

The Living Church.

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

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THE LIVING HARP.

BY W. M. H.

The living harp that God would have us play,
Hath never had a solitary string
That could make music such as he demands,
We must play chords—in unison must sing.

No single human heart can rightly praise
Or rightly celebrate Redeeming Love;
But joined with other hearts, in true accord,
It may learn something of the realms above.
God gives us each a few sweet, broken notes
To serve to show us what the song may be;
As we unite them, more we catch the theme—
More learn the blessed minstrelsy.

If we live heart to heart we tune another chord
In the great human harp of God;
And love, the human, shall become divine;
And human life become eternal laud.
Sermons, Tenn., Nov., 1883

NEWS AND NOTES.

THE REV. MALCOLM McCOLL, well known as a contributor to leading newspapers and magazines, has been appointed Canon of Ripon. He is a warm personal friend of the Prime Minister.

THE son of the President of the Wesleyan body in England, was ordained deacon at the late ordination held by the Bishop of Durham, and the son of the late President (the Rev. Charles Garratt), of that body, is now reading for Holy Orders, and intends to present himself for deacon's orders next Advent.

THE yacht party will return this week, and the patience of THE LIVING CHURCH readers will be tried no longer. The Mate and Chaplain returned on Friday. The latter departed immediately for his home, and great were the rejoicings in Danville over the arrival of the father and "Little Alfred." Unless the Captain has a yarn to spin, the yacht letters cease with this issue.

THE Bishop of Rochester was to sail for this country on the 31st of July, for a visit of two or three months. Landing at Quebec, he will make an extended tour, speaking at different places in the interests of the Church Temperance Society. He will be in Buffalo, Toledo, Detroit, Milwaukee, St. Paul, and as far west as Denver. This is the eighth visit which the Bishop has made to America.

OVER eight hundred converts of the Lichfield Church mission in the Black country and the Potteries, on June 30, gathered on a visit to the Cathedral, which most of them had never seen before, going in procession with banners, etc. There was a rousing service in the afternoon, Bishop MacLagan preaching, and Canon Lonsdale and others took them about and explained the traditions of the place.

A PARISH paper gave me an item for this column three weeks ago, of an offertory of \$1.35, which was "humbly presented," and now comes *The Southern Churchman*, and caps the story, as follows:

This is nothing to what took place in a country parish in Virginia only two or three years ago. They had adopted this new fancy of rising and singing. "All things come of Thee," etc.—a new fancy of theirs, we say—and the clergyman present told us with his own mouth, when the alms basket was brought to him—in one basket nothing; in the other basket, one cent!

I give it up. It is not worth while to give another anecdote for that one cent.

THE work of the memorial of the late Rev. Dr. Pusey will begin on October 9th, when Rev. Charles Gore, Rev. V. Stuckey, S. Coles, and Mr. F. E. Brightman, will enter into residence at No. 61, St. Giles', Oxford, as Librarian Residentaries. It is earnestly desired to raise the fund to £20,000 before September 16th, the second anniversary of Dr. Pusey's death. Towards this end the Rev. Dr. Liddon has promised a second donation of £500, leaving £1,200 still to be provided. An appeal is made to those who have already supported the memorial, to renew their donations in whole or in part, and it is believed that other Churchmen, who have been waiting for the scheme of the committee to take practical shape will now come forward.

THERE will be another session of the council of Nebraska in the fall to elect a Bishop. *The Churchman* gives some wise counsel as to the advisability of electing Western men to Western Bishops. Nebraska, in the soreness of defeat, may not be able to appreciate such counsel at its full value, but the advice is good and sound. However able and wise a man may be, if he has lived his whole life in the East and knows nothing of the West, it is, to say the least, a risk to transplant him. It is not his fault if he fails to assimilate to the changed conditions of his life and work. It is not that the West lacks the material. There is good timber out here for the hardest work. There are men in the West who have spent their ministry here, who are successful parish priests, eloquent preachers, wise administrators and able educators. They know and love the West, and their work as Bish-

ops in a Western field would at once prove effective, for this reason, if for no other, that they would have nothing to unlearn.

By way of comment upon Bishop Bedell's speech to the English bishops upon the American succession, here are two extracts from speeches by the Bishops of Durham and Edinburgh, at the meeting of the Durham University Association. The Bishop of Durham said: "The Episcopal Church in Scotland has the highest claims to the sympathies of an assembly like the present. First of all it claimed their sympathies as English Churchmen. Members of the English Church had many valuable lessons to learn from their sister Church across the border. Although she was flesh of their flesh, and bone of their bone, the Church of Scotland was yet separate from them by an outward demarcation of the most marked kind. It was an unendowed and unestablished Church. But she had always held fast the great truths of the Catholic Faith. It was no secret that in a very few months the Church of Scotland was about to celebrate the centenary of an event of great moment in the Church of the Anglican Communion, the consecration of the first Bishop of the United States of America. Through that consecration the Episcopacy of the Church of England was united with the Church of America, the Scottish Episcopal Church having furnished the link." The Bishop of Edinburgh said: "He would like to reiterate what the Bishop had said about the consecration of the first Bishop of the United States by the Episcopal Church in Scotland. Had it not been for the interposition of Scotland, America would have been left utterly destitute in spiritual provision. Had it not been for that bold act England would never have interposed, and there would have been a spurious bastard Church order introduced in its stead." M.

