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#### DEAR LORD TO THEE.

BY THE REV. M. T. JEFFERIS. When in the weary watches of the night reet sleep from off my eyelids seems to flee, Oh, let my waking thoughts still upward turn

Dear Lord to Thee. When fears bewilder and strong doubts arise, Dark'ning my faith with their intensity, Let an illum'ning ray on me be shed Dear Lord by Thee

When friends desert, and enemies oppress, And all the world is dark and drear to me, A helping friend and guide may I then find Dear Lord in Thee.

When in deep loneliness my life is cast, And then a heavy burden seems to be, Help Thou my fainting soul, its hold to keep Dear Lord in Thee.

When sickness and disease my body rack, Making my bed a place of misery, Fill Thou my aching heart with constant trust Dear Lord in Thee.

When life's frail bark eternity draws near. And on its shores the wrecks of life I see. Oh, may my sinking boat a pilot have Dear Lord in Thee.

In every place, at morn, at night, at eve, In sickness, gloom, in wealth or penury, Be Thou the stay, the trust, the All in All Dear Lord to me

#### NEWS AND NOTES.

In a letter to the Standing Committee of the diocese, Dr. E. N. Potter has announced plying the pulpit of the North Church at type and reality, by saying: "Moses has his decided intention of abiding by his declination of the Bishopric of Nebraska.

THE Rev. C. L. Hutchins, Secretary of the House of Deputies, announces that a revised edition of the "Book Annexed" is now in the press. By "revised edition" he remedied the difficulty by passing a resolumeans, he says, "an edition containing the tion delegating to her the authority to adchanges adopted by the General Convention."

DR. PLUMTREE, the new Dean of Wells, is making an earnest effort to erect a memorial in his cathedral, of the celebrated Bishop Ken, the non-juring Bishop of Bath and Wells, and the author of the Morning and Evening Hymns. The 25th of next January will be the second centenary of the saintly Bishop's consecration.

I was amused the other day at reading in mony was complete." a Romanist paper a description of St. Peter's "Cathedral," Rome. I should like to ask my brother of the quill of what diocese St. Peter's is the Cathedral. The Carhedral church of the Bishops of Rome is St. John Lateran, the confessionals of which bear the proud (and false) inscription: "Mother and Mistress of all the Churches of the City and the World."

WHEN Church Hymns was being prepared by the Society for Promoting Christian Knowledge, the late Bishop Jacobson, of Chester, as one of the Episcopal referees, pronounced strongly against the fifth verse of Bishop Wordsworth's noble hymn, "Hark! the sound of holy voices," as ignoring the intermediate state. The verse, as many will remember, is this:

"Now they reign in heavenly glory, Now they walk in golden light; Now they drink, as from a river, Holy bliss and infinite; Love and peace they taste forever, And all truth and knowledge see. In the Beatific Vision.

Of the Blessed Trinity.' the omission of this verse, but this he deop Jacobson.

country is so celebrated, the Chinese seem | to withstand temptation. to be always in hot water; but perhaps, as in the other case, hot water is good for teach in the pattern prayer that we should them. At any rate they appear determined make the vulgar wants of this life only so to push the fight with France to the bitter conspicuous in our supplications to a comend. The loss of a few thousands by the passionate Father. He was always teaching sword seems a small matter to a na- His disciples such principles as these: "Take relation of the fourth petition, and the usage tion numbering nearly five hundred millions, no thought for your life, what ye shall eat; of the term "bread" throughout the New and doubling its population every century. neither for the body what ye shall put on."

of a quarter of a million of natives perished all these things shall be added unto you." from want. If they will spare that number to meet the French, they will be able to treat the latter as the Germans did.

The Southern Churchman asks dogmatically, "Is it not right for brethren to dwell together in unity," and then speaks very approvingly of a curious and unwarrantable interchange of pulpits between the eccentric Canon Wilberforce, and a Mr. Spurgeon, who occupies about the same position in England that Mr. Talmage or Mr. Beecher, men of some note in Brooklyn, New York, do in this country. I should say yes, so he is a brother of a Mahometan or a Buddhist "minister," of a teacher who denies the Church's authority, scoffs at her orders, and ridicules her Sacraments? I ask for information.

THE visitation of the cholera on the Continent of Europe seems likely to produce much good. The attention of scientists throughout the world has been drawn by it ain, over the sea of Tiberias, it is not a very to questions of sanitation; public opinion rational explanation to see only physical has been aroused to demand public cleanli- hunger satisfied by the bread that was ness; but, above all, a religious feeling is eaten. We may gather something from the awakening; men are beginning to return to conversation that took place the next day at God. The great devotion manifested by the Capernaum, between the Master and a part clergy is certainly the prime cause of of the multitude who had come over the this happy reaction. While public offici- sea in search of Him. Jesus said of them: als are deserting their posts by thousands "Verily, verily, I say unto you ve seek me at the approach of the scourge, bishops and not because ye saw the miracles, but because priests and sisters, remain faithful to their ye did eat of the loaves and were filled." noble work, and, with their lives in their They were unworthy recipients of an empty hands, are going about doing good. In many blessing (empty because they were unworinstances, the priests after administering the thy.) He farther said: "Labor not for the of the victims and place their bodies in the which endureth unto everlasting life, ground, unaided.

THE following paragraph, which is cut from the Boston Journal, well deserves its they told how their fathers had eaten manna heading of "A Novel Ecclesiastical Event." in the desert and fulfilled the Scriptures. It requires no comment.

Supper, because she had not been ordained, it being contrary to Congregational usage. minister the Sacraments of Baptism and into the church, and all other duties pertaining to the ministerial office. On Sunturned to the other deacon-Deacon Joy-

### OUR DAILY BREAD.

BY THE REV. J. G. MCMURPHY.

It is scarcely to be doubted, that the comthe Lord's Prayer, makes us ask for food that our bodies may be therewith sustained from day to day. Some expositors have petition must refer to all our hungerings, "bread" in it, should be carefully considered.

purposes.

The Bishop of Lincoln was asked to allow | Heavenly Father is intimately connected | present them to the senses of the faithful, with that which follows, and some inference clined to do, explaining it as a vision of may be drawn from the association. What heavenly bliss, not intended to contradict possible relation could there be between the the doctrine of an intermediate state. A well forgiveness of trespasses and the reception known English priest then (as one of the of the perishable bread? But if it is the supcompilers of the hymn book) saw Bishop ernatural food we ask for, then is there Jacobson and asked him to waive his objec- meaning in the contiguity of these importion, giving him the author's explanation. tant supplications. As these two graces His answer was simply, "I will do nothing are mutually dependent, there is wonderful ye shall see the Son of man ascend up where notion of a virtual presence, with symbols to obscure the doctrine of an intermediate beauty in this arrangement of the Lord's state." The hymn was finally accepted in Prayer. The confession of our sins, and absofull, but never received the sanction of Bish- lution, fit us for the proper reception of a heavenly food, and the sustenance afforded This clearness of speech was almost enough is My Blood." That battle also was fought them one garment, and then defy the court LIKE the fragrant herb for which their our souls by that food naturally prepares us to disaffect even the twelve Apostles, so

Thirdly, it is most unlike our Saviour to It is said that in the famine of 1877 upwards "But rather seek ye the kingdom of God and greatest need, and also indicated the fre-cents."

Bread," "Living Bread," "The Bread which added to the Church such as were being came down from Heaven," "The Bread of saved, that daily also these might enjoy the life." "The Bread whereof if a man eat he privilege of corporate or spiritual communfar as the brethren dwelling together in shall live." The Syro-Phœnician woman ion with the Highest through this Everunity goes, but then is a priest of the doubtless entreated so earnestly and suc- living Bread. Those were days of zeal, and Church a brother, in any other sense than cessfully for this same Bread. This was infore the Communion we say "we are not cometh and everywhere men are lifting up ing this view of the meaning.

In the feeding of the 5,000 on a mountlast Sacraments, have had to dig the graves meat which perisheth, but for that meat which the Son of man shall give unto you."

They seemed inclined then to learn more, 'He gave them bread from heaven to eat;" "Miss Louisa S. Baker, who has been sup- Jesus in brief separates the two ideas of Nantucket for four years, could not admin- not given you that bread from Heaven, but ister the ordinances of Baptism or the Lord's my Father giveth you the True Bread from Heaven." And the Master then adds that this Bread is Himself. Further on He says The church, however, at a recent meeting to them, "I am the Bread of Life," the very comes right into human life; it is intensely which they may obtain everlasting life. When they could not understand Him, He feel most deeply, need most urgently, and the Lord's Supper, and to admit members said again in language slightly varied: "I am that Bread of life. Your fathers did that our faith is in that which we have eat manna in the wilderness and are dead. day, 31st ult., Deacon Folger read the state- This is the Bread which cometh down from hands handle, of the Word of Life. Three ment of the action of the church, and then, heaven that a man may eat thereof and not things stand in a logical order, one right turning to Miss Baker, gave her the right die." Note how express and full the Mashand of fellowship. The young minister ter becomes in His explanations: "I am into Christ, the Life in Christ, the Beauty the Living Bread which came down from of Holiness; the three controversies I have and gave him her hand, and then the cere- Heaven, if any man eat of this Bread, he mentioned were about these things. The shall live forever, and the Bread which I Gorham controversy was, substantially, a will give is my flesh."

It is quite apparent that the listeners were shocked at the idea presented by this volved the question of man's life in Christ; last clause. Only vulgar cannibalism came into their coarse minds, and subsequent ex- ject of the external order and beauty of the mon interpretation of the fourth petition in planations of Our Lord's meaning did not worship of Almighty God. The three go simplify the mystery to them. Jesus said together. You are born into Christ; you immediately: "Except ye eat the Flesh of must live in Christ; you must see, for your the Son of man and drink His Blood, ye joy and refreshment, somewhat of the King maintained that to make the prayer com- have no life in you. For my Flesh is meat in His beauty. The Church and the world plete and sufficient for all our needs, this one indeed and my Blood is drink indeed. He have different utterances on each of these that eateth my Flesh and drinketh my Blood heads. The Church places God first, the whether physical or spiritual. There are dwelleth in me and I in him." And to show three reasons, why a different rendering of that this communion extends to the Founta petition with such a marked word as ain Head, the Saviour says: As the Living Father hath sent Me and I of faith over doubt. First, we may note that if the word live by the Father; "so he that eateth Me "bread" means the natural product of the even he shall live by Me." It seems that soil, as prepared by man and consumed to many of His disciples, beside the multitude of Baptismal regeneration; that regenerasupport our physical frames, then it is sing- that came from beyond the sea, could not ular that this petition alone of the seven believe this. The only means He took to should be devoted to temporal and common show them how wrong they were in their conception of the attributes of His Body but never in and by that Sacrament. The In the second place, this request of our and Blood, and the form in which He could battle was fought and won; the doctrine of was to show how this mystery is not dependent upon time and space, that is, it can take pute it must fain rank among the dissentplace in thousands of places simultaneously, and the magnitude of the form has no relation to the reality, and visible or invisible in His earthly human body He is still the the Sacrament of the altar. The adversary Chasuble. inexhaustible source of life and grace. He denied, advancing either the Zuinglian nosays "Doth this offend you? What and if He was before." The Spirit can still per- to help the faith; anything indeed might be form this wonderful mystery for you, and my promise is a sufficient guaranty thereof. truth when He said, "This is My Body, this that the Saviour said "Will ye also go fice cannot by any art be made to accord away?" But is it not precisely by this with the Zuinglian theory; that the highest with His Church always, "even unto the end of the world?"

> May we not conclude from the nature and Testament, that the Master anticipated our

results were commensurate with the labor. are preparing to make their oblation, and intercede for the sins of a waiting congrega-

#### THE OXFORD MOVEMENT.\*

BY THE REV. MORGAN DIX, D.D.

The Oxford Tracts began by teaching the Apostolic Succession. That is the germ of the whole system; no wonder that it is so offensive to the liberalism and sectarianism of the day, that men rage as they do about the figment of a "tactual succession" and deny that the descent can be proved. All follows on that fact, that the Episcopal order succeeds to the office and work of the first Apostles, propagating and governing the Catholic Church under her Supreme Head, Jesus Christ. On that hang, logically, "the doctrine, the fellowship, the breaking of the Bread, and the prayers," in other words the Theological, Sacerdotal, Sacramental and Liturgical departments in our holy religion. The Creed, the Ministry, the Sacraments, the worship, these rest finally on the sure word of Christ spoken to His Apostles and their successors. "Lo, I am with you always, even unto the end of the world."

Now this is no mere speculative system, no theory for the closet of the recluse; it lic system" as we rightly term it, where we see most distinctly; again is it true of us seen, which we have heard, which our very after the other, each in its place, the Birth battle on the question of man's birth into Christ; the Eucharistic controversy inthe Ritualistic controversy touched the subworld places man first. The victory won in each of those great battles was plainly a victory of the supernatural over the natural,

The Oxford Movement based on faith in the Apostolic Succession, declared the doctrine tion is the specific gift of that Sacrament. The adversary denied, declaring that man may be regenerated before or after Baptism, the Book of Common Prayer is as clear as the sun in the heavens, and they who disers from the standards of the Church.

The Oxford Movement brought to light the truth of the Real Presence of Christ in tion of a memorial feast, or the Calvinistic held, except that our Lord spake Mteral and won. It has been ruled that our of- to prove that it was not a surplice. straining one word or changing one letter.

the lost idea of worship. The adversary recarnal weapons, stirred up rioters, gath-

All these things shall be added unto you." | quency with which we are to commemorate | ered mobs about church-doors, stopped not | A farther confirmation of this view of the | the greatest event in time viewed from our | short of sacrilege, descrating and defiling meaning of the term "bread" is easily found by a brief reference to a Concordance, giving at a glance the paragraphs in which the mands us in His Holy Gospel to continue holy places, profaning the very Sacrament; he called in Parliament to help; he got his act to regulate public worship; effected the word is used in the New Testament. The until Hiscoming again. And it is the daily deprivation of priests; threw them into most common usage is in a high and spirit- Bread that 'the Apostles broke, as they prisons; would have hanged, drawn and ual sense, and there are few places indeed in went from house to house, before many quartered them gladly as of old, to stop the which the term means no more than food churches were opened to them; the Euchar-advance. What boots it? To the enemy for the body. Very familiar and significant istic Bread, because inseparable from an act has been left the burning shame of having are the expressions: "True Bread," "That of worship. And daily too there were organized, in this nineteenth century, the "Church Persecution Company, Limited." With us remain the substantial fruits of victory. I speak not of extremes, of useless adjuncts, of matters indifferent; of the "fads" of queer people and the eccentricities of some foolish persons; but of what is deed the rightful heritage of the Children of Is it not a hopeful sign of the times, that grave, decorous, beautiful, essential. The Israel, but the crumbs could not be denied now again after the vandalism of a few hun-vested choir and the choral service; the alher. In the "Prayer of Humble Access" be- dred years we see from whence our strength tar in its own place with its "ornaments;" the distinctive garb of the priest, simple worthy so much as to gather up the crumbs holy hands and saying: "Give us this day though it be; the position of the celebrant that fall from Thy Table, etc.," strengthen- our Daily Bread," while at the altar they as one who ministers before God and not unto man; the ritual appropriate to that "Memorial" before the Father Almighty: these now are ours and undisputed; and these are fruits of the battle for order. right and truth.

#### VESTMENTS.

BY THE LATE REV. SAMUEL CHASE, D. D.

Much has been written, both in England and America, upon this subject; and yet, at least in America, few have a clear and welldefined idea of what is really involved in the Vestment question.

The following is believed to be a fair statement of the case, as it has been historically outlined in the various ages of the Church: The terms Alb, Casula, Chasuble, variously spelled with an a. i and u as its antepenult, and Cope or Cappa, all enter into the question, and a clear idea of "the Garments of which they are the nomina" is involved in the solution.

The Alb was a white linen garment; with tight sleeves and worn with or without a girdle; this, both in significancy and use. was common to the Eastern and Western Churches.

The Casula or Chasuble, and the Cope or Cappa, was, in primitive times, in significancy and use, one and the same vestment; and from the fact that it was worn during the Celebration it obtained the name of the Eucharistic Garment; it was known in the Western Church as the Casula or Chasuble, and in the Eastern Church as the Cope or

The Chasuble or Cope was originally a perfect circle, with an aperture in the centre for the head, and fell down all around nearly to the feet. In the Western Church it was, for the convenience of moving the arms and using the hands, cut away at the sides until it showed a rounded point before and behind. In the Eastern Church it was, for the same purpose of convenience, opened in front from the neck to the bottom, and only held together by a band or clasp.

The different and various names given to this vestment by the Eastern and Western Churches, and the various styles which it has assumed in different ages, have given rise to the supposition that the Casula or Chasuble of the Western Church, and the Cope or Cappa of the Eastern Church, were all different vestments, each of which possessed a peculiar, recondite, and, to the unitiated, superstitious significance: whereas they were one and the same garment under different names and styles, and had only this doctrinal signification, viz., that it was the appropriate garment to be assumed and worn over the Alb at the time of the Eucharistic Celebration.

And now comes the solution of the whole difficulty in the use of the "Anglican surplices," as such; this is not either in use or significancy properly a primitive garment; but was and is a compound of the Alb and Chasuble or Cope; so that he who wears a surplice wears, to all intents and purposes, so far as doctrinal meaning or even innovation is concerned, both the Alb and the

A recent suggestion, of high authority in England, confirms the above, viz., that those who felt themselves aggrieved by the ruling of Lord Penzance's court on the vestment question, should sew their Alb and Chasuble together in such a manner as to make of

The vestment question is so insignificant in its purpose, and so paltry in its solution, quickening of the Spirit that He is to be sacramental doctrine may be taught without that it ought not, here in America, to create "a ripple upon the surface." If one's con-Finally, the Oxford Movement revived gregation is content with the "surplice," so should the priest be; if they wish the Alb sisted, and now with fury; he laid hold on and Chasuble, why, let them have them, if they will make of them as comely and ap-\*From "The Oxford Movement," published by Propriate a vestment as their modern substitute, "the Anglican Surplice."

#### Calendar-September, 1884.

Ember Day. Fast.
 Ember Day. Fast.
 Ember Day. Fast.
 ST. MATTHEW, Evangelist.
 ST. MATTHEW, Evangelist.
 ST. WATTHEW, EVANGELIST.
 ST. MATTHEW, EVANGELIST.
 ST. MICHAEL AND ALL ANGELS.

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 ment doctrine. 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 Chaldaa, 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 ex-

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 the term hypocrite thus applied is made man who would openly deny the existence comes the lesson taught by Christ's own words, that sowing, and reaping, and of God's universal benevolence and of man's the generality of reasonable people as he gathering into barns, is not the chief work narrow affections. In Tobit again we find has always been denounced by the Bible, of a Christian's life; and that God's bounty, the same union as in Our Lord's discourse, namely, as a fool. It would be natural to which feeds the birds of the air, and clothes of fasting and righteousness, of alms and suppose that the profane swearer has no rethe lilies of the field by other means than prayer; the same contrast of laying up gard for religion, and no real belief in the their own toil, is the same bounty which is earthly and heavenly treasure, with the existence of One Whose name he habitually Forethought in respect to such things, should caution against an evil or grudging eye, lief to those whose feelings are so deeply first the things of His Kingdom.

#### THE TEACHING AND USE OF THE APOCRYPHA.

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

us with curiosity and bid us set to work, and presented in its most admired uttertheir places amid the oracles of God? Are licist as Dean Burgon, have comforted they indeed part of God's word? If not, themselves with the thought that, whatever language and habits above the level of dewhy are they printed in many of our Bibles? our Blessed Lord may be supposed to have bauchees and castaways. But I speak to never knew. and why are large portions of them read in adapted from Jewish sources, that one pel those who are within the Church's fold; who our churches, after a fashion accorded to tition "forgive us as we forgive others" was no other uninspired compositions? I must emphatically His own! Little do they irrevocable law which declares "Thou shalt ures that may come. Be sure they will not begin by saying that the position of these know that here also the wondrous namesake not take the name of the Lord thy God in violate that silent temple where you and books, in the midst of those universally re- of Mary's more wondrous Son, had already vain," and who repeatedly pray that their ceived as canonical, tells much in their fa- declared and dilated on the injunction: hearts may be inclined to keep that law. Is soon as it will. God knows it does not come vor, relatively as well as positively. Not to "Forgive thy neighbor the hurt he has done it not true that "respectable" men are from a very deep well, but let it come. The dwell on the large Apocryphal literature thee; so shall thy sins be forgiven when largely responsible for this wide-spread great joys are gone—yes, I know that—postof the New Testament, to which the Church | thou prayest." In Sirach also we read of habit of profanity, which may be truly though not one of them has ever met with destruction, and the fall of the wicked man, couragement to sin is this! Holy in his latest years to a friend: "Time will though not one of them has ever met with destruction, and the fall of the wicked man, couragement to sin is this. Holy any definite acceptance from Christian or from Jew. Many of these have been lately collected into a volume by Fritzsche. But destruction, and the fall of the wicked man, couragement to sin is this. Holy in his latest years to a friend: "Time will ceilings of modern houses. What hand-painting we can afford may best be reserved we utter the name of our blessed Saviour; spise joys of a secondary kind. There are depths in the ocean which the sun's rays does she not demand that our lives, our depths in the ocean which the sun's rays and the other weather to sin is this. Holy in his latest years to a friend: "Time will the clacks that frequently disrigure the ceilings of modern houses. What hand-painting we can afford may best be reserved does she not demand that our lives, our depths in the ocean which the sun's rays does she not demand the other weather the fall of the wicked man, couragement to sin is this. Holy in his latest years to a friend: "Time will teach you, as it has taught me, not to despite the couragement to sin is this. Holy in his latest years to a friend: "Time will teach you, as it has taught me, not to despite the course and the c his collection does not include the largest the fulness now accorded to the first, but words and manners, every day and in every of them all—the book of Enoch, to which St. the same method might be applied to most place, prove that reverence to be sincere? Jude makes several references. Neither of them, except, perhaps, the last, in Mat-

held to be an insertion. The internal evidence seems to me strongly in favor of the

The only stated quotation in the New Testament that can be referred 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 during many days, the prohibition to go 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 metaphorin Wisdom and Sirach. Our light shining before men recalls an expression of Baruch. Good works are also spoken of as cat 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 of a coarse and brutal nature as the habit of prayer, are bidden ever to relieve the poor. -Tobit's injunction also—not to look for a return for our kindnesses, and never to des- higher things by a contempt of God's will pair. The noisy almsgiving of sham benev- and commandments. The religious condiolence is reprobated, and the meaning of tion of the world is such at present that a clear. We are reminded, as in the Sermon, of a Supreme Being, would be denounced by therefore be a forethought, which is con- against being fond of judging, against ex- wounded by horrible oaths if they could exsistent with trust in God, and with seeking cessive care and taking worldly anxieties to cuse the language of the swearer as they exheart. The promise that to him who seeks cuse the gibberish of the idiot. But most the kingdom of God all things shall be men do believe in God; their oaths are not added, is exemplified in Jacob, to whom we a denial of His existence, but a bold and riare told in Wisdom the "Kingdom of God" bald insult to Him Whom they purposely was shown and who was at once "made rich disregard. in his travels."

And then comes the Lord's Prayer, framed, so to speak, on yet earlier models, If they were I would urge upon them the

if a pre-Christian composition, is of great ecclesiastical books. Such are the parable ence in public service is the sin of many value to us. Indeed, in one place it pro- of the rich fool, whose life was suddenly refesses to foretell the Saviour by the names quired of him; those of the unmerciful serof Jesus and Christ. But this passage is vant, the widow and her avenger, the son prayers without realizing what they say, who refused to obey his father, but afterwards repented; of the old and new wine, general genuineness of the work. It stands, of him who cried "God, be merciful to me indeed, like a speckled bird among its com- the sinner;" of the great man who made a panions in its Latin dress, being the only marriage feast for his son; of the sower Scriptural book of which no ancient Greek who sowed on shallow ground; of the shepversion is extant. But if, as seems probal herd and his sheep; of the easy yoke and is merely a fashionable custom. If this has version is extant. But if, as seems probable, it was not written after the completion light burden. All are to be found to the been our fault let us seek for mercy for the completion light burden. All are to be found to the been our fault let us seek for mercy for the completion of the completion light burden. All are to be found to the completion of t of the New Testament, it must be regarded extent now indicated in these books. Our as containing anticipations of New Testa- 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 to an Apocryphal book, is that of our Lord difficulty of receiving heavenly than earth- holy men whose righteousness so far exly truths, the significance of the name Jesus, the disregard of Jewish notions about the Sabbath, the image of a reed shaken by the ber how much our pardon cost, and that God wind, the expression, "I go my way to him that sent me," the appearing (optanomenos) to satisfy the requirements of the case. In from house to house, the duty of inviting in mind the terrible import of those words the same chapter of Esdras are found the the poor to our feasts, the offer of a light 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 heavy tiple account of the coronation of the beautiful account of the coronation of the blessedness of doblindingness 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 these historians add fresh interest to those of the Evangelical narrative. Christ's triumphal entry into Jerusalem is worthily 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 Magnifi-

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 profanity. It hardens the heart, and its tendency is to supplant all reverence for

and is almost invaribly the habit of crimiare continually reminded of that solemn and take without shrinking all the little pleasdoes it include the 5th Book of Maccabees. thew 24 and 25, and some of those in St. to prevent the careless and blasphemous the sun." We ought, I think, thus briefly to note the John's Gospel. Speaking generally, I utterance of the name of the high and holy

members of the American Church. They speak of holy things and join in the Church's They kneel in their pews apparently without one thought that the great Searcher of cloth. Hearts is standing even near their side. Hearts is standing even near their side.

Their eyes wander from one to another in fully dried, and if there is the least tendency the congregation, and they go away from the house of God feeling that church-going sin, and grace and power to overcome it. pear. 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 ceeded ours. Each time God's priest declares the message of mercy, let us rememwill not always bear with men. Each time dition also. we utter the name of Him before Whom even the angels veil their faces, let us keep which shall stand when heaven and earth

#### 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

It is not living, yet how the ceaseless shuttle files-conjecture, hope, fear, remembrance, flashing through the warp of the daily lower life, which goes automatically, and nobler ways the events recorded by 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 hutypified by that of Simon the High Priest, mors-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 overcoming faith, definite hope, ready submission. Lie still lie still. After a while were Be a little lenient with yourself, dear sion. 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 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 sunshine fall upon our head. We cannot refuse its silent benediction. No mother human in her moods, yet how underlaid they are with patient strength! There is Another way is to cover one corner with old rest in her slow, great purpose, her sure fulfeeding and clothing us by means of our toil.

Forethought in respect to such things, should

The feeding and clothing us by means of our toil.

Forethought in respect to such things, should

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The feeding and clothing us by means of our toil.

The feeding and cl 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, indi-These words are not written to those who cated only by sweet words and golden deeds. are said habitually to use profane language. You do not suspect why that lonely man gives his large gift to some noble end to-day The very word "Apocrypha" in connect the supplications of David and Solomon, but fact that profanity is the language of those rather than tomorrow. There is One Who tion with sacred writings, ought to inspire strongly reminding us of Manasseh's prayer, who belong to the lowest dregs of humanity. knows. The children do not guess why their mother kisses them with unusual tender-What are these "secret things," these hid- ance by Sirach's gracious son. How many nals of every kind. I would call upon ness on such a night and lingers longer in den treasures thus come down to us, having sincere Christians, including so good a bib- young men, for the sake of common de- the nursery talking of their little joys and cency, if for no other reason, to rise in their sorrows, defeats and victories. It is the night that little Joanna died, whom they

Learn, above all, as soon as you can, to sorrow sit. Let even the laugh come as poned, but there are little pleasures still; has never paid the slightest attention, there the Thesauros Aneklipes, St. Luke's word. called our national sin? How often do we cups of cold water held out to us. Let us is extant a large amount of Jewish writings, We are bidden to be unresisting. The see Churchmen, who ought to be lights in learn to take them with simple thankfuladmitted by competent scholars under the beauty of natural objects is spoken of as a this dark world, laugh heartily at a so-called ness. Guizot, that deep-hearted, broadsame general designation as those works manifestation of God's power; the way of joke in which the holy name of Almighty minded man, who had suffered during his with which we are specially concerned, sinners is said to be smooth, but leading to God is irreverently spoken. What an en-long life as only the strong can suffer, wrote that illumine and warm its surface can never reach. So it is with our minds after Does she not ask that we use our influence certain blows. Nevertheless, I can enjoy

No human life is so strong, so inspiring,

#### 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

to rust rub the inside with a little lard.

To remove ink-spots from Turkey-red or white table-spreads, add a spoonful of kero-

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 additional legislation.

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

A DAINTY way to make chocolate is to-set an earthern 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 choco-late 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 presweetit is not sweet enough, but if the unsweet-ened chocolate is used, two dessertspoonfuls 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 teacupful 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.

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: "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?" together; add also a little soup stock to moisten them; roll in shape of flat cakes, dipin 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 be-come 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: sacred, written Word. But we can let the fasten it there with a pink bow lined with The corner, which is hand corner, green. right corner, left uncovered, is soothes so healthfully as nature. She is so with pale blue satin on which is embroidsame 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 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 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, edintry over though 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 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 handdoors 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 woodwork should fall in with the tone of the dade; but this is not a point an which 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 with reserve, their authenticity being doubtful. The 2nd (or 4th) Book of Esdras,

#### 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 did the rector's glance rest upon a class rily 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

There were one hundred and fifty scholars to be marshalled into the order you miss to-day from among us. The in which they were to go into the church, led by the blue silk banner, with "Grace me to decide where it should be used, Church Sunday School" in gold letters and for the present I decide it shall be upon it. Among their ranks were two carried by themselves." other banners which the rector spoke of the Easter flowers in the chancel.

gleams our banner," and they sang it brought her nearer Paradise." with a will, keeping time with feet and voices, until they reached their places in of sad things on this bright Easter festhe main part of the church. Grace tival? It is not sad that one who sufchurch Sunday School might not be unu- fered is now beyond all pain, and it is a 'sual in many ways; but it certainly was very glad thing to remember that both in its manner of singing a processional, the Church Triumphant and the Church beginning until the last boy and girl were in their seats.

After the short service there was a against sin." short sermon. The rector said he had been told there was no use in preaching church, Miss Grahame came to the conto children, because they did not under- clusion that this Sunday school would stand and did not remember; but that be a very interesting one to work in, had not been his experience. He knew and was glad that Mr. Gordon had a some of them remembered the sermon class to give her; being promptly in her last Easter, because they had spoken to place the next Sunday to welcome the him about it, and he doubted if the boys as they came in one by one and grown people had done better, or as well. took their seats, some shy and all quiet "And now," he continued, "I want at the beginning.

your closest attention while I try to explain to you that if Christ had not risen trying to see what kind of boys they on Easter day, if there had been no were whom she was to teach; and al-Easter day, we could not expect to rise though she could not at first tell very

the great truth, if not comprehended of what he is like. by all, still made an impression on

that, say it louder," and they did.

keep the feast. It is not the keeping of with mischief. Stanley Hastings was Russians, or the people of Australia, but she did not know him much better that will feed our souls. Let us keep than the others. She had been away truth."

missions from the different classes, rep- most like a stranger in her native place. resenting Lenten savings in many cases, were taken up to the rector, who stood Grahame's, and was under her especial at the foot of the chancel steps to receive supervision; but how this came about them.

sister, and one carried in his father's arms, no trouble of any kind with him.

There were some reports read about position where he can see and hear. the school and the library, and then Mr. Gordon took in his hand a beautiful new questioned Miss Grahame. banner that all had been admiring, telllight and joy. With especial interest ing them that a little girl who entered Donald to Walter. the infant class that day, brought herself of boys half-way down the room, with and the banner to the school. It was to at all sure," quietly replied Miss Grawhom was no teacher, and who showed be kept by the class who never talked hame, looking down at her Prayer Book. the need of restraint by the unnecessa- during prayers, or when the rector was irreverence, and trust this red cross on what sharp ears she's got!" 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

"Six months."

"What do they have it for?"

know the Catechism without missing."

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 scholars of her class placed it here for

"You can all read the exquisitely emparticularly afterward, as he did of one broidered words on the violet background that all the morning had its place among 'Nearer my God to Thee.' It, was her favorite hymn, often sung to her during The processional was, "Brightly her long sufferings. as each painful day

"Do you think I ought not to speak never making a break from the time of Expectant are one with our part of the Church here, the Church Militant, as it is called, because we are yet fighting

From her seat in the back part of the

She glanced from one face to another much about them, still each one carries They all listened so attentively that in his face and manner some indication

For instance, there was Archie Pearthe dullest mind. When he had finished, son: she saw that he was a gentle boy, the rector asked, "What was my text?" one who would be likely to listen to what "Let us keep the feast," was the faint she had to say; and, next to him, was, Donald McGlynn, the funniest little chap "I want you to say it better than you ever saw; short, rather stout, with a round head covered with curly black "Now say it differently." "Say, let us hair, and twinkling eyes brimming over the feast by others, by the English, the the son of her father's next neighbor; the feast of Easter in sincerity and from her home, first at school, and then across the ocean to see a great many After the sermon the offerings for wonderful things, so that she was al-

Walter Covert was employed at Mrmust be told elsewhere by and by. Jack When the last of the classes had Cleland she glanced at with especial in-

been called, he said "there is now an terest, and said to herself, "it will take opportunity for the children of the a good while to get acquainted with that Church, not in the Sunday school, to boy but I like him." Lon Winters she make their offerings, whether Lenten felt sorry for. He looked, somehow or savings or otherwise, for missions." A other, as if the world did not treat him few large boys and girls responded to well and as if it made him sullen inthis, and, with a great pattering of tiny stead of courageous to have things go feet, the very little children of the flock wrong with him. Hugh Bailey was so came; some alone, some led by mother or quiet and respectful that she anticipated

to lay their small tributes in the alms basin | It was certainly very pleasant to have with the rest. It was very pretty to see semi-circular seats to bring the scholars the round wondering faces, not under- of each class within range of their standing, but eager to do as the older teacher's eye, and yet, where the teacher ones did, and made entirely happy by is fond of the scholars, and the scholars the beaming looks of their pastor, who grow fond of her and interested in what welcomed each one with a word and a she tells them, I have noticed that in any case, each one manages to get in a

"You all know the lesson, I hope,"

"She knows we don't," whispered

"I said I hoped you knew it, I was not

Donald was twisted into a curious teaching from the desk. "I am very kind of bunch, convenient for whispersorry," said Mr. Gordon, "that any of ing purposes; but he suddenly straightyou do this; but I am sure that it is ened up, stretched his short legs down more from thoughtlessness than from to the floor, and said to himself "Mercy!

"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 "Because they are the only ones who the two boys who knew the lesson, and who happened to sit one at each end of "Yes, and I don't want that to be so the seat, said it through, finishing with any longer." I want every class to be 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 Con-densed Milk Co., 86 Hudson street, New York, for their pamphlet, "Notes regarding Use of Anglo-Swiss Milk Food." (See advertisement in this paper.)

Many medicines now on the market owe what virtue hey possess to the presence of powerful and poisonous rugs. Hunt's (Kidney and Liver) Remedy is purely egetable and will not injure the feeblest and most deli-

ALUCKY MAN.—"A lucky man is rarer than a white crow," says Juvenal, and we think he knew. However, we have heard of thousands of lucky ones, and we propose to let their secret out. They were people broken down in health, suffering with liver, blood and skin diseases, scrofula, dropsy and consumption, and were lucky enough to hear of and wise enough to use, Dr. Pierce's "Golden Medical Discovery," the sovereign blood purifier, tonic and alterative of the age.

## DYSPEPSIA

Does not get well of itself; it requires careful, persistent attention and a remedy that will assist nature to throw off the causes and tone up the digestive organs till they perform their duties willingly. Mrs. Bosworth, of Amherst, N. H., after trying many "sure cures" without benefit, found that

### Hood's Sarsaparilla

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 be of good cheer and try

ness. If you are discouraged be of good cheer and try Hood's Sarsaparilla. It has cured hundreds, it will cure you if you give it a fair chance.

Marsars. C. I. Hood & Co.

Gentlemen—I was persuaded to try Hood's Sarsaparilla for my wife, who has been troubled with indigestion and debility for several years, which had really rendered her feeble. \* \* Before she had raken the first bottle her health commenced to improve, She is now taking the fourth bottle, and her proves. She is now taking the fourth bottle, and her proves the stready was described to the provential and the stready was the stready was described to the provider of the stready was t has steadily and permanently impr y believe Hood's Sarsaparilla is enti GEO. W. BOSWORTH, Amherst, Prepared by C. I. HOOD & Co., Lowell, Mass. Price \$1.00, six for \$5.00. Sold by Draggists.

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# A PERFECT BAKING POWDER.

The great success of the Royal Baking Powder is due to the extreme care exercised by the manufacturers to make it entirely pure, uniform in quality, and of the highest leavening power. All the scientific knowledge, care, and skill attained by a twenty years' practical experience are contributed toward this end, and no pharmaceutical preparation can be dispensed with a greater accuracy, precision, and exactness. Every article used is absolutely pure. A number of chemists are employed to test the strength of each ingredient, so that its exact power and effect in combination with its co-ingredients is definitely known. Nothing is trusted to chance, and no person is employed in the preparation of the materials who is not an expert in his particular branch of the business. As a consequence, the Royal Baking Powder is of the highest grade of excellence, always pure, wholesome, and uniform in quality. Each box is exactly like every other, and will retain its powers and produce the same and the highest leavening effect in any climate, at any time. The Government Chemists, after having analyzed all the principal brands in the market, in their reports placed the Royal Baking Powder at the head of the list for strength, purity, and wholesomeness, and thousands of tests all over the country have further demonstrated the fact that its qualities are, in every respect, unrivaled.

for Invalids and Children. Unequaled for nervous exhaustion and debility, constipation and dyspepsia. Sold by Grocers and Druggists. Trial box by mall &c. Uar Home Granula Co., Dansville. N. Y., Sole Manufacturers. Beware of intuitions. Sold in Chicago by Inderreiden & Bró., & W. M. Hoyt & Co.

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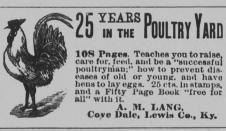
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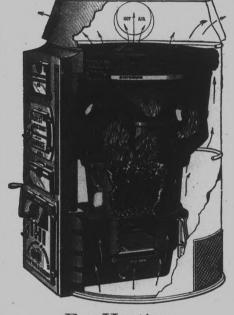
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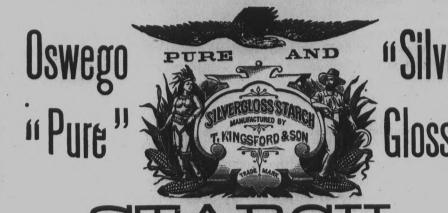
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## The Living Church.

Chicago, September 20, A. D. 1884.

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

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NOTICE TO ADVERTISERS. WEEKLY CIRCULATION ADVERTISING RATES, PER AGATE LINE, 20 CTS.

otices of Deaths, free; Business Notices, Obituaries peals, Acknowledgments, Marriages, two cents a word notices must be prepaid. ARTHUR P. SEYMOUR. C. W. LEFFINGWELL. Address THE LIVING CHURCH CO., 162 Washington St.

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

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 organized. So are the Reformers reyoung readers of The LIVING CHURCH. formed. "They that take the sword New subscribers desiring to have the shall perish by the sword." entire series should send in their names at once; we cannot, as a rule, supply back numbers. A few hundred extra pillar and ground of the truth, moves copies of this issue are printed, but forward with the calm brow and thoughtthese will not last long at our present ful step of mature but imperishable rate of increase.

comparative rest and recreation, adopted sleeps the cross, even the dying of the by many of the English clergy, is quite Lord Jesus. Her voice is grand but stands toward our general conception of things in substantially the same relation as practicable here. A hard-working cler- sweet. In it there is a mystical remind- does the Creative Power asserted by Theolgyman of a city or suburban parish ex- er of many tones; of the thunders of ogy, and that when Theology, which has alchanges for some weeks with a pastor Sinai, the silver trumpets of the temple, by the sea-side or in a rural neighbor- the pathetic "Father, forgive them!" hood. There is change and rest for Around her falls white her unsullied drapboth, with much new and useful experi- ery, which is the lives of the saints. Her ence. There are no sermons to write, eyes are uplifted after her Beloved and no regular parochial visits to make, no she waits his return descending the societies or guilds to attend to. If such clouds in glory! O wonderful mother! an exchange of residence could be made Thou art of no common birth, but a to include the families of the clergy, it King's daughter. We ask no happier lot would be a happy solution of the prob- than to walk holding fast by thy skirts, lem that has been discussed 'by many a to tread with thee thy thorny paths, to tired rector and his wife while the chil- hear thy gentle monitions and consoladren 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 IT is a queer idea that some people is: To that Unknown Cause of which see for the first time (?) the announce- have of the purpose and power of a the entire Cosmos is a manifestation." CHURCH.

and canonically, of the finances of the par- correspondent it should be said that she rived? The very existence of "Science" ish, and should be chosen by the people does not ask the editor to shoot the or- is a proof that there is a correspondence evangelical purity of its sentiments, with a special view to their fitness and ganist and scalp the choristers. She in our intellectual nature, with the wrote Robert Hall, "the chastened ferefficiency in this very important part of writes in a spirit of sad resignation, and thought of Him who made the objects of vor of its devotion, and the majestic parochial administration. No parish seems to seek sympathy rather than re- which we discover the classifications and simplicity of its language, have conspired can afford to entrust this business to un- venge. tried or incompetent hands for the sake of paying a personal compliment; nor can about the music in church than about not be persuaded that moral qualities, it afford to continue in office any who any other parochial matter. A layman's which man holds as above all other at- an revised Liturgy of 1559, provided his have proved inefficient, or impracticable; letter before us bewails the "fashion" of tributes or attainments, are wanting in supremacy as Pope could be recognized it is better to have fewer vestrymen in hymn tunes now prevailing. He says the Creative Power from which the hu- in the Anglican Church.—"You had thoughtful article, suggests that it would be number. It is the judgment of most the congregation cannot sing them at all, man conscience has been "evolved." better make haste with your breakfast, wise for us, at least for a time, to retain the rectors that the smaller the vestry the and that many of them are unfit for But Mr. Spencer has his doubts:

service, trying to increase the congrega- thinks they are a lazy set, and wants the relevant.

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

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.

count 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, Church he said, had no creed and no ar- nounce an excommunication upon the of- commands the intellect, controls the af- en by the suffrages of J. F. S. Gordon, ticles of faith or belief, every member fending parson. As report does not fections, dominates the will. It leads D. D."-A young clergyman was conbeing free to believe whatever seemed specify whether he blessed the corner- men to live soberly and righteously, and versing with a Coast Survey Officer the true. All were expected to help each stone or the people, the anathema may reconciles them with death. To refuse other day, who persisted in calling him other, and so far as possible help the be suspended till further particulars are to listen to this voice of the spirit calling "doctor." He said "Please do not call world at large to reach a higher plane of received. Meanwhile, the pastor is out for God, or to misconstrue its wit- me doctor, I am a plain Mr." The officer life. No person had a right to dictate counselled to attend to his own flock, and ness in the interest of a material philos- said: "You are an Episcopal minister, assume to be more than helpers of others. their corner-stones. "I accept the leadership of this movement," said the speaker, "commissioned by the spirit of liberty, investigation, and untrammeled spirituality." At the close of the services a Sunday-school was

THE Church, which St. Paul calls the strength. Upon her forehead shines the tions, 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.

public worship. He thinks the clergy

tion by inviting strangers, seeking the editor to punch them and make them

another that thinks a Church paper is relevant? not worthy of the name, if it does not tem with all its might.

diction at the laying of a Baptist corner- part of the human race in all ages, and five; and the first five wise virgins whose stone, and wants to know if that is right. corresponding to the highest philosophy hearts shall be opened to give a bell It would be perhaps a comfort to the and best attainments of men every each, or a subscription towards the belfry but helpers of your joys." The People's complainant if the editor should pro- where, is satisfactory and sufficient. It shall be rung into the kingdom of heavwhat another should believe; none should not go roving about blessing Baptists or ophy, is the saddest mistake of the hu- are you not?" On being told that he

#### 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 writhes out of the position into which he has been forced he is not much of an infidel, after all.

clear radiance of her chief jewel, which hold, that this Inscrutable Existence which A PLAN for securing a brief period of is the word of God; while on her bosom Science, in the last resort, is compelled to recognize as unreached by its deepest analys of matter, motion, thought and feeling. ready dropped many of the anthropomorphic traits ascribed, eventually drops the last of them, the foundation beliefs of the two

> What is the last of the "anthropomorwill? Is it moral character? Nay, all these Theology must drop in order to arwill? Is it moral character? Nay, all give us in its place?' rive at the blessed state of identity with The gospel of the Unknowable is a says: "If we take the highest product declines to affirm or deny. of evolution, civilized human society, and ask to what agency all its marvels must be credited, the inevitable answer

is to get subscribers to The LIVING insists on singing them. She thinks it science, why in the name of common the title page of the Prayer Book .-

Though I have argued that in ascribing to 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 congrega-

to spur up these drags on the Church's space, time, force, matter, mind? Have accepted an invitation to preach at the wheels, and to let them know that "they we any conception of the good, the beau-But what if there be not such men in are expected to earn their own bread tiful, the true? How did we get these and butter." Here is a writer who wants ideas? Because they are beyond the rews's Glasgow, has written to The us to "stop the free pew system," and phenomenal order of things, are they ir-

ral science. Happily for most men this The Rev. Doctor concludes his appeal A Massachusetts subscriber has caught intuition, confirmed by the testimony of with the following singular request: "I

To make a religion out of the Unknowable all hesitate, as was once said, to speak dis-respectfully of the Equator. But would it 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-some 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 of 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.

### BRIEF MENTION.

of this nonsense, and we advise the clergy make the fur fly. Here is a letter from name Science may choose to designate dained in 1819.—"The Episcopal they work, with a will. One of the first in the Church," complaining that she intellect, will, and personality of man, Chicago editor, is tautological nonsense, things to do on returning from vacation cannot say her prayers because the choir human thought and feeling and con- but no worse than we are guilty of on is a mistaken idea to sing prayers. The sense must we strive to divest ourselves "The English Liturgy," said the learned editor will have something to say on of all idea of corresponding attributes in Grotius, "comes so near to the primitive VESTRYMEN have charge, specifically this point, some day. In justice to this Him from whom these in man were de- pattern, that none of the Reformed churches can compare with it." "The laws. We cannot conceive of Creative to place it in the very first rank of unin-Perhaps one hears more complaints power without capacity of will; we can-spired compositions." Pope Pius the Fourth offered to sanction the Elizabethdeacon," said his wife, "or we'll be late for church. Don't you want a cup of stitutions and Canons, but strongly advoold deacon replied, "Coffee keeps me gives these six passages in full, without Proawake."—We are not over sensitive testant Episcopal, and shows how well they about typographical blunders, for we find would read. But in quoting his proposed them in the best society, so to speak. new title-page, he seems to me to have made Sometimes, however, they become too tant Episcopal, he omits the general state-Admitting that beyond phenomena we has appeared lately in our columns, in read: "The Book of Common Prayer, and neglected and looking after the straying. work! He is especially down on the cannot know by the logical process of the series entitled "Nashon." But it is Administration of the Sacraments; and Vestrymen should be men of broad missionary Bishops. Think of accusing thought, is it true that our ideas of real-

Canadian Church Congress, October 15. -The Rev. Dr. Gordon, of St. And-Church Times to ask the alms of the faithful in perpetual sustentation of the The conception of a personal God is use of incense at the worship of God, wage unceasing war with the sale of attained by rational intuition, and is not which, he says, he was the first to intro-THE Chicago papers lately gave an ac- pews, and advocate the free Church sys- to be wrought out by the study of natu- duce in the churches of his communion. one of the clergy pronouncing a bene- similar experience among the greater desire a small chime of small bells, say man mind. As we wonder how it is was, he said, "why I thought all minispossible for men of reputed learning to ters were doctors." "I thought that they argue that there is no such thing as mat- were made doctors when they became ter underlying the qualities of the world ministers." And he seemed surprised around us, but that we exist as it were when told that it was a degree conferred in a dream, all things being subjective; by a college, as a mark of honor in recso we are amazed that men possessed of ognition of distinguished ability. To the gift of reason, should be able to pred- such a pass has it come that we are all icate of God nothing but Eternal Ener- D. D's!"- A Methodist exchange gy, Unknowable Cause. Such an ab- gives the following explanation of the straction is no God, though you may status of "bishops" and "missionary spell it every time with a capital letter. bishops" in the M. E. church: "In our by a logical critic, and tries to show that Of such a God the critic of Mr. Spencer church we have two "orders" in the ministry, called "deacon" and "elder." A bishop's status is an "office." He is a is far more extravagant than to make it out sort of a promoted or preferred presid-of the Equator. We know something of the increase. A missionary bisher is a kind ing elder. A missionary bishop is a kind Equator; it influences seasons, equatorial ingelder. A missionary bishop is a kind peoples, and geographers not a little, and we of half-hatched bishop."—It is said that in the diocese of Florida there is be blasphemy to speak disrespectfully of the l'nknowable? A mother wrung with agony for the loss of her child, or the wife crushed 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, "Science," on this subject. Theology very sad gospel. It is a gospel that we how appropriate that the tongue which must present to man and recommend to fear many besides these learned scien- first touched the forbidden fruit and achis homage, a God who has neither will, tists have accepted, and the writings of quired its evil, should be the first memmoral character, intelligence nor person- such men as Mr. Spencer, are confirming ber to take the bidden fruit, the bread ality. Yet of such a God Mr. Spencer multitudes in the easy uncertainty that 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 —The Rev. John Keble Karcher, an able farmer class, on leaving church, were ment that "the devil takes no vacation," Church paper. Nearly every week the Truly, He is a wonderful God to eccentric priest of the jurisdiction of discussing the sermon. One said, "Oh! and if they feel constrained to follow his editor gets a letter from some dear, de- whom such marvels may be credited; North Dakota, has for the second time it were a beautiful sermon, weren't it?" example they will not go a-fishing any voted reader, with a request that he and it passeth understanding why The- apostatized to the Church of Rome. "Yes," replied the other, "it were beauti-

worthily if we never communicate at all." —Two English women of the respectmore. We have heard it stated on good would set things to rights in the parish. ology should need to drop from its conful." "And did you understand it?" said authority that the devil does not sleep The rector does'nt mind the rubrics, or ception of sucha God, all attributes of ——The oldest elergyman in the Church the first woman. "Oh! no," said the o'nights. It follows, of course, that the the singers don't mind the rector, or the intelligence and personality as revealed in the United States is the Rev. John other; "I should not be so presumpclergy should not sleep. On this theory rector's wife talks too much; something in human consciousness. If from this Rodney, Emeritus Rector of St. Luke's tuous."—The Christian at Work says, they would work all the time and die off is going wrong, and the editor is im- Ultimate Existence, this Creative Power, church, Germantown. He is now past "The Christian Leader quotes as having in a week or two. We have heard enough plored to come down on that parish and this Infinite Energy, or by whatever eighty-eight years of age, and was orbeen said of Edward Everett when he was pastor of the Brattle street church, to take time to rest and to work while a long-suffering sister, "born and bred the origin, there have been evolved the Bishop of Iowa" a phrase used by a 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 Electic, the Rev. W. M. Ogden, in a short but words "Protestant Episcopal" in our Concates their omission in the Prayer Book, in coffee?" "No, I guess not," the good the six places where they occur. He then obtrusive and persistent to be passed ment "The Church," and the words "Acover in silence. One case of this kind cording to the Use of," and makes the title views, with whom the rector can take Bishop Tuttle, for example, of being ities beyond are irrelevant and unrelia- about it. Let us change the subject. — this ignores the two-fold meaning of "The free counsel, and whose support he can lazy and selfish. The editor is urged ble? Have we any conception of We hear that the Bishop of Chicago has Church" on our present title-page, as the here, but those belonging to the whole Catholic Church, of all times and lands, and branch of the Church in the United States. mon Prayer, and Administration of the Sac-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 To the Editor of the Living Church. sentence. But in the English Book, there Church in this country.

