

The Living Church.

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

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WHOLE No. 250.

Another Summer Cruise.

To how many thousands in this brain-worked land does the following problem present itself periodically: Given three or four weeks of well-earned exemption from the toil and travail of office how can the vacation be passed so as to be at once a complete holiday, recuperative to mind and body, productive of innocent enjoyment, devoid of dreary monotony, and therefore leaving lasting impressions, the recalling of which will be in the main pleasurable? The conditions are as plain as those of the simplest equation; the possible answers, however, are unlimited. The following narrative of facts shows how one small party, by avoiding the beaten track, and pursuing a course that leaves no continuous trail, arrived at a happy solution of their self-imposed question.

On the 30th of June, a busy little scene was witnessed for a few minutes at the foot of the Randolph Street viaduct, Chicago. It hardly needed the summary invitation "all aboard" to indicate that a yacht cruise was being entered upon. All the surroundings pointed thitherward. The boat is one of those trim little craft, for building and piloting which over pathless seas the early inhabitants of the Scandinavian Peninsula were famous hundreds, almost thousands, of years ago. For did not the daring Norsemen in some such tiny vessel cross the German ocean to devastate the coasts of Britain, that *ultima Thule* which alone of the then known parts of the world, Roman arms could not entirely subjugate. Did not the same bold mariners without compass or chart, discover farther Iceland, push still more to the West and plant foot on the ice-rocks of Greenland, and even allow the indomitable spirit of adventure to carry them still onwards, until "Lonely Labrador" barred progress in this direction, so that there was nothing for them but to turn southward, coast along the Atlantic seaboard for a thousand miles, until satiated by the sight of prolific Vineland—the site of the first European settlement in America, just 500 years before its re-discovery by Columbus. All these recollections and hundreds of others relating to Erio the Red, Herjulfson and their pioneer comrades of Norseland are epitomized in the emphatic but simple name, the "Norden." But, as if to complete the picture and to fasten the reminiscence, our crew were likewise Norwegian in the contemplated trip due north. Styling these, for brevity sake, the "skipper" and the "cook," let us indicate briefly the other *dramatis personae*. * There is then the Captain, representing those large classes of Englishmen who, with all their passionate fondness for the little island on which, if anywhere on earth, the word "home" has a significant meaning, are nevertheless beginning to regard it as too "pent up a Utica" for the display of their powers. For a restless indomitable spirit of enterprise came into the country with the Northern Germans; was fanned by the Danes, and led to the creation of English naval supremacy, even so far back as the time of him who, though sitting on the throne of a united Angle-land, just 1,000 years ago, modestly signed himself in his will, "Alfred of the West Saxons King."

Fourthly we have the Chaplain. English by birth, but American (using the term in its widest acceptance) by residence, he may be characterized more fairly as an *amphibian* than a "dry-bob." For while a devoted follower of Isaac Walton, and fond of canoeing, he is even to day, regarded as a great cricketer, and has been for 30 years an acknowledged authority on the game in Canada and the U. S. A. A pedagogue in the best sense of the term, he feels that he must not yet give up his favorite recreations for fear of missing fine opportunities for enforcing by practical example as well as precept, those lessons of manliness and fair play which have made the play-grounds of more northern climes such excellent disciplinarians and formers of character.

Next in order we have the Captain's nephew, and the latter's friend, a pair who on every needed occasion ably manned the Captain's gig; and whose pretty naval uniform aptly complemented that of their chieftain when setting out on those short errands of formality or courtesy so often called for by the requirements of yachting etiquette. Let us shorten them into the "Boatswain" and his "Mate."

And last, but oh! how far from least comes her, who was welcomed aboard as a guardian angel, but who was doomed so soon to be seized upon by the unfeeling, inexorable wave, as the victim for proving that the sea is no respecter of persons. However strongly the rule of the navy may be quoted in favor of the opposite course of action, it was the most natural thing in the world that the Captain should wish to have with him as his "*presidium*" her who has become his "*dulce decus meum*." Events seemed to show that the Chaplain was wiser in having his better half come only as far as the edge of the wharf to say "good-bye," and to breathe those mute prayers for a safe return to terra firma which are instinctive after long asso-

ciation and demand no absolute formulation in heard language. And now the last adieus are pronounced by the venerable "*locum tenens*," to whose able direction of these columns the readers of the LIVING CHURCH were indebted during July, and by those other friends whose kindness had led them to accompany us thus far. The hawser is untied, and we drift slowly out to the appointed anchorage, and await the commands of the Commodore of the C. Y. C. Soon the little fleet of schooners and sloops (eleven in all), comprising that portion of the club intending to participate in Monday's Regatta at Milwaukee, exhibited plainest marks of unusual activity; small boats were being taken on board, and flags were being hauled up and down, indicating that messages were passing from vessel to vessel. It was with no small degree of pride that the "Norden" found herself the first of the fleet to answer Commodore Griswold's summons from the "Cora," "signal when you are ready, by hoisting the flags which mean 'we are ready.'" Indeed we are surely pardonable if we proudly record the fact that so proficient were the junior members of our crew in handling the balyards, that, throughout this cruise, we invariably had our replies given within two minutes. For the information of the uninitiated it should be stated that each yacht of the squadron keeps seven little flags of different design, known as B. H. J. P. S. W., besides that containing the C. Y. C. (Chicago Yacht Club). By using one or more of these a message is sent. A difference in number or in order gives of course a difference in meaning. These combinations, which are susceptible of almost endless variety, are registered in a "code-book," each club making as a rule its own code, which is thus distinct from the "International Code" which has been adopted for use on the high seas. When a yacht is within reasonable distance of another, say a mile, suppose one should hoist the flags known in the code as S. B. P. When these have been by the aid of glasses made out by the second boat, by a reference to the code the signal will be interpreted as, "what port are you from?" The signal man on the questioned boat, at once replies (say) with the flags B. M., which being translated means Milwaukee. These illustrations will show that two boats passing one another in fair view, may carry on for some time a very animated conversation.

Well let us proceed. Soon the signal comes to all, "weigh anchor and pass to leeward of the flagship," and inside of five minutes we are off. Kind reader, did you ever see a dozen of these swift sailors leaving harbor one behind the other, and presenting the appearance of huge flying creatures, skimming over the wave like so many giant birds having only the water for their resting place and their home? And truly they do have a life peculiar to themselves. It is indeed a picture that is refreshing in these days of ungainly steam; which, though man's most powerful servant, has yet robbed of natural symmetry every vehicle used by him on land or water. But, for the time, the poetic aspect of sailing must cease to be the prominent one; for, once outside of the breakwater, we are forcibly reminded by the rude buffeting of the troubled waters that a stiff "Nor' wester" has been blowing all day. How gladly would the faithful narrator here skip over at least one page of memory. "*Infandum, regina, jubes renovare dolorem.*" Implacable Neptune demands his toll, fishes have to be fed, and four of our seven fall victims to *mal de mer* in about as many minutes. The majority was barely reversed when "dinner" was announced. Surely it was the very refinement of cruelty to present to weak stomachs as the first dish, "Mock turtle soup."

Mrs. Buford's Work.

By Abbey R. Loring.

Many of your readers are interested in Missions to the Colored people, and some especially so in Mrs. Buford's wonderful work in Brunswick Co., Va. May I, therefore, ask for space in your paper, to tell something of what I saw during a recent visit to Mrs. Buford? So much has been said about this mission, and so many contradictory reports are made concerning it, that it is with great pleasure I bear my testimony to its possibilities, and to the remarkable manner in which Mrs. Buford, notwithstanding great difficulties, has carried it on.

Who of us does not know the anxiety and burden that work under most favorable circumstances brings? Who of us could work against opposition, discouragement, misrepresentation and misunderstanding, without fainting by the way? And yet this is what this brave woman has done. I made as thorough an investigation of the work as it was possible to do in the eight days I was with Mrs. Buford. No one can judge of the necessity for, or the possibilities of, this work who has not seen it.

Mrs. Buford has not exaggerated the poverty or ignorance of the people, nor their desire for instruction, nor their grateful appreciation of what is done for them. I wish I could, in any way worthy of the theme, describe what I saw. The Sunday School, with its multitude of little black faces—the day school with its 260 eager little scholars—the night school of men and large boys carried on by Mr. Strange, assisted by one of Mrs. Buford's sons—the visits to the

sick and destitute—"the sisters" who, after long days of hard work and often scanty fare, walk miles to attend the sick or care for the dead—it must all be seen to be appreciated, and I am sure that many who now distrust, would come away awed and inspired at the devotion, the faith and the moral strength of this physically weak woman.

Mr. Strange, a lay helper and candidate for Holy Orders, does all in the power of a layman to help on this great work, which, in spite of opposition, and although disowned by the diocese of Virginia, and for that reason solely unsupported by the Board of Missions, is destined to evangelize large numbers of the colored race.

It is easy to find flaws in any work, and no one claims for this that it is faultless, but where else can be found such wonderful results in so short a time and with so small an outlay? Is not this almost like foreign missions, if one may so speak of work in a Christian land?

News and Notes.

The cholera-scare is dying out. The doctors are of opinion that the epidemic which broke out was of a local type and not the terrible Asiatic scourge.

The great strike is approaching its end. The company has won, and yet the victory is not very signal. Public sympathy, in spite of grave inconvenience, was with the strikers, and there can be little doubt that the operators will obtain eventually all or nearly all their demands.

In Spain an insurrection has broken out which threatens to become serious at any moment. The Carlists, believers in Divine Right and ardent Churchmen, have united with the red Republicans who scoff at God and aim at communism. The friends of order, and (above all) the holders of Spanish Bonds are much concerned.

The reception by the Shah of Persia of our first envoy gave occasion for a splendid pageant, the description of which in Mr. Benjamin's State document, reads like a page from the "Arabian Nights." The Shah was particularly gracious, and said many nice things about this country. Next morning, however, the generous potentate sent Mr. Benjamin a bill for the whole entertainment.

The people of Gethsemane parish, Minneapolis have taken a noble and striking way of showing their affection for their late rector, the Bishop-elect of Indiana. They have decided to build two more mission-chapels in the city, thus bringing to a round dozen the number of chapels erected by the parish. Such a tribute speaks in favor of both rector and people. What a glorious future seems in store for the diocese of Indiana!

Ireland is rapidly calming down. At the recent Assizes several of the judges were presented with the traditional pair of white gloves, which indicates the total absence of criminal cases, and all over the country a feeling of hope and confidence is arising. Even the Parnellites are becoming tractable; witness the surprising fact that the other day they gave their support to Mr. Gladstone in a body, on an important measure.

By the provisions of the new postal law, which comes into effect on the first day of October, the single rate on all letters to Canada, as well as on all local ones, will be two cents. The rate of the familiar three-cent stamp is sealed. After October it will not be issued, although it will be received for postage until outstanding supplies are exhausted. The new two-cent stamp will be graced with the head of Washington, while the hero of New Orleans will reappear on the four-cent one.

The recent elections in Utah have resulted in an overwhelming victory for the Mormon inquiry. The "Edmunds Bill" forbids the right of suffrage and of office-holding to polygamists, but the astute authorities of the "Church" easily got over the difficulty. They prepared a ticket, composed of men who were thoroughly Mormon in belief, but were monogamists in practice, and this ticket has just been triumphantly elected, only one "Gentile" having succeeded in winning a seat. This result is in a great measure due to the women, who have the right to vote, and who have unblushingly used that right in defence of a system which enslaves and degrades their bodies and their souls.

The Sanitarian gives mortality statistics of large cities in various parts of the world. The table for the week ending July 21st reports the highest death-rate, an average of 50 per annum for every 1,000 population, among the negroes of New Orleans; the next was at Burlington, Vt., an average of 49.9, Boston had an average of 25.4; New York, 31.5; Brooklyn, 33.1; Rochester, 17.2; Philadelphia; 24.2; Cincinnati, 22.3; Cleveland, 21.6; Detroit, 40.8; Indianapolis, 21.8; Chicago, 29.8; St. Louis, 2.39; Milwaukee, 21.6; Omaha, 20.7; Salt Lake City, 15.4; San Francisco, 24.5; Minneapolis, 20.8; Baltimore, 28.2. Among the white population of New Orleans the average was 20. The lowest average reported was 5.4, at Rock Island. Either

the people there go away to die, or it is a remarkably healthy place. The relative rate varies considerably from week to week. During the week ending July 7, New York was rated 24.5; and Burlington, Vt., 22.7; Chicago, 25.6; St. Louis, 30.4. In foreign cities (June 30) Glasgow had 28.2; London, 18.9; Manchester, 27.1. It will be interesting to note the total average of the year.

Canadian Church Affairs.

From our Special Correspondent.

The diocese of Niagara is one of the youngest and smallest in the Dominion. It was set apart in 1875, and comprises some half dozen counties, and is mainly confined to the peninsula separating the Lakes Ontario and Erie. It contains one large place, the city of Hamilton, with a population somewhat over 40,000. Its present bishop, Dr. Fuller, is the first. Since its formation, no less than twenty-seven new churches have been built, many of them being handsome, substantial buildings. A rapid progress is also reported in all other respects. This is a good record for eight years. Had the division not been made and the present diocese remained an outlying portion of Toronto, the Church would have probably been languishing out a half-dead, half-alive existence. This affords another proof of the wisdom of extending the episcopate, and dividing and subdividing dioceses. Our motto in this respect may well be "divide and conquer."

And not only as regards dioceses, but in the matter of parishes this principle might well be carried out. I have noticed a great weakness in our Canadian parochial system, especially in large towns, viz., the disinclination to divide a large, overgrown, unwieldy parish into two strong, compact, efficiently worked parishes. The Methodists are wiser in their generation in this respect than we are, and have generally two churches to our one. Too often one large, strong, wealthy, fashionable church, frightens away mechanics, farmers and other decent homely folks. What an expression a "fashionable church;" how unchristian and sacrilegious such a term, and yet how often used with pride and satisfaction by otherwise good Christians and sound Churchmen! I believe this has been one of our chief hindrances in Canada, this ultra respectability, which is so hard to keep out of large and wealthy congregations. Better, therefore, in every sense, have smaller churches and more of them, and prevent this overpowering concentration of "respectability," and the consequent too frequent exclusion of plain people. Again, two men can do in proportion a great deal more than one, cheered and sustained by each other's counsel and sympathy, and spurred on by healthy emulation.

An interesting meeting, the first ever held of the Brandon, Manitoba, Rural Deanery, took place a short time ago. It is a good sign when the Church, in this lately, and still to a certain extent overwhelming field of labor, has commenced to perfect and consolidate her diocesan machinery. The meeting was presided over by the Ven. Archbishop Pinkham, lately Chief Superintendent of the Protestant schools of Manitoba, and a veteran in the North West Church. Brandon, it may be noted, is a large rising town on the main line of the Canadian, Pacific Railway.

The following statistics show the magnificent work done in the diocese of Saskatchewan by Dr. McLean; they are most encouraging and satisfactory, and reflect the highest honor upon the activity and perseverance of this remarkable prelate. The clergy now number 16 exclusive of the bishop. There are ten catechists and schoolmasters employed, making the total number of missions twenty-nine. The invested Episcopal fund amounts to \$50,000; there has been raised for Emmanuel College \$20,000, and \$3,525 has been raised for miscellaneous purposes. This is exclusive of the money collected by the bishop on his last visit to England. As Dr. McLean is still in robust and vigorous middle life, we may reasonably expect that this is but an earnest of what may be anticipated.

The approaching Provincial Synod, which meets next month in Montreal, will have a good deal of important business to transact. Among other questions that will come up for discussion and settlement, will be the establishment of a board of central missions, the division of the diocese of Ontario, the settlement of the metropolitan dispute, the permanent establishment of the Church Congress, possibly the division of the diocese of Saskatchewan, etc., etc. The proposal to appoint a missionary agent for the diocese of Toronto, though it passed the late Synod, is being severely criticized by several prominent clergymen. As already stated, the diocese of Huron has tried the plan for several years, with very indifferent success. Although an able and indefatigable man was appointed, and the field was thoroughly and efficiently worked, yet the gain was not worth mentioning, and was, considering the labor and ability expended, a relative loss. [Although the plan looks well on paper, it does not work half as well as might be expected. The expenses are heavy, and the people get tired of having the same man year after year. A far better plan is the system of diocesan parochial missionary associations, with monthly and quarterly collect-

ions, and the diocese of Toronto will do better to "let well alone," having achieved such magnificent results by its adoption.

The appointment by Bishop Hellmuth, before leaving, of Rev. E. Newman, as a canon of the diocese, has met with universal approbation. Mr. Newman has been one of the pioneers of the diocese, and has borne the burden and heat of the day, and still readily shoulders his share of the work. As a man of private means, he has liberally contributed to every Church enterprise. The new canon is an Englishman, hailing from St. Bees' College, and is an excellent preacher of the old sound churchly school.

Ontario, Aug. 13th, 1883.

An Important Document.

At the Conference held at the University of the South, Swanee, Tennessee, composed of thirteen Southern Bishops, and a representative body of Clergy and Laity from all the Southern States, the following report was adopted:

The Committee to which were referred sundry resolutions and suggestions, bearing upon the work of the Church among the colored people of the South, would respectfully report to the Conference that, after most careful consideration, it has with great unanimity arrived at the following conclusions, viz:

1. The Committee is profoundly impressed by the difficulties surrounding this subject of the work of the Church among the colored people of the South, and would begin the Report by this acknowledgement, that there are grave embarrassments attending each and all of the proposed methods for the accomplishment of the work which is undoubtedly imposed by the Commandment of the Lord.

2. Your Committee believes that because of the Apostolic character of the Episcopal office, which has been received "always and everywhere and by all men," because of the Ecclesiastical unity thereby maintained and exhibited, which may not be broken; and, because of the trust welfare of all mankind, there can be but one fold and one Chief Shepherd for all the people in any field of Ecclesiastical designation. But your Committee is of the opinion that because of the peculiarity of the relations of the two races, one to the other, in our country, because of their history of the past and the hopes of the future, there is needed special legislation, appointing special agency and method for the ingathering of these wandering sheep into the fold of Christ.

Therefore your Committee would report that in its judgment it is entirely inexpedient, both on grounds of Ecclesiastical Policy, and also of a due consideration of the interests of all concerned, to establish any separate, independent Ecclesiastical organization for the colored people dwelling within the territory of our constituted Jurisdictions. Yet your Committee would not be understood to determine the success of this assembly by the number of resolutions and proposals for amendments of canons which it may adopt. Your Committee does not measure the success of this deeply interesting conference so much by the change of the method of constitutional or canonical procedure, as by the deepening of religious fervor, by the more effective stirring up the Grace that is in us, by more entire personal and parochial consecration to the work which the Providence of God has laid upon us, by the demonstration of sympathy and of our real belief in the brotherhood of all men in Christ.

Your Committee, therefore begs leave to submit the following Draft of a Canon to be presented to the approaching General Convention, and also a series of resolutions to be offered to the same body.

CANON OF MISSIONARY ORGANIZATIONS WITHIN CONSTITUTED EPISCOPAL JURISDICTIONS.

SECTION I. In any Diocese containing a large number of persons of color, it shall be lawful for the Bishop and Convention of the same to constitute such population into a special Missionary Organization under the charge of the Bishop.

SEC. II. When such special Missionary Organization shall have been constituted in any Diocese the Bishop shall annually appoint two or more Presbyters, and two or more Laymen, Communicants of this Church and members of the Diocese, as an Executive Committee to act as an advisory council to the Bishop in all matters pertaining to the interest of said Missionary Organization; and specially it shall be the duty of said Executive Committee to aid the Bishop in the establishment of Missions and Schools, by seeking out suitable candidates for the Ministry, and providing for their maintenance during candidateship, and by the performance of such other duties as the Bishop shall assign. Such Committee shall continue in office until their successors are appointed.

SEC. III. The Bishop, to aid him in the superintendence of such Missionary Organizations may, as expediency may suggest, appoint one or more Presbyters as Archdeacons, who shall perform such duties as the Bishop may assign, and by authority of the Bishop may convene the clergy and laity of said Missionary Organization in Convocation for the purpose of furthering its work.

SEC. IV. Every Bishop within whose Diocese the aforesaid Missionary Organization may be constituted, if assisted or supported by the Board of Missions of the Church in the United States, shall report to each General Convention his proceedings, and the state of the Church in said Missionary Organization, and also shall

make a report of the same once a year to the Board of Managers.

SEC. V. Congregations organized under the provisions of this Canon, and Ministers exercising their functions within such special Missionary Organizations, may be received into union with the Convention of the Diocese on such terms and by such process as are provided by the said Diocesan Convention. Until such reception into union with the Convention shall have been accomplished it shall suffice if the names of the Clergy in such Missionary Organization shall appear on a separate list to be delivered to the Secretary of the House of Clerical and Lay Deputies, as containing all the names of the Ministry of this Church in the special Missionary Organization, and that they be not placed on the Diocesan list as the basis of determining the Diocesan ratio of contingent expenses.

Resolution 1. Resolved, that in the judgment of this Conference it is expedient that the General Convention shall amend Title 1, Canon 2, Sec. 6, Sub-sec. 2, by striking out the words "Extraordinary strength of natural understanding," and inserting in lieu thereof the words "a sound understanding," and further by striking out the word "peculiar," in the same line, so that the sub-section as amended shall read:

"If the Bishop, on consideration of the circumstances of his case, encourage him to proceed, he shall procure and lay before the Standing Committee a testimonial signed by at least two Presbyters of this Church, certifying that in their opinion the Postulant possesses a sound understanding, an aptitude to teach, and a large share of prudence; and adding any other reason for a dispensation which they may believe to exist."

Resolution 2. Resolved, that it is the sense of this Conference that the Bishop should exercise his fullest Canonical discretion in the ordering of Divine Services in the Missionary Organization, provided that such services be taken from the Book of Common Prayer.

II. But granting that such freedom of organization shall have been given to Bishops and Conventions who may desire to exercise it, the question still keeps repeating itself, how shall these people be trained into intelligent apprehension of the precious truths, and intelligent participation in the precious rites of our Holy Religion. And the answer is seemingly plain, that a Preacher must be sent if they shall hear and live; that teachers must instruct these as all other men, in the "all things" which our Lord commanded. But certainly the whole history of the Church goes to prove that only by a Native Ministry can any effectual work be done among any people. And therefore the Church must provide for the education of young colored men for the Ministry if she is to make any impression upon the mass of this population.

Your Committee has heard with great satisfaction the statement made by the Bishop of North Carolina to this Conference touching the present encouraging condition of St. Augustine's Normal School at Raleigh, North Carolina, and would therefore suggest for adoption the following Resolutions:

1. **Resolved,** that this Conference recognizes with great thankfulness that there has been already established in the Diocese of North Carolina an institution for the education of colored teachers and ministers, which by its graduates already sent forth, has proven the value of the instruction intellectual, moral, and religious, it imparts.

2. **Resolved** that in the judgment of this Conference, this institution is a plant which should be nurtured by the united efforts of all the Dioceses in the Southern States, and it earnestly recommends to the several Dioceses, that they shall join to develop and enlarge it, if it shall seem good to the trustees of St. Augustine's School to invite such co-operation and to make the school a general institution, governed and maintained by such united action.

And your Committee would earnestly call attention to the fact that best results have been attained among the colored people by the Church fulfilling the duty of the training master, and that herein is a special excellence of the education given in St. Augustine's that the Preachers go forth to be Teachers as well.

The Committee suggest for adoption the following Resolution:

Resolved that in the judgment of this Conference, the Day-School, free to all comers only on the condition that the religious system of the Church shall be a part of the daily instruction, should be an agency of every mission among the colored people; and that Deacons or Priests will accomplish best results by the labors of the school room being united with those of the Pulpit.

Lastly, your Committee suggests that a committee consisting of two Bishops, two Presbyters, and two Laymen, be appointed by the Chair to lay the proceedings of this Conference before the coming General Convention, and to solicit such action as is herein suggested.

The following preamble and resolutions were also unanimously passed on the motion of the Rev. Dr. Dashiell, rector of St. Mark's Church, Richmond, Va.:

WHEREAS, It has come to the knowledge of this Conference, that a meeting of our colored brethren in the ministry of this Church has been called for September next, and that the object of this meeting, is like our own, to agree upon some plan, whereby the work with the colored people may be more vigorously and intelligently prosecuted under the auspices of the General Convention. Therefore,

Resolved, That this Conference hereby expresses its sincere pleasure in view of the proposed conference of our brethren in September next.

Resolved, That we give assurance of our sympathy with those brethren in the object of their meeting, and express our conviction that such a conference upon their part will lead to a decided and desirable result. We pray for them as for ourselves that the Holy Spirit may preside over all the deliberations in which we respectively engage.

Resolved, That before our adjournment we appoint a committee of six who shall meet any committee that may be appointed by our colored brethren in September in response to this suggestion, and that these two committees be requested to hold a conference before presenting any memorial or proposition to the General Convention.

Resolved, That the committee so appointed by us shall consist of the Rt. Rev. W. B. W. Howe, D.D., of South Carolina, Rt. Rev. T. U. Dudley, D.D., assistant Bishop of Kentucky, Rev. Mr. Gray of Nashville, Tenn., Rev. Dr. Williams, of Atlanta, Ga., Mr. Albert McNeill, of Tennessee, and the Hon. Mr. Sheffield, of Virginia.

"When the war was over," said the great Duke (of Wellington), "and I came home, I thought one of my first duties was to know why, on what rational grounds, I belonged to the Church of England, and I read through several books. The one which I value most of all is Waterland's Treatise on the Athanasian Creed."

Calendar.

August, 1883.

5. 11th Sunday after Trinity.	Green.
12. 12th Sunday after Trinity.	Green.
19. 13th Sunday after Trinity.	Green.
24. St. Bartholomew.	Red.
29. 14th Sunday after Trinity.	Green.

Prayer-Book Marriage.

The Prayer-Book of Edward VI. directs that "the man shall give unto the woman a ring, and other tokens of spousage, as gold or silver, laying the same upon the book." This is clearly the ancient bride price. Wheatly's "Book of Common Prayer," says, "This lets us into the design of the ring, and intimates it to be the remains of an ancient custom, whereby it was used for the man to purchase the woman" (p. 408). It was formerly a custom observed both in France and England for the man to give the woman he espoused a betrothing-penny as earnest money of her purchase. One of these small pieces of silver is figured in the "Archæologia" (vol. xvii., p. 124). It is inscribed with the words "Deniers de foy pour epouser;" and on one side is engraved a heart between two hands, and on the other two fleurs de lis. This giving of money is a very wide-spread custom; and I will just mention two Hindu instances which are interesting. Among the Coorgs, the bride being led into her father's kitchen and placed upon a chair, the bridegroom, among other ceremonies, "gives her a little money." Among the Korngars also many customs are similar, and the bridegroom gives the bride two silver pieces." Now, noting the singular superstitions surrounding the marriage ring and ring-finger which are duly enshrined in our folk-lore, the chief singularity of this custom in the Church Ritual, arises from the fact that it is accompanied and enforced by the old rhythmic verse which is so indicative of early legal or ceremonious usage:

With this ring I thee wed
And this gold and silver I thee give,
And with my body I thee worship,
and with all my worldly goods I thee endow.

Alike by the ancient terminology and the ancient rhythmic verse, we recognize here a fragment of a much more ancient ritual than that introduced by the Christian Church, and we become conscious that the Church Prayer Book has preserved for us a genuine piece of folk-lore. For it is to be noted, that all this part of the service corresponds to the ancient ceremony of the betrothal, and is not found in the established Roman ritual. It is an extraordinary archaeological fact that the Latin ritual of the Church gave way in these cases to the vernacular ritual of the people; and no doubt it was a part of the price for the dislodgment of the house-priest, the bride's father, as the authority in these matters. We can go a step further in this restoration of folk-lore from Church custom; for Sir Francis Palgrave has noticed the subject in his "History of the English Commonwealth." He there points out that the wife is taken

to have and to hold
from this day forward
for better, for worse,
for richer, for poorer,
in sickness and in health,
to love and to cherish,
till death do us part
and thereto I plight thee my troth.

These words are inserted in our service according to the ancient Canon of England; and, even when the Latin mass was sung by the tonsured priest, the promises which accompany the delivery of the symbolical pledge of union were repeated by the blushing bride in a more intelligible tongue. This is a curious and significant fact, as noticed by Sir Francis Palgrave, and as we trace out these rhythmic lines farther back in their original vernacular, the more clearly distinct is their archaic nature. According to the usage of Salisbury, the bride answered:

I tak thee, John,
to be my wedd husband,
to have and to hold
fro this day forward
for better, for worse,
for richer, for poorer,
in sickness, in heale,
to be to beere and baxom (obedient)
in bedde and at borde
till death do us part
and thereto I plight thee my troth.

The Welsh manual in the library of the Dean and Chapter of Hereford has a slight variation in the form, and an older spelling.

Ioh N. take the-N.
to my wedd wyf,
for fayoure for foulere,
for ri chere for prer,
for betere for wera,
in sickness and in heilthe
forte deth us departe,
and only to the bo de,
and therto Ich plygte my treute.

This is the vernacular formula inserted amid the Latin service, and it is sufficiently remarkable to be deservedly enshrined in the popular affection.

The Offertory.

It is very strange, with the clear positive teaching of the Prayer Book before them, that so many of our people forget that giving to God is made a part of our worship. Taking up a "collection" in a hat or something like a cigar box, and then carelessly laying it down in the handiest place, the pulpit steps or Holy Table, is not much like an offering of alms and oblations to the Divine Majesty, as reads our Liturgy. So distinctly does the Church intend us to regard this as an act of worship, that she expressly commands not only the wardens to bring the alms basin "reverently" to the priest, but that he shall "humbly present" the same "before the Lord" (reads the parent rubric) before he "places it upon the Holy Table."

* * * The full priesthood of the laity, their own obligation and privilege as priests unto God (Rev. i: 6; 1 Pet. ii: 5), are not fully met until they have offered unto the Lord in His most holy place something of their substance. The minister who urges this upon them is not "begging for a 'collection'" (!) Let all such

terms be laid aside. Give to Him who gives you everything, what you can on every Lord's Day.

* * * Let the Church be your Treasury for Christ. And especially let it often be the medium of your thankfulness to Almighty God for some benefit or mercy. If your business has been more than usually good, give to God a token upon the altar. If you have recovered from sickness, do as the Office for Visitation of the Sick implies you will do—"go to God's House to offer him an oblation with great gladness"—make a special offering for your recovery. Or if that dear child, or friend, has been spared in answer to your prayers, do not forget it at the next Offertory; or any other great mercy that may bless you. These are the lessons we humbly believe the Church's wise provision in her Offertory would place before us.—*Parish Register*. (Gloucester, Mass.)

A Catechism.

A and B, two clergymen of—, spent an hour in each other's company not long since. They were talking of the work of the Church in the Diocese. A asked B some questions, and secured some startling answers.

Question 1—How many persons have you brought to confirmation during the last year?

Answer—None; but I expect some to be confirmed next year.

Question 2—How many scholars have you succeeded in getting out of your parish for — and — ?

Answer—None. I did not know that this was expected of a clergyman in the Diocese. I have not even tried.

Question 3—How much have you collected in your parish, in the last year, for Diocesan Missions?

Answer—Nothing; because my people dislike collections.

Question 4—How many subscribers have you secured for —, in the past year?

Answer—None, I am sorry to say. I like the —, but I am a poor solicitor.

Question 5—Do you get any salary? I suppose not, from your exouses.

Answer—Oh, yes; I get a pretty good salary from my people, and some missionary assistance besides.—*Nebraska Church Guardian*.

Taking my Boy's Advice.

Just after tea I was standing in the middle of the room with arms folded, and eyes cast down, thinking intently.

"A penny for your thoughts, mamma!" said Willie, my youngest.

"Oh! Willie, boy, I'm trying to decide what to do first this evening. There is the pile of mending, the stockings and socks to be darned, Joe's new books to be covered, and if Aunt Jennie is to come on Saturday, the muslin curtains for her room should be hemmed to night."

"Know what I'd do?" queried rogue Willie, with a smile.

"Well, what would you do, my boy?"

"I'd let the stocks, and socks, and other old rags take care of themselves till to-morrow. Joe might cover his books himself; do 'im good, and keep the ooze out o' mischief, and 'spose the lar-dy curtains warn't put up 'till after Aunt Jennie got here, 'speak anybody'd die? Besides, there's a story in the paper I'm a-sufferin' to hear read. Come on, Mumpsey! read the paper to-night, and not do anythin' else. Jes rest your face and hands. Guess I wouldn't crowd myself into a work basket and thimble all the time!"

My first thought was, Ah! how little the dear child knows of the cares and duties devolving upon the mother of a family. The next moment an impulse seized me, which ordinarily would have seemed to indicate lack of reason on my part.

I would take Willie's advice, and see what the result would be.

"Well, get the paper, Willie, and in a moment I will be ready to read." Then going to the closet, I found some nice brown paper, and the bottle of mucilage.

I had no idea it would rest me so. In the first place it was real pleasure to watch Willie's face, as the cleverly written story unfolded itself, and I was interested myself in finding how it all came out. Pretty soon Joe came in with his new school books. He was delighted at the thought of covering them himself and it astonished me to see how nicely he set to work.

At eight o'clock Willie went to bed with a satisfied little face, and I sat reading the entire evening, and it was a fact, my sleep that night was more refreshing than it had been for a long time, nor was that all, it often occurred that during the morning hours, overcome with unconquerable drowsiness, I would drop asleep in my chair, but that morning I felt bright enough to equal any exertion.

It is true, when Aunt Jennie came the pretty muslin curtains were not up at the windows, but by my simple explanation she replied just as I expected.

"You know I would a thousand times rather never see muslin curtains up, tasteful as they are, than to know you had overworked to get them there. Mortal woman, my dear, can do just so much, and no more. Nature will have her due, first or last!"

So I fell to reflection as to whether after all, it was good judgment on the part of the housekeeper and mother, being so ambitious to accomplish as much in a given time as we naturally are. I well know the satisfaction afforded by having everything in apple-pie order when Saturday night comes around, but would it not be wise for us in the prime of life to pause for a moment, and ask seriously, is it necessary, is it best, all this wearing round of toil and anxiety?

I know many a faithful wife and mother will say, the theory and arguments in favor of occasional relaxation from a certain round of duties

is all proper and well enough for those who can control their time to suit their own convenience, but my work would never be done if I failed to employ every wakeful moment, and I should hardly dare declare her mistaken. But need all the work be done that is? Is there not too often an unwholesome ambition urging us on rather than a real necessity?

Praying by Machinery.

Rev. James Gilmour, the author of the interesting book, "Among the Mongols," gives the following account of the prayer mills of the Buddhist Mongols. He says: Nine out of every ten Mongols you meet will have rosaries in their hands, and be rapidly repeating prayers. The efficacy depends not on the meaning, but on the repetition of the prayer. It is not, properly speaking, praying at all, but "repeating charms." But mouth-repetition is a slow process, and to expedite matters, a praying-wheel has been invented, into which are put a large number of printed prayers; the wheel is turned round, and, by this simple act, all the prayers contained in the machine are supposed to be repeated. This is a wonderful acceleration. The wheel is fitted on to a handle, which a man can easily hold as he walks about; and thus it comes that men may be met with examining their cattle, or going from one place to another, whirling their prayer wheels all the time. In some tents there is a stand on which is placed a large wheel, bearing about the same relation to the hand-wheel as a family Bible bears to a pocket Bible. A thong is fixed to a crank, the inmates taking their turn in pulling it. If a wrongly-timed pull sends the cylinder turning backwards, according to the Mongol idea it makes sin in place of merit. In one house I saw a wheel placed over the fire, and driven by the upward current of hot air, after the manner of a roasting-jack. A common form of the praying wheel is a wind mill set on a lofty pole high above the tent. When a strong north-west gale springs up the machine goes whirling round; and the poor Mongol as he shudders at the tempest, in his tent below, is comforted, so far, at least, by the thought that the blast is performing a lot of prayers for him. Sitting in a tent once, I heard behind me a curious clicking noise, and, looking round, found a prayer-wheel going by machinery. The master of the house, being a mechanical genius, had bought an old clock in a Chinese town, taken out and re-arranged the spring and wheels, and made them drive a cylinder filled with prayers. When he got up in the morning he simply took the key, wound up the clock work, and then the thing made prayers for the whole establishment. He that is too poor to buy a hand-wheel or a windmill gets a prayer flag—a piece of common Chinese cotton cloth printed over with Tibetan characters—fastens it to a pole, and sets it up near his tent, believing that every time it flutters in the wind all the prayers on it are repeated. Not only at tents, but over stone cairns on hill-tops, these flags abound. The cloth is coarse, the printing rude, and wind and rain soon make havoc of its appearance; but there it is, and there it flutters, bleached and ragged, long after the weather has removed every trace of letters. Large temples have sometimes large praying-wheels, broad and high, filled with sacred books, shrines, and idols. Pilgrims come from long distances, assemble around the wheels, lay hold of its handles, and with 'a long pull, a strong pull, and a pull altogether,' by their united strength drag the creaking fabric round, and believe that each one who has helped has acquired as much merit as if he had read all the books, repeated all the charms, and worshipped at all the shrines contained in the wheel. The thing would be laughable were it not too serious a matter by far for laughter. The worshippers really believe that this charm-repeating, and wheel-turning, and flag-fluttering makes merit which cancels sin. They live in this belief, and they die with this lie in their right hand. This idea, too, is the cause of much sin. Believing, as he does, that this cancels sin, a Mongol aims not at leaving sin, and being holy, but at providing for plenty of merit to counterbalance his sin, and thinks that the more religious he is he can afford to sin the more, just as the man who has the most money can afford to spend the most.—*Christian at Work*.

BARTHOLOMEW, THE FRENCH SCULPTOR.—Frederic Auguste Bartholdi, the sculptor, who is completing his immense statue of "Liberty enlightening the World," as a present to this country, is about fifty years old. He was a pupil of the famous Ary Scheffer, and was one of the French commissioners at the centennial exhibition at Philadelphia in 1876. He was so well pleased with his visit here that he decided on carrying out his previous intention as to the great statue, and on his return to France instituted a subscription for the construction of the gigantic figure for New York harbor, volunteering his work. And when subscriptions lagged, he pledged his own private fortune to its completion.

In addition to this statue, M. Bartholdi is engaged on the sculpture of a lion, to be cut out of solid rock, on the face of a mountain at Belfort, France, the figure to be eighty feet long and thirty feet high.—*Scientific American*.

It is not true that preachers are rejected merely because they have passed middle life. Many of the most popular and admired preachers of the modern pulpit are no longer young in years. But in every instance they are young in feeling, and in full sympathy with the young life of the world. They have kept their youth while adding to it the knowledge and experience of age. They are thoroughly alive, and if there is anything congregations dislike it is a preacher already half in the grave. They are growing men, eager in the pursuit of knowledge, reaching forward to the things that are before without forgetting what lies behind, striving to do greater good than ever. And if all preachers possessed these qualities nobody would ask how old they are. There is no other profession in which it is so important to keep young to the last as the ministry.—*N. Y. Star*.

The Household.

A handsome comforter or shoulder quilt is improved by tufting both sides. Then there is no appearance of a right or wrong side, but both sides are equally well finished.

For summer use in the country, it is a wise precaution to provide one's self with an abundance of cushions. Then seats may be improvised almost anywhere at will. These cushions may be covered as simply as possible, with cretonne or turkey-red calico, or with coarse worsted goods. If they are made like pillow-cases, so that they can be removed and dried if they are damp, it will be found worth while.

HOW TO TAKE EXERCISE.—The aim of exercise, says the London *Lancet*, is not solely to work the organism which is thrown into activity, though that is one, and a very important, part of the object in view, because, as the living body works, it feeds, and as it feeds it is replenished; but there is another purpose in exercise, and that is to call into action and stimulate the faculty of recuperation. Exercise with a view to recuperation should never so much exceed the capacity of the recuperative faculty as to prostrate the nervous energy.

A few weeks ago a unique notice appeared in the Boston papers. A lady advertised to do all kinds of cooking to order. Since then she has been crowded with work, which shows that there is a demand for cooked food which cannot be wholly supplied by bakeries and canning factories. She makes a speciality of white and graham bread, but also furnishes meats, pies, doughnuts, and cakes. Although an educated woman, she is an adept in her art, and if her strength only proves equal to the demand made upon it, she has found a permanent means for securing a livelihood for herself and two young children.

One of the pleasantest things in the world, as every one knows who has found himself or herself in a strange church and a strange place, is a cordial greeting and a pleasant word of welcome from some friendly lip. Now there are often in our congregation those who are newcomers into the parish. Some times they have been residents of our city for years, but yet are unacquainted with the people of our parish. Others there are, especially in the summer, who are only temporary sojourners among us, and attendants upon the services of the Church only for the time of their stay with us. But to all these classes any little attention, that may express a welcome to worship with us, any kindly greeting, we are sure would be both pleasant and acceptable. Let us not, then, withhold any such little courtesy, but casting aside formality, graciously accord it, and seek to make every stranger feel that he may find a home here, and is indeed among friends and brethren of the one family of God.

Yes, we most assuredly approve of carpet-sweepers, if we understand how to use them correctly, but have never found out that we can trust them to servants and derive much benefit. They should be placed flat on the carpet, and pushed as far as possible in a straight line the whole length of the carpet. To do this effectively and reap the full benefit of the "sweeper," chairs and such things as can be easily moved, should be taken from the room, so that one can have a free run in one direction. Never turn the sweeper around when resting on the carpet, that scatters out all the dirt that has been gathered, but, "on the return trip," take the sweeper up from the carpet, turn around and proceed as at first. All the dust and dirt gathered must be carefully emptied after the sweeping is finished, and the brush inside the box must be kept free from dirt, strings, threads and hair. Nothing cleans a carpet so well, and with so little trying. It is far easier and more expeditious when one becomes well accustomed to it, than sweeping with a broom, and what should commend it to all careful housekeepers, it does not fill the room and cover everything with dust. The corners and edges of the room must, of course, be brushed out with a brush or broom.

A durable and inexpensive method of employing papier-maché as a substitute for matting, carpets, oil-cloths, and other floor coverings has been introduced, says the Providence *Journal*, the simplicity of the process being also an additional advantage in its favor. After the floor has been thoroughly cleaned, the holes and cracks are then filled with paper putty, made by soaking newspaper in a paste made of wheat-flour, water and ground alum—that is, to one pound of such flour are added three quarts of water and a teaspoonful of ground alum, these being thoroughly mixed. With this paste the floor is uniformly coated, and upon this a thickness of manila or hardware paper is placed, or, if two layers are desired, a second covering of paste is spread on the first layer of manila paper, and then the second thickness of paper is put on, and the whole allowed to become perfectly dry; on this being accomplished, another surface of paste is added, succeeded by a layer of wall-paper of any style or pattern. On the work becoming entirely dry, it is covered with two or more coats of sizing, made by dissolving one-half pound of white glue in two quarts of hot water, and when this has dried a coat of "hard oil finish varnish," nothing more being required after the latter has had time to become thoroughly dry in every part.

CONCERNING HOUSEKEEPERS.—There is an old saying that poets are born, not made, and we believe the same is true of housekeepers. Some women fit into the position perfectly. They assume the directorship of the household so quietly, and rule it so easily that we quite forget the labor in the results, or perhaps imagine there is no labor at all. We all look on admiringly when we get a glimpse of such a household, or of such a presiding genius, and wonder why we cannot do as well. For we are not all born housekeepers, and to some of us the post brings care, vexation, and weariness of soul and body. But let us console ourselves if we fail, or correct our pride if we succeed, by remembering that to be a perfect housekeeper demands nearly all the known virtues and qualities. One must be wise, dignified, prudent, firm, methodical, skillful, cheerful and gentle; possessing also tact, courage in emergencies, inventive faculty and teachableness!

There! if that is not enough to make a perfect woman, what more would you have. Yet there are many women among us who are scarcely known outside of their family circle, who have never written a line or painted a picture, who have never been directors of a hospital or managers of a charity, but who are entitled to claim all the just mentioned attributes for their own. And they go on quietly from day to day, never knowing their worth, content with scant praise or none at all, well satisfied if only they can harmonize their cares and duties, and thus avoid friction! These are domestic heroines, whose praises should be sung appropriately. Their less gifted sisters should crown them with garlands, while they sit at their feet and strive to learn something of their ways. And their husbands and children should count themselves especially blessed that the guiding spirits of their homes are so near perfection.—*Christian Intelligencer*.

THE INQUISITIVE FISHERMAN.

Once there was a fisherman Who went to catch some fish; He took with him a basket And a little china dish.

—St. Nicholas.

Alexander at Jerusalem.

BY REV. J. M. NEALE, D. D.

It pleased God that the great kingdom of Persia, of the foundation of which we read in the book of Daniel,—how Belshazzar, king of Babylon, was slain in the self-same night in which he had committed sacrilege, and Darius the Median took the kingdom, being threescore and two years old,—should now at length, after lasting about 200 years, be drawing to an end.

While he was pressing forward the siege, he needed not only provisions for his soldiers, but wood, and tools, and stone, to carry on the walls and bridges, by which he hoped to, and did at last, take the city.

Then the Jews were in sore distress. The ambassadors were requested to retire from the assembly for a little while, and the rulers of the people and the elders discussed the matter among themselves.

"My brethren," he began, "we are this day in a sore strait. Since our fathers returned from the captivity of Babylon, though it has never pleased God that we should be entirely free, as in the old time, when our dominion was from one sea to another, and from the flood unto the world's end, yet have we enjoyed peace, and plenty, and happiness, under the kings of Persia.

At last, when it was known for certain that Alexander was only one day's march from Jerusalem, Jaddua stood forth in the assembly with a joyful countenance. "My brethren," said he, "it is well written concerning the Lord, 'Thou speakest sometimes in visions.' For by a vision last night hath the manner been revealed to me how we may save this city.

gave ear, and affirmed that he spake well, and like a true high priest of God. But there were not wanting some that grieved; and among them was Simon, the son of Josaphat.

"What!" he cried, "are we to give up this holy city to destruction because we have hitherto obeyed the kings of Persia, and may not rebel against them now? What right had they at first to rule over us? Were we not as free as they by nature? Answer me this, O Jaddua; did Hezekiah commit sin when he rebelled against the king of Assyria, and served him not? Did he not rather thereby win for himself great honor, inasmuch that it is written of him, that he did that which was right in the sight of the Lord, according to all that David his father did?"

The crowd, as all crowds, gave more ear to the last speaker, and affirmed that the counsel of Simon, the son of Josaphat, was better than the counsel of Jaddua, the high priest.

"True it is," he said, "O Simon, that Hezekiah, in rebelling against the king of Assyria, did that which was well-pleasing to God. But the sceptre was not then departed from Judah; kings had their court and their palace in Jerusalem; and the Lord manifestly showed both by other ways, and also by His servants the prophets, that it was they, and not any foreign princes, whom He had appointed to be shepherds of His people Israel. But now the case is far other. For the sins of the people and the iniquity of the priests, the Lord hath broken the kingdom of Jerusalem.

With such like arguments the old man persuaded the people to his will. The ambassadors were called in, and courteously prayed to forgive the Jews, if they could not comply with the request of Alexander.

Full of wrath the ambassadors returned to Alexander; and he himself was furious when he heard the result of their message. "By Olympian Zeus," he said, "it is not to be tolerated that a few poor superstitious men, the scum of all nations, and the slaves of slaves, should dare to dispute the will of the conqueror of Persia.

In process of time Tyre was taken, and Alexander called to mind his determination. And the Jews presently heard that the conquering Macedonians were in full march on the holy city. Assembly after assembly was held, but no resolution was come to. Some proposed to fortify the walls, which were much decayed, for it had never been permitted to repair them since the time of Nehemiah; some counselled to bury all the precious things that could be easily removed, and to retire into the southern wilderness till the storm went by; some would fain send an embassy to the conqueror with rich presents, and thus endeavor to turn away his indignation.

At last, when it was known for certain that Alexander was only one day's march from Jerusalem, Jaddua stood forth in the assembly with a joyful countenance. "My brethren," said he, "it is well written concerning the Lord, 'Thou speakest sometimes in visions.' For by a vision last night hath the manner been revealed to me how we may save this city.

None doubted the truth of the old man's words, and all departed to their homes with glad hearts. Bright and cloudless was

the next sunrise. Far to the east, the hill country of Judea glowed like steel on the anvil; the tall palms waved their heads in the soft spring air; the bananas rustled pleasantly to the breeze; the brook Cedron murmured on in its everlasting flow; and from the gates of Gaza a goodly band issued forth towards the south.

At length he began to ascend the rising ground at Sapha,—now called Beth-Safafa,—when they beheld the spears of the Macedonian phalanx advancing over its summit. Then indeed many a cheek grew pale, and many a heart beat false, as they gazed on that terrible body, never conquered, never to be conquered; that had overthrown princes, potentates, and satraps, and all the flower of Asia; now furious at having been refused their demand, breathing slaughter, and eager for prey.

And now the foremost ranks of the Macedonian phalanx were advancing in full sight over the hill. Brightly the sun glittered on shield and buckler; on mitre of brass and steel thorax; the golden rays seemed to dance on a dark and undulating sea of metal, above which played the white crests, like foam on the wave.

A horseman was presently observed to be despatched to the rear; and in a few moments another officer, apparently of much higher rank, rode forward from the now stationary lines of the Macedonians. Mounted on the noble horse Bucephalus, he cantered onward; and the light circle of gold round his helmet, would have sufficiently marked him as Alexander, had not his general appearance, height, strength, grace, and commanding sufficiently pointed him out as the conqueror of the world.

"Let the king live forever!" said Jaddua, moving forward to meet him. "We are servants of the Most High God, who thought ourselves of late bound in conscience to refuse your royal commands; not that we wanted respect to your Majesty, but that we have learned to fear the King of kings rather than any earthly power. Now we are come forth to submit ourselves to your will, whether it be to destroy us, or (which better befits our conqueror) to show us mercy. If our law bids us refuse that which it forbids, it bids us also suffer with patience the consequences of such a refusal."

To the astonishment of Macedonians and Jews, Alexander dismounted, and did reverence to the old man. "Marvel not at this, Parmenio," he said. "In a dream which I had when we lay at Dium, I beheld the very appearance of this aged Priest; and it told me that he was a true servant of the High God, and that as I would prosper in this expedition I must show him reverence. Lead me, old man, to your temple; I have heard much of it, and would fain do worship and sacrifice there to your God."

It was a glorious sight in Jerusalem, as the procession wound up Mount Moriah, Alexander and a few of his principal officers by the side of the High Priest. The white marble of the Temple walls glittered like snow in the noonday sun; the great altar in the court of the gentiles was prepared for worship. Alexander stood by and bowed his head while the Priest offered a burnt-offering in his name; the smoke of the victim ascended to heaven, and the multitudes within and without adored the God that had brought to pass this great wonder.

Then Jaddua brought forth the book of the law, and thus spake: "Hear, O King, what a Prophet of God, Daniel by name,

spake two hundred years ago, concerning thee and thy requests this day." And he read him the prophecy of the he-goat, and its interpretation concerning the King of Grecia.

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... I regret to say that the cholera has prevailed here of late to a fearful extent. For the last three weeks, from ten to fifty or sixty fatal cases each day have been reported, I should add that the Pain-Killer sent recently from the Mission House has been used with considerable success during this epidemic.

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The LIVING CHURCH ANNUAL for 1884 will be ready for Advent. Several new features will be added. The compilation of the parochial and clergy lists has been undertaken by the Rev. F. W. TAYLOR, Rector of Holy Trinity Church, DANVILLE, ILL., to whom all suggestions, changes, and corrections should be addressed.

Harvest.

"Tears, idle tears, I know not what they mean,—
 Tears from the depth of some divine despair,
 Rise in the heart, and gather to the eyes,
 On looking at the happy autumn fields
 And thinking of the days that are no more."

A very lugubrious hymn for harvest-home, to be sure! Strange interpreters the poets are, sometimes, yet do they see and hear with a finer sensibility and a truer instinct than other men. What seem to us as fanciful conceits are often a true rendering of an undertone in nature which has escaped our hearing, or which if heard was not understood.

Happy, indeed, are the autumn fields, and the ingathering of golden grain delights the heart of man. Young men and maidens, old men and children reap with gladsome hearts beneath the cloudless skies, rejoicing in the fruition of their toil and hopefully anticipating household comfort in the use of the winter's store. Yet, serious and solemn are some of the associations of the "happy autumn fields." Looking before and after, the reflective mind "with some pain is fraught."

The harvest should impress upon us our dependence on the thrift and forethought of the generations which have passed away. Each harvest of every generation has grown out of the seed harvested the year before. It is not alone to God's bounty but also to man's faithful toil and preserving care, that we owe the seed from which the harvest that now gladdens our eyes was grown. Grain does not perpetuate itself, nor is it continued from year to year by nature's forces. In the sweat of thy brow shalt thou eat bread," was the warning given to the outcasts of Eden; and the law went forth that man's subsistence must ever depend upon the preservation of seed for the next sowing. We may well be saddened on thinking of "the days that are no more," the days of Eden's glory when all things grew spontaneously for our use. We may remember, too, this harvest time, the generations of reapers that have preceded us, toiling across the fields and passing out of view. The generations that gathered and handed down through the centuries, the seed that we sowed last Spring, have passed away. They belonged to the days that are no more.

The harvest field, with all its beauty and bounty, may also remind us of a scene of awful desolation, amid which the first promise was given, after the flood: "While the earth remaineth, seed time and harvest shall not cease" (Gen. viii:22). The reflection upon those days that are no more cannot be otherwise than sad. Thought of the mystery and misery of sin must fill the soul with awe. The desolation of the flood is all the more dark and dreadful by contrast with the smiling earth and sky of harvest time. In the presence of God's great bounty, the sin that wrought such ruin seems all the more ungrateful and enormous.

More impressive, perhaps, is the looking forward to what the harvest symbolizes,—life's work concluded, youth past, the summer ended, the time of rendering the account at hand. Few perhaps there are, who can think of the days of wasted opportunity, now no more, without reproach or pang. To the aged the harvest should be a solemn reminder that the time is

short. The winter of life is near with its storm and cold. There is no more sowing for them. They may no longer watch the unfolding of plans, the progress of enterprise, the blossoming of hopes. It may be the infirmity of our nature, but it is almost universal, the sadness that comes from thinking of the days that are no more. Even to the young there is a period past that cannot be recalled, and each harvest should be a reminder that the time is surely coming when no man can work!

The harvest is a symbol of the Judgment Day. The reapers are the angels, humanity the grain that shall be gathered into the store-houses of God. As the year draws to its close, so does time. Each day, each year, each life has its evening; so has the world. The sun will surely set to day, each eye that reads these lines will surely close in death, the sun of our system will surely fail. The things that are seen are temporal. But He Who called the first heavens and earth into existence, is able to make a new heaven and a new earth. To this the great Harvest Home will bring us. The perpetuation of the earthly harvest is a promise and pledge that the spiritual harvest shall not fail. They that sow in tears shall reap in joy, and there shall be no "idle tears" on looking at that happy autumn field, save for those who have no sheaves to bring.

Choosing a School.

The *Episcopal Register* gives some good advice to parents who are selecting schools for the education of their children. The need of examining into the sanitary arrangements is noted, and may well be emphasized. It is but recently that this matter has been fairly understood by architects and builders. It is safe to say that all buildings designed for the accommodation of large numbers of people, twenty years ago, were deficient from a sanitary point of view. Within a few years past malignant diseases in several institutions have been traced to defective plumbing and sewerage. Old buildings, unless thoroughly reformed on the most approved principles of sanitation, are unsafe.

Even before intellectual training, should be placed physical health, and spiritual health is no less important. The Church School is the place for the children of the Church who must live for a time away from the Church home and the family circle. This is not saying that children who have the parental and pastoral influence of the family and the parish may not attend the public schools. But when separated from parent and pastor, our children should be trusted only to the Church School. As a rule, these schools, East and West, are well equipped and well managed. Admirable provision is made for physical, intellectual, and spiritual training. The charges, if not low, are moderate, and the advantages are generally commensurate with the cost. Thousands of families not of our communion send their children to our schools, at a cost sometimes in excess of that which would be incurred in schools of their own denomination, simply because they have confidence in our system. A Methodist lady once said to the writer (by whom three of her daughters were educated) that she considered the Church system above all others adapted to the training of children. Blessed would be the influence of the Church could she retain her hold upon the hearts and consciences of her children of mature years.

As to the precise standard of Churchmanship which parents ought to look for in selecting a school, the best advice would seem to be that parents should suit themselves, without counting slight differences in this matter as very important. We know of no Church School where the Prayer Book and Catechism are not used in their integrity. Our contemporary utters a warning against schools that encourage the use of "devotional books based on foreign manuals." And pray, what devotional books are not based on foreign manuals? Must we guard our children from the use of Bishop Andrew's fervent devotions? Is the *Sacra Privata* a dangerous book because it is a foreign manual? The fact is, all manuals of devotion which have taken any hold upon the hearts and lives of our people, have been for the most part compiled from foreign sources, ancient and modern. There are doubtless some that are objectionable.

Another remark in the paragraph allu-

ded to challenges comment: "Are the chapel exercises conducted so as to unsettle the affections of the children for the parish church at home?" In other words the question is: "Are the Services of the school so conducted as to interest the children more than do the ordinary Services of their parish church?" And this is to be a test of the unfitness of the school! It is hardly possible to arrange the Services of a well-ordered school, the members of which worship daily together, so that the weekly Services of the average parish shall not suffer by comparison. It need not "unsettle the affections" of the pupils, but it should lead them, as it generally does, to aid their pastor in making the services at home more interesting. Between Bishop Vail's school in Topeka and Bishop Doane's school in Albany, there may be considerable difference in ritual observance; but we venture to say that the pupils in both schools take more interest in the Services than they did in the Services of their parish church at home. Any parent might be thankful to have the good influence of either school in the training of daughters.

What we should seek most to find in Church schools is the holy influence of devout men and women by whom the minds of our children may be guided, by whom their souls may be inspired with noble ambitions that lead on to useful lives and mature Christian character. Ritual usage and devotional books are worth just what they amount to as factors in this product.

Rich and Poor.

A writer in a current periodical quotes the following prayer for gentlemen from the liturgies of Edward VI.:

We most earnestly beseech Thee, from whom alone cometh the true nobility to so many as are born of Thee, and made thy sons through faith, whether they be rich or poor, noble or humble—to give a good spirit to our superiors, that as they be called gentlemen in name, so they may show themselves in all their doings gentle, courteous, loving, pitiful, and liberal unto their inferiors; living among them as natural fathers among their children, not polling, pilling, and oppressing them, but favoring, helping, and cherishing them; not destroyers, but fathers of the commonalty; not enemies to the poor, but aiders, helpers, and comforters of them; that when Thou shalt call them from this vale of wretchedness, they afore showing gentleness to the common people, may receive gentleness again at Thy merciful hand, even everlasting life, through Jesus Christ our Lord. Amen.

It is much in the spirit of this prayer that the wealth and rank of England have been administered. In no other country, perhaps, has there ever been such a union of wealth and benevolence, such a correlation of power and pity, as in the mother country. It may not be true of the nation in its political capacity, but we think it is true of the people as individuals and classes. As a rule, those who have money and position in England recognize their obligation to aid, encourage, and protect those who have not. While they are extravagantly fond of class distinctions, they have no class hatreds, no class jealousies. The rich do not despise the poor, and the poor are not proud to be befriended by the rich. We need not qualify the statement by admitting that there are exceptions. England is, so far, happy in the relations that exist between the rich and poor.

The praise of this good element of English civilization is not meant in any disparagement of our own favored land. But are we favored in this respect wherein England seems to be so fortunate? Is it not true that of late years wealth has asserted its power in this country in a heartless way; that it has lifted up itself offensively, in a spirit of disdain and ostentatious display? Is it not true that wealth has shown less and less concern for the common weal, more and more of greed for accumulating colossal fortunes regardless of the public good? With the rapid increase of wealth, has there been a corresponding increase of responsibility, an evidence of good-will and solicitude for the unfortunate, a recognition of the claims of humanity as well as those of business?

We think not. Very rich men are generally devoid of any sense of stewardship. The idea of *ownership* seems to have taken possession of them. "Shall I not do what I will with mine own?" They forget that the making and keeping of fortunes depends on the good-will of the poor, and that public enterprises are necessary to the use and enjoyment of their gains. The consequence

is that the greater part of all useful and benevolent general work is done by men of moderate means. They are generally taxed far more in proportion to their real wealth than are the very rich. They almost universally give to everything far more in proportion to their property.

Enormous wealth of individuals, while it might be a very great blessing to a community, has its perils if not attended by a corresponding sense of responsibility. If it alienates the poor, offends the humble, oppresses or even disregards the weak, it opens the way to social and civil revolutions, the end of which is ruin to rich and poor alike. Let wealth be sanctified by the consecration of its first-fruits to God, and let the rich bear themselves kindly and generously towards the poor, not thinking of themselves more highly than they ought to think. So shall they have praise of men and peace with their own conscience.

Brief Mention.

"A retreat for delicate Christians is greatly needed," says the North Texas *Churchman*, "a place where ease and comfort may be enjoyed, and where no religious duties are required. Who will establish it and make a fortune?" The LIVING CHURCH could point out two or three parishes that "fill the bill."—The *Church Advocate*, a new and attractive monthly, edited by the Rev. E. A. Bradley, Indianapolis, has an excellent portrait of the Bishop-elect, the Rev. Dr. Knickerbacker. Indiana need not be ashamed of her Bishop, on the score either of good looks or good works.—The pupils of St. Mary's Hall, Shanghai, China, have made up a box of Chinese goods, the work of their own hands, under Mrs. Boone's direction, and forwarded it for the rebuilding of St. Mary's, Knoxville, Ill. God bless the dear little Celestials, and return to them ten-fold! The next issue of the LIVING CHURCH will contain the quaint letter, written by a Chinese lady, announcing the shipment of the box.—

The *Dominion Churchman*, in answer to the abuse of the Church of England as an establishment, by prominent dissenters, gives twelve proofs that dissent is also an "established" religion, that it is recognized by the State, and enjoys many privileges under the law.—Our worthy and devoted Indian priest, the Rev. J. J. Enmegabowh, gives the following explanation of his not very euphonious name: "I received my name," he says, "from my grandfather. I believe the names of the ancients each had some meaning, and it is so with the names of our people. When I was a heathen boy my grandfather, the chief of the tribe, had lost all his sons. I was taken sick, and he was very anxious. He gave a great feast, and before the people announced the name I bear, which interpreted means, 'One that stands before his people.' It seems to me that it had a prophetic meaning, as I have for years stood before my people preaching and trying to guide them in the right way."—The *Irish Ecclesiastical Gazette* complains that the Church in Ireland is dead to her true interests in having but one theological school to supply her 1,460 benefices and curacies. The Presbyterians, with only 555 congregations, have two seminaries.—In Christ Church, Louisville, there is a pool on the north side of the chancel, where Baptism by immersion, is administered to those desiring to be baptized in that way.—The *Kentucky Church Chronicle*, from which the above note is taken, is decided in its opposition to a separate Church organization for the negroes. It says: "It will not do to have a bishop without a diocese, interfering in the jurisdictions of other bishops; it will not do to have a bishop for a class."—

The *Philadelphia Times* notes as missing at the Chicago Exhibition of Railway Appliances, the deaf man who walks the track. The Exhibition would have been more complete, we venture to add, if each coach had been provided with a tobacco-chewer. One at each end could have kept the floors as passengers are accustomed to find them in travel. It would have been more "home-like," so to speak.—An English paper reports sixteen "girl graduates," taking the degree of Bachelor of Arts on "Presentation day," at the University of London. The number of female bachelors is now about thirty. The ladies wore gowns and hoods of a becoming pattern, and after leaving the hall donned the "trencher."—The Indian

are fast advancing in civilization. They have been caught putting rocks in the bales of hay that they sell to the Government. It can be no longer doubted that they have a genius for agricultural pursuits. They seem also to have made some progress in geology.—A wag has suggested that street-car companies should instruct their conductors that in rainy weather, "all women wearing rubber water-proofs, should invariably be shaken before being taken."—Bishop Coxe proposes to form a society of Deaconesses in his Diocese. An admirable article on Sisterhoods appears in the *Kalendar*, and shall be republished in the LIVING CHURCH.

The Death of Dr. Richardson.

During Monday night of last week, the Rev. Nathaniel Smith Richardson, D. D., died at his residence in Bridgeport, Conn., and it was not until morning that his decease was known to the members of his family. He was supposed to be sleeping when found dead. Dr. Richardson was born at Middlebury, Conn., in 1810, and had passed the three score years and ten without apparent diminution of his intellectual force. He was a graduate of Yale College, and was once settled as pastor at Watertown, Conn. While there he founded the American Church Review, which he conducted for more than twenty years. It was an able exponent of the learning and Churchmanship of the past generation. Of late, Dr. Richardson had devoted his energies to the N. Y. *Guardian*, giving much time and money to the enterprise.

The deceased editor was a man of strong feelings and determined will; well suited to the controversial career to which he devoted his later years. He represented the past rather than the present, and was intolerant of opposing views. He was true to his convictions and consistent in his life, which was laborious to the last. In Paradise may he have rest, after the toilsome years of earthly service!

August is a hard month for all workers, especially for brain-workers. But there are some in every parish who cannot afford to rest. They must stand by their business, even if they send their families to the sea-shore. The restraint accepted with cheerfulness loses half its sting. There are recompenses for all losses. One recompense that a Churchman may find is increased opportunity for usefulness. The congregation may be small, the pastor may be taking a much needed vacation, there may be few workers left to keep up the services, to look after the sick and needy, to interest the children. Business is not pressing, though it requires attention. Sunday may be devoted more actively than at other seasons to good works.

A contemporary accounts for the deficit in the missionary treasury by the exaggerated reports of legacies to the Board of Missions. "Lay not that flattering unction to thy soul," dear *Churchman*. The steadily diminishing income is equivalent to a vote of lack of confidence in the management. We say it advisedly and confidently, but not unkindly, that the longer the missionary money is used to sustain the miserably managed enterprise of Bishop Riley, the more wide-spread will be the dissatisfaction of our people and the less they will give. Unless that waste is stopped, soon and altogether, our Foreign Missions are doomed. We do not say so because we would have it so; we simply "speak the truth in love."

LETTERS TO THE EDITOR.

What Am I?

To the Editor of the Living Church.
 In our Branch of the Church there are, alas, "Parties," and all of us are made to belong to one Party or another, not by our own act or selection, for each one has to say, "I am not a Party Man," but by our friends and enemies, if we have any; they style us, according to their own ideas, "Low," "High," "Broad," "Conservative," "Prayer Book," "Ritualistic," "Eclectic," "Hard," this, that or anything else.

Now, Sir, I am in the strange position of not knowing what I am, and, judging by the various titles given me by my friends and the other people it would appear that they are also as ignorant as I on this "Party" question, as to where I am to find a resting or troublesome place.

By some I am called "Awfully Low,"

others say I am "Dangerously High." I have seen it in print that without my knowing it I am an "incipient Ritualist," and some of those who hear me are beginning to fear, I am verging on "Latitudinarianism," some calling it "Broad Church."

My heart's desire is to be a "Churchman," yet as the aforesaid classification is everywhere made, may I ask, having stated what I believe, "What am I?"

While accepting and adopting the Prayer Book, Constitution, Digests, and Canons, word for word, let me specify particularly some points of dispute:

I believe and preach the *Historic Position of the Church*; I believe and teach *Apostolic Succession*, and cannot accept as authorized any Ministry not in that Line; I hold and teach that a *Precomposed Liturgy* is not only desirable but of Divine authority; I believe and teach the same concerning the *Threefold Ministry* of Bishops, Priests and Deacons; I believe in and practice *Daily Public Prayer* as essential for the Spiritual Life of Priest and People, and Worship due the Most High; I believe in "Weekly Communion;" I hold and observe the *Saints' Days* of the Church; I believe that for the right administration of the *Sacraments*, &c., &c., the "Lawful Minister" must be the "officiating Minister," by which term of "Lawful Minister" the Church undoubtedly means an Episcopally ordained one; I believe and teach *Sacramental Grace, Baptismal Regeneration*, and the *Presence of our Lord in the Holy Communion*; I believe and preach *Justification by Faith only*; I believe and preach the *necessity of Conversion*; I oppose *Ritualism and Radicalism*, yet so long as they are tolerated by "this Church" I can attend and take part in their Services. I do not object to *Choral Services*, nor *Boy Choirs*, but my personal taste prefers a "Simple" Service, which reads what is to be "read," says what is to be "said," sings what is to be "sung," and leaves as optional what may be "said or sung."

My lot has been cast in the company of "Low Church" Brethren, among whom I am looked upon as "High," and not being associated with many of the "High" or "Ritualistic," I am considered by them as very "Low;" in Councils or Conventions I have voted for men called "Low," "High," "Broad," "Ritualistic," &c., because I thought them fitted for what they were nominated, and so far as I was capable of judging I never gave what could be truthfully called a "Party Vote."

I could state further what I hold and what I do not hold, what I do and what I do not do. My "views" were, some years ago, fully published, but from the "points" I have named, an opinion can be formed as to what I am to be called in the "Party" classification of the present day; if I am to take my place among the "Parties" existing in the "Protestant Episcopal Church of the United States of America," having heard my Creed, What am I? I hate these Nick names of Party Lines, my single aim in this matter is to be true to my Church, but as these distinctions are now so generally made, if you and your readers will kindly tell me my exact Party Designation, I shall feel gratefully obliged for the information, and shall then be able to drop the title by which I am now compelled to call myself,

A CHURCHMAN IN SEARCH OF A PARTY NAME.
At Sea. 10th Sunday after Trinity, 29 July, 1883.

The First Imported Organ.

In a recent issue there is a notice of this Instrument, by Mr. Oliver, which I think has been drawn out by the recent interesting Church service in Portsmouth. Mr. Oliver, after reciting some of the early history of the instrument, writes "that after its displacement in King's Chapel by a new organ, it was sold to St. John's Church, Portsmouth, though rumor had it that it was for a while in a church in Newburyport."

The fact in the case is this: That, when the new organ was placed in King's Chapel, Mr. Brattle's organ became the property of St. Paul's Church, Newburyport. It was used there for many years, when it again made way for another, though it still remained in Newburyport. While the Rev. Dr. Morse was rector of St. Paul's, one of his sons became an organ-builder, and I think subsequently acquired reputation as such in Baltimore. He, finding the organ disused, renovated it. Substan-

tially, though more than a century old, it was uninjured; and probably its age had imparted to it a remarkable depth and sweetness of tone. About the year 1837, the Rev. Dr. Burroughs—then the Rector of St. John's Church, Portsmouth—happening to hear it played, was so much pleased with its exquisite solemn harmony, that, at the cost of \$400, he purchased it and made it his personal offering to the Chapel of St. John's Church—a building of choice architectural beauty, which he had designed himself, and to the building of which he was a munificent contributor. So remarkable is the quality of tone of this first imported organ, that even as I write, after more than thirty years, my ears seem to be filled with its music. F. C. PUTNAM.

St. Paul's Church, Jersey City, Aug. 2,

The Administration of Confirmation.

To the Editor of The Living Church. The proposition seems rather a strange one, that priests shall be allowed to administer Confirmation. The Canadian correspondent of the LIVING CHURCH we can scarcely believe in earnest when he makes it. "Through laying on of hands the Holy Ghost is given;" these are the words of inspiration, and an Apostle's hands seemed necessary, though he had to come all the way from Jerusalem to Samaria.

'Awful indeed is the responsibility," says Le Bas (Life of Wickliffe p. 304), "of those who by their corruptions and perversions have ever made the fragrance of truth to be abhorred. Sacrament or no sacrament, the rite of Confirmation, administered by Bishops, has the sanction of Scripture, followed up by the testimony of the most venerable Fathers, and by the immemorial usage of Christendom. And yet, such was the dishonor brought upon it, by frivolous, and superstitious vanities, that in the eyes of Wickliffe, it seemed as little better than a worthless, and unholy thing."

H. C. RANDALL.

A Church Dancing School.

A dancing school established by a clergyman is something of a novelty. In a parish in the east of London there is, however, a Church dancing school. A large room in the vicinity of London Docks is opened every evening to all who are willing to conduct themselves decently. It is well lighted, music is provided, and lemonade and ginger beer are on sale at one end of the room. To this place hundreds of young men and young women go. Before it was opened the young men usually spent their evenings in gin palaces, and the young women lounged about the streets. A genial gentleman connected with the parish church presides over the dancing school, and he rarely, if ever, has occasion to find fault with any of its frequenters. There are two intervals in the dancing programme which are filled up with songs, sung by volunteers, and usually provided with a chorus in which everybody joins. Along the sides of the room are seats for old men and women who do not dance, and as these are allowed to bring their pipes with them, they are entirely content to watch the younger people.

Free reading-rooms for people who cannot read, and free coffee-houses for people who do not like coffee, have been frequently opened by charitable people, but without any brilliant success. The Church dancing school of St. Peter's parish is, however, immensely popular, and its success shows that the lowest class of the London poor can enjoy innocent and wholesome amusements. The frequenters of the dancing school soon desire to go to church to see and hear the clergyman who has given them so many pleasant evenings, and in many cases they come readily and quickly under his influence.

Unfortunately, there is danger that St. Peter's dancing school will be closed. The clergyman who established it has just been sentenced to "deprivation" at the instance of the bigoted evangelical party. It is hardly necessary to name him, for Mr. Mackonochie, the ritualistic clergyman who has won the hearts of the poor of St. Giles as well as of East London, is not without his admirers here, even among those who do not belong to his peculiar school of thought.—N. Y. Times.

THE LAWS OF MARRIAGE: Containing the Hebrew Law, the Roman Law, the Law of the New Testament, and the Canon Law of the Universal Church, concerning the Impediments of Marriage and the Dissolution of the Marriage Bond; Digested and arranged, with Notes and Scholia, by John Fulton, D. D., LL. D., Author of "Index Canonum," etc. New York: E. & J. B. Young & Co.

The above work is nearly ready for the press and will be issued shortly if the requisite number of subscribers is obtained.

By a simple arrangement of the matter and an equally simple system of cross-references, the reader can have under his eye at any moment every passage of the Holy Scripture, every Roman law, every canon of every Council of importance (and of many minor councils), every important papal decree and every act of the Reformed Church of England bearing upon any point connected with the Impediments of Marriage, or upon the Dissolution of the Marriage.

The point now to be decided is whether the Church cares to have a book of the kind proposed. The publisher cannot be expected to manufacture a technical book, which in the nature of things must have a limited sale, without some guarantee against pecuniary loss. Therefore subscriptions, payable on the delivery of the book, are solicited. To subscribers the price will be \$1.50 (net); to non-subscribers, \$2.00 (net). If a sufficient number of subscriptions to warrant publication are received within the next thirty days, the book will appear on or about the 20th of September. If the number of subscribers shall be sufficiently great to warrant a reduction of the published price of \$2.00, the subscribers will be allowed a corresponding reduction.

The LIVING CHURCH has received many favors from its parochial exchanges, and desires to express its gratitude. The following is from the Brainerd Churchman (Minn.):

The LIVING CHURCH, published at Chicago, one of the best of our Church newspapers, always bright and new, and an excellent family paper, has reduced its subscription from \$2.50 to \$1.00 per year, with the expectation of a largely increased subscription list. The Rector wishes every family in the Parish would subscribe to the LIVING CHURCH, and he will gladly forward their subscriptions of one dollar to the publishers. We appreciate its importance as a needful agency in the instruction of our people. It imparts a knowledge of a thousand things; it tells what the Church is doing, defends the faith, explains our customs, justifies our principles, and excites to zeal and good works.

"LEVAVI OULOS MEOS."

Plunged in Sin's chaos, deep and dark,
I saw, I've groped too long;
I now look up—perchance, a spark
Will light my feet along!
I catch a ray—a ray Divine—
'I'll follow thee I fear!
Permit it on my path to shine,
Dispersing shadows drear.
With Thy strong Arm, O bridge the pits
That Satan's wiles have made!
O shield me where temptation sits;
Be Thou my ready aid!
There shall my feet, though stumbling oft,
Find passage from this gloom!
And Faith's pure light, as sunset soft,
Life's shadow'd way illumine!

Personal Mention.

The address of the Bishop of Springfield, until Oct. 18th, will be "Care of James Pott, Esq., 12 Astor Place, New York City."
The Rev. A. R. Graves having removed from Bennington, Vt., to his new charge, his address hereafter, will be "No. 513 Seventh Avenue S., Minneapolis, Minnesota."
The Rev. Geo. W. Douglas, Assistant at Trinity Church, New York, has been elected President of Hobart College, Geneva, Western New York, vice the Rev. Dr. Hinsdale, who has resigned.
The Rev. Jas. A. Matthew wishes all mail matter intended for him to be directed to Warren, Ohio.
The Rev. Ed. F. Berkley, D. D., has resigned the rectorship of St. Peter's Church, St. Louis, to take effect on the 1st of October next.
The address of the Rev. E. L. Toy is now "P. O. Box, 1239, Schenectady, N. Y."
The Rev. Reese C. Evans requests his letters and papers to be directed to Beverly, N. J.

Obituary.

HON. JAMES S. WATERMAN.
At a meeting of the Rector, Warden, and Vestry of St. Peter's Parish, Syracuse, Ill., the following resolutions were unanimously adopted:
WHEREAS, It has pleased Almighty God, in His wise providence to remove from among us our friend and brother, James S. Waterman, who was chiefly instrumental in founding St. Peter's, Syracuse, and who, for 27 years, had been a vestryman in the same. Therefore,
Resolved, That we deem it appropriate to express to the survivors of our dear friend, our sincere sympathy, and to bear testimony to the love and interest which he always manifested in the welfare of this parish.
Resolved, That we gratefully recognize in our deceased brother, the zeal and liberality which he has manifested in the service of God, and in the beautiful house of God in which it is his privilege to assemble and worship.
Resolved, That we tender to the wife and relatives of the deceased, our heartfelt sympathy in their bereavement.
Resolved, That the Vestry attend the funeral in a body, that these resolutions be published in the city papers, the Churchman, the LIVING CHURCH, and that a copy be furnished to the W. D. W. Secretary.
Syracuse, Ill., July 20, 1883.

Acknowledgements.

The undersigned in behalf of Nasothah Mission, gratefully acknowledge the receipt of the following offerings during the month of July, 1883.
For Daily Bread.—H. N. Campbell, \$25; in memory of E. B. Offord, \$10; St. Peter's, \$5 (including for Sabbath School, \$2); Mrs. White, \$5; and a member of St. Michael's, Gormantown \$3.45; Jasper B. Todd, \$5; Mrs. C. J. D. (per do.), \$5; St. S. S. Trinity, Newark, Conn., 2.28; cash, 25; Grace, Brooklyn, L. I. (per do.), \$5; St. S. S. Trinity, Newark, Conn., 2.28; Mrs. J. W. Nelson, Ch. Nativity, South B. Richmond, Pa. (per S. I. M.), 20.69; an old friend; in memoriam R. V. Louis Schuyler, 12; Rev. D. Gibson, St. George's, Utica, N. Y., 10; per Burlington Br., 50 cts.
A. D. COLLE, President of Nasothah Mission.
Nasothah, Waukegan Co., Wis., Aug. 6, 1883.

Appeal.

I am in want of between two and three hundred dollars to complete the re-construct of the Mission Chapel at Elk Point, Vermillion and Eden, Dakota. Eden has lately been added to my charge, for the purpose of extending the work to the west. The Mission at Elk Point and Vermillion are doing good work, and bringing good fruit to the Church through her liberality to the cause. And Eden will do the same for any aid that is given. I refer to my Bishop for the justice of my request. JOSEPH V. HIMES, Rector of Elk Point, Vermillion, and Eden Missions, Dakota. Help may be sent to Joshua Himes, Elk Point, Union county, Dakota, or to Bishop Clarkson, Omaha, Nebraska.

I do most earnestly commend to the consideration and liberality of Christian people the effort of the venerable Father Himes to restore and improve the Church in Eden, Dakota. His work in his direction at Elk Point and Vermillion is worthy of the highest commendation. It would be impossible for me to overstate in language, my estimate of the perseverance, the labor, the good judgment, the faith and the correctness of this devoted Missionary of the Church. ROBERT H. CLARSON, Missionary Bishop of Nebraska and Dakota.

ST. JAMES ACADEMY IN ROTUNDA.
The New Building of St. James Academy, Macon, Mo., is in ruins. It is the Diocesan School for boys. It was nearing completion and had cost so far \$71,000, and would have required \$3,000 more to complete it. The violent storm which prevailed so generally last Friday, the 13th inst., struck the Academy on the northwest. The windows were fastened only temporarily; the partitions were not in, and the mortar had not become hardened. Hence the large treasury structure collapsed in common with the Warren Factory, the Plow Factory, and the Tobacco Factory. In its fall the Rector's residence, immediately adjoining, was crushed in on the west side, entailing a loss of several hundred dollars to house and furniture. In this great and sudden calamity, the Rector appeals to the friends of Education everywhere for help. It does not make this appeal until its friends on the spot have shown a dis-

position to do all in their power. The citizens of Macon have already raised over \$3,000 in cash, and the Committee is still at work. But their own losses have been great and their ability is therefore limited. To rebuild and make such additions as will require public confidence will require at least \$7,000 more. A large number of boys have been engaged for the fall, and the Rector is anxious to be ready to receive them. The school opens on the first Monday in September. The work of rebuilding will begin without delay. Will not our friends who may see this send us whatever they can, that this important cause may be supplied? All sums, large or small, will be most gratefully received and promptly acknowledged. Remittances may be sent to the Bishop, Rt. Rev. C. F. Robertson, No. 277 Chestnut St., St. Louis, or to the Rector of St. James Academy, the Rev. Ethelbert Talbot, Macon Mo.

ROCKLAND, ME.

To the Editor of the Living Church: Will you allow me space in your paper for an appeal to the sympathy and assistance of our fellow-Churchmen in our work in this part of the Diocese of Maine? The city of Rockland, which is part of my charge, is a place of about 8,000 inhabitants, and here we have a small congregation of faithful and united people who are unable to do what should be done to secure for themselves and their children the privileges of the Church's worship. We have a church much larger than we require, and in an unfavorable locality, which has fallen so hopelessly into decay, that our utter inability to keep it in repair, that it would be unwise, were we able, to attempt its restoration. In consequence we have been banished from it, and have taken refuge in a Hall, where we have worshipped for more than a year. This has been a great grief to us, and we determined, after consultation with our Bishop, so far as we are able to buy another in a more favorable location, and build a new and smaller church. We have accordingly secured a lot in a beautiful situation at a price less than we sell our lot for, and now we ask our fellow-Churchmen to help a faithful few who are not able to help themselves. We have in hand and promised, about \$400, and the cost of the building cannot be less than \$2,000. I may honestly say that the present state of things has been entirely beyond our own control, and we are going on to build, as far as we shall be able, in faith that the God in Whom we trust will not suffer His house to lie waste, nor His worship to cease from among us. It is very important that we should have facilities for carrying on our work at this important season. I have a meeting on the 21st, at Thomaston, besides other places where I hold Service. At present I am the only Missionary in this country. Yours very truly, WM. WALKER, Missionary at Rockland and Thomaston, Me. P. O. Thomaston.

I very heartily endorse the appeal of my faithful Missionary at Rockland. The original church building was a most unfortunate one, and the building, now twenty-five years old, was so badly constructed that the expense of keeping it in tolerable repair has always been a burdensome and costly obligation. The present movement to erect a new and substantial church in a central locality is the only resource to maintain our footing in this important community. If the effort is successful, I do not doubt that the parish will rapidly increase in number and influence. H. A. MRELY, Aug. 3, 1883.

THE WORK AT CUMBERLAND, WIS.

MY DEAR BROTHER:—I come to you for help. It is a need in extremity I plead for. In the building of a church at Cumberland, on the North Wisconsin Railway, in order to fulfill our agreement with those who had subscribed to our building fund, and to preserve from damage the work already done, that I should go beyond the sum subscribed and obtainable on the ground. As a consequence I stand, at this date, personally holden for the sum of, at least, \$700.00. This, for the completion of the building, \$200.00 must be secured. I want you to help me bear this burden and discharge this debt. You may reply: "I have my own burdens to bear, and my own needs to supply." That I know, and I can appreciate the force of the argument. But still I plead. Can we not make mutual arrangements, and we need more as needs in common? One thing cannot be denied: our work is a common work. We are workers together. In my strait I feel—perhaps if it were not for the strait I would not feel—that we ought to be helpful to one another. I do not ask for a large sum. You know a small sum, oft-repeated, swells at last to the needed bulk. Do not push me away till I can go with this blessing. Very truly dear Brother, I am yours in a common hope and work. A. B. PEABODY, Missionary in the St. Croix Valley, Star Prairie, St. Croix Co., Wisconsin.

DIOCESAN OFFICE, MILWAUKEE, July 4th, 1883.

The work which the Rev. Mr. Peabody is doing at Cumberland, will, in all human probability, be the crown of his faithful labors in the St. Croix Valley. May the Church cheer and bless this faithful Missionary with her prayers and gifts. As in the past he has been so helpful to our people, I do not doubt that he will be so helpful to our people in the future, and as such, is most affectionately commended to the liberality of the Church. E. R. WELLES, Bishop of Wisconsin. [The LIVING CHURCH will receive and forward contributions for this most worthy cause.]

Miscellaneous.

SOCIETY FOR THE INCREASE OF THE MINISTRY.
Remittances and applications should be addressed to the Rev. Eliza Whiteley, Corresponding Secretary, 37 Spring St., Hartford, Conn.
"L'Avvenir," a monthly. The only French Episcopal paper in this country. Subscription, \$1.00 per year. Editor, J. B. L. Editor, The Rev. C. Miel, Rector of St. Sauveur; address 2229 Sanson Street, Philadelphia, Pa.
Important to Travellers.—Special inducements are offered by the Burlington route. It will pay you to read their advertisement to be found elsewhere in this issue.
EXCHANGE.—Desired for two months, beginning Sept. 15th, with the Rector of a parish at easy distance from Philadelphia; can offer use of rectory. Address immediately, Rector, Trinity Church, Seattle, Washington Territory (western terminus of N. P. R. R.)
The Secretary of St. John's Clergy House gratefully acknowledges the words of sympathy and encouragement which have come to the Board of Trustees from many Dioceses; and (in answer to many enquiries) would respectfully state that during the General Convention his address will (D. V.) be 323 Spruce street, where he will rejoice to explain the Plan of the Clergy House to any who may desire information, or to arrange for addresses and sermons in behalf of the Institution, wherever the Rev. Clergyman may appear. Until October, address the Rev. Walter Delaford, D. D. Secretary, Christ Church Rectory, Baliston Spa, N. Y.
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This is a charity is not local or diocesan. It seeks to relieve the destitute in fifty Dioceses, and Missionary Districts. The Treasurer, William Alexander Smith, 40 Wall St., New York. [23 cowlly] The Cincinnati Wesleyan College for young women opens September 19th.

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YOUNG LADIES' INSTITUTE. For a Limited Number of Boarders. 1855. Auburn, N. Y. 1883. The transition of delicate girls from the home to the Seminary is hazardous. Intelligent parents are asking for superior educational advantages without the objectionable features of boarding school life. The distinguishing characteristics of this Institution invite the judgment of the most exacting Patrons. Catalogues stating special provision for health and recreation of Boarding Pupils, sent on application to Mortimer L. Browne, A. M., Principal. References: Professors in Auburn Theological Seminary; Rev. Herriek Johnson, D. D., Chicago.

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An Institution of The Province of Illinois. Founded, A. D. 1868; Enlarged, 1872, and 1880; destroyed by Fire, 1883.

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The Financial Prospect for Domestic Missions.

By the Rev. F. Fichtner.

There is a somewhat melancholy prospect that we shall reach the close of the present fiscal year on August 31st without having received from the Church offerings sufficient to cover the amount appropriated for the work under the charge of the Domestic Committee. The amount appropriated a year ago was \$185,550.00. We had then, to begin the new year, a balance of \$33,201.90. The offerings during the year thus far have been \$128,954.50 and there remains but one month, and that the month which is usually the most unproductive during the whole year, in which to make up \$33,393.60, the amount required to cover the appropriations by the receipts. Now, while this fact does not altogether overwhelm us with apprehension and alarm, it is one that demands very serious consideration, and we ask all good Churchmen to carefully ponder it in connection with the great principles of Christian giving and Church extension. We have strong faith in the Church that it will come up to the measure of its responsibility, the responsibility, at least, that it has actually assumed, if not that which it ought to assume. We do not believe that devout and earnest Churchmen will suffer the Mission work of the Church to languish because of their unfaithfulness and negligence. We are not apprehensive of being compelled to withdraw our Missionaries or close our churches in places already occupied. On the contrary, we anticipate an increased effort and increased offerings which will enable us to extend the work in a degree somewhat adequate to the vast and rapidly growing demand. We confidently hope to be made God's instruments to give a satisfactory answer to the importunate prayers of those devoted heroes of Christ's army—the noble Bishops and their fellow-workers on the Western frontier, and in other spiritually destitute portions of our country.

At the same time we recognize the absolute necessity of greater exertion and greater sacrifice, of more attentiveness and more real prayer on the part of those who, though not in the front, are yet consecrated soldiers in that sacred army. In the engrossing thoughts of business, care and pleasure-hunting, the work of the Church must not be forgotten, its workers neglected. Their wants and their efforts should occupy more of our thought, of solicitude, careful thought. And the prayers that we offer for the coming of Christ's Kingdom should be those genuine prayers which combine toil and sacrifice with petition, and which only deserve and receive an answer. It is a Christian Churchman's duty to think much and frequently of that which is his chief and highest mission, the ministry of the Gospel to the needy, and with these thoughts often in his mind to be continually devising means for carrying out effectively that high and glorious mission. He should remember that the work is his own, and if in the providence of God he is in such circumstances that he himself cannot engage personally in it, his thoughts and his affections should be perpetually with those who are doing his work for him. He should give, and, more than give, he should sacrifice of his abundance or his penury that they may be supported and strengthened and cheered in their work. His alms and his prayers, his prayers with his alms, the two blended inseparably, should go up together, constantly and abundantly.

This work of the Lord must be done. It will be done. It is the Churchman's privilege as well as his duty to be a fellow-worker with God in doing it. Would that we might learn to esteem it and prize it as such, that the sun might set upon the day of special appeals, of ingenious expedients, of anxious forebodings, of discouraging returns, to rise again on the brighter day of sincere, intense appreciation of the Church's obligation and privilege, of systematic offering, of abundant giving, of generous sacrificing.

We believe that that day is coming, is at hand. Though this year's results are not altogether encouraging, we believe that this very fact will be an impulse and an incentive to greater and more faithful effort in the year newly beginning. Indeed if we look back over the record of the last decade we can readily discover a ground for this strong faith of ours, in the developing interest in Church Missions, of which the large increase in offerings is a token and evidence. We believe that the Church is learning with us to recognize the unsatisfactoriness of irregular, spasmodic giving in response to fervent appeals, or while some novel expedient continues to be amusing, and to feel that the work which is called Missions is its true essential work, which must be maintained and can be maintained only by calm, sober, systematic effort. The Church's mission is not to be merely an occasional extrication of the wheels of the chariot from the mire, but a perpetual impulse to bear it on in a constant, triumphant progress.

We call, then, upon our brethren of the Church to give real and substantial basis to this our faith by adopting such methods, setting apart systematically and sacrificially a certain portion of their means for the Missions of the Church. And we call especially upon our brethren of the Clergy to aid us and their people by continually instructing them in these methods. If this be done by the Clergy and be so abundant as to realize our brightest hopes, and accomplish our boldest enterprises, and they shall have a blessed reward in beholding their noble Missionaries, with hands and hearts thus strengthened, achieving still more glorious victories, and extending the Church of their affections throughout the land. And in the meantime, may we not hope that full provision will be made for the present emergency.

Since writing the above we have seen in The Christian Intelligencer the following item, which we commend as a parable that needs no interpretation to the faithful in the Church whom God has blessed with abundant means to do likewise: "The Board of Foreign Missions of the Presbyterian Church (North) closed its last financial year \$13,282 in debt. Noticing this, a friend has contributed \$10,000 toward removing the encumbrance." May we have such a response!

A DEAD SHOT may be taken at liver and bilious disorders with Dr. R. V. Pierce's "Pleasant Purgative Pellets." Mild yet certain in operation; and there is none of the reaction consequent upon taking severe and drastic cathartics. By druggists.

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Cream Balm will, when applied by the finger into the nostrils, be absorbed, effectually cleansing the nasal passages of catarrhal virus, causing healthy secretions. It allays inflammation, protects the membranous linings of the head from colds; completely heals the sores and restores the sense of taste and smell. Beneficial results are realized by a few applications. A thorough treatment will cure. Unequaled for cold in the head. Agreeable to use. Send for circular. 50 cents a package, by mail or at druggists. Ely Brothers, Owego, N. Y.

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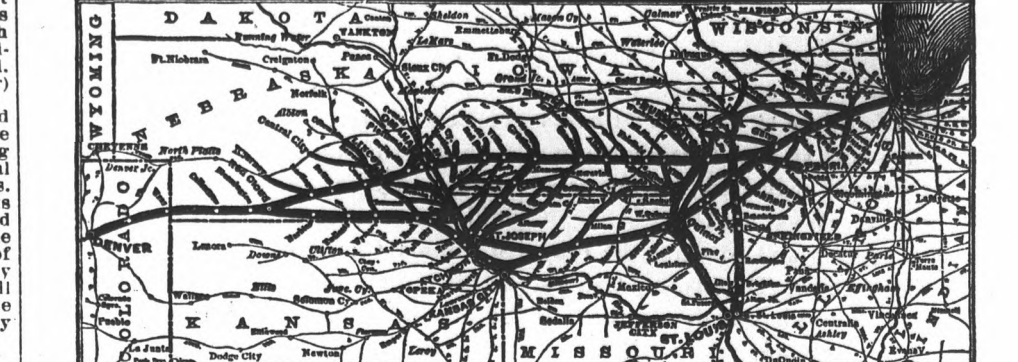
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The Wonders of Switzerland.

By L. M. A.
IV.

GRINDELWALD GLACIER.

The day after our arrival at Interlachen we joined a party for a drive up the Grindelwald Valley, to visit the lower Grindelwald Glacier. Our road ran along the Black Leutschine River, so called from its channel being formed and filled with great broken masses of black rock, brought down from the immense mountain barriers that hem the little valley in on either side. The waters holding in solution lime or some such mineral were almost as white as milk; thus affording a strong and remarkable contrast to the debris within its banks. The scenery here, for a few miles was very similar to the Green Mountain region, such as lies about a certain pellucid stream there, called "The Roaring Brook," where schools of shining trout swim and sport in cool amber pools made below each great gray boulder that bars the passage of its waters. Here these graceful creatures flashed sunbeams from off their coats of silver armor into our very faces, with such cool indifference that we were quite sure some old head amongst them had discovered that the party were without rods, and that the fishing-season had just closed for the year.

The carriage road on the bank of the Black Leutschine ended at the Hotel du Glacier, where three American ladies took horses and guides for the Glacier itself. We were a sorry spectacle indeed; mounted on gaunt old hacks, upon older saddles—time-worn and faded, dressed in short walking skirts and with a confused mass of shawls, overcoats and other wraps strapped on behind us. At each bridle-rein walked a boy or man, attired in his working costume. These led the slow procession up a narrow, muddy path. As we advanced, occasional indications of a trot were eagerly checked as the unaccustomed riders had little relish for the fearful racking inflicted by every motion of the skeleton steeds. At the end of the bridle path we gladly dismounted, and on being joined by the gentlemen walked a short distance up a still steeper roadway that brought us out at the foot of the lower Glacier.

This Glacier lies wedged in between the colossal peaks of the Mettenberg and the Eigher. It is a sea terribly torn and rent, three leagues in length and scattered over with pyramids of a grotesque form; but it was of less magnitude and less purely white than we had expected. A blue tinge pervaded the rough masses; and the winds, sweeping dust from the bare peaks around it, had sifted their burden over the surface, "smutching its virgin purity."

Our low position was unfavorable; a glacier should be viewed from above, or from a parallel height; but we were partially compensated for our disappointment by entering a grotto hewn into the solid mass for about 60 ft., forming a miniature winter palace, whose walls were laid in blocks of crystal tinted blue from within and rose color by the sunlight without, and so giving us the changeable beauty of a gallery cut into the heart of a vast opal.

A river flowed from beneath the foot of the Glacier called the White Leutschine, being of the same milky color as its companion but without the black rock in its channel. A few flowers and grasses grew about in sheltered spots, but cold, bleak, awful desolation is the character of the place. Dante might have found appropriate imagery here for his frozen Hades. We were just too late to see a small avalanche come down the heights.

Returning to the hotel we saw a remarkably fine specimen of the famous St. Bernard dogs. Sultan, as he was called, was about as high and heavy as a Shetland pony, with a grizzly coat of fine gray and black hair, striped somewhat in tiger fashion. His head and paws were of immense size, and his grand and stately air as he walked about would well have become the Czar himself. He was a magnificent creature corresponding with Alpine Glaciers. Sultan had just returned from the Exposition at Paris, and what was more, had received for the second time a gold medal.

THE LAUTERBRUNNEN VALLEY.

Returning toward Interlachen, we diverged from our course and rode a few miles up the Lauterbrunnen Valley, through which flows the rapid White Leutschine. In this valley the Alps are on a still grander scale. The July sun does not penetrate here before seven o'clock in the morning; and in the winter season not before noon. And here before us lay a scene as purely Swiss as could be found in all the land. At the base of a vast range of the highest of these grand Alpine walls, where the evergreens were of the blackest, there began to appear again those little sloping bits of pasturage, so rarely beautiful in this country of rock and ice. English parks and Irish meadows pale before these patches of verdure lying in the undulations without a twig or a leaf to break the green continuity. Here and there, a solitary tree or a group of two or three, threw shadows on these emerald lawns. Nothing conveys a better idea of their softness, depth and brilliant color than such sumptuous velvets as were wrought on Flemish and Venetian looms centuries ago, and may now be seen in costumes painted by Titian or Paul Veronese.

Nature in these solitary retreats had worked alone. She dyed these verdant spots with her fervid suns, fertilized them with her snows, and reaped them with the "Icy sickles of the frost." Here, in a pathless circuit upon the richest velvet stood some twenty chalets, built of unpainted wood, that time and weather had toned down to a dark amber or yellow brown, while gray stones and bits of moss clung to the steep roofs; and balcony, and gable, and cornice, and battlement were all out, carved and hewn in a manner that only Swiss hands can execute.

Among the details of this wonderful picture,

we must not fail to include the Falls of Staubach—the purpose of our journey hither—that, with its sublime background of towering heights and overhanging skies of purest azure seems almost too grand and unapproachable for human art to describe.

Staubach, a little stream, leaps sheer down a perpendicular blank wall, 980 feet and hangs from the upper verge to the lowest level a transparent silvery veil of spray, so light and ethereal, that a breath would seem sufficient to dissolve and dissipate its gossamer fabric forever.

What struck us with surprise was the unbroken silence that reigned in the valley about these charming chalets. Neither grown person nor child was visible; the dwellings seemed to be uninhabited, but from what we afterward learned, we suspect the men were off on military or mechanical service somewhere, or else away in the woods doing their handiwork; while the women and children were following their flocks upon the lower hills.

The next morning clouds and mist enveloped the whole valley of Interlachen, but just before taking cars for Lake Thun, the curtain was lifted, and our last lingering looks rested for an instant upon the peaks of the snowy Eigen, the Silverhorn, the Wetterhorn, and upon the dazzling beauty of the Jungfrau. Then these were blotted out of sight, and nothing was visible but a gray sea of vapor rolling its billows from shore to shore, obliterating land-marks, and like the "flood of years," seeming to have swept all that had been into the ocean of oblivion.

The Rise of the Cathedral System.

IV.

By the Rev. W. C. Bishop, M. A.

We shall conclude this account of the development of the Cathedral body, with some remarks upon the American Cathedral of the future, and the lines upon which it should be organized. And here we must distinguish between the essential and accidental functions of a chapter, between the existence of a chapter as a body of persons, and the maintenance of all the complex organization of a collegiate church. As before remarked, the chapter of a diocese is a body of clergy (and laymen), whose essential function is to be the council of the bishop, whose advice he is bound to consult before taking episcopal action, and whose consent is necessary to give validity to his principal episcopal acts. The chapter is the "Synod in committee," and it should be always accessible for consultation by the bishop. There need be no episcopal or diocesan or Cathedral Church, no common worship, no grand services, not even diocesan duties for the members of the chapter;—there must be only a collective existence as the bishop's council when he is present, and as the ecclesiastical authority of the diocese in the bishop's absence, or during the vacancy of the see. It will be at once apparent that all American dioceses possess chapters, called by the novel if not very felicitous title of the "Standing Committee;" if they did not, they would exhibit a kind of ecclesiastical organization, entirely different from that of the Church of all the ages, for never do we find a bishop unsurrounded by his council of presbyters; never was there a see governed by an isolated bishop without a chapter. But we cannot conceal from ourselves that the Standing Committee is only just a chapter, and that it possesses the least possible efficiency as such, without absolutely losing its claim to be considered a chapter. And this is not the fault of the individual members. On the contrary, they are selected as the men best fitted for the position; it is principally due to the separation and isolation of the members of the Standing Committee, by which they are unfitted for acting together as a body; a body charged with the constant care of the best interests of the diocese, and (in a great degree) responsible for its religious condition. The great need of our Church is organization. A diocese is little more than a "geographical expression" for a collection of separate congregations. But, as a collection of cells is but a low type of animal organization, and the higher an animal is in the natural order, the more complex is its organization; so, as the Church enlarges her borders and gathers in the multitudes that turn towards her gates, she needs a higher type of ecclesiastical organization. A multitude of isolated congregations, with a bishop at their head, is no longer a sufficient description of a diocese. There is an imperative call for men (both clergy and laymen), whose relation shall be to the diocese and not to the parish. There are fields of labor that cannot be occupied by parochial agencies, and yet which must be occupied by the Church, if she is to maintain her claim to the rightful allegiance of all American Christians; and for these we must have a body of workers (and those the very best) who shall occupy these fields, who shall create and administer institutions of far reaching scope and character, who shall provide a centre and rallying point for that union of parochial institutions, which is most emphatically strength.

This is the true ideal cathedral system; and the possession of a magnificent church, with a constant round of beautiful services to which all are welcome, and of which no parish has the exclusive guardianship or possession, is of entirely secondary importance, though even this is by no means to be despised in practice. No Churchman can visit the English cities and towns, without remarking the much greater influence that the Church has in those places where there is an old minister or collegiate church, having an admitted architectural pre-eminence amongst the other churches of the town, and served by several clergy.

Such a church and the music of its services, is the pride of the whole city; strangers are taken to see it as the best "sight" and the chief glory of the town; no civic festivity is complete without a service within its walls; the gatherings of clergy at the Archdeacon's visitation, or the convocations of the rural deaneries, are held under its roof; masonic severities, guild-unions, choral festivals, public funerals—all turn naturally towards its massive towers, find its doors ever open to them, and accept the kindly welcome of its solemn nave.

Let us attempt to sketch in outline an American Cathedral of the future, not the material, but the spiritual building. There is a space of land, round which are the canons' residences—not luxurious, for canons are not dignities or prizes, with which old and successful clergy are rewarded, and in which they can find a quiet retreat for their declining years, but positions of self-denial and hard work, filled by men in the full vigor of their powers. There reside (beside the Bishop) the Dean, to whom falls the general oversight of the services and fabric of the Church, and the general business of the Cathedral; the Principal of the theological College (whose rooms are in the college itself), with probably a Vice-Principal, who has also charge of the diocesan library; the Warden of the boys' school (whose rooms are in the school); the Canon Missioner, who has the general superintendence of the diocesan missions, and has three or four missionaries under him, which he can send at a moment's notice into places which need help. The Chancellor and Treasurer have not residences, as they would probably be laymen with homes elsewhere. The Chapter or Standing Committee is composed of these functionaries, together with two or three of the leading parochial clergy and a certain number of other laymen, mostly resident in the Cathedral city, so that they can be easily summoned and consulted.

Other institutions cluster round the Cathedral—guild rooms, head-quarters of the diocesan Sisters or Deaconesses, and those of the diocesan branches of the great Church Societies, and of course residences for two or three Vicars-choral, who take the principal burden and responsibility for the daily services, and one of whom is Precentor, with charge of the musical arrangements of the Cathedral.

Such an organization, crowned with a noble (though perhaps simple) Basilica for the Cathedral Church, would have an incalculable influence in extending the influence of the Church and strengthening her various portions by a union which would make each member feel that, though weak, it was a part of a strong whole; each parish or mission would have at its back not only its own resources, but the resources of the whole diocese; and in the Cathedral city (and by consequence throughout the diocese) the Church would assume a position of dignity, which would set forth, in the sight of every one, her rightful status as the Church of this land, offering a home to, and claiming the allegiance of all Christian people.

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The Chanting of the Psalms.

The following very remarkable testimony to the reasonableness and expediency of chanting the Psalms was put forth by Wesleyans some years ago in Cornwall. It was accompanied by Psalms 67, 95, 96, 100, 145, pointed for chanting. Each Psalm concluded with the Gloria Patri.

The "Psalms and Hymns and Spiritual Songs" of Holy Scripture are God's own Hymn Book for the use of His Church. They are the gift of the Holy Ghost. They are given in order to be sung. To supersede this Divine Book by any human composition is a dishonour to that Holy Book. God has commanded their use both in the Old and New Testament (see 1 Chron. xvi. 9. Psalms lxxxi. 2; xcv. 2; cv. 2. Eph. v. 19 Col. iii. 16. James, v. 13).

It is the most acceptable service to Him. It is to offer to God His own words, the pure words written by the Holy Ghost Himself, words that are free from all suspicion of human error or infirmity. Must it not be wise, and right, and best, to use the holiest words the world has in it, those which came from Him, and are most pleasing to Him, to bear up our praise to Him in His Temple?

It is a Conformity with the usage of the Church in all ages. The introduction of metrical song did not take place till about a century before the Reformation. They were these high words of inspired piety which echoed of old in the glorious temple consecrated by the prayers of Solomon, which rose from the early Christian bands, in which the noble army of martyrs sang their psalms of victory, and the glorious company of Apostles praised God. There is something really pleasing and impressive in the thought of singing the very words of the Ancient Church—those songs that Kings, Prophets, and Apostles, were accustomed to breathe forth in praise to God.

Above all, the Lord Jesus Himself has set us this example (see Matt. xxvi. 30). The Paschal hymn sung by the Saviour, comprised Ps. cxiii. to cxviii. His holy lips chanted the same words we use, and did so at the most solemn hour of His mysterious passion.

And further, Bible singing is a homage to the Sacred Book, and is calculated to make the Word of God better known, appreciated, and loved.—Church Bells.

Bishop Cox, in his oration at Woodstock, Conn., July 4, adverted to the question of immigration as follows: "We are menaced, indeed, by a great peril which for the moment seems to be irremediable; but I have confidence that this evil also can be met and happily overcome. Most extraordinary was the late legislation about Chinese immigration. I am not qualified to say whether it was wise or inexpedient. It is a significant fact. It means that we will not have among us a population that cannot be assimilated. It says in plain words *voluntus mutari*. We welcome strangers here who come to make themselves Americans. We will not have such as wish to make Americans Chinese. As a Christian I cannot but think this immense America was opened on purpose to afford homes to the teeming populations of the old world. I utterly repudiate the narrow-minded views of an extinct party which raised the cry of 'America for Americans;' but in the

sense of the constitution it ought to be made a principle of any party, future or at present existing—not 'America for natives only;' but America for Americans—whether such from their mother's womb, or as coming from the hives of the human race abroad, to be Americans with us, in America. Let not our liberal constitution be changed; only let its existing principle be defended by wise and practical laws. Let no man be naturalized till he can answer the question as to what he means by his oath; till he can pass a common-school inquiry as to reading and writing; till he knows something of our history, and has read the national constitution with understanding. Let no man be naturalized who comes to these shores an expatriated felon or pauper. Let our consuls abroad furnish honest and true men with certificates of good character. Let us make the position of a naturalized American honorable from the outset. Let us treat our inheritance as if we prized it, and were not willing to fling the patrimony of our children to those who know not how to appreciate it; 'who will turn again and rend us.'"

Few people read their Prayer Book so carefully as to be able to tell why the "Amen" is printed sometimes in italic and sometimes in Roman letters. It is an important thing to know, for it has a rubrical significance; it helps to determine how the services should be performed. In the italic letters, Amen is a response, and therefore shows that the prayer to which it is affixed is to be said by the minister alone. In Roman letters, it is a part of the body of the prayer, and shows that the whole prayer is to be said by the minister and people unitedly. Thus the Lord's Prayer, both elsewhere and at the beginning of the Communion Service, is, on Prayer Book authority, to be said by the whole congregation. So is the prayer in the Baptismal Service, beginning "Almighty and Everlasting God, Heavenly Father." The General Thanksgiving, on the other hand, is to be said, if we follow this indication, by the minister alone, the people responding with the Amen. In the General Confession the people are expressly directed to join; and accordingly the Amen is printed in Roman—Standard of the Cross.

A lady was once called upon by a committee for a small sum and was met thus: "Here's a dollar, but it seems as though it were something all the time. When will this constant call for money cease?" The reply was: "When you die." This lady spent money every day for dress or pleasure or groceries, and was ever on the lookout for ways in which to spend money to make home beautiful or attractive, or to add to her personal comfort; and never thought to groan out: "When will this constant call for money cease?" She didn't want it to cease about her body's home. But the moment you would advance the interests of her soul's home—the Church—she grumbled.

The fact is, she did not take as much interest in her soul as she was too intent upon her poor body. Had she taken more thought of her life, she would have been happy to find what she could do next.—Parish Register.

Church Work.

Its Progress and Its Needs as Seen by Our Correspondents.

Alabama.—The Rev. Dr. Banister, of Huntsville, Dean of the Northern Convocation, visited St. John's Church, Tusculumbia, Monday, July 6th, and preached at night to a large congregation; the Rector, the Rev. B. F. Mower, reading the service. On Tuesday morning, he accompanied the minister of the two churches (one at Tusculumbia, the other at Florence), to his home in the latter place. He officiated in Trinity Church, Florence, Tuesday and Wednesday at night, and also Wednesday morning, to large and attentive congregations. Between the services, he visited the families of the parishes, giving comfort to the afflicted and speaking words of kind counsel to all.

His visit cheered the hearts of all, and strengthened the hands of the Rector, who, placed in the North Western part of the Diocese, far from any clerical brother, seldom sees the face of a minister of the Church, except at the annual Convention of the Diocese, or when the Bishop of the Diocese visits his parishes. It is the general opinion that no one could fill the office of Dean of a Convocation more satisfactorily than the Rev. Dr. Banister. In the pulpit he is an earnest, forcible and eloquent preacher, in the private circle he excels in all the qualities that attract and instruct those who have the happiness of being in his company.

Rhode Island.—The Journal of the Ninety-third Annual Convention gives the following statistics: Clergy, 46; Baptisms, 815; Confirmed, 412; Communicants, 6,995. Total contributions, \$167,931 88.

Arizona.—The Rev. C. J. Hendley, missionary from Tucson, is now in Wisconsin, and is earnestly striving to raise funds for his mission. He seems quite proud of his flock, who have, according to his report, done all that people can do to help themselves. The other religious bodies have all given ample aid to their missionaries in Tucson, although their congregations at that place have, none of them, done anything like as well as our people; nevertheless the Church mission receives no outside aid except the stipend to the missionary; and that is only half as much as two other bodies pay their missionaries. Offerings for the mission at Tucson may be sent to Bishop Dunlop, Las Vegas, N. M.; C. J. Hudson, Esq., Tucson, Arizona, or Rev. C. J. Hendley, Waukesha, Wis.

Utah and Idaho.—The report of the First Annual Convocation has just appeared. There are now in the united Jurisdiction, 12 Clergy, and 667 Communicants. During the year there have been 173 Baptisms, and 64 Confirmations. The offerings have amounted to \$14,518.02, while the value of Church property is now \$190,975 00.

North Carolina.—The Rev. Edward Wooten writes us the following interesting letter: "The health of my wife and that of myself having fallen to some extent in Bertie Co., N. C., where I labored for fourteen years and nine months (that being my first charge), I felt induced to come to Statesville, Iredeil Co.,

N. C., where there is a small parish—"Trinity"—and begin missionary work, with head-quarters at Statesville. I arrived here June 23rd, 1883. I held service and preached, both morning and at night, in the little parish church. On the 2nd Sunday, at 4 P. M. I officiated in an "upper room" at Troutman's, a station on the Atlantic, Tennessee, and Ohio Railroad, seven miles from Statesville, and return for the 8 P. M. service. On the third Sunday of each month, I officiate at 4 P. M. at the Alms-house, 6 miles from home, returning for the night-service. I am constrained to do this, that I may if possible build up and announce the Church in this delightful and salubrious climate, where she is weak and but little known. Statesville is a beautiful and rapidly growing town of 2,000 inhabitants, and lies on the Western N. C. Railroad, at a point where it is intersected by the Atlantic, Tennessee and Ohio Road. Here is the 'Simanton Female College,' once owned by the Presbyterians, and now closed, but owned by a syndicate (10 stock holders), two of whom are Jews. This property, costing originally \$28,000, can now be bought for \$11,000. The building is of brick, and will accommodate 80 boarders, besides day scholars. In the hands of a practical educator a good and flourishing school could easily be built up here; and were it not that the means are wanting, the writer would seize the opportunity. Several parties not connected with the Church have been and one is now negotiating to rent it. There is great need of a Rectory here—a home for the missionary, who has a wife and five children, and whose salary is but five hundred dollars a year, for all purposes. He also requires a horse to enable him to do successfully the missionary work. He could and would provide his own carriage. I shall write no appeal; they are already too numerous, and seldom noticed; and even then only by a faithful few. I should prefer that anything that might be contributed should come through the Editors of the LIVING CHURCH, because, except by them, I am not known far from home; and do not care to give references."

Northern New Jersey.—The Journal of this year's Convention gives the following statistics: Clergy, 82; Baptisms, 1,549; Confirmed, 828; Communicants, (reported in 64 churches) 9,273. Total offerings, \$270,769.31.

New York.—St. James's Parish, New York City, has recently purchased a lot of ground at Seventy-first street and Madison avenue. The lot is 75 by 130 feet in size, and a magnificent church is to be built upon it. The parish was organized as far back as 1810. During one period the members of this parish met in the quaint old wooden building at Hamilton square. The old church will be sold as soon as the new one is completed.

Ohio.—The diocesan journal gives the following summary of statistics extracted from the Convention Journal for 1883:

"There are 65 clergymen for the 89 parishes and stations; 3,667 families in 50 parishes; 12,350 souls in 43 parishes; the adult baptisms in 44 parishes are 141; infants in 51 parishes 711—total 852; the confirmations in 62 parishes, 578; 712 communicants have been added in 47 parishes, and there has been a loss of 414 in 64 parishes—net gain in some parishes, 298. Only 55 of the reports give the number of male and female communicants in their parishes (though it would seem easy to distinguish,) while 66 give an aggregate of 7,259, against 6,408 in 54 parishes last year. The marriages reported are 346; burials 486; Sunday School teachers 913, scholars 7,480; children regularly at church in 41 parishes, 1,291. The value of church property in 57 parishes is estimated at \$892,731, and the indebtedness in 12 parishes, \$200,684; \$128,954.47 have been contributed for parochial purposes in 64 parishes; \$5,280 for convention fund; \$2,138.36 for diocesan missions; \$228.22 (pitiful sum) for W. & O. Society; \$598.57 for Education Committee; \$897.40 for Disabled Clergy Fund; \$183.83, for mission to deaf mutes—in all about \$9,000 for the Diocese. For objects outside of Diocese, half of which by Woman's Auxiliary, \$10,729.43. Grand total of contributions by 64 parishes, \$157,786.32."

The address of Bishop and Mrs. Bedell for August, will be Sharon Springs, N. Y., whither they are advised to go for the sake of health.

Another prominent layman has gone to rest. Mr. Russell H. Heywood, aged 86, died at Sandusky, July 22nd. He was a vestryman at Paris Hill, N. Y., then for 36 years, Senior Warden of St. Paul's, Buffalo, N. Y. He afterwards established the Church in Venice, O., with his own lay-services, and was always faithful and efficient.

The journal of the late Convention has just reached our table. It is gotten up with great taste and presents a very dignified appearance.

Central New York.—Bishop Huntington said in his annual Convention Address: It would be easy, and it would be very pleasant, to fill up an hour with relating to you, in particular, what has been done in one part of the Diocese and another by way of improvement, protection, enlargement or repairs of sanctuaries or vestry-rooms or Sunday-school apartments or parsonages; the providing of more suitable and reverent appointments of church furniture in chancels and pews; the buying of bells; the setting up of beautiful symbolic ornaments; the dignified disposition of form and color; the increase of the proper maintenance and due conveniences of the clergy,—quite too small yet in nearly every instance; the paying off, in part or altogether, of hindering and degrading Parish-debts. There is nothing better than that duty of elementary morals, wherever it has been hitherto left undone. It would be pleasant for you to hear of these things, and very pleasant for me to tell them. But if I were to do that, then ought I not, in all fairness, to set over against these honorable and gratifying facts the other and opposite facts which are neither honorable nor gratifying, but deplorable and humiliating? As loyal servants or faithful reporters ought we to present the bright side of the picture when there is a dark one just as real, as near and as broad? We may measure the progress made by the past, and find some cause for congratulation. We may measure it by what might be, by what ought to be, by what we have the means and opportunity and reasons for making it, by the rewards set before us, by the commands of God, keeping in view at the same time all the apathy and negligence, the unfaithfulness and selfishness remaining amongst us, and then we shall have to acknowledge that nothing becomes us so well as silence, shame and amendment."

Western New York.—Official notice is given that the Forty-sixth Annual Council of the Diocese will be held in St. Peter's Church, Niagara Falls, beginning Tuesday, September 18, 1883, and continuing from day to day until the business of the Council is completed.

Kentucky.—The Evening Post of Louisville is now publishing a very lively and interesting series of "Sketches of our Public Men." The last article had for its subject Bishop Dudley, of whom it says:

"Combining cultivated tastes, a well-stored mind and high social qualities, he is deservedly