LIBERALISM COMPROMISES THE CHURCH.

BY THE REV. F. S. JEWELL, PH. D.

There are just reasons why the Church is of pre-eminent value to us; why we cannot but look with pain on any acts or teachings of her proper defenders, which lower her claims or lessen her virtue. The organic body of the Blessed Christ; the heroic legacy of the ages; the pillar and ground of the truth; the guardian and dispenser of the Sacraments of life; the champion of religious certitude against the distractions of human speculation and the malignity of schism; the cherishing mother, on whose bosom repose the spiritual life of our little ones; let our right hand forget its cunning, and our tongue cleave to the roof of our mouth, if we forget her worth, or fail to defend her against the first approach of either attack or betrayal.

But how often does this boasted liberalism, by waiving the exclusive claims of the Church, and blandly fraternizing with the sects, condone schism and compromise the faith! How often does it reduce the "I believe in One Holy Catholic Church," to a subdued aside for the ears of the initiated alone; while its more open and decisive voice speaks only an easy, common acceptance of the "Protestant Episcopal Church" and "the other denominations!"

And, yet, what is this but to unsettle the very foundations of our holy religion? It discredits the divine origin and authority of the Church; reduces the Episcopate to a mere presbytery; unpriests the priesthood, and invalidates the Sacraments, making even the Holy Sacrifice a mere mnemonic ceremony, a blown egg-shell, with perhaps some lingering traces of its Easter colors, but having within it no wholesome food, no germinating power.

It is true that liberalism often attempts to justify itself against a charge of disunity and disorganization, by descanting with persuasive sweetness on spiritual unity in the Church. As though spiritual unity among those who profess to be Christians, was ever designed to take the place of a proper organic reality and oneness! As though the former without the latter, could ever be anything but a pious abstraction! As though, indeed, the spiritual unity was not to be simply the inspiration, accompaniment and conservation of a true organic unity! As well talk of the spiritual union of the man and woman in their love and accordant opinions, as enough without the organic oneness sealed by marriage in due form! Or rather as well talk of spiritual unity, in the man whose body has been drawn and quartered, as of the spiritual unity of the Body of Christ, when it has been divided, rent in twain—one being for Paul, another for Apollon, and another for Cephas; or, in other words, for Luther and Calvin, and Knox, and Wesley and Cummins! Spiritual unity is the unity of the spirit in the

one Church, as of the one mind and heart. What liberalism is enlarging upon is spiritual amenity, not unity. That, if it will keep to its true character and not go sailing under false colors, is well. It prevents animosity and unseemly bickering. It may even secure kindness, and promote external co-operation, but does not make the diverse alike, nor the parted one.

Now, we say heartily, let there be all possible charity for all good and true men as Christians, with all its patience and gentleness; its hearty approval of their piety and good works, and even a generous emulation of their personal worth and activity. But "anathema" be to him who, out of a supposed liberality, would condone the evils of the Church, as alone Catholic and Apostolic. Let there be the largest toleration, but no compromise; a truce of arms if desired, but no surrender.

A SUNDAY IN LONDON.

BY CANON KNOWLES.

A Sunday in London, and how it was spent, may possibly interest you.

At an early hour from my bed-room window I could descry miles away the huge dome of St. Paul's, towering up like a distant Alp, pale and spectral; but ere long the usual bluish-gray of the London atmosphere hid it from my view.

The day was clear for London, however; above, the sun shone somewhere; so in due time we sallied forth in search of our determined churches. These were St. Augustine's, Kilburn, Westminster Abbey, and St. Albans, Holborn.

By the aid of the invaluable Underground Railroad we reached Kilburn, and after much searching and walking got to St. Augustine's just at the close of Matins, which was followed by a sermon. The preacher gave us a plain, simple discourse on the duty of charity in non-essentials, such as the use of an ornate ritual, or in the matter of Sunday observances.

At the close of matins and sermon there was a collection, and then quite a number withdrew, leaving, however, a goodly number who devoutly waited to assist at the High celebration, which followed at 11:45. At this service the full choir was in attendance, there was no sermon, and the service proceeded without break or pause to the end. Out of the large congregation about twelve received.

The ritual was quiet and dignified. The celebrant, deacon, and sub-deacon wore beautiful vestments of a soft white woolen fabric, ornamented with embroidered orphreys; two lay clerks also in surplices served at the altar.

The music used was Gregorian in part, and also two compositions by Redhead. The effect was solemn in the extreme, and the choir what we in America would call good.

St. Augustine's seemed to me a model structure. It is a gothic building with nave and aisles. The chancel is the full width of the nave, and contains a beautiful, well-appointed altar and choir stalls. A narrow gallery runs round the church, just the width of one pew and the passage behind it, thus giving a number of convenient seats for Sisters, and others needing somewhat of seclusion. The church has transepts, also; but those triforium galleries extend clear across the cruciform shape, thus continuing in one unbroken line the entire sweep of the interior from door to altar. From those transepts a clear view can be had of the altar by means of pierced screens in the side chancel arches.

The congregation was seated—the men on the right hand and the women on the left. I noticed a number of boys devoutly present at the celebration, attended by gentlemen who evidently looked after them with kindness and diligence. The little fellows followed the beautiful services with interest. It gave me great pleasure to sit among them, which I did by accident.

The whole surrounding space at St. Augustine's is covered by beautiful buildings, sisterhoods, clergy-house, orphanage, schools and guild rooms. It was a glorious experience to see such a noble plant for Church work, an exponent of Catholic work in the Church of England.

At 3 P. M. we were at the Abbey. For an hour before the people streamed in—quiet grave, reverent, typical English people of the well-to-do lower and middle classes, with an occasional sprinkling of the tourist element. It reconciled one to the transitions of one's own life to sit pensively in that glorious abbey looking on the present witness of the mighty past.

Precisely at the hour, after the sombre sound of the great bell of the neighboring Parliament houses had filled the Abbey

with its solemn voice, the great organ awoke its thunderous harmonies, first sweet and soft, and then filling every nook with its mighty blast. The service, as usual at Westminster, was faultless; if there was a fault it was that the music was too good. Such seraphic trebles I never heard, clear and unflinching, always true and firm. The music used was *Atwood in A*, and an anthem by *Walmsley*, from the 124th Psalm, "If the Lord Himself had not been on our side." A quartette in this beautiful production on the words, "Our soul is escaped even as a bird from the snare of the hunter," was worthy of Mendelssohn.

The sermon was by Canon Westcott, quite the style of effort to please an American, well written, no rant, delivered with great care and grace, clear and logical to the end. Christ, by his example, helping us to do, and not Christ doing for us, was the drift of the sermon.

After the service was ended the people were permitted to wander about the Abbey for a short time, while the organist brought forth the vast resources of his mighty instrument. I noticed that after the third collect a hymn was sung, then followed the sermon. At the close of the sermon the anthem was given and the service was then concluded with the remaining prayers. It seems a more orderly arrangement than the haphazard one or two Collects sometimes used by us. At 7 P. M., not at all tired, we were present at St. Alban's, Holborn. The service was strictly Gregorian, and it was indeed pleasant to hear the people take active, intelligent part all through. The Church was well filled, the women's side crowded, and the men's side having few vacant places. The sermon was a plain, well delivered instruction upon self examination, suggested by the text from the first lesson, "And Nathan said unto David, thou art the man."

The slums about St. Alban's are not very inviting, and the thought came to me as I looked at the scholarly, ascetic face of the preacher, "what a blessing to have such a man in such a place." Things are differently managed among us, where the poor locality cannot have the precise advantage which it needs, the presence there of the very best material the Church can command. Our hope must be in self-consecration and in self-denial, which will go out to seek and to save the lost and the outcast. Partial endowments, such as St. Alban's and churches like it, built by private benevolence, can alone solve the problems presented by our great cities, and command men for such exceptional needs. A walk home by Holborn, Oxford street to the west, brought our Sunday in London to a close.

Wonderful London. In one Sunday we heard all the notes of human mystery. The sounds of praise from many hearts, the historic echoes of the old Abbey, the solemn voice of Time as tolled out by deep-toned bells, and also the sad discords of street strife and the ravings of wretched dissipation. Well may the workers for God in London say, "Who is sufficient for these things?" But as we slowly walked home past church after church, by one noble Christian charity after another, we felt that the Church was alive and awake, and we thanked God for it.

London, July 21, 1884.

APPEAL FOR RACINE COLLEGE.

I would appeal to the generosity of THE LIVING CHURCH, and by that name I would mean not merely the estimable journal so-called but also those of our brethren whose spiritual faith and life are shown by their liberal works.

Racine College, without endowments, without scholarships, is doing more for the true growth of the Church in the West—not to speak of its Catholic influence over the country at large, than any other single institution in the land, and this without disparagement to the many other noble schools and colleges which yet, perhaps, have not been so intimately and influentially bound up with the life and history of the American Church.

Without stopping to appeal to statistics, how many recruits to the Church's priestly ranks have gone forth from these walls—sheltered and educated for the love of Christ, brought to His blessed feet and ministry by the daily pleadings of sacrifice at Racine's chapel altar, by the ceaseless stream of spiritual service therefrom?

And this brings me again to what I plead for. You complain, my brethren, on every side, you have not enough priests to serve your altars, and your pulpits, and your missions, and your other means of grace and salvation.

Now, here are youths, both within and without this college, anxious to obtain an education, almost sure, before they leave us,

to be led by these many unseen but resistless influences, into the Church's sacred ministry. I could readily name a dozen of such cases. One writes me: "My father is a priest of the Church, eighty years old, and blind, and without means to educate me. I want an education; I want to study for the ministry. Can you help me?" etc., etc.

And other cases, in their way no less appealing. Now what are we to do about it? Take them in, you say. We do take them in. Racine is taking in such cases all the time, poor as she is—generous, I fear, often before she is just!—but they are too many for us, and unless the Church, the living, generous Church—steps in and aids us at once, we shall have to reject a number of such applications.

We are not begging for your charity to ourselves. Racine can afford to wait and work, as better lives and works than hers have waited and suffered, till God finally came and answered in abundant blessing. It would be strange, perhaps, that a work so intimate and intense, so truly and uncompromisingly Catholic as ours, should find speedy recognition, relief and riches, in such a matter-of-fact, materialistic, utterly utilitarian age and land. But what we do ask is, that parishes and individuals will send us contributions or subscriptions (scholarships, if you can and please, but they are not essential,) towards the support and education of deserving youth, selected by themselves or by us, sons of the dead or of the living—and the sons of the living often need aid as much as those of the dead.

The chances are, your own rector, a zealous, indefatigable servant of Christ, as you know and heartily appreciate, has a family, several sons, perhaps. You sometimes think you would like to aid him in a delicate and important way. And he is troubled to know how he can give his son a good, true education. He realizes the need of more clergy in this too-fast-growing land, and would gladly give a son to the Lord—to the Lord's most blessed work.

Why not yourself, or with others (the amount for several would be small,) send the lad to a Church college like Racine, where he would be welcomed and cared for, and receive the best of educations?

Bis dat qui cito dat. We are making our arrangements for next year. Several or more excellent lads are waiting anxiously to know if Racine can take them in. Two hundred and fifty dollars per annum will board and educate a youth intending to study for the holy ministry.

Will not some noble-hearted person of means, without a son, perchance, thus give a priestly son to our Mother, the Church? Or again, some earnest-minded parish subscribe enough to educate a youth at Racine, calling the scholarship, or part of a scholarship, by its own name—a youth who some day will go forth perhaps to serve that same parish in Christ, but certainly to bear a benediction on it—the benediction of the bread cast upon the waters, that shall be found after many days.

ALBERT ZABRISKIE GRAY,

Warden of Racine College.

July 24, 1884.

THE PREACHERS AT THE SEABURY CENTENNIAL AT ABERDEEN.

The appointments of the preachers at the commemoration of the consecration of Bishop Seabury, at Aberdeen, in October next, have been made by the Primus and Bishops of the Scottish Church. At the special service of commemoration in the city, where the Episcopate was conferred upon the first American bishop, three preachers have been appointed, viz.: The Archbishop of Canterbury, Dr. Benson; the Bishop of Connecticut, Dr. Williams; and the Bishop of Iowa, Dr. Perry. Bishop Perry who was invited to his share of this agreeable duty some months since by the Primus of Scotland, Dr. Eden, has just received the following letter from the Bishop of Aberdeen, reiterating the request:

ALLEN TERRACE, ABERDEEN,
FRIDAY, OCT. 10, 1884.
My Dear Lord Bishop:
We are looking forward with great pleasure to welcoming you in this city next October; and you will, I hope, do us the great kindness of preaching one of the special sermons on October 7th. The Bishop of Connecticut preaches on that day at St. Andrew's church, and we hope that your Lordship and the Archbishop of Canterbury will be the preachers at two other churches in this city on that same day. I remain, my dear Lord Bishop,
Your faithful Brother in Christ,
A. G. ABERDEEN AND ORKNEY.

The Lord Bishop of Iowa.

In view of the purchase by the Trustees of Griswold College of a magnificent property in Davenport, for a girls' school, and for the purpose of opening this new institution, to be known as St. Katherine's Hall, in September next, Bishop Perry has just communicated to the Primus and to the Bishop of Aberdeen his inability to be present at the Seabury Centennial, as he had earlier purposed and promised.

Calendar—August, 1884.

- 10. 9th SUNDAY AFTER TRINITY. Green.
17. 10th SUNDAY AFTER TRINITY. Green.
24. ST. BARTHOLOMEW. Red.
11th SUNDAY AFTER TRINITY. Green.
21. 12th SUNDAY AFTER TRINITY. Green.

NOT KNOWING.

"Not knowing the things that shall befall me here."—Acts xx., 22.

I know not what shall befall me;
God hangs a mist o'er my eyes;
And thus, each step of my onward path,
He makes new scenes to rise,
And every joy He sends me comes
As a sweet and glad surprise.

I see not a step before me,
As I tread on another year;
But the past is in God's keeping,
The future His mercy shall clear,
And what looks dark in the distance
May brighten as I draw near.

For perhaps the dreaded future
Is less bitter than I think;
The Lord may sweeten the waters
Before I stoop to drink;
Or, if Marah must be Marah,
He will stand beside its brink.

It may be He keeps waiting
Till the coming of my feet,
Some gift of such rare blessedness,
Some joy so strangely sweet,
That my lips shall only tremble
With the thanks they cannot speak.

O, restful, blissful ignorance!
'Tis blessed not to know;
It stills me in those mighty arms
Which will not let me go,
And hushes my soul to rest
On the bosom which loves me so!

So I go on not knowing;
I would not if I might;
I would rather walk in the dark with God,
Than go alone in the light;
I would rather walk with Him by faith
Than walk alone by sight.

My heart shrinks back from trials
Which the future may disclose;
Yet I never had a sorrow
But what the dear Lord chose;
So I send the coming tears back,
With the whispered words, "He knows!"

THE CHURCH'S DUTY TO THE FAMILY.

BY THE REV. REV. A. S. LITTLEJOHN, D.D., LL.D.

The marriage bond is the root and ground of the Family. To the sanctions thrown around it by natural law are added those of the Divine law. Plainly as God's will is written upon its foundations in nature, it is written even more plainly upon its foundations as part of His supernatural economy. In this economy, the natural is translated into the sacramental. Christ, in whom nature and grace found their highest union and completest utterance, included marriage among the things on which He legislated. He ennobled and sanctified it by comparing with it His relation to the Church. To the absoluteness of the command, "What God hath joined together, let no man put asunder," He allowed but one exception. Now whatever assails the sacredness and integrity of this bond, correspondingly assails the sacredness and integrity of the Family. How they are assailed by the lax public sentiment and the yet laxer laws upon the subject of divorce, is one of the scandals of the day. The public has of late been favored with ample statistics illustrative of its alarming increase. These statistics show that in the States where we would expect to find society best ordered and its interests most carefully watched, divorces have doubled in thirty years in proportion to marriages or population, and that the rate is highest in New England, and in parts of the country settled by New England people; in other words, among the very people in whose habits of thought and conduct in religion and politics, the spirit of individualism has been most apparent. It is noteworthy, too, that the divorce rate has quickly and surely corresponded with the diminishing stringency of divorce laws, and with the addition of new grounds of divorce. Recent exposures in this community have opened our eyes to the carelessness and looseness with which divorce proceedings may be carried on without seriously arousing public attention. We now know what a deeper concern for the purity and sacredness of the Family would have forced upon our notice long ago. It turns out, as we gather from the published facts, that in divorce cases personal service of the libel is frequently evaded, and when printed notice is given it may be done so as to defeat the requirements of the law. Cases multiply that are found to be based on fraud from beginning to end, and of late we have had forged documents, including the signatures of court officers, that escaped detection until accident brought them to light. Often the parties to the suits, and sometimes the lawyers that conduct them, are in collusion. Nor are the courts free from serious blame for the haste with which they pass upon cases, and the frivolous grounds on which their decisions are allowed to turn. In one state it has been publicly asserted that the average time given by the courts to a divorce suit is a quarter of an hour. It is admitted by all familiar with this branch of the law, that no causes of importance are so slurred and slighted as those that are concerned with the marriage bond. As one authority puts it, "A dozen families will be declared non-existent in half as many hours by a court that has spent a day or two on an issue involving five dollars, and no principle of law worth ten minutes' thought." There is probably no other civilized country in which such a state of things would be tolerated. It is not only a grievous scandal at home, but an occasion

of astonishment abroad. I have cited it only to prove how demoralized upon the subject of the family and its most sacred interests, must be the public sentiment that does not promptly and indignantly put an end to such dreadful assaults upon domestic life.

The Church's mission is to the Family as well as to the individual, and it must recognize the one as well as the other as the object of its solicitude. The Family is constituted of God to be the earliest organic centre of religious obligations, and it is required of the Church to see that none of them shall be detached from that centre. True it may be that to restore household religion to its intended dignity and importance would, as things are, amount to a revolution in the average thought and practice of God's people. If it would, it is all the more the Church's duty so to reform herself, and so to agitate the subject through her ministry and her current literature, as to effect such a revolution with the least possible delay. The Church's life drags on slowly and heavily. It fails to cope with the secular activities crowding up against it. The civilization of the day quite discounts its presence and power in many of the schemes devised for the modification or reconstruction of the social relations of men and women. It is freely spoken of as destined to give place to forces that will do better for humanity. For all this, reasons will be given according to the point of view assumed. One of them I believe to be the Church's loosened hold on the Family, and consequently on the work for the Church which the Family only can do. Or, to put the matter in a still stronger light, the Church sags and stumbles because it has not, as it should have, in its keeping, the child-life of Christ's flock, and it has it not, because it has not, as it should have, in its keeping, bound up with its own great heart, carried, as it were, in its own divine arms, the home-life of Christ's flock. It has been too busy with the individual, too careless of the organism that does more to make the individual what he is, than any other power in the outlying field of man's development; and it is simply reaping the harvest from this sort of sowing.

The Church has a duty touching Marriage and Divorce, which she has only partially discharged. She has spoken and legislated on the subject, but, as the world thinks, timidly and reluctantly. Her doctrine is sound, her law is up to the requirement; but because they are so, they clash with the temper of the time, and what is more formidable, with the legal attitude of the State; and she has been so anxious to have no one question her obedience to Cæsar that she has fallen below her duty to God and to Society. There is the table of Degrees, within which marriage is unlawful. It has been part of her tradition for ages. So far as she has ever spoken in her corporate capacity, she has witnessed to them as authorized by God's Word. But in this land, whatever she may have said about them, she has failed to enforce them on her own people; nay, she has failed even to teach them as always and everywhere obligatory. Still they are in her keeping and bear the stamp of her approval. So with regard to the sacredness of marriage, and the only scripturally admissible ground of divorce—her doctrine is explicit enough, and her discipline is stringent enough. The thing which she has to do as the duty of the hour, is to convince those of her own children who are ready to act on looser principles, and the world generally in its contempt of the strong ground she takes, that she is so entirely and resolutely in earnest, that neither the stripes laid upon her by popular hatred, nor the bruises and spoliations inflicted by the civil power can turn her from her purpose.

We have seen at an earlier stage of these thoughts how the marriage bond, the foundation of the Family, is assailed by the egoism, the materialism, the naturalism, the contract notion, of the day—all of them working not merely as aggressive elements of public opinion, but largely adopted into our statute books. Now here, as elsewhere, the false can be displaced only by the true, the bad by the good. These adversaries of the most sensitive of all relations are at bottom only negations of the Divine idea of marriage; and they can be met only, by more positive and energetic teaching on the sanctity which grows out of that idea, and by clothing that sanctity with a more distinctively sacramental character. If it be outside the province of the State to treat marriage as more than a contract between a man and a woman, the Church must make it understood, as it is not, that it is inside her province to treat it as a thing instituted of God, and when entered into, as having God's authority behind it, and as capable of being dissolved only with the consent of that authority, as given in the Divine law, that sanctions and regulates the bond. Here, too, nothing short of a revolution can restore this bond to its proper place in popular estimation, and the Church must accept it as part of its duty in this age to effect it.—Triennial Charge.

SOME one has said that if Christians do not have grace enough to control them, they can hardly have enough to save them.

If we rightly estimate what we call good and evil, we shall find it lies much in comparison.—John Locke.

THROUGH NEW MEXICO.

BY FRANCES A. CONANT.

The completion of the Atlantic and Pacific Railroad, nearly a year ago, from Albuquerque, N. M., to The Needles, in California, furnishes a new route to the Pacific Coast, and renders accessible to travellers a country of wonderful beauty and varied interest.

This region is particularly attractive to lovers of sublime scenery, including as it does remarkable canons, valleys of surpassing loveliness, and lofty mountain peaks, nearly always outlined against a cloudless sky, for during most of the year New Mexico and Arizona bask in perpetual sunshine. The climate is found to be exceedingly beneficial for invalids suffering from diseases aggravated by humid atmosphere.

To the student of novel forms of life, this country affords an inexhaustible field of research. Typical frontier towns, Indian pueblos, mining camps, haunts of nomadic Indians, railroad stations where a freight car serves as ticket, telegraph and freight office, and boarding-house for gangs of workmen.

Untold treasures await the investigations of the archeologist; long deserted settlements of cave and cliff dwellers, containing relics that give some points concerning the habits and modes of life of those mystic people; lava habitations, where pottery and household utensils may be unearthed, and evidences that the family residence also served as the family cemetery; lava fortifications, evidently of Spanish construction—indeed, almost anything in the antique line is afforded by this strange country.

To the student of mineralogy, and the practical miner, the region adjacent to the railroad, affords great resources that have been but little developed. The principal products are gold, silver, copper, and coal of a quality so fine that its touch scarcely soils the most delicate fabric.

West of Albuquerque the railroad extends through the Rio Grande Valley for about ten miles to the Indian pueblo of Isleta. The mud colored dwellings are brightened by curious but effective decorations. Long strings of chile (red peppers) are festooned around the houses, not for ornament—but for convenience in curing this staple article, which enters into the preparation of almost every kind of food. The inhabitants of this village are peaceable, industrious, and "well to do." The squaws are undoubtedly the most attractive of any to be seen in New Mexico. Some of them look quite pretty, though it may be possible that a picturesque costume adds much to the charm. They array themselves in gracefully draped blankets, highly ornamented leggings, gay with rows of silver buttons or bright beads, and the daintiest moccasins covering feet that are exceptionally small. These squaws board the train with apples, grapes, or whatever the products of the season may be.

Fifty miles west of Isleta is another Indian pueblo, Laguna. This settlement is partially deserted, as it is no longer necessary for the peace-loving Indians to crowd together for mutual protection—the pueblos are never the aggressors in a fight. Most of the Lagunas are now scattered through the country tilling their lands, but they occasionally return to their village homes on the occasion of some festival or national dance. Their only musical instrument is a drum—made by stretching a calf skin over the hollow trunk of a tree. This is beaten to mark time for the dancers at the great balls.

The Laguna Indians are skilled horsemen; they have won two prizes in the territory in competitive cavalry drill. One, a beautiful banner, was gained last fall at the Albuquerque fair.

The inhabitants of Laguna have attained the highest state of civilization to be found in any of the Pueblos. It is the last Indian village directly on the line of the railroad.

A few miles away is the pueblo of Acoma, designated as the "center city of Cibola." It is built on a high mesa (raised plateau) and is more inaccessible than Zuni. It affords even a more interesting study, though for some reason it has not proved so attractive to visitors, possibly because it has been so little described.

West of Laguna the road runs through immense lava beds, and evidences of volcanic action may be seen for a long distance. Thirty miles southwest of Laguna's station is situated the largest extinct volcano of New Mexico. Its depth is at least two thousand feet on one side; the mountain side is broken away to the depth of three or four hundred feet, where the lava made its exit. Grant's is a favorable point of view for Mount Taylor, the highest mountain of New Mexico. It consists of several peaks, the loftiest of which reaches an altitude of eleven thousand feet.

The next point of interest is the Continental Divide, which has, however, nothing distinctive to declare its importance. From Albuquerque the road has a grade of more than two thousand feet, reaching here an altitude of over seven thousand feet above sea level. For some miles the traveler, who is favored by enjoying a ride on the engine, observes that the fireman is, constantly engaged in adding coal to the flame, and the engineer is apparently using every ounce of steam—then a sudden change comes, the

power is shut off, and the train glides of its own momentum towards the Pacific Coast.

A TRUE STORY.

One Sunday evening, a young man was walking along the streets on his way to some scene of pleasure, when he was accosted by a person, who stopped him, and thrust a small bit of paper into his hand; the young man took it, and read, by the light of the nearest lamp, the words, "Though your sins be as scarlet they shall be as white as snow." A sneer passed over his handsome face as he read, and throwing the paper from him, he hastened on.

"Though your sins be as scarlet, they shall be as white as snow," doesn't apply to me, at any rate, for I am an infidel, and do not believe anything of the kind." Thought he, "Though your sins be as scarlet, they shall be as white as snow." I can't get rid of it. "Though your sins be as scarlet, they shall be as white as snow?" Sins? Conscience? Yes, but I acknowledge neither a future nor a God, and therefore am not responsible. What do I care to have my sins made white, to use the figure, seeing I own no duties beyond those necessary to natural human existence? "Though your sins be as scarlet, they shall be as white as snow." Confound it, I wish I could get it out of my head. . . . "Though your sins be as scarlet, they shall be as white as snow." It is very forcible.—Very poetical.—Certainly that Bible is a wonderful work. Given, for the sake of argument, that it is true, and that a God exists, I can easily understand religious people, who believe in a future, either of joy or suffering, clinging to such sentences with a tenacity proportioned to their belief. "Though your sins be as scarlet, they shall be as white as snow." Admirable writing. Terse, forcible language. I wonder who wrote it? God, I suppose. God?—why, there is no God. I forgot myself. If I could only remember my principles, and how logical and well founded the arguments are which support them, I should be all right. . . . "Though your sins be as scarlet, they shall be as white as snow." Confound the thing! will nothing put a stop to this? There is a church, I may as well turn in, and see what they have to say.

He entered, and was shown quietly into a pew. A solemn silence reigned. The priest had just read the text from the pulpit, and paused a moment before repeating it. Then, in a gentle voice, he pronounced the words,—

"Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." The vestry of that church was always open for a short time after service, for the reception of those whom the message of the Lord had reached. That evening, there was one who prayed with tears, "Jesus, though my sins be dyed deeper than the deepest scarlet, do Thou make them whiter than the purest snow."

THE CHRISTIAN YEAR.

FROM THE ANNOTATED PRAYER BOOK.

THE NINTH SUNDAY AFTER TRINITY.

The key-note of the office for this day is struck by our Lord's words in the end of the Gospel, "Make to yourselves friends of the Mammon of unrighteousness, that when ye fail, they may receive you into everlasting habitations." For by the unjust steward in the parable, of which these words give the application, is represented the Christian in his way through this life; and the children of Israel are represented to us in the Epistle on their way through the wilderness. By the temptations to which the latter were subjected, are set forth as in a living parable the lot of the "children of light," who also must pass through such temptations as are "common to man." The worldly wisdom of the steward, our Lord uses as an example of the manner in which the children of light are to use the temptations of life as a means by which they may make friends in heaven among the angels and saints. Out of the Mammon of unrighteousness,—the idols of this life which men are tempted to fall down and worship,—this profit may arise to him who is tempted, that his trial by their means is like our Lord's temptation by Satan, a trial which will result in greater perfection and fitness for the further work set before him to do, if due use is made of that way of escape by which he may be able to bear it. Such temptations were offered to the first Israel, and the people gave way before them; they are also offered to God's new Israel, and the words of our Lord are an exhortation to them, that as "children of light" they should be as wise for spiritual objects as "the children of this world," (recklessly irreligious, yet provident and politic men) are for the objects which they set themselves to attain as the desire of their life.

If you fail through sloth or negligence, or any other unfaithfulness, so that your work is undone when you come to die, you will have no chance of making up for it hereafter.

THE HOUSEHOLD.

HANDSOME covers for note books are made of black silk or satin, and are decorated with embroidery or painting. Line the cover with pasteboard.

TO USE UP COLD MEAT.—Prepare the meat as for hash; fill a deep dish with boiled macaroni; on the top of that place the hash; cover with tomatoes, over which sprinkle bread-crumbs, with a little butter; then bake until nicely browned.

A DELICIOUS hot sauce for puddings is made of six tablespoonsful of sugar, two of butter, and one egg. Beat the butter, sugar and the yolk of the egg together; then add the white beaten to a froth. Lastly, stir in a teacupful of boiling water, and flavor with vanilla.

HERE is an excellent dish for dessert. Line a mould with ice cream, fill the centre with strawberries, cover them with ice cream, and set in the freezer for about half an hour. It is not intended that the fruit shall be literally frozen, but chilled. Any fruit may of course be used.

A NICE sauce for tea can be made of figs. Let them soak in cold water or in a little sour cider all night; then let them boil gently until they are tender. Just before taking them from the fire add sugar to your taste. If you do not use cider the juice of one or two lemons should be added to prevent the sauce from being insipid.

Hot dishes sometimes leave whitish marks on varnished tables, when set, as they should not be, carelessly upon them. For removing such spots, pour some oil on the spot, and rub hard with a soft cloth. Pour on a little spirits of wine, and rub it dry with another cloth, and the mark will disappear, leaving the table as bright as before.

TO MAKE JAPANESE CEMENT.—Mix the best powdered rice with a little cold water; then gradually add boiling water until a proper consistency is acquired, being careful to keep it well stirred all the time; then boil for one minute in a clean saucepan. This paste is beautifully white, almost transparent, and well adapted for fancy paper work, and other things requiring strong and colorless cement.

RULES FOR DRINKING WATER.—Do not drink water that has been long standing in lead pipes, or lead cisterns, or tanks. Filter it before drinking. See that the current of ground water in the well, from which you get your water, is free from any possible source of contamination, privy-vault, cesspool, &c., and not *in situ*. If the use of suspected water is unavoidable, boil it first. It can be rendered palatable by an infusion of tea or coffee.

ONE of the necessities and luxuries also of the toilet table is a bottle of water in which you put as much powdered borax as will dissolve; keep putting it in until it begins to fall to the bottom and remains there. When you take your bath, or simply wash your face and hands, pour a little of this into the washbowl; it softens the water and removes soil without making the skin rough. It is good to use also when you wash the children's hair, as much soap is universally condemned for that purpose. When you feel that cleanliness demands soap a little pure Castile soap is recommended.

A CORRESPONDENT asks for directions for making pineapple ice cream. The following is said to be a safe, and, in fact, an excellent rule: To three pints of cream allow two pounds of sugar, and two large perfectly ripe pineapples; chop the pineapple very fine, then scatter powdered sugar over it; let it stand closely covered for several hours, then strain it through a muslin. If you choose to reserve some pieces of the pineapple to mix with the cream, you can do so. Beat the juice and the fruit gradually into the cream and freeze as quickly as possible. In their season, peaches may be used in place of pineapples.

CURTAINS are used so much for doorways that the ingenuity of woman is tried to achieve something in curtains a little different from her neighbors'. One successful woman made a pair of dark brown felt; they reached just to the floor; did not lie upon it at all. About half a yard from the bottom was placed a band of plush at least half a yard wide, and of the exact color of a pussy willow bud, just before it shows signs of opening—that soft and exquisite shade of grey. These bands were blind-stitched to the felt, and there was no embroidery or ornamentation of any kind. And yet, in a day of ornate embellishment, they were handsome, and satisfactory to the eye.

SCARLET FEVER.—It is as unnecessary for a child to die of the scarlet fever, as it is that it should be blind with a cataract. Let us see: At any time before the body has finished its ineffectual struggle, we are able to help it, not by wonderful medicines, but by the knowledge of anatomy, and the application of common sense. We consult the sympathetic nerve, and do what it commands us to do. We must give this child salt when it wants it; we must give it acid when it has fever and anxiously craves it—not vinegar, but lemon-juice, because the first coagulates albumen, and the latter does not, on account of the surplus of oxygen which it contains. To imitate the soothing mucous in the intestines, