class to Miss Grahame, now she has come home to stay."

"That'll be fun," responded Donald McGlynn.

"Hope she won't be cross," added Jack Cleland.

"Oh, she couldn't be cross," said Archie Pearson's gentle voice, "she's been to see Abbie and she's—"

Ting, ting, interrupted the bell, in sharp strokes that meant silence without delay.

There were one hundred and fifty scholars to be marshalled into the order in which they were to go into the church, led by the blue silk banner, with "Grace Church Sunday School" in gold letters upon it. Among their ranks were two other banners which the rector spoke of particularly afterward, as he did of one that all the morning had its place among the Easter flowers in the chancel.

The processional was, "Brightly gleams our banner," and they sang it with a will, keeping time with feet and voices, until they reached their places in the main part of the church. Grace church Sunday School might not be unusual in many ways; but it certainly was in its manner of singing a processional, never making a break from the time of beginning until the last boy and girl were in their seats.

After the short service there was a short sermon. The rector said he had been told there was no use in preaching to children, because they did not understand and did not remember; but that had not been his experience. He knew some of them remembered the sermon last Easter, because they had spoken to him about it, and he doubted if the grown people had done better, or as well.

"And now," he continued, "I want your closest attention while I try to explain to you that if Christ had not risen on Easter day, if there had been no Easter day, we could not expect to rise again."

They all listened so attentively that the great truth, if not comprehended by all, still made an impression on the dullest mind. When he had finished, the rector asked, "What was my text?"

"Let us keep the feast," was the faint response.

"I want you to say it better than that, say it louder," and they did.

"Now say it differently." "Say, let us keep the feast. It is not the keeping of the feast by others, by the English, the Russians, or the people of Australia, that will feed our souls. Let us keep the feast of Easter in sincerity and truth."

After the sermon the offerings for missions from the different classes, representing Lenten savings in many cases, were taken up to the rector, who stood at the foot of the chancel steps to receive them.

When the last of the classes had

been called, he said "there is now an opportunity for the children of the Church, not in the Sunday school, to make their offerings, whether Lenten savings or otherwise, for missions." A few large boys and girls responded to this, and, with a great pattering of tiny feet, the very little children of the flock came; some alone, some led by mother or sister, and one carried in his father's arms, to lay their small tributes in the alms basin with the rest. It was very pretty to see the round wondering faces, not understanding, but eager to do as the older ones did, and made entirely happy by the beaming looks of their pastor, who welcomed each one with a word and a smile.

There were some reports read about the school and the library, and then Mr. Gordon took in his hand a beautiful new banner that all had been admiring, telling them that a little girl who entered the infant class that day, brought herself and the banner to the school. It was to be kept by the class who never talked during prayers, or when the rector was teaching from the desk. "I am very sorry," said Mr. Gordon, "that any of you do this; but I am sure that it is more from thoughtlessness than from irreverence, and trust this red cross on its silvery background will be a great help and reminder. The banner marked 'Banner Class' is not, I think, in the right place. How long has Mrs. C's class had it?"

"Six months."

"What do they have it for?"

"Because they are the only ones who know the Catechism without missing."

"Yes, and I don't want that to be so any longer." I want every class to be Banner Class by next Easter or before, in that respect."

"And this one," said the rector, stepping up into the chancel and taking one in his hands from among the flowers, "this beautiful banner, is a memorial of one whom many of you knew, and whose face you miss to-day from among us. The scholars of her class placed it here for me to decide where it should be used, and for the present I decide it shall be carried by themselves."

"You can all read the exquisitely embroidered words on the violet background 'Nearer my God to Thee.' It was her favorite hymn, often sung to her during her long sufferings, as each painful day brought her nearer Paradise."

"Do you think I ought not to speak of sad things on this bright Easter festival? It is not sad that one who suffered is now beyond all pain, and it is a very glad thing to remember that both the Church Triumphant and the Church Expectant are one with our part of the Church here, the Church Militant, as it is called, because we are yet fighting against sin."

From her seat in the back part of the church, Miss Grahame came to the conclusion that this Sunday school would be a very interesting one to work in, and was glad that Mr. Gordon had a class to give her; being promptly in her place the next Sunday to welcome the boys as they came in one by one and took their seats, some shy and all quiet at the beginning.

She glanced from one face to another trying to see what kind of boys they were whom she was to teach; and although she could not at first tell very much about them, still each one carries in his face and manner some indication of what he is like.

For instance, there was Archie Pearson: she saw that he was a gentle boy, one who would be likely to listen to what she had to say; and, next to him, was Donald McGlynn, the funniest little chap you ever saw; short, rather stout, with a round head covered with curly black hair, and twinkling eyes brimming over with mischief. Stanley Hastings was the son of her father's next neighbor; but she did not know him much better than the others. She had been away from her home, first at school, and then across the ocean to see a great many wonderful things, so that she was almost like a stranger in her native place.

Walter Covert was employed at Mr. Grahame's, and was under her especial supervision; but how this came about must be told elsewhere by and by. Jack Cleland she glanced at with especial in-

terest, and said to herself, "it will take a good while to get acquainted with that boy but I like him." Lon Winters she felt sorry for. He looked, somehow or other, as if the world did not treat him well, and as if it made him sullen instead of courageous to have things go wrong with him. Hugh Bailey was so quiet and respectful that she anticipated no trouble of any kind with him.

It was certainly very pleasant to have semi-circular seats to bring the scholars of each class within range of their teacher's eye, and yet, where the teacher is fond of the scholars, and the scholars grow fond of her and interested in what she tells them, I have noticed that in any case, each one manages to get in a position where he can see and hear.

"You all know the lesson, I hope," questioned Miss Grahame.

"She knows we don't," whispered Donald to Walter.

"I said I hoped you knew it, I was not at all sure," quietly replied Miss Grahame, looking down at her Prayer Book.

Donald was twisted into a curious kind of bunch, convenient for whispering purposes; but he suddenly straightened up, stretched his short legs down to the floor, and said to himself "Mercy! what sharp ears she's got!"

"Stanley, do you know the lesson?"

"Yes, Miss Grahame."

"Do you, Hugh?"

"Yes, ma'am."

"Do any of the others know it?" with a quick look around the class.

No reply came from anyone else; so the two boys who knew the lesson, and who happened to sit one at each end of the seat, said it through, finishing with the Collect and the portion of the Catechism appointed for that day.

THE HIGHEST MEDICAL AUTHORITIES concede Anglo-Swiss Milk Food to be the best prepared food for infants and invalids. Ask druggists or write Anglo-Swiss Condensed Milk Co., 88 Hudson Street, New York, for their pamphlet, "Notes regarding Use of Anglo-Swiss Milk Food." (See advertisement in this paper.)

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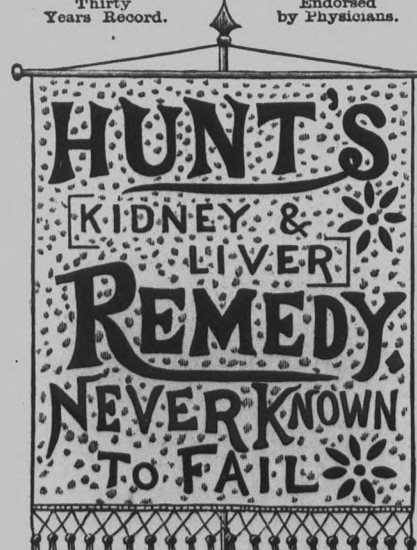
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hit the nail on the head and restored her to health. Among the agonies experienced by the dyspeptic, are distress before or after eating, loss of appetite, irregularity of the bowels, wind or gas and pain in the stomach, heart-burn, sour stomach, &c., causing mental depression, nervous irritability and sleeplessness. If you are discouraged by a long and tedious illness, try Hood's Sarsaparilla. It has cured hundreds, it will cure you if you give it a fair chance.

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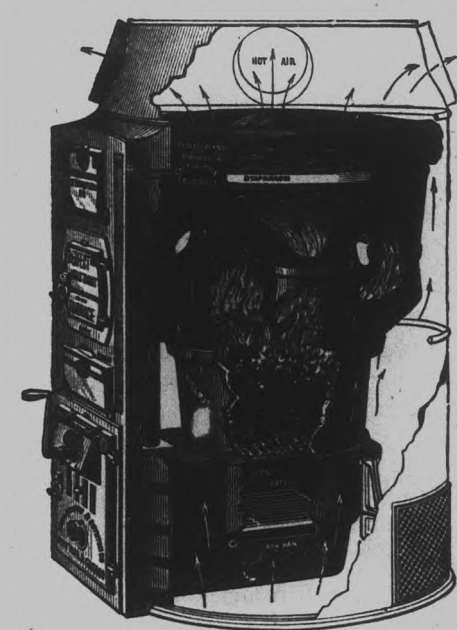
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The Living Church.

Chicago, September 20, A. D. 1884.

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

*Advertisers wishing space in THE LIVING CHURCH ANNUAL for 1885 should notify the undersigned at once, as it will go to press punctually on November 1st. A very large edition has been already ordered by Messrs. S. A. Maxwell & Co. of Chicago. Two editions were sold last year in four weeks. For 1885 several new and valuable features will be added, and there is no doubt that a very large sale will be attained.

THE LIVING CHURCH COMPANY
162 Washington Street, Chicago.

**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 307, or anything below, then you are in arrears.

On page 3 of this issue we give the first chapter of a story written for the young readers of THE LIVING CHURCH. New subscribers desiring to have the entire series should send in their names at once; we cannot, as a rule, supply back numbers. A few hundred extra copies of this issue are printed, but these will not last long at our present rate of increase.

A PLAN for securing a brief period of comparative rest and recreation, adopted by many of the English clergy, is quite practicable here. A hard-working clergyman of a city or suburban parish exchanges for some weeks with a pastor by the sea-side or in a rural neighborhood. There is change and rest for both, with much new and useful experience. There are no sermons to write, no regular parochial visits to make, no societies or guilds to attend to. If such an exchange of residence could be made to include the families of the clergy, it would be a happy solution of the problem that has been discussed by many a tired rector and his wife while the children were asleep.