"The Sacraments and other Rites and Ceremonies of The Church," comes to us from Chicago, Sept. 12, 1884, 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 "Men seem to be led by the noses: but in He hopes to accept. The Church of England," and it so continued reality it is by the ears,—as some ancient till 1661. Let us not go back to that imper- slaves were, who had their ears bored; or as Rev. T. B. Fogg has care of the parish in his absence. fect statement of the truth, but the rather some modern quadrupeds may be, whose hold fast to our full Catholic heritage, as we ears are long. Very falsely was it said 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 somerangement 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 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 tion of priests) to have a few alterations in this also? At the time this office was completed, a priest was regarded, and that in the piled, a priest was regarded. Christianity as a "minister of Christ, and steward of the 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 the laws of the Church, for the manner in faith, and for the same reason, we are a fraid clate Mission, Tullahoma, Tenn. 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 observing, that the period does not yet beland, all this is obsolete.

ple is changed. Under our prevailing Con- lightened and tolerant laity, upon the recoggregational principle the people are the gov- nition and guarded observance of the preacherning power-judges as to doctrine-arbi- ers. No intelligent observer estimates the trators as to morals, and the priest of God Church by its members, but every intelliis thrown into the most anomalous position. gent observer knows that but for the Church The authority which ordained and sent him expects, as indeed the word of God requires, have been ground very fine, between the upthat he be faithful to his every trust; but he per millstone of sectarian ignorance and infinds himself under another authority, that | tolerance, and the nether millstone of Mgr. not only criticises, but which judges, and Capel's organization. The one danger is as dictates—an authority satisfied with noth- great as the other, and nothing, no possible ing less than absolute compliance with its element of religious organization, can check sovereign will; and in his sore perplexity, and balance and finally adjust the antagonthe question naturally arises as to whether isms which threaten us as a Christian peothe vows which, in his inexperience, he has ple, except the conservatism of this branch taken upon him, be, or be not, a cruel im- of the one Catholic and Apostolic Church. position, and a solemn mockery.

It may as well be acknowledged that there are hundreds of parishes in connection with gical worship, so certain is she yet to bediocesan conventions, in which the minister of God cannot speak the truth; and such a thing as opening his mouth to "speak boldly as he cught to speak," he dare not attempt. Saying this, I do not refer to mat-God. He finds himself the hireling of men. Episcopal." In and out of the chancel, the one idea is to continue imposing them. If the minis- name. To this complexion has it come at

ticular branch of it in this country. The nothing to do with the souls of men, let us the difficulty, when it is proposed to change. sacraments and rites that we prize are not at once recognize it as such. Much has We are not ashamed of our right name, but merely these of our little branch of the Church | lately been written on the subject of Cleri- | we are afraid of it. olic 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 profession of their ministry." A meagre support is as nothing, compared with the Church; if it is anything else, what is it? It should rather read: "The Book of Com- imperiousness of the ungodly into whose hands they too often fall, and whose posiraments; and other Rites and Ceremonies of tion in the parish nullifies all hope of making any sacrifice tell for good. J. E. H.

A DENIAL.

is a similar use, "The Church" and "The most unqualified denial to a statement reis a similar use, "The Church" and "The Church of England." Perhaps the substitution here of "Anglo-Catholic" for Protestution here of "Anglo-Catholic" for tant Episcopal would the better than its any time in my life I was silenced by eccle- are improved by being turned into rhyme. simple omission. Anglo-Catholic is not the siastical authority. I come to the States same as Anglican, but is a generic term, bearing commendatory letters from one of Faust. and may well express the Reformed Catholic | the highest powers that be, and my work is invariably done with the approbation and The present correct form on our title page, authority of the local bishop.

THE NAME OF THE CHURCH.

To the Editor of The Living Church: Carlyle in his review of Boswell, says, change things; nay for most part they are sota, and may be addressed at the latter place 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

APPEALS.

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

REV. ROBERT B. DRANE. what misconstrued, and I take this means an element of weakness, and that it is more of notifying your readers that the only arary observation will determine. We have before us always a perfect answer to this fully acknowledges the receipt of the following offerings 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, Early 50: "Sidewaik," 1: 8, 8, 80: Paul's Norwalk, Ct., 17.17: A friend. 20: "Tithe, Trinity church, Hartford, Conn.," 10: Memorial church of St. John the Evangelist, Barrytown, N. Y., 1682; R. B. C. Rye, N. Y. 5; J. S. Minor A. D., Col.E. ten minutes will be allotted to him to speak agitative, aggressive and progressive man; 25. but in his religion and his politics he clings Nish date, Wis., September 9, 1884. to formulas of faith and names as symbols of both. Res admirabilis, vel contra hominum 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 well enough what we are; we recite it in woodlawn Cemetery. Please omit flowers. New Orleans papers please copy. light of Scripture and primitive Christianity, call it by another name. Now, there is a Harriette Low, of Brooklyn, N. Y.

of the name Catholic. Parenthetically, you will pardon me for observing, that the period does not yet bepreach, 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.

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 of the Congress.

observing, that the period does not yet belong to history, when, in Sectarian houses of the Congress will be held at Whitney's Opera House, commencing Tuesday October 7, at 10:30 A. M. Address by the Rt Rev, Henry C. Potter, D.D., L.D., Assistant Bishop of New York, The sessions of the Congress will be held at Whitney's Opera House, commencing Tuesday October 7, at 10:30 A. M. Address by the Rt Rev, Henry C. Potter, D.D., L.D., Assistant Bishop of New York, The sessions of the Congress will be held at Whitney's Opera House, commencing Tuesday October 7, at 10:30 A. M. Address by the Rt Rev, Henry C. Potter, D.D., L.D., Assistant Bishop of New York, The sessions of the Congress will be held at Whitney's Opera House, commencing Tuesday October 7, at 10:30 A. M. Address by the Rt Rev, Henry C. Potter, D.D., L.D., Assistant Bishop of New York, The sessions of the Congress will be held at Whitney's Opera House, commencing Tuesday October 7, at 10:30 A. M. Address by the Rt Rev, Henry C. Potter, D.D., L.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, Henry C. Potter, D.D., L.D., Assistant Bishop of New York, The sessions of the Congress will be held at Whitney's Opera House, of the Congress will be held at Whitney's Opera House, of the Congress will be held at Whitney's Opera House, of the Congress will be held at Whitney's Opera House, of the Congress will be held at Whitney's Opera House The relationship between clergy and peo- have forced themselves, through a more enthe religion of this people would long since come "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 ters of doctrine alone. I mean that it is review the history of the Church in America, often the case, that he cannot cause to be and attempt to analyze the causes which obeyed so much as the Ten Commands of led to the adoption of the name "Protestant

Episcopal she was always-Protestant she that the clergyman make himself "agreea- had ceased to be, so far as we can now see. ble." This is thought to be the business of But the name conveyed no definite idea. his position. Human souls may be on the It avoided, no doubt intentionally, all recogverge of utter and irretrievable ruin, but he nition of her Anglican origin, and with equal may neither "reprove, rebuke, or exhort," success ignored her Catholic character. His conscience he must repress, or he will Hence, Rome came to be recognized, and soon be numbered with the long list of the very properly, as the Catholic Church, and "Impracticables." His ordination vows, the older the recognition grew, the more cerexacted by the Church, and taken with all tainly it became the fixed theory of popular due solemnity, with God as the witness, are belief, and the more timid Churchmen be-"a dead letter," and since they are "a dead came, lest fixed popular theory might be ofletter," it is both a cruelty and a mockery fended if the Church was called by her right

Church throughout the world, and the par - try is simply a thing of social usage, having last, and just here and nowhere else, lies THE

cal Support, but hundreds of the clergy These are homely truths in homely garb, would rejoice to do God's work and take all | but nevertheless truths, and all I would ask

A CATHOLIC.

TO CORRESPONDENTS. No contributions are returned unless a stamp is tormarded with the copy. Accepted contributions are not a knowledged though some time may clapse before their appe. Ance The editor, cannot, as a rule, reply privately to letters asking for information.

INQUIRER.—(1) No. (2) Yes.

To the Editor of the Living Church.

I must trespass on your space to give the to become President of the United States. The argument

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

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 Moort, is called as rector of Trinity Memorial church, Monrovia, Republic of Liberia, West Africa, with concurrence of the Foreign Board of Missions.

lyn. Conn., is in Europe intending to remain a year. The The Bishop of Central New York has returned to Syra-

cuse, N. Y. Address accordingly. ears are long. Very falsely was it said 'The Rev. Wm. B. Hamilton, of the class of '84 of Seaburg Divinity School, Farlbault, Minnesota, has taken charge of Church work at Waseca and Janesville, Minnesota

REV. ROBERT B. DRANE, Treas, Building Committee

opinionem. If there is one thing he may be accounted as supremely despising, it is weak beloved wife of the Rev. George F, Flichtner, Secretary

THOMPSON.-Entered into rest at Fayetteville, Tenn. September 6, 1884, Catherine Baird, daughter of the Rev. Wm. G. G. and Alice Thompson, aged 6 months and 2 days. RIDDEL.-Entered into rest at Hamilton, Ont., Augus 23, 1884. Margaret McIntyre, widow of the late John Rid del, in the 87th year of her ago.

WILLIAMS. - At Forked Lake (near Blue Mountain Lake). 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

Low.—Entered into rest, August 2, at the summer residence of her father. Abiel Abbot Low, Newport, R. L. Miss

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 communi-

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

TO THE CLERGY. As corrections are being continually made for THE Liv-ing Church Annual, 1885, the clergy will confer a great favor upon the editor of the clergy lists, if they will send of the one Catholic and Apostolic Church.

Just as certainly as that the trend of enlightened public thought is towards liturgical worship so certain is she yet to be sirable for the clergy to help the editors to present absorbed. lutely 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 2039 Sanson St. Philadelphia, Pa. Church of the Advent.

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FOR OCTOBER

generals on "Battles and Leaders of the Civil War." which

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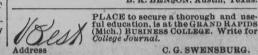
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"Papers by the Mission Priests of St. John the Evangelist," No. 1, on Parochial Missions, No. 2, on Sisterhoods, are reprinted with some alterations and additions, from articles contributed to The Church Cyclopædia. (Mission House of St. John the Evangelist, 44 Temple street, Boston, Mass. Price, No.

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EXTREME TIRED FEELING.—A lady tells us "the first bottle has done my daughter a great deal of good, her food does not distress her now, nor does she suffer from that extreme lived feeling which she did before taking Hood's Sarsaparilla." No other preparation contains such concentration of vitalizing, purifying and invigorating properties as Hood's Sarsaparilla.

Much distress and sickness attributed to dyspensia and

properties as Hood's Sarsaparilla.

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chanic diarrhosa is occasioned by humor in the stomach.

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of low test, short weight, alum or phosphate powder. Sold mly incans. ROYAL BAKING POWDER Co., 106 Wall-St., N.Y.

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For Infants and Invalids. Recommended by leading Physicians throughout the world. It consists of choice cooked cereals, refined wheat gluten, and Condensed Milk, and contains the property of diastase, which converts the starch in the Food into soluble and easily digested dextrine and sugar, when used according

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An Institution of the Province of Illinois.

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With a full corps of teachers and a complete outfit. The Rector, Vice Principal and Matron, who founded the col, continue in charge. Officers and Teachers reside with the Rector and his family in the School. The Location is Perfectly Healthy.

It is also easy of access from all parts of the country; on the C. B. & Q. Railroad at Knoxville, Illinois, between Galesburg and Peorla. The establishment is first-class, throughout, the result of twenty years experience and an expenditure of \$100,000. An extensive course of study is provided, and

The Highest Advantages are Offered; French and German are spoken; special attention is given to literary studies. Every Pupil is cared for as a daughte in the family, as to her health, manners, conversation and character. All sleeping apartments are

On the First and Second Floors.

The Building is of brick; heated by four large steam boilers; lighted by gas; interior finished in natural wood; furniture new and elegant; water supply unlimited; bath-rooms on every floor; the best skill and material have been employed in securing Perfect Ventilation and Drainage.

It is believed that St. Mary's is unsurpassed in its refining influences, in the high standing of its pupils and patrons, in the beauty and comfort of its appointments, in the thoroughness and variety of its instruction, in the spirit of order and industry that pervades it. St. Mary's School is recommended to parents who wish to place their daughters in A Safe Christian Home

where they will be surrounded by good influences while they receive the instruction and discipline of experienced teachers. teachers.

Reference is made to past and present patrons of the School in nearly every city of the West. Testimonials are given in the Annual Register, a copy of which will be sent on application to

REV. C. W. LEFFINGWEEL, D.D., Rector, Knoxville, Knox Co., III. This Term began Sept. 16, 1884.

ST. JOHN BAPTIST BOARDING SCHOOL, SELWYN HALL, 231 East 17th St., New York.

Under the care of the Sisters of St. John Baptist. Address the Sister in charge.

Ecclesiastical Embroidery. 233 East 17th St. ST. HILDA'S SCHOOL,

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Suspension Bridge, Niagara Co., N. Y. A Church School for Boys. Conducted upon the Military System. Charges \$350 per annum.
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A BOARDING SCHOOL FOR GIRLS.

Opens Sept. 22. The School is distant from New York about forty-one miles, situated on an eminence overlooking the town, and having a view of the Hudson River, the Highlands, and the country for miles around. The grounds comprise about thirty acres, a part of which is covered with woods and has many charming walks. The location is remarkably healthy, retired and favorable for both physical and intellectual developments. For terms, etc., address the

MOTHER SUPERIOR
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The Rev. OLIVER OWEN, A. M., Rec to r. MISSES GRANT'S SEMINARY,

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BISHOPTHORPE—A CHURCH BOARD-ING SCHOOL FOR GIRLS. Bethlehem, Penn. Pre-pares for Wellesley, Vassar and Smith Colleges. Students received at Wellesley on our certificate without further examination. Re-opens Sept. 17. 1884. For catalogues, please address Miss F. I. WALSH, Principal.

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For Young Ladies and Little Girls, will reopen September 15th. A Resident French Teacher. Vocal Music—Mrs. Ellen G. Haydon. Plano—Miss F. E. McKinney, under direction of Mr. Wm. H. Sherwood (of Boston).

A THOROUGH FRENCH AND ENGLISH HOME rette Clerc, late of St. Agnes' School, Albany, N. Y., and Miss Marion L. Peck, a graduate and teacher of St. Agnes' School. French is warranted to be spoken in two years. Terms \$500 a year. Address MME. H. CLERC, 4315 Walnut St. Philadelphia, Pa.

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COLLEGE OF ST. JAMES GRAMMAR School, - Washington, Co. Md. The Diocesan School for Boys. The forty-third annual ession will begin on Sept. 17th. For circular, etc., apply HENRY ONDERDONK, College of St. James, Washington Co., Md.

ST. JAMES' HALL,

Bolivar, Tenn.

Rt. Rev. C. T. QUINTARD, D.D., Patron and Visitor. Rev. W. G. DAVENPORT, Rector.

Miss H. L. TOTTEN, Principal. A Church Boarding and Day School for Girls. The Christmas term of 1884-5 will begin Sept. 17th. For circu-lars apply to the rector at Bolivar, or to Miss Totten, at Lexington, Ky., until Sept. 1st; after that date at Bolivar.

ST. CATHARINE'S HALL,

Brooklyn, N. Y. Diocesan School for Girls. 286 Washington Avenue, Brooklyn, N.Y. In charge of the Deaconesses of the Dio-cese. Advent term opens September 23, 1884. Rector, the Bishop of Long Island. Boarders limited to 25.

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The Future Metropolis of the Pacific Northwest.

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MISS G. R. KIERSTED'S ENGLISH,
FRENCH & GERMAN Boarding and Day School for Young
Ladies and Children will open on Wednesday, Oct. 1, 1884,
at 53 East 57th Street, corner of Park Avenue, N. Y. Public school methods. Circulars on application at 200 W.

A judicious place of investment. Money loaned readily
at 1 per cent. and 1½ per cent. per month. Section 2369
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NICHOLS Has been used and recommended by the MEDICAL. Profession for five years, as an IRON TONIC for loss of appetite, nervous prostration, Dyspepsis and all troubles arising from GENERAL DEBILITY. FOR SALE BY ALL DRUGGISTS.

#### THE "CRYSTAL WEDDING." BY J, W. P.

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 *crystalized* and true!
--Earth's long tried stage has sealed the blessing ours As heaven hath too!

Detroit, 1884.

### CANADIAN CHURCH AFFAIRS.

Dear angel mine!

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 \$4,598, 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;

guage. The Church has already been ben- Teutonic or other, eventually lead. And of the above facts, must we not acknowl- olden time may again be repeated. The efited indirectly by the establishment of soon, awakened to the new life of her great edge that both the Methodist and Roman Lord's hands are not shortened that He canthe present Board; her influence has been mission, the English Church-now more acincreased, and more money has been raised tive than she has ever been-will appeal under the new system than during the three with all the force of a mother's love, with their interests, unless it be that they are first pentecostal season will again be repreceding years. The report goes on next all the authority of a recognized Divine not only read, but also well supported by boundary to the question of the diocese of Algoma, commission, to those who are still outside their respective communions? Engage in devout co-workers in the grand and blessed will meet in St. Paul's, La Porte, Oct. 14th, preceding years. The report goes on next all the authority of a recognized Divine not only read, but also well supported by peated, when the members of the Christian which is declared to have the first claim her pale—the heathen masses and the relig- conversation with a Methodist, you will devout co-workers in the grand and blessed upon the funds of the Society, and for ious separatists—and will doubtless be an generally find him well posted with respect work, "preaching the Kingdom of God The new church at Lima will be finished bewhich some permanent provision is desira- swered by the dawning of a new age of faith to the doctrines and practices of his Church. and teaching the things concerning the ble. At present the Board aims to aid only the destined precursor of a reunited Christ- Seek out the Romanist to convince him of Lord Jesus Christ," and gathering the the dioceses east of the Rocky Mountains, endom. 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 Socie-

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 Protestant denominations have the unvaryamount of desultory individual effort, however zealous and widespread, could ever society. Not that their work is evil, not hope to effect.

may now reasonably hope to see his valuable

Central Board of Missions, some in- ligious convictions, and the prevailing sent- like the following: "O, we take a Church with a whole army of volunteer lay readers. a large number of English clergymen, some came from the Post Office," yet these same tions within the diocese last year, \$4,750 ceedings. The non-conformists were represecular papers, and of the Magazines and from the English societies, and \$3,511 from sented by the Rev. W. H. Dollinger, the Novels of the day; read everything that the Canadian dioceses; the rest of the re- eloquent Methodist lecturer, and by other comes to their hand, everything save the fund established by the late Bishop Fau-quier. The average stipend is \$750 per annum. Rupert's Land has a missionary in- with profound respect whenever he discusscome of over \$15,000 per annum, and the ed any question of physical science. A week average grant to the thirty-three mission- ago last Sunday the pulpits in Montreal ing duty of all men, growing out of this aries in that diocese, is \$480; there are also were occupied by the preachers of the Assosix missionaries in the diocese engaged in ciation, and two religious meetings were Indian work whose salaries are wholly paid held in the halls where scientific questions from England. The next meeting of the had been earnestly debated during the week. Board is to be held next November in Tor-

a short vacation, and will shortly commence ligious in its tendencies. At the other a another very extended visitation.

It is proposed by the Rev. J. Gribble, the characteristic tokens of religious feeling. 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 beginning not to be so. The Church of England is becoming once more the Church of the poor. Our people will once again re
titudes suppose that the larty of the Roman beginning not to be so. The Church are under the absolute control of the multitudes will seek our Zion, to unite with us in holy worship, and in anthems of praise of the citizens in the school and commending the control 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 control 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 undoubtedly true in his time. To-day it is Toronto, \$841.25; Ontario, \$79.64; Huron, England is becoming once more the Church \$1,279.38. There is an unappropriated balance of the poor. Our people will once again re-fluenced more by their emotions than by us in holy worship, and in anthems of praise of about \$2,500.

The report of the Secretary, the Rev. W.

F. Campbell, is couched in very hopeful langer.

The Church has a langer of the Secretary and the second and their knowledge of religious duty and practice. But are not such the inevitable anarchy, to which the socialisitious duty and practice. But are not such the inevitable anarchy, to which the socialisitious duty and practice. But are not such the inevitable anarchy, to which the socialisitious duty and practice. But are not such the inevitable anarchy, to which the socialisitious duty and practice. But are not such the inevitable anarchy, to which the socialisition and Almighty King.

The successes of the persons mistaken in their ideas? In view the minimum of the school and commending the good taste displayed in the school and thanksgiving. Spoken of the City of our Adorable Lord and Almighty King.

The successes of the persons mistaken in their ideas? In view the minimum of the school and commending the good taste displayed in the school and thanksgiving.

The successes of the persons mistaken in their ideas? In view the minimum of the school and commending the good taste displayed in the school and the sch

Standard of the Crosss. 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 taining to the faith they have received, and the gospel will in very truth"prove the powof a man's life must throw light upon his worst as well as his best deed. On either hand, therefore, the partizan 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

The Churchman

THE CHURCH'S IMPRESS ON SOCIETY.-The ing characteristic that they do not build up that they are a negative influence, but The now notorious case of Langtry vs. they do not employ the methods that organ-Dumoulin is still before the courts. At a ize the social life of the people, and make meeting of the vestry of St. James' held a the living for the good of the community a few days ago, it was decided by resolu- part of their religion in any large way. On tion to continue their resistance. Canon the other hand, the Church, after the years Dumoulin, the rector, who presided, earn- of hard struggle for a bare existence were estly counselled the congregation to accept over, has left its mark upon society by imthe late adverse decision, and to relinquish proving its tone, strengthening its moral intheir appeal, but unsuccessfully. Since then | terests, and bringing separated people toa motion has been made by the plaintiff's gether in common work for common ends. counsel, to dismiss the appeal on the ground It has worked in and through the parish, of "champerty," or undue influence, it be- but the parish has been widened to include ing urged that the defendant is being influ- the community, and the clergy have become enced to continue the proceedings against the representatives of the best kind of citihis will. The outcome of this has been an- zenship. They have strengthened the things other proposition for amicable settlement, that people have in common. They have which it is confidently expected, will be done, perhaps, more than any other persons Church, and everywhere he has gone, he effected by the payment of the expenses out to build up the interest in the whole, which has encountered a feeling of indifference of the fund, and the acceptance of the late is the ideal of a republican community. decision favorable to the rectors. The affair They have provided hospitals for the sick. has grown into a positive scandal as far as homes for the aged and infirm, houses of the congregation of St. James' are con- refuge for the sinful and erring, organizacerned, and is most discreditable to them, tions to reach the poor, to educate young as being probably the wealthiest in the people in the Christian life, to utilize the this, they do not go. They will not do as

At one of these assemblies Sir William Dawson denied, with a most emphatic ges-The Bishop of Huron has returned from ture, that scientific investigation was irregreat master of the microscope met materi-A writer in The Dominion Churchman, alists like Huxley and Tyndall upon their draws the attention of Canadian Churchmen own ground, and accepting the entire to the interesting fact, that next year will scheme of evolution propounded by them be the centenary of the establishment of and Darwin, as a close approach to fundathe Church in the Province of Ontario, or mental truth, argued from their own confes-Upper Canada, as it was then called and is sions and by strictly scientific methods of still called by some. In 1785 the Rev. John reasoning that the beginnings of matter, of Stuart was sent to Kingston (then Cataro-life and of moral consciousness, implied an gin) by the Society for the Propagation of inevitable necessity for creative impulses of the Gospel. The total population of the a supernatural order. In like manner the Province then was 10,000, now it is 2,000,000. Scientists' Sunday at Philadelphia gave

#### THE LACK OF INTEREST.

that of the Roman Church as 397,800 copies. It do most certainly rest upon them. Stating his plans for the future, his ideas of Christian education, and asking for encour-

find the true reason, in the fact that the min- 'ed." isters 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 church, on the street, on the farm, in the church, on the street, on the farm, in the church, on the street, on the farm, in the church, on the street, on the farm, in the church, of this father. the place of business, and in the home. He has conversed with them on all subjects, but principally on matters relating to the 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 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 The services of religious women, to lay hold of every local need and bring it to the notice of the many friends.

The venerable Dean of Huron, Dr Boomer, continues to improve, and is now able to take carriage exercise. His many friends The Large of the christian life, to utilize the this, they do not go. They will not do as the Methodist preacher, or even as the Rolard of the Methodist p

ences at Montreal and Philadelphia is the newspaper. What wonder therefore is it er for religious and social purposes. At the Missionary meeting held in con- ion. The leaders of these Associations are, Church paper? Communicants by scores About \$3,000 was received from subscrip- of whom took a prominent part in the pro- persons are constant readers of the daily quired \$13,000 was made up from a reserve distinguished ministers. Father Perry, a Church paper, forgetting the great fact, and 'Christ loved the Church and gave Himself | that it contains no Summary. for it," and wholly ignoring the correspondwonderful fact, to love that which Christ loved, and to labor and pray for the welfare and prosperity of that for which Christ gave Himself.

dom of God and its righteousness." A tenth of our time and income piously and persistently devoted to these paramount interests

ered by a band, and some informal speeches were made by some of the prominent citizens, in which they expressed themselves as will work wonders. We soon learn to love that which frequently claims our attention. highly gratified at the prospects of the desire to purchase that which frequently claims our attention, and enlists our sympathies. The more we list house and grounds for the purpose. It is hoped this will be done. On Wednesday The writer has just been been examining learn of the Church, and of its successes. The Advertiser's Guide Book," published and of the work it is trying to do and exin New York. The number, issued last pects to accomplish, the stronger will be our in New York. The number, issued last pects to accomplish, the stronger will be our september, gives the weekly circulation of love for it, and the more earnest will be our ent, stating his hopes for the institution and our Church newspapers, all counted, as 39,- interest in all that appertains to her welfare. 950 copies. The weekly circulation of Meth- Let all who love our Zion and wish her odist papers is given as 278,864 copies, and prosperity, manfully meet the obligations 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.

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 earnest praye Do these figures give us the truth? Multitudes suppose that the laity of the Roman plished. Our churches will be filled, our littles suppose that the laity of the Roman plished. Our churches will be filled, our laid. Hon. S. P. Williams, a citizen of people are a reading and a thinking people? not save, nor are His ears heavy that He can-Why are so many weekly papers issued in not hear. The glorious transactions of the his error, and to lead him out of his darknations into the fold of the Good Shepherd. ceiled with Norway pine. ness into the full light and liberty of the The triumphs of the Christian Church, Gospel, and you will find him able to meet when it was presented to the world will be you, and master of the situation, and the repeated wherever and as often as the like work of the Rev. J. J. Faudé as rector of Trinity church. In his annual report were probability is that you will leave the field conditions are found to prevail. Let there humiliated and vanquished. The fact is, be only unity of heart, and of purpose, and humiliated and vanquished. The fact is, be only unity of heart, and of purpose, and past: Baptisms, 21, adults 5, infants 16; Conthe Methodists and the Romanists are a of prayer in the faithful presentation of the firmations, 17; communicants, 169; contribureading and thinking people. They are generally well instructed in all matters appertaining to the faith they have received, and the following the faith once delivered to the saints, and all tions—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 taining 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 daily to the Church such as should be sav-HENRY SAFFORD.

> THE REVISED OLD TESTAMENT.—As a variety of reports have been circulated as to

### CHURCH WORK.

### WISCONSIN.

in memory of his father.

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 levely attended

marked change of feeling respecting religion. The leaders of these Associations are, Church paper? Communicants by scores class of people are more isolated in this respect. Deafness is by most people considered far less of an affliction than blindness; nection with the annual meeting of the with few exceptions, men of profound re- have uttered in my presence expressions yet the latter does not isolate a person from religious and social privileges. teresting 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.

Interesting facts relative to our domestic iment at each meeting is in sympathy with paper," naming it, perhaps the Diocesan paper sent them gratis; "but we care nothing and social privileges. The blind are able to take part in divine worship on an are able to take a church of the divine worship on an are able to take a church of the divine worship on an are able to take a church of the divine worship on an are able to take a church of the divine wors stricted 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

#### INDIANA. GENERAL CHURCH NOTES. - Signewed vigor in Church work

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 ed-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 be alled 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 Gookins, 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 Church-woman 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, bring about such results, is that we should seriously and patiently "seek first the King-Bishop was given at the school, when the grounds were illuminated, music was rendthe 10th, the Bishop formally opened "The Howe Grammar School" in Lima. After appropriate services said by the Bishop, he 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 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 having been postponed from September 23rd. fore December 1st. It will be of Grand Rapids brick, of a rich cream color. The chancel will be apsidal, the roof open and

MICHIGAN CITY.—Sunday, September 7, unira given the following statistics for the year 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. has long been in use here.

riety 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.

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: Parcehial work, \$63,737; Diocesan work, \$4, 845; General Church work, \$63,737; Total \$96, 845. 845; General Church work, \$653; Total \$96,-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.

were taken from that historical structure.

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 purposed 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.

Sweet, the rector.

St. Barnabas' is situated in the strain 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 aburch grounds are alive with workmen

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 reredos is given by St. Paul's, Brooklyn, the organ is the gift of a lady, and the silver and altaris the gift of a lady, and the silver and altarhangings 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 alms-basin in repousse work. which some of the ladies have hem-stitched and embroidered. Another lady has embroidered a beautiful silk stole, and another is making an alms-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 an increase of fifteen; pastoral visits, 750; the church for which they have so willingly an increase of fifteen; pastoral visits, 750; and more than hold her own in our older 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; and an increase of fifteen in the constant of the constant o the church for which they have so willingly

NORTH ADAMS-Gift of a Bell.-The Rev.

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 structure with tower, spire and porch, built of native blue limestone in rubble work, and has a seating capacity for 350

James' church.

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.

Statistics.—We make the following abstract from the Lournal of the Annual structure.

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 The Bishop arrived at Escanaba, Lake 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 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 them selves, 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 that the 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 them selves, their teachers, and the Church.

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The visitation closed at Marquette where the new rector the Rev. Wyllys 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-incharge, 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 convict forward received to a probability by the 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.

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 Fredrichs and Staffin of Detroit, were presented by Bishop Harris.

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 and

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 1828, has achieved a fair share of presperity 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 tional places of worship; the parish quite disproves the idea that the Church cannot do more than hold her own in our older setservices, 274; sermons, etc., 195; Eucharistic Celebrations, 31; Confirmations, 11; burials, nine; Marriages, six; Baptisms, five adults 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

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 prunes, 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, THE COVE.—A matter of considerable inpersons.

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 refurnishing 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.

farm of 100 acres, on 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 severlally by the Connecticut Branch, and dormitories above for twelve. At the others the connecticut Branch and the property came into the hands of the will be across a 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 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 benefitting 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

#### 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.

WHEN, IN THE COURSE OF HUMAN EVENTS.

Any level-headed American citizen feels like taking a trip, either alone or with his family, or with a party of friends, for health or pleasure.

THE "GOLDEN NORTHWEST"

is the portion of the universal universe 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 his looking all over the United States. He will be as sure as the sun is to shine on a clearday, 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 therent 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 dlamond 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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Company's Building, 232 Walnut St., Philadelphia. One Hundred and Eightieth Semi-Annual Statement of the Assets of the Company. January 1, 1884.

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