THE clergy returning from their vacations will find it comforting to read up the papers accumulated during their absence, and to learn that they had no right to a little rest and recreation. They will see for the first time (?) the announcement that "the devil takes no vacation," and if they feel constrained to follow his example they will not go a-fishing any more. We have heard it stated on good authority that the devil does not sleep o' nights. It follows, of course, that the clergy should not sleep. On this theory they would work all the time and die off in a week or two. We have heard enough of this nonsense, and we advise the clergy to take time to rest and to work while they work, with a will. One of the first things to do on returning from vacation is to get subscribers to THE LIVING CHURCH.

VESTRYMEN have charge, specifically and canonically, of the finances of the parish, and should be chosen by the people with a special view to their fitness and efficiency in this very important part of parochial administration. No parish can afford to entrust this business to untried or incompetent hands for the sake of paying a personal compliment; nor can it afford to continue in office any who have proved inefficient, or impracticable; it is better to have fewer vestrymen in number. It is the judgment of most rectors that the smaller the vestry the more efficient.

Custom has widened somewhat the vestrymen's responsibility, beyond the range of financial care; they are expected to be helping men to the rector; not intruders upon his province, but ready in all ways to strengthen his hands, to set an example of being present at every service, trying to increase the congregation by inviting strangers, seeking the neglected and looking after the straying. Vestrymen should be men of broad views, with whom the rector can take free counsel, and whose support he can

rely on in carrying out all wise measures in the parish.

But what if there be not such men in the parish? Then the next best thing to do is to apply to the Bishop for leave to disorganize the parish, and erect instead a mission, and put it under his care.

THE Chicago papers lately gave an account of the forming of a new sect at Englewood by a Reformed Episcopal pastor. The name of the organization is "The Independent People's Church." The preacher took for his text the words "For we are not lords over your faith, but helpers of your joys." The People's Church he said, had no creed and no articles of faith or belief, every member being free to believe whatever seemed true. All were expected to help each other, and so far as possible help the world at large to reach a higher plane of life. No person had a right to dictate what another should believe; none should assume to be more than helpers of others. "I accept the leadership of this movement," said the speaker, "commissioned by the spirit of liberty, investigation, and untrammelled spirituality." At the close of the services a Sunday-school was organized. So are the Reformers reformed. "They that take the sword shall perish by the sword."

THE Church, which St. Paul calls the pillar and ground of the truth, moves forward with the calm brow and thoughtful step of mature but imperishable strength. Upon her forehead shines the clear radiance of her chief jewel, which is the word of God; while on her bosom sleeps the cross, even the dying of the Lord Jesus. Her voice is grand but sweet. In it there is a mystical reminder of many tones; of the thunders of Sinai, the silver trumpets of the temple, the pathetic "Father, forgive them!" Around her falls white her unsullied drapery, which is the lives of the saints. Her eyes are uplifted after her Beloved and she waits his return descending the clouds in glory! O wonderful mother! Thou art of no common birth, but a King's daughter. We ask no happier lot than to walk holding fast by thy skirts, to tread with thee thy thorny paths, to hear thy gentle monitions and consolations, to kneel for thy benediction, to share in thy persecutions and partake of thy reward, when the New Jerusalem shall come down out of heaven and the Lamb shall claim His Bride.

It is a queer idea that some people have of the purpose and power of a Church paper. Nearly every week the editor gets a letter from some dear, devoted reader, with a request that he would set things to rights in the parish. The rector doesn't mind the rubrics, or the singers don't mind the rector, or the rector's wife talks too much; something is going wrong, and the editor is implored to come down on that parish and make the fur fly. Here is a letter from a long-suffering sister, "born and bred in the Church," complaining that she cannot say her prayers because the choir insists on singing them. She thinks it is a mistaken idea to sing prayers. The editor will have something to say on this point, some day. In justice to this correspondent it should be said that she does not ask the editor to shoot the organist and scalp the choristers. She writes in a spirit of sad resignation, and seems to seek sympathy rather than revenge.

Perhaps one hears more complaints about the music in church than about any other parochial matter. A layman's letter before us bewails the "fashion" of hymn tunes now prevailing. He says the congregation cannot sing them at all, and that many of them are unfit for public worship. He thinks the clergy ought to put a stop to this way of praising God. The habit that some of the clergy have adopted, of reading the Scripture preface to each hymn, he thinks is "perfectly ridiculous."

An anonymous writer expresses himself quite freely about the Bishops. He thinks they are a lazy set, and wants the editor to punch them and make them work! He is especially down on the missionary Bishops. Think of accusing Bishop Tuttle, for example, of being lazy and selfish. The editor is urged

to spur up these drags on the Church's wheels, and to let them know that "they are expected to earn their own bread and butter." Here is a writer who wants us to "stop the free pew system," and another that thinks a Church paper is not worthy of the name, if it does not wage unceasing war with the sale of pews, and advocate the free Church system with all its might.

A Massachusetts subscriber has caught one of the clergy pronouncing a benediction at the laying of a Baptist cornerstone, and wants to know if it is right. It would be perhaps a comfort to the complainant if the editor should pronounce an excommunication upon the offending parson. As report does not specify whether he blessed the cornerstone or the people, the anathema may be suspended till further particulars are received. Meanwhile, the pastor is counselled to attend to his own flock, and not go roving about blessing Baptists or their corner-stones.

THE UNKNOWABLE.

Mr. Herbert Spencer, like all learned agnostics, is not quite willing to be set down an atheist. He is not such a fool as to say that there is no God, though he contends that whatever or whoever He may be, He is unknowable. In *The Nineteenth Century* he writes out of the position into which he has been forced by a logical critic, and tries to show that he is not much of an infidel, after all. He says:

I held at the outset, and continue to hold, that this inscrutable Existence which Science, in the last resort, is compelled to recognize as unreachably by its deepest analyses of matter, motion, thought and feeling, stands toward our general conception of things in substantially the same relation as does the Creative Power asserted by Theology, and that when Theology, which has already dropped many of the anthropomorphic traits ascribed, eventually drops the last of them, the foundation beliefs of the two must become identical.

What is the last of the "anthropomorphic traits," which Theology must eventually drop in order to become identical with Science? Is it intelligence? Is it will? Is it moral character? Nay, all these Theology must drop in order to arrive at the blessed state of identity with "Science," on this subject. Theology must present to man and recommend to his homage, a God who has neither will, moral character, intelligence nor personality. Yet of such a God Mr. Spencer says: "If we take the highest product of evolution, civilized human society, and ask to what agency all its marvels must be credited, the inevitable answer is: To that Unknown Cause of which the entire Cosmos is a manifestation."

Truly, He is a wonderful God to whom such marvels may be credited; and it passeth understanding why Theology should need to drop from its conception of such a God, all attributes of intelligence and personality as revealed in human consciousness. If from this Ultimate Existence, this Creative Power, this Infinite Energy, or by whatever name Science may choose to designate the origin, there have been evolved the intellect, will, and personality of man, human thought and feeling and conscience, why in the name of common sense must we strive to divest ourselves of all idea of corresponding attributes in Him from whom these in man were derived? The very existence of "Science" is a proof that there is a correspondence in our intellectual nature, with the thought of Him who made the objects of which we discover the classifications and laws. We cannot conceive of Creative power without capacity of will; we cannot be persuaded that moral qualities, which man holds as above all other attributes or attainments, are wanting in the Creative Power from which the human conscience has been "evolved." But Mr. Spencer has his doubts:

Though I have argued that in ascribing to the Unknowable Cause of things, such human attributes as emotion, will and intelligence, we are using words which, when thus applied, have no corresponding ideas, yet I have also argued that we are just as much debarred from denying as we are from affirming such attributes; since, as ultimate analysis brings us everywhere to alternative impossibilities of thought, we are shown that beyond the phenomenal order of things, our ideas of possible and impossible are irrelevant.

Admitting that beyond phenomena we cannot know by the logical process of thought, is it true that our ideas of realities beyond are irrelevant and unreliable? Have we any conception of

space, time, force, matter, mind? Have we any conception of the good, the beautiful, the true? How did we get these ideas? Because they are beyond the phenomenal order of things, are they irrelevant?

The conception of a personal God is attained by rational intuition, and is not to be wrought out by the study of natural science. Happily for most men this intuition, confirmed by the testimony of similar experience among the greater part of the human race in all ages, and corresponding to the highest philosophy and best attainments of men every where, is satisfactory and sufficient. It commands the intellect, controls the affections, dominates the will. It leads men to live soberly and righteously, and reconciles them with death. To refuse to listen to this voice of the spirit calling out for God, or to misconstrue its witness in the interest of a material philosophy, is the saddest mistake of the human mind. As we wonder how it is possible for men of reputed learning to argue that there is no such thing as matter underlying the qualities of the world around us, but that we exist as it were in a dream, all things being subjective; so we are amazed that men possessed of the gift of reason, should be able to predicate of God nothing but Eternal Energy, Unknowable Cause. Such an abstraction is no God, though you may spell it every time with a capital letter. Of such a God the critic of Mr. Spencer says:

To make a religion out of the Unknowable is far more extravagant than to make it out of the Equator. We know something of the Equator: it influences seasons, equatorial peoples, and geographers not a little, and we all hesitate, as was once said, to speak disrespectfully of the Equator. But would it be blasphemy to speak disrespectfully of the Unknowable? A mother wrung with agony for the loss of her child, or the wife crushed by the death of her children's father, or the helpless and the oppressed, the poor and the needy men, women and children, in sorrow, doubt and want, longing for something to comfort them and to guide them—something to believe in, to hope for, to love and to worship—they come to our philosopher, and they say, "Your men of science have routed our priests, and have silenced our old teachers. What religious faith do you give us in its place?" And the philosopher replies (his full heart bleeding for them), and he says, "Think of the Unknowable!"

The gospel of the Unknowable is a very sad gospel. It is a gospel that we fear many besides these learned scientists have accepted, and the writings of such men as Mr. Spencer, are confirming multitudes in the easy uncertainty that declines to affirm or deny.

BRIEF MENTION.

—The Rev. John Keble Karcher, an eccentric priest of the jurisdiction of North Dakota, has for the second time apostatized to the Church of Rome. Our erring sister is right welcome to him. —The oldest clergyman in the Church in the United States is the Rev. John Rodney, Emeritus Rector of St. Luke's church, Germantown. He is now past eighty-eight years of age, and was ordained in 1819. —"The Episcopal Bishop of Iowa" a phrase used by a Chicago editor, is tautological nonsense, but no worse than we are guilty of on the title page of the Prayer Book. —"The English Liturgy," said the learned Grotius, "comes so near to the primitive pattern, that none of the Reformed churches can compare with it." "The evangelical purity of its sentiments," wrote Robert Hall, "the chastened fervor of its devotion, and the majestic simplicity of its language, have conspired to place it in the very first rank of uninspired compositions." Pope Pius the Fourth offered to sanction the Elizabethan revised Liturgy of 1559, provided his supremacy as Pope could be recognized in the Anglican Church. —"You had better make haste with your breakfast, deacon," said his wife, "or we'll be late for church. Don't you want a cup of coffee?" "No, I guess not," the good old deacon replied, "Coffee keeps me awake." —We are not over sensitive about typographical blunders, for we find them in the best society, so to speak. Sometimes, however, they become too obtrusive and persistent to be passed over in silence. One case of this kind has appeared lately in our columns, in the series entitled "Nashon." But it is too late to mend it and too hot to worry about it. Let us change the subject. —We hear that the Bishop of Chicago has

accepted an invitation to preach at the Canadian Church Congress, October 15.

—The Rev. Dr. Gordon, of St. Andrews's Glasgow, has written to *The Church Times* to ask the alms of the faithful in perpetual sustentation of the use of incense at the worship of God, which, he says, he was the first to introduce in the churches of his communion. The Rev. Doctor concludes his appeal with the following singular request: "I desire a small chime of small bells, say five; and the first five wise virgins whose hearts shall be opened to give a bell each, or a subscription towards the belfry shall be rung into the kingdom of heaven by the suffrages of J. F. S. Gordon, D. D." —A young clergyman was conversing with a Coast Survey Officer the other day, who persisted in calling him "doctor." He said "Please do not call me doctor, I am a plain Mr." The officer said: "You are an Episcopal minister, are you not?" On being told that he was, he said, "why I thought all ministers were doctors." "I thought that they were made doctors when they became ministers." And he seemed surprised when told that it was a degree conferred by a college, as a mark of honor in recognition of distinguished ability. To such a pass has it come that we are all D. D.'s! —A Methodist exchange gives the following explanation of the status of "bishops" and "missionary bishops" in the M. E. church: "In our church we have two 'orders' in the ministry, called 'deacon' and 'elder.' A bishop's status is an 'office.' He is a sort of a promoted or preferred presiding elder. A missionary bishop is a kind of half-hatched bishop." —It is said that in the diocese of Florida there is not a single church in which pews are rented or sold. —Mr. Gladstone thus speaks of the Life of Frederick Denison Maurice: "The picture of him as a Christian soul is one of the most touching, searching and complete, that I have ever seen in print. He is a 'spiritual splendor,' to borrow the phrase of Dante about St. Dominic." —The following paragraph from Gen. Gordon's "Reflections" is worthy of St. Augustine: "Comparing things seen with things unseen, how appropriate that the tongue which first touched the forbidden fruit and acquired its evil, should be the first member to take the bidden fruit, the bread and wine? Is it not to us a great prevention against evil speaking to communicate worthily? And we cannot think it possible ever to communicate worthily if we never communicate at all."

—Two English women of the respectable farmer class, on leaving church, were discussing the sermon. One said, "Oh! it were a beautiful sermon, weren't it?" "Yes," replied the other, "it were beautiful." "And did you understand it?" said the first woman. "Oh! no," said the other; "I should not be so presumptuous." —*The Christian at Work* says, "The *Christian Leader* quotes as having been said of Edward Everett when he was pastor of the Brattle street church, that 'he offered the most eloquent prayers ever addressed to a Boston audience.' We heard the remark for the first time in A. D. 1852, at Cambridge, Mass. It was said by a Harvard professor of a prayer offered by the Rev. Dr. Huntington at a church service in Boston. Dr. Huntington was then a Unitarian, and is now the Bishop of Central New York."

LETTERS TO THE EDITOR.

THE TWO-FOLD MEANING OF "THE CHURCH," ON THE TITLE-PAGE OF THE PRAYER BOOK.

To The Editor of the Living Church:

In the August number of *The Church Elocutic*, the Rev. W. M. Ogden, in a short but thoughtful article, suggests that it would be wise for us, at least for a time, to retain the words "Protestant Episcopal" in our Constitutions and Canons, but strongly advocates their omission in the Prayer Book, in the six places where they occur. He then gives these six passages in full, without Protestant Episcopal, and shows how well they would read. But in quoting his proposed new title-page, he seems to me to have made a great mistake. Besides omitting Protestant Episcopal, he omits the general statement "The Church," and the words "According to the Use of," and makes the title read: "The Book of Common Prayer, and Administration of the Sacraments, and other Rites and Ceremonies of the Church in the United States of America." Now this ignores the two-fold meaning of "The Church" on our present title-page, as the

Church throughout the world, and the particular branch of it in this country. The sacraments and rites that we prize are not merely these of our little branch of the Church here, but those belonging to the whole Catholic Church, of all times and lands, and these grand sacraments and rites of the One Church of Christ, are observed by us "According to the Use of" this particular branch of the Church in the United States. It should rather read: "The Book of Common Prayer, and Administration of the Sacraments; and other Rites and Ceremonies of the Church in the United States of America." The objection to this change would be in the general and particular meaning assigned to the same word "The Church," in the same sentence. But in the English Book, there is a similar use, "The Church" and "The Church of England." Perhaps the substitution here of "Anglo-Catholic" for Protestant Episcopal would be better than its simple omission. Anglo-Catholic is not the same as Anglican, but is a generic term, and may well express the Reformed Catholic Church in this country.

The present correct form on our title page, "The Sacraments and other Rites and Ceremonies of The Church," comes to us from the First Book of Edward VI., in 1549, through the last revision in England, in 1661. In 1552, by foreign Protestant influence, this was changed to read, "The Sacraments and other Rites and Ceremonies of The Church of England," and it so continued till 1661. Let us not go back to that imperfect statement of the truth, but the rather hold fast to our full Catholic heritage, as we have received it from our Fathers.

FREDERICK GIBSON.

September 3, 1884.

THE CHURCH CONGRESS.

To the Editor of The Living Church:

My recent letter to you has been somewhat misconstrued, and I take this means of notifying your readers that the only arrangement about volunteer speakers is this: After the regular programme has been followed on any topic, any person desiring to speak, being a member of the Protestant Episcopal Church, may send up his card to the president who will call his name, and ten minutes will be allotted to him to speak in. If there is not sufficient time for all volunteers to speak in, only those whose names are called can speak.

G. M. WILLIAMS.

A DEPENDENT PRIESTHOOD.

To the Editor of The Living Church:

The committee on Liturgical Enrichment, proposed (did it not?), to leave the Ordination offices intact; but while the subject of alterations in the Book of Common Prayer is under consideration by the Church, would it not be well, in view of the change that has taken place since these offices were drawn up, (especially in that for the ordination of priests) to have a few alterations in this also? At the time this office was compiled, a priest was regarded, and that in the light of Scripture and primitive Christianity, as a "minister of Christ, and steward of the mysteries of God." As such, he was a man both under authority, and in authority. Under authority he was made accountable to his superior, the Bishop, acting under the laws of the Church, for the manner in which he discharged the duties of his high and holy office. In authority, and charged with the cure of souls, it was judged meet and right that he be solemnly enjoined to preach, and to teach the truth, "and to use both public and private monitions and exhortations, as need should require, or occasion should be given." But now, and in our land, all this is obsolete.

The relationship between clergy and people is changed. Under our prevailing congregational principle the people are the governing power—judges as to doctrine—arbitrators as to morals, and the priest of God is thrown into the most anomalous position. The authority which ordained and sent him expects, as indeed the word of God requires, that he be faithful to his every trust; but he finds himself under another authority, that not only criticises, but which judges, and dictates—an authority satisfied with nothing but absolute compliance with its sovereign will; and in his sore perplexity, the question naturally arises as to whether the vows which, in his inexperience, he has taken upon him, be, or be not, a cruel imposition, and a solemn mockery.

It may as well be acknowledged that there are hundreds of parishes in connection with diocesan conventions, in which the minister of God cannot speak the truth; and such a thing as opening his mouth to "speak boldly as he ought to speak," he dare not attempt. Saying this, I do not refer to matters of doctrine alone. I mean that it is often the case, that he cannot cause to be obeyed so much as the Ten Commandments of God. He finds himself the hireling of men. In and out of the chancel, the one idea is that the clergyman make himself "agreeable." This is thought to be the business of his position. Human souls may be on the verge of utter and irretrievable ruin, but he may neither "reprove, rebuke, or exhort." His conscience he must repress, or he will soon be numbered with the long list of the "Impracticables." His ordination vows, exacted by the Church, and taken with all due solemnity, with God as the witness, are "a dead letter," and since they are "a dead letter," it is both a cruelty and a mockery to continue imposing them. If the minis-

try is simply a thing of social usage, having nothing to do with the souls of men, let us at once recognize it as such. Much has lately been written on the subject of Clerical Support, but hundreds of the clergy would rejoice to do God's work and take all privations, "to spend and be spent" in His Service, if only allowed to "make full profession of their ministry." A meagre support is as nothing, compared with the imperiousness of the ungodly into whose hands they too often fall, and whose position in the parish nullifies all hope of making any sacrifice tell for good. J. E. H.

A DENIAL.

To the Editor of The Living Church:

I must trespass on your space to give the most unqualified denial to a statement repeated by you in your last issue, and in that of Aug. 16th. It is utterly untrue that at any time in my life I was silenced by ecclesiastical authority. I come to the States bearing commendatory letters from one of the highest powers that be, and my work is invariably done with the approbation and authority of the local bishop.

T. J. CAPEL.

Chicago, Sept. 12, 1884.

THE NAME OF THE CHURCH.

To the Editor of The Living Church:

Carlyle in his review of Boswell, says, "Men seem to be led by the noses; but in reality it is by the ears,—as some ancient slaves were, who had their ears bored; or as some modern quadrupeds may be, whose ears are long. Very falsely was it said 'Names do not change things.' Names do change things; nay for most part they are the only substance, which mankind can discern in things." Without subscribing literally to this dogma of the dead cynic, there is much truth in it. That a name may be an element of weakness, and that it is more certainly so when it signifies nothing, ordinary observation will determine. We have before us always a perfect answer to this question in regard to so called Church names. Nothing, calling itself Protestant, has ever succeeded. The reasons are manifest. The American is a nervous, restless, agitative, aggressive and progressive man; but in his religion and his politics he clings to formulas of faith and names as symbols of both. *Res admirabilis, et contra hominum opinionem.* If there is one thing he may be accounted as supremely despising, it is weak imitation. The dissenter, with him, is only the representative of a faction without method or excuse. Examine the history and condition of all dissenting organizations in our midst and you find that they have led or are leading sickly and uncertain lives and are destined to premature decay and death. Among Churchmen, who has not been asked the reason for the name of our branch of the Catholic Church? And who has ever been able to answer the inquiry? We know well enough what we are; we recite it in every act of worship, teach it to our children and claim it as our heritage; but we call it by another name. Now, there is a reason for this, and it is founded neither in a sense of propriety nor in the sanctity of tradition. Just as the Sectarian is afraid, (or was before he learned better of the Church) of the Cross as a symbol of his faith, and for the same reason, we are afraid of the name Catholic.

Parentetically, you will pardon me for observing, that the period does not yet belong to history, when, in Sectarian houses of worship, it would have been as easy to introduce the Koran as the Cross, and is so now, perhaps, except at those very central points where the practices of the Church have forced themselves, through a more enlightened and tolerant laity, upon the recognition and guarded observance of the preachers. No intelligent observer estimates the Church by its members, but every intelligent observer knows that but for the Church the religion of this people would long since have been ground very fine, between the upper millstone of sectarian ignorance and intolerance, and the nether millstone of Mgr. Capel's organization. The one danger is as great as the other, and nothing, no possible element of religious organization, can check and balance and finally adjust the antagonisms which threaten us as a Christian people, except the conservatism of this branch of the one Catholic and Apostolic Church. Just as certainly as the trend of enlightened public thought is towards liturgical worship, so certain is she yet to become "as the shadow of a great rock in a weary land," to the torn factions of sectarian strife. This is a long parenthesis, but it is full of truth.

It would be useless to go back now and review the history of the Church in America, and attempt to analyze the causes which led to the adoption of the name "Protestant Episcopal." Episcopal was always—Protestant she had ceased to be, so far as we can now see. But the name conveyed no definite idea. It avoided, no doubt intentionally, all recognition of her Anglican origin, and with equal success ignored her Catholic character. Hence, Rome came to be recognized, and very properly, as the Catholic Church, and the older the recognition grew, the more certainly it became the fixed theory of popular belief, and the more timid Churchmen became, lest fixed popular theory might be offended if the Church was called by her right name. To this complexion has it come at

last, and just here and nowhere else, lies the difficulty, when it is proposed to change. We are not ashamed of our right name, but we are afraid of it.

These are homely truths in homely garb, but nevertheless truths, and all I would ask is that those whose counsel is probably to control, will examine themselves of this matter. If it be fear it is unworthy the Church; if it is anything else, what is it?

A CATHOLIC.

TO CORRESPONDENTS.

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

NOTICES.

PAROCHIAL REPORT.—Any American citizen is entitled to become President of the United States. The argument is the same.

W.—Your reasoning would only confuse and disturb the weaker brethren, while it would anger the stronger, and inundate us with correspondence.

J. R. R. R.—We do not think the Collects or the Psalms are improved by being changed.

A. D. M.—We do not care to raise the question treated of by you in our columns. We should be as badly off as Faust.

PERSONAL MENTION.

The Rev. Geo. C. Griswold of Guilford, Ct., has accepted an invitation to supply the services of Christ Church, New Haven, Ct., for a short period during a vacancy in the rectorship, as he has several times before done under similar circumstances.

The Rev. Henry Jones has accepted a call to St. Thomas' Church, Camden, Me. Address accordingly.

The Rev. T. J. Knapp, D. D., has moved from Ouray to South Pueblo, and become rector of Holy Trinity.

The Rev. Paulus 36, is called to the rectorship of Trinity Memorial Church, Monrovia, Republic of Liberia, West Africa, with concurrence of the Foreign Board of Missions. He hopes to accept.

The Rev. S. F. Jarvis, rector of Trinity Church, Brooklyn, Conn., is in Europe intending to remain a year. The Rev. T. B. Fogg has care of the parish in his absence.

The Bishop of Central New York has returned to Syracuse, N. Y., after a tour of duty.

The Rev. Wm. B. Hamilton, of the class of '84 of Seabury Divinity School, Fairbault, Minnesota, has taken charge of Church work at Waseca and Janesville, Minnesota, and may be addressed at the latter place.

APPEALS.

St. John's church, Edenport, N. C., was destroyed by a cyclone. The congregation of colored persons, need help to rebuild. Who will give?

REV. ROBERT B. DRANE.

Treas. Building Committee.

ACKNOWLEDGEMENTS.

The undersigned in behalf of Nasothah Mission gratefully acknowledges the receipt of the following offerings during the month of August, 1884:

For Daily Bread—Cash, \$1.00; Robert Coleman, 20; Henry A. Turner, 30; Angus Cameron, 25; Cash, 10; Jos. S. Fay, 50; "Solemnity," 1; S. S. St. Paul's, Newark, 10; 17; 17; A friend, 20; "The Trinity Church, Hartford, Conn., 100; Memorial church of St. John the Evangelist, New York, N. Y., 10; R. B. C. Rye, N. Y., 5; J. J. Minor, 20.

President of Nasothah Mission.

Nasothah, Wis., September 1884.

OBITUARY.

FLIGHTER.—Entered into rest, Paradise, Manlius, N. Y., September 5, 1884, Julia Edwards Appleton, beloved wife of the Rev. George F. Flighter, Secretary for Domestic Mission, and daughter of the late James Appleton, Esq., of Manlius.

THOMPSON.—Entered into rest at Fayetteville, Tenn., September 1884, Catherine Baird, daughter of the Rev. Wm. G. and Alice Thompson, aged 6 months and 2 days.

RIDDEL.—Entered into rest at Hamilton, Ont., August 23, 1884, Margaret McIntyre, widow of the late John Ridgel, in the 87th year of her age.

WILLIAMS.—At Forked Lake (near Blue Mountain Lake), N. Y., on Saturday, September 14, 1884, after a short illness, Alexander Edward, youngest son of Francis W. and Laura A. Williams, aged 23 years. Relatives and friends, also members of Beta and Nu Chapters, Delta Kappa Epsilon Fraternity, and of Class 1884, Columbia College, are invited to attend the funeral services at the church of the Redeemer, corner of Eighth and Second Sts., and Fourth Avenue, on Tuesday, September 19, 1884, at 3 P. M. Interment at Woodlawn Cemetery. Please omit flowers.

New Orleans papers please copy.

Low.—Entered into rest, August 2, at the summer residence of her father, Abbot Low, Newport, R. I. Miss Harriette Low, of Brooklyn, N. Y.

MISCELLANEOUS.

The Rt. Rev. Charles Todd Quintard, S. T. D., C. L. D., Bishop of the United States, will take place at Detroit, Mich., in his diocese, in St. Barnabas' church, Tullahoma, on October 7, 8, and 9. For particulars, refer to the Rev. H. R. Howard, S. T. D., priest in charge of St. Barnabas' Associate Mission, Tullahoma, Tenn.

NINTH CHURCH CONGRESS.

The ninth Congress of the Protestant Episcopal Church in the United States, will take place at Detroit, Mich., commencing October 7, 1884. Holy Communion will be celebrated in St. Paul's church, Tuesday October 7, at 10:30 A. M. Address by the Rt. Rev. Henry C. Potter, D. D., LL. D., Assistant Bishop of New York. The sessions of the Congress will be held at Whitney's Opera House, commencing Tuesday October 7, at 12 M. Inaugural address by the Rt. Rev. S. S. Harris, D. D., LL. D., Bishop of Michigan. Memorial address by the Rev. Geo. D. Wildes, D. D., General Secretary of the Congress.

Office of Church Congress, 2 Bible House, September 10, 1884.

AN ENGLISH ORGANIST at present under engagement desires an appointment in the west. Good choirmaster. Holds testimonials from Sir George Elvey, organist to the Queen, Fred Archer, and several Oxford graduates in music. Accustomed to choral services; regular communions. Address "Organist," care A. H. Day, manager for Evans & Bro., 210 Clark St., Chicago.

AN ENGLISH CHURCHWOMAN desires an engagement as domestic companion, in any capacity of trust. No objection to children. Address A. H. Newport, Rhode Island.

SITUATION WANTED.—Governess in School or Family, Country preferred. Canadian Churchwoman. English, French, Junior Music. Good references. Michipicoten River, Ontario.

SOCIETY FOR THE INCREASE OF THE MINISTRY.—Resolutions and applications should be addressed to the Rev. Elisha Whitteley, 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. "L'AVENIR," a 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 2030 Sanson St., Philadelphia, Pa.

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

PUPIL ORGAN FOR SALE.—The small pipe organ of six stops, now in use at St. John's church, Decatur, Ill., is to be sold to make room for a larger instrument. It is offered at a low price, so that the cost would not exceed that of a good cabinet organ. For terms, etc., address L. Burrows, Decatur, Ill.

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FOR OCTOBER

Contains the prospectus for the 15th year of this magazine, including a partial announcement of the remarkable series of articles by distinguished Union and Confederate generals on "Battles and Leaders of the Civil War," which begins in November, and which is prefaced in this number by

LIGHTS AND SHADOWS OF ARMY LIFE. by George F. Williams, war correspondent, illustrated from etchings by Edwin Forbes: a paper on the humorous and tragic phases of the bivouac, march, and battle, with anecdotes and reminiscences of noted generals on both sides.

Other features of the number are:

ROSA BONHEUR. by Henry Bacon, with portrait, illustrations of her studio, chateau, etc., and an engraving of one of her paintings.

AUSTIN DOBSON. by Brander Matthews, with frontispiece portrait from painting by Watts.

SOCIAL CONDITIONS IN THE COLONIES. by Edward Eggleston, with numerous pictures of ante revolutionary buildings now standing.

THE COEUR D'ALENE STAMPEDE. by E. V. Smalley. A graphic account of the growth and decline of the latest mining craze in the Black Hills.

THE ODYSSEY AND ITS EPOCH. by W. J. Stillman, illustrated by Harry Fenn.

THE NEW ASTROLOGY. II. The Sun's Surroundings. by Prof. S. P. Langley, with nineteen illustrations. A popular account of the results of observations made at recent solar eclipses.

CHRISTIANITY AND WEALTH. by Washington Gladden. A discussion from a Christian standpoint of the distribution of wealth.

FICTION (two short stories): "Braxton's New Art," by W. H. Bishop; and "The Price I Paid for a set of Rusklin," by Grace Denio Litchfield. Also the conclusion of "Dr. Sevier," by George W. Cable, and of "A Problematic Character," by H. H. Boyesen.

TOPICS OF THE TIME: "Battles and Leaders of the Civil War," "Tips and Takers," "The Danger of Opening Reformers."

OPEN LETTERS: On the Bombardment of Alexandria, by Stone Pasha, and the Commander of the Galena; Arctic Exploration, The Ku Klux Klan, Congressional Singing, etc.

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The Seminary will reopen on Wednesday, September 10th. The Entrance Examination will be held at 10 A.M. Candidates for Priest's Orders or graduates of colleges will be required to pass an examination in the Acts of the Apostles in the original, the elements of Greek Grammar, and present an English composition.

For further particulars apply to REV. E. A. HOFFMAN, D. D., Dean, 426 West 23d Street, New York.

RACINE COLLEGE, Racine, Wis.

First Warden, Dr. James de Koven. Report of Committee of Bishops at last Trustees' meeting: "Racine Grammar School and College are in admirable order, and are justly entitled to the confidence and admiration of the public at large." Special attention paid to smaller boys. Inspection cordially invited. Appeal is made for the endowment of this institution as the true memorial of Dr. DeKoven. Christmas Term opens Sept. 18. For further information, address

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Dear angel mine!
 What floods of light from peaks of memory, shed
 Their sacred lustre on this happy day!
 —This tri-decade of nuptial life and love,—
 Chasing earth's shades away!
 Dear angel mine!
 Best gift of heaven!
 Earth's brightest, purest emblem—crystal rock—
 Is but an image of love's high-born state;
 —An image grandly mirrored in thy life;
 Thou child of checkered fate—
 Dear angel mine!
 Pure spring of love!
 Heaven's angels now, earth's crystal spirits were;
 Who rose, from out the dust, and 'spite the toil;
 —And Thou art one! Though struggling to the birth
 Through earthly soil.
 Dear angel mine!
 Dear angel mine!
 There's naught that's pure, unsullied, radiant
 bright,
 Can rival Love that's crystallized and true!
 —Earth's long tried stage has sealed the blessing ours,
 As heaven hath too!
 Dear angel mine!

CANADIAN CHURCH AFFAIRS.

SPECIAL CORRESPONDENCE.

The first annual meeting of the Board of Management of the Central Board of Missions has been held in Montreal, and the long looked for statement of the result of the two first appeals to the Canadian Church is at hand. The Advent appeal for Foreign Missions elicited a response of \$1,598, the Epiphany appeal for Domestic Missions netted \$6,988, making a grand total of \$11,586. A small sum from a Church like ours, and a long way behind the fifty thousand asked for, but yet a beginning, and all things considered not a bad beginning, and what is better still—a clear gain. The money was disposed of as follows: Zenana missions, \$101.50; Colonial and Continental Church Society, \$5; Mexican missions, \$16.19; London Missionary Society, \$12; Society for Propagation of Christian Knowledge, \$16.25; Southern India, \$93; London Society for Promoting Christianity among the Jews, \$262.67; Church Missionary Society, \$1,325.39; Society for the Propagation of the Gospel, \$2,650.77; Domestic Missions, stipend of Bishop of Algoma, \$493.03; Shingwauk Home, Algoma, \$52.50; Memorial chapel, Algoma, \$4; Indian homes, Algoma, \$54.25; Mr. Crompton's work, \$2; Sabrevois Missions, \$175; Diocese of Algoma, \$1,698.60; Rupert's Land, \$1,172.60; Assiniboia, \$820.87; Saskatchewan, \$1,172.60; Athabasca, \$625.38; Moosonee, \$586.30; Niagara, \$20.98; Toronto, \$841.25; Ontario, \$79.64; Huron, \$1,279.38. There is an unappropriated balance of about \$2,500.

The report of the Secretary, the Rev. W. F. Campbell, is couched in very hopeful language. The Church has already been benefited indirectly by the establishment of the present Board; her influence has been increased, and more money has been raised under the new system than during the three preceding years. The report goes on next to the question of the diocese of Algoma, which is declared to have the first claim upon the funds of the Society, and for which some permanent provision is desirable. At present the Board aims to aid only the dioceses east of the Rocky Mountains, but hopes to assist those on the Pacific slope. There are now 80 clergymen working in the Northwest, east of the mountains, and 20 in British Columbia. All these dioceses are still largely assisted by the English Societies.

The Bishop of Huron and his Secretary were appointed to draw out the Epiphany appeal. Mr. J. J. Mason, of Hamilton, was reappointed General Treasurer.

Thus ended one of the most important events in the history of the Canadian Church, the first annual meeting of the General Board of Missions, an institution which, under God's Providence, is destined to knit the whole Church together, in the bonds of a strong, compact, aggressive unity, and to rouse her up to the realization of her responsibilities and privileges, as she never has been before, a state of things which no amount of desultory individual effort, however zealous and widespread, could ever hope to effect.

The now notorious case of Langtry vs. Dumoulin is still before the courts. At a meeting of the vestry of St. James' held a few days ago, it was decided by resolution to continue their resistance. Canon Dumoulin, the rector, who presided, earnestly counselled the congregation to accept the late adverse decision, and to relinquish their appeal, but unsuccessfully. Since then a motion has been made by the plaintiff's counsel, to dismiss the appeal on the ground of "champertry," or undue influence, it being urged that the defendant is being influenced to continue the proceedings against his will. The outcome of this has been another proposition for amicable settlement, which it is confidently expected, will be effected by the payment of the expenses out of the fund, and the acceptance of the late decision favorable to the rectors. The affair has grown into a positive scandal as far as the congregation of St. James' are concerned, and is most distasteful to them, as being probably the wealthiest in the Dominion, and being largely composed of a class of people, who systematically lay claim to superhuman goodness.

The venerable Dean of Huron, Dr. Boomer, continues to improve, and is now able to take carriage exercise. His many friends

may now reasonably hope to see his valuable life spared for some years longer.

At the Missionary meeting held in connection with the annual meeting of the Central Board of Missions, some interesting facts relative to our domestic missionary dioceses were adduced. Algoma has now nineteen clergymen, and one just about to enter, and three paid catechists, with a whole army of volunteer lay readers. About \$3,000 was received from subscriptions within the diocese last year, \$4,750 from the English societies, and \$3,511 from the Canadian dioceses; the rest of the required \$13,000 was made up from a reserve fund established by the late Bishop Fauquier. The average stipend is \$750 per annum. Rupert's Land has a missionary income of over \$15,000 per annum, and the average grant to the thirty-three missionaries in that diocese, is \$480; there are also six missionaries in the diocese engaged in Indian work whose salaries are wholly paid from England. The next meeting of the Board is to be held next November in Toronto.

The Bishop of Huron has returned from a short vacation, and will shortly commence another very extended visitation.

A writer in *The Dominion Churchman*, draws the attention of Canadian Churchmen to the interesting fact, that next year will be the centenary of the establishment of the Church in the Province of Ontario, or Upper Canada, as it was then called and is still called by some. In 1785 the Rev. John Stuart was sent to Kingston (then Cataraugus) by the Society for the Propagation of the Gospel. The total population of the Province then was 10,000, now it is 2,000,000. It is proposed by the Rev. J. Gribble, the writer of the letter in question, to raise a Centenary Northwest Missionary Fund. Something may come of the proposal.

Ontario, September 15, 1884.

OPINIONS OF THE PRESS.

The Church Review, (England).

THE MISSION OF THE ANGLICAN CHURCH.—The mission of the Anglican Church, is specially to those of her own race and kindred. For this purpose is she asserting her Catholicity. It was the pious and learned Alexander Knox who said that the English Church was the most excellent of all Churches, but that she had less practical influence than any Church on earth. That was undoubtedly true in his time. To-day it is beginning not to be so. The Church of England is becoming once more the Church of the poor. Our people will once again rely on her strength for protection against the inevitable anarchy, to which the socialistic tendencies of secularism and barbarism. Teutonic or other, eventually lead. And soon, awakened to the new life of her great mission, the English Church—now more active than she has ever been—will appeal with all the force of a mother's love, with all the authority of a recognized Divine commission, to those who are still outside her pale—the heathen masses and the religious separatists—and will doubtless be answered by the dawning of a new age of faith the destined precursor of a reunited Christendom.

Standard of the Cross.

THE PRESIDENTIAL CANDIDATES.—The two leading presidential candidates are accused of crimes of different character; one, political; the other social. It is not necessary, in choosing between the two, to decide which is the worse, if guilty as charged. The question is, has either of them repented and amended his ways? The whole tenor of a man's life must throw light upon his worst as well as his best deed. On either hand, therefore, the partisan attempt to infer character from the single transaction is impertinent. So far as the election is to be determined by the character of the candidates, specific charges, and the proofs that support, them alone should be allowed weight.

The Churchman.

THE CHURCH'S IMPRESS ON SOCIETY.—The Protestant denominations have the unvarying characteristic that they do not build up society. Not that their work is evil, not that they are a negative influence, but they do not employ the methods that organize the social life of the people, and make the living for the good of the community a part of their religion in any large way. On the other hand, the Church, after the years of hard struggle for a bare existence were over, has left its mark upon society by improving its tone, strengthening its moral interests, and bringing separated people together in common work for common ends. It has worked in and through the parish, but the parish has been widened to include the community, and the clergy have become the representatives of the best kind of citizenship. They have strengthened the things that people have in common. They have done, perhaps, more than any other persons to build up the interest in the whole, which is the ideal of a republican community. They have provided hospitals for the sick, homes for the aged and infirm, houses of refuge for the sinful and erring, organizations to reach the poor, to educate young people in the Christian life, to utilize the services of religious women; to lay hold of every local need and bring it to the notice of the right persons.

The New York Tribune.

SCIENCE AND RELIGION.—One of the most significant features of the scientific confer-

ences at Montreal and Philadelphia is the marked change of feeling respecting religion. The leaders of these Associations are, with few exceptions, men of profound religious convictions, and the prevailing sentiment at each meeting is in sympathy with the broadest and most progressive utterances of the Christian pulpit. The sessions of the British Association were attended by a large number of English clergymen, some of whom took a prominent part in the proceedings. The non-conformists were represented by the Rev. W. H. Dollinger, the eloquent Methodist lecturer, and by other distinguished ministers. Father Perry, a Jesuit priest, was one of the most learned astronomers present, and was listened to with profound respect whenever he discussed any question of physical science. A week ago last Sunday the pulpits in Montreal were occupied by the preachers of the Association, and two religious meetings were held in the halls where scientific questions had been earnestly debated during the week. At one of these assemblies Sir William Dawson denied, with a most emphatic gesture, that scientific investigation was irrelevant in its tendencies. At the other a great master of the microscope met materialists like Huxley and Tyndall upon their own ground, and accepting the entire scheme of evolution propounded by them and Darwin, as a close approach to fundamental truth, argued from their own confessions and by strictly scientific methods of reasoning that the beginnings of matter, of life and of moral consciousness, implied an inevitable necessity for creative impulses of a supernatural order. In like manner the Scientists' Sunday at Philadelphia gave characteristic tokens of religious feeling.

THE LACK OF INTEREST.

The writer has just been examining "The Advertiser's Guide Book," published in New York. The number, issued last September, gives the weekly circulation of our Church newspapers, all counted, as 39,950 copies. The weekly circulation of Methodist papers is given as 278,864 copies, and that of the Roman Church as 397,800 copies. In other words our weekly circulation of Church newspapers, multiplied by seven, will approximately give the circulation of Methodist weeklies, and by ten the circulation of Roman weeklies.

Do these figures give us the truth? Multitudes suppose that the laity of the Roman Church are under the absolute control of the priesthood, and that the Methodists are influenced more by their emotions than by their reason and their knowledge of religious duty and practice. But are not such persons mistaken in their ideas? In view of the above facts, must we not acknowledge that both the Methodist and Roman people are a reading and a thinking people? Why are so many weekly papers issued in their interests, unless it be that they are not only read, but also well supported by their respective communions? Engage in conversation with a Methodist, you will generally find him well posted with respect to the doctrines and practices of his Church. Seek out the Romanist to convince him of his error, and to lead him out of his darkness into the full light and liberty of the Gospel, and you will find him able to meet you, and master of the situation, and the probability is that you will leave the field humiliated and vanquished. The fact is, the Methodists and the Romanists are a reading and thinking people. They are generally well instructed in all matters appertaining to the faith they have received, and in the history and practices of the organizations, to which they have given their affections. And why is all this so? Do we not find the true reason, in the fact that the ministers and leading minds of these organizations, realizing the mighty power of the press, and resolved to use it to the best possible advantage, exert all their influence, and put forth their utmost endeavors to persuade their people to support and read the Church paper, and neither the Methodist nor the Romanist is ashamed to speak of it, or to use his influence to extend its circulation, or even to go from house to house, inviting subscriptions, and urging all whom they meet to become well posted in the religious news of the day, in order that they encourage and strengthen their friends, and convince the disobedient and the unbelieving. Such solicitors are the best in the world, and the most successful.

But how is it in our own Church? The writer, during the last few months, has been brought into association with all classes of Church people. He has met them in the church, on the street, on the farm, in the place of business, and in the home. He has conversed with them on all subjects, but principally on matters relating to the Church, and everywhere he has gone, he has encountered a feeling of indifference respecting the circulation of the Church paper. Sometimes the clergy express feebly the wish that their people could be persuaded to subscribe for the Church paper, and to do their part in sustaining it, but beyond this, they do not go. They will not do as the Methodist preacher, or even as the Roman priest: urge their people to become subscribers, and careful readers; nor will they, as they meet their parishioners in social life, say a single word in commendation of either the Diocesan or the more general Church

newspaper. What wonder therefore is it that their people care little about the Church paper? Communicants by scores have uttered in my presence expressions like the following: "O, we take a Church paper," naming it, perhaps the Diocesan paper sent them gratis; "but we care nothing for it, we do not read it, we do not ever open it, but throw it into the waste basket as it came from the Post Office," yet these same persons are constant readers of the daily secular papers, and of the Magazines and Novels of the day; read everything that comes to their hand, everything save the Church paper, forgetting the great fact, and the most interesting and thrilling of all facts to be found in the world's history, that "Christ loved the Church and gave Himself for it," and wholly ignoring the corresponding duty of all men, growing out of this wonderful fact, to love that which Christ loved, and to labor and pray for the welfare and prosperity of that for which Christ gave Himself.

O! the culpable indifference that pervades almost all communities! Hence, the empty churches, the meagre offerings, the scanty pittance given for the maintenance of our ministers. But these are evils which can be remedied. This indifference can be broken up. The churches can be crowded with devout worshippers. The treasury of the Lord's House can be filled to overflowing. The priests of the Church can be comfortably and respectably sustained.

All that is really needed on our part to bring about such results, is that we should seriously and patiently "seek first the Kingdom of God and its righteousness." A tenth of our time and income piously and persistently devoted to these paramount interests will work wonders. We soon learn to love that which frequently claims our attention, and enlists our sympathies. The more we learn of the Church, and of its successes, and of the work it is trying to do and expects to accomplish, the stronger will be our love for it, and the more earnest will be our interest in all that appertains to her welfare. Let all who love our Zion and wish her prosperity, manfully meet the obligations that do most certainly rest upon them. Study carefully her wants and seek for opportunities to relieve them, and secure by a diligent searching of Holy Scripture and by devout and earnest prayer, to contend earnestly for the faith once delivered to the saints, and the work will be speedily accomplished. Our churches will be filled, our treasuries will overflow with royal gifts, and multitudes will seek our Zion, to unite with us in holy worship, and in anthems of praise and thanksgiving. Glorious things are spoken of the City of our Adorable Lord and Almighty King. The successes of the old time may again be repeated. The Lord's hands are not shortened that He cannot save, nor are His ears heavy that He cannot hear. The glorious transactions of the first pentecostal season will again be repeated, when the members of the Christian household become intelligent, earnest, and devout co-workers in the grand and blessed work, "preaching the Kingdom of God and teaching the things concerning the Lord Jesus Christ," and gathering the nations into the fold of the Good Shepherd. The triumphs of the Christian Church, when it was presented to the world will be repeated wherever and as often as the like conditions are found to prevail. Let there be only unity of heart, and of purpose, and of prayer in the faithful presentation of the faith once delivered to the saints, and all will be well. Under such circumstances, the gospel will in very truth "prove the power of God unto salvation," and the saying will again become true, "the Lord added daily to the Church such as should be saved."

HENRY SAFFORD.

THE REVISED OLD TESTAMENT.—As a variety of reports have been circulated as to the probable date of the issue of the Revised Edition of the Old Testament, it may be well to state that no copies are likely to be in the hands of the public until the spring of 1885 is well advanced, and that it is more probable that the issue will not take place until midsummer. As in the case of the Revised New Testament, the book will be published simultaneously by the two presses at Oxford and Cambridge.

CHURCH WORK.

WISCONSIN.

NASHOTAH.—A fine bell of one-ton weight from the foundry of C. H. Meneely, Troy, New York, has been presented to the Seminary by the Rev. Walter Delafield of St. Stephen's church, Terre Haute, Indiana, in memory of his father.

IOWA.

CEDAR RAPIDS.—Convention of Deaf Mutes.—The Rev. Messrs. Mann and Chamberlain attended a convention of deaf mutes at Cedar Rapids, Iowa, from September 6th to 8th. With the assistance of the rector, Dr. Ringgold, combined services were held at Grace church, in the morning, and at the mission, West side, in the evening. At four o'clock in the afternoon, a service for deaf mutes only, was held by Messrs. Mann and Chamberlain. All the services were very largely attended.

Such gatherings afford deaf-mutes the opportunity of worshipping together in sign language, which they very rarely, and often never have after leaving school. Few and widely scattered, it is a matter of expense and difficulty for most of them to get together

for religious and social purposes. No class of people are more isolated in this respect. Deafness is by most people considered far less of an affliction than blindness; yet the latter does not isolate a person from religious and social privileges. The blind are able to take part in divine worship on an equality with their seeing brethren; so that they do not need any special provision by the Church. The deaf, however, need provision of services in a language that is restricted to themselves, and the few hearing people who are engaged in their education.

TENNESSEE.

JOURNAL OF CONVENTION.—We have received the Journal of the Convention of this diocese which is in very neat form and reflects great credit on the Secretary. We regret to say however that it contains no Summary.

INDIANA.

GENERAL CHURCH NOTES.—Signs of renewed vigor in Church work in Indiana seem to be multiplying. After the return of the Bishop from vacation he was called to Terre Haute to inaugurate the educational work so promisingly begun there under the management of the Rector of St. Stephen's church Rev. Walter Delafield, S. T. D. A fine house, the former mansion of Judge Hookins, pleasantly situated in a plat of four acres has been rented, where on Wednesday, September 3rd, St. Agnes' School, a boarding and day school for girls was opened, a service was said by the Rector of the Parish, and the Bishop made an address to the patrons of the school a large number of whom were present. A Churchwoman of experience in teaching, (Mrs. Meininger), is the principal; a corps of six teachers have been engaged and the school opens with six boarding and 26 day scholars. On Thursday evening a reception for the Bishop was given at the school, when the grounds were illuminated, music was rendered by a band, and some informal speeches were made by some of the prominent citizens, in which they expressed themselves as highly gratified at the prospects of the school and spoke of the desire to purchase the house and grounds for the purpose. It is hoped this will be done. On Wednesday the 10th, the Bishop formally opened "The Howe Grammar School" in Lima. After appropriate services said by the Bishop, he made an address to a large company present, stating his hopes for the institution and referring to the late Mr. John B. Howe, in honor of whom the school is named. He then introduced the Rev. C. N. Spalding, the rector of the school, who made an address stating his plans for the future, his ideas of Christian education, and asking for encouragement in the work. A short address was then made by the rector of the Parish (St. Mark's) Rev. S. C. M. Orpen, who congratulated the Bishop on the success of the efforts made, and on behalf of the Church people welcomed the school to the parish, assuring the Bishop and teachers, of sympathy and aid. Hon. S. P. Williams, a citizen of the town who was for many years a partner in the banking business with the late Mr. Howe spoke expressing the interest of the citizens in the school and commending the good taste displayed in the selection of such a good and healthy location. The school begins with two boys and two students for the ministry, and applications are in from more pupils.

The corner stone of a new church in Frankfort will be laid very soon.

Rev. W. N. Webbe of Trinity church, Fort Wayne, has returned from vacation.

Rev. B. R. Phelps will begin work in Garrett and Angola next week. He will reside in Garrett. The Northern convocation will meet in St. Paul's, La Porte, Oct. 14th, having been postponed from September 23rd. The new church at Lima will be finished before December 1st. It will be of Grand Rapids brick, of a rich cream color. The chancel will be apsidal, the roof open and ceiled with Norway pine.

MICHIGAN CITY.—Sunday, September 7, marked the beginning of the third year's work of the Rev. J. J. Faudé as rector of Trinity church. In his annual report were given the following statistics for the year past: Baptisms, 21, adults 5, infants 16; Confirmations, 17; communicants, 169; contributions for missionary and benevolent purposes, \$823.39; parochial purposes, \$4,299.78; total, \$5,123.17. During the past two years improvements upon the church and rectory have been made at a cost of \$3,750. Within the past month a beautiful white marble Font has been presented by Mr. and Mrs. M. C. Follet, in memory of their three little children, Charles, Mary and Ida, now at rest. It is a great addition to the permanent furniture of the church, which is fast replacing the temporary that has long been in use here.

SUMMARY OF STATISTICS.—Clergy: Bishop, 1; priests, 32; deacons, 2; total, 35; parishes, 41; organized missions, 10; un-organized missions, 4. Church buildings, 48; total value, \$468,210. Rectories, 19; value, \$53,000. Baptisms, infants, 249; adults, 127; total, 376. Confirmations, 347. Communicants in 1883, 3,884, in 1884, 4,325. Sunday School: teachers, 313; scholars, 2,983. Public services, aggregate, 4,302. Holy Communion: Public celebrations, 634; in private, 32. Marriages, 139. Burials, 265. Offerings: Parochial work, \$63,737; Diocesan work, \$4,845; General Church work, \$653; Total \$69,235. Lay readers licensed, 24. Postulants, 2. Candidates for Holy Orders, 3. Churches consecrated, 2. Rectors instituted, 2.

MARYLAND.

CHURCH WORK.—Convocational services were held September 2nd, 3rd, 4th and 5th in St. Andrew's, St. Mary's, and William and Mary parishes. These services were conducted by the dean, the Rev. Meyer Lewin, D.D., assisted by the several rectors of the parishes, together with the Rev. Thomas G. Addison, D.D., and the Rev. J. Gibson Gantt.

These parishes represent a territory 40 miles in length, 8 to 15 in width. Three churches, three chapels, 293 communicants, and 158 families.

In St. Andrew's and St. Mary's parishes, the Rev. M. H. Vaughan has faithfully labored. He has strengthened his people and his work. In St. Andrew's he will soon have a new rectory, and in St. Mary's parish, St. George's church, will soon be restored.

The Rev. J. B. Gray, who is rector of William and Mary parish, is to be congratulated on his noble work. He will shortly lay the corner stone of a new chapel, and has collected \$2,200 to remodel his church at St. Mary's City, which occupies the site of the first State House, and whose bricks

were taken from that historical structure. The Dean's stirring words, Dr. Addison's brilliant and practical sermons, the addresses by them and others on clerical support, we trust may do much good, and encourage these two sacrificing priests whose labors are abundant, and not at all times encouraging. But they possess many laymen and women who are living stones in God's Temple, workers in the Lord's Vineyard, the present joy and future hope of the Church in Southern Maryland.

NEBRASKA.

STATISTICS.—We make the following abstract from the Journal of the Annual Council of this diocese: Clergy, 31; parishes and organized missions, 74; communicants, 2,160; Confirmations, 167; Baptisms, 308; educational institutions, 2; value of Church property, \$259,750; total of contributions, \$44,113.13.

MINNESOTA.

SUMMARY OF STATISTICS.—The Journal of the 27th Council of this diocese gives the following statistics: Clergy including Bishop, 77; total number of souls, 15,463; communicants, 5,264; Baptisms, infants 674, adults, 147; total, 821; Confirmations, 420; Sunday school scholars, 4,039; value of Church property, \$651,325; total of contributions, \$127,571.37.

QUINCY.

JUBILEE.—The cemetery at Jubilee College, in which lie the bodies of the venerable first Bishop of Illinois, Dr. Chase, and of several clergy of the Church, who were from time to time associated with him, is in a sad state of dilapidation and decay. It is proposed to render and keep the grounds in a condition worthy of their sacred use.

No contributions are solicited, but the fact merely is announced, in order that those who are so moved, from whatever motives, may have the privilege of joining in the work of restoration which will be done any way if the Lord permit.

For this purpose communications may be sent to Joseph Mayo, the treasurer of Christ Church Parish, Jubilee, (P.O. address, Alta, Ill.), or to the rector.

KEWANEE.—The parish of St. John, of which the Rev. Robert J. Walker is rector, has recently suffered a great loss by the death of Mrs. Henry D. Huntington, of Cincinnati, Ohio, who was well known as the friend of struggling parishes, and has been of great assistance to this Church through gifts of not only money, but her words of cheer and sympathy.

ROCK ISLAND.—Service for Deaf Mutes.—On his way from Cedar Rapids, Rev. Mr. Mann stopped here, and held a combined service, with the assistance of the Rev. Mr. Sweet, the rector.

MASSACHUSETTS.

BRIDGEWATER.—The church here is nearly finished and will be consecrated September 23. The work has been zealously pushed on during the last year, and the earnest efforts of the devoted rector, the Rev. J. M. Peck, and the gifts of loving friends, have by God's blessing, given and furnished for Trinity parish a beautiful and appropriate house for the worship of Almighty God. The rich and beautiful chancel window is the gift of the Sunday school of St. Thomas, Taunton, Mass. A fine Caen stone rector's organ is the gift of a lady, and the silver and altar hangings are memorial offerings from another. The font is of Vermont marble with cherry-wood cover. The Bible and Prayer Book, and the brass book-rest on the altar, were also gifts. Nor has money only been given, but the work of loving hands has also contributed to beautify the sanctuary. A girl in domestic service gave the altar linen, which some of the ladies have hem-stitched and embroidered. Another lady has embroidered a beautiful silk stole, and another is making an altar-basin in repousse work. Some of these generous givers prefer that their names should be unpublished to the world, but they are known and dear to Him for whose service their offerings are made. May His blessing be upon them and upon the church for which they have so willingly labored.

NORTH ADAMS.—Gift of a Bell.—The Rev. Harry I. Bodley has recently presented to St. John's church of which he is rector, a bell of one-ton weight, from the foundry of Clinton H. Meneely, Troy, New York, as a memorial of his father.

CENTRAL PENNSYLVANIA.

BELLEFONTE.—St. John's Church.—On the first Sunday in August last, the Rev. John Hewitt entered upon the eighth year of his rectorship in this parish. His sermon on that occasion was a review of the past year's work, and closed with a plea for permanent earnestness.

The church is a beautiful gothic structure with tower, spire and porch, built of native blue limestone in rubble work, and has a seating capacity for 350 persons.

During the present rectorship, additions and improvements have been made to the property as follows: the building and furnishing of a rectory, the enlargement and refurbishing of the chancel, the purchase of a fine pipe organ, the recarpeting of the church, the enclosing of the front of the lot with a high wrought-iron fence, and the placing of four memorials, viz: A window, an eagle lectern, a brass altar cross and vases, and a font cover. Also apparatus for heating both church and rectory with steam from the plant which supplies the town, and the lighting of the church by electricity from the Edison Electrical plant which lights the town.

MICHIGAN.

EPISCOPAL VISITATIONS.—The Bishop of Michigan has returned from his northern visitation. He was at Mackinac and St. Ignace on the twelfth Sunday after Trinity, confirming four candidates. These stations have been vacant by the resignation of the Rev. M. C. Stanley who has assumed charge of the old parish of Dexter. They have been supplied by the Rev. M. H. Martin of St. Paul's church, Detroit, for July and August, and now the Rev. G. W. Bloodgood of Wyandotte, is spending his vacation in charge.

Monday, September 1, the Bishop visited St. James' church, Cheboygan, and confirmed nine persons, presented by the Rev. Mr. Curtis, who has succeeded the lamented Rev. Mr. Magoffin, in this vigorous young parish. The Rev. Mr. Curtis will undertake general missionary work in the direction of Roscommon, in conjunction with St. James' church.

The Bishop arrived at Escanaba, Lake Superior, on September 3, preached and confirmed 3. There is a new church here nearly completed, and the rectory is being finished. The Rev. T. H. Eichbaum is in charge here, doing very well indeed. He also has charge of Iron Mountain, where the Bishop formally established a new mission, and also of Menominee, where the Bishop preached September 5, and confirmed one. The new church at Menominee will be ready for occupancy November 1. These are in the midst of the iron region. On Saturday the 6, the Bishop visited Republic, a new mission under the Rev. Robert Wood and confirmed 10. Mr. Wood's other stations are Negaunee and Ishpeming both visited on the thirteenth Sunday after Trinity. There were seven confirmed at Ishpeming, and two at Negaunee. On Monday, Mr. Boxer's late parish was visited. Here the Bishop spent two days. The Rev. T. L. Boxer died while in charge here, much regretted. There was a good attendance at the service on Monday evening.

The visitation closed at Marquette where the new rector the Rev. Wyllis Hall, D. D. presented nine for Confirmation.

There are in all 13 parishes and missions in the upper peninsula, few however being self-supporting.

SOUTH BAY CITY.—St. Barnabas' Church. This church, the corner of 35th and Taylor streets, the Rev. E. W. Flower, priest-in-charge, was opened with an appropriate service on the 13th Sunday after Trinity.

An excellent sermon for the occasion was preached by the Rev. E. R. Bishop, rector of Trinity church, Bay City.

St. Barnabas' was formerly a mission of Trinity church, and the work of building this commodious chapel was instigated and carried forward nearly to completion by the personal interest of the Rev. A. A. Butler, the late rector of Trinity, and the indefatigable exertions of the Rev. J. W. Prosser, who was in charge until last fall.

A small debt due the contractor, prevented the consecration of the building, but we trust that this difficulty will not long stand in the way.

It is built of wood, having nave and chancel, choir and robing room, and will seat about 300 persons. The stained glass windows from Friedrichs and Staffin of Detroit, were presented by Bishop Harris.

The mission was started some ten years ago, and has had a fluctuating growth until now, having a comfortable and proper church which is so secured that it cannot be misappropriated, as is a former chapel built for this mission, to the use of the R. E. institution; there is a reasonable prospect of a permanent and vigorous congregation.

St. Barnabas is situated in a populous end of this thriving city removed over two miles from Trinity church, and where great need exists for the work of the Church.

The old parish of Trinity down town is also busily engaged in good works, and the church grounds are alive with workmen laying the foundation for a large and rich stone church to front the beautiful stone chapel built last year.

God grant that along with the material increase in this city, there may also be abundant spiritual increase to make glad the city of our God.

CENTRAL NEW YORK.

SHERBURNE.—Christ Church.—A correspondent writes: "Sojourning for a few weeks in this lovely Chenango Valley, I could but be greatly interested in parochial affairs here. Although the town was originally settled by Congregationalists, yet the parish, founded in 1825, has achieved a fair share of prosperity and has had a goodly number of faithful and true pastors. In a village population of about one thousand souls, with an R. C., and four denominational places of worship; the parish quite disproves the idea that the Church cannot do more than hold her own in our old settled eastern rural communities. Last Sunday, September 7, was the anniversary of the Rev. Mr. Stevenson's rectorship, and at the close of an excellent sermon on "The Law—our Pedagogue to bring us unto Christ," he gave his congregation the following statistics for the year: Families, 91, an increase of fifteen; pastoral visits, 750; services, 274; sermons, etc., 195; Eucharistic Celebrations, 31; Confirmations, 11; burials, nine; Marriages, six; Baptisms, five adults and four infants; nine; communicants, 180; a net increase of 33 for the year. He announced as a new departure, that hereafter the Eucharist would be celebrated on all days for which the Book of Common Prayer provides a Collect, Epistle and Gospel. I could but feel that so faithful a presentation of the Church's order must result in great benefit to individual souls."

OREGON.

THE COVE.—A matter of considerable interest to Churchmen has just happened at this place, viz., the opening of "Ascension School for Girls." Mr. S. G. French, who died two years since at Orange, New Jersey, while on a visit East, left for the Church's use, in charge of the Bishop, property to the value of some \$25,000, consisting of a farm of 100 acres, on which is an orchard of 36 acres in plums and pines, and a large house with outbuildings, for the specific purpose of a school for girls. As soon as the will was acted on by the courts, and the property came into the hands of the Bishop, he made energetic efforts to secure means for carrying out the purposes of the donor, in the way of a proper school building, furniture, and the necessary equipments. While in the East at General Convention, he made known his needs for this purpose, and was very generously aided by individual members of the Church, by the Women's Auxiliary to the Board of Missions, especially by the Connecticut Branch, and several Sunday schools. A new building was erected, attached to the main house, with school-rooms to accommodate fifty pupils, and dormitories above for twelve. At the opening services on Thursday, the 4th instant, it was found there would be at least fifteen boarders, and as many more day-pupils, who would avail themselves of the privileges offered. It was seen that further accommodations were necessary, and it was determined at once to erect an additional wing for dining room and kitchen purposes, and the sleeping accommodations of at least twelve more girls. The Rev. W. R. Powell, with his wife, take charge, assisted by Miss Mary Sullivan, of South Amboy, New Jersey; Miss Laughlin, of Fort Dodge, Iowa, and Miss Ollie Slater, daughter of Senator Slater, of La Grande, Oregon. The opening services were held in the beautiful little church of the Ascension, just across the road from the school buildings. This church was erected in great part by Mr. French and his relatives in the

East some years since, and is very complete in all its appointments, with stained glass windows, Meneely bell, &c. The Rev. Mr. Powell and the Rev. Mr. Smith, of Baker City, were present with the Bishop. After service the Bishop addressed those present, speaking in touching terms of the founder of the school, and the purposes he had in view for benefiting his friends and neighbors in Grand Ronde Valley. The Bishop also spoke in gratitude of the friends in the East, who had assisted him to thus far carry out Mr. French's plans; and then, addressing the pupils personally, gave them some pointed advice as to their future course in their studies, and their duties towards themselves, their teachers, and the Church.

The people are all gratified and encouraged at the promising prospects opened by the establishment of this school. It cannot but exert a wide and blessed influence throughout Eastern Oregon, which, as you probably know, is on the very border of civilization.

ONTARIO.

PROGRESS OF THE DIOCESE.—Among other items of interest in the journal of the twenty-second synod of this diocese, which the clerical Secretary has done us the honor of forwarding to us, the Bishop in his address stated that the number confirmed during the year was 1,037, of whom 967 received their first communion, and 137 were converts to the Church. Resolutions were adopted concerning the establishment of separate schools for the Church of England, and the Lord Bishop was requested to appoint a committee to consider the subject and report at the next synod. The Board of Missions reports increased liberality, and mentions the case of a poor woman in a humble station in life, who bequeathed her life-long savings amounting to \$171.45 to some place where the name of Christ had never been heard. The money was forwarded to the Board for the Zenana Mission in India.

WHEN, IN THE COURSE OF HUMAN EVENTS.

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THE "GOLDEN NORTHWEST" is the portion of the United States which will pay the best to visit, and whenever our friend, the L. H. A. C. above referred to, desires to make a reconnaissance with reference to making a change of location for business purposes, and he is not already a resident of that part of Uncle Sam's domain, it will pay him to look it over thoroughly, because it will save him looking all over the United States. He will be as sure as the sun is to shine on a clear day, to select his home in that region and unship his agricultural or mechanical implements and "start in," and if he settles in less favored localities he will never be satisfied till he has struck his tent thereat and pitched it in this grand "fairy land," called so because every one who "works it right" will find two kernels of grain there where he can find one in any other locality; and he can lay by two dollars there for one any where else, outside of diamond fields of the richest character.

The man who thinks the writer is visionary, either don't know about the situation or is "salted" elsewhere and can't get away.

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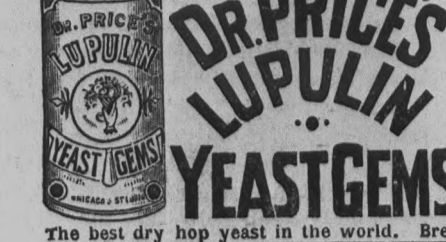
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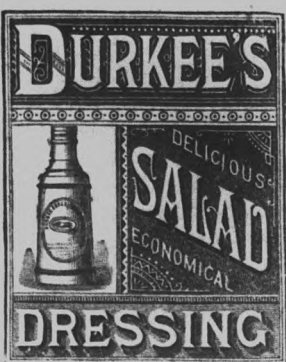
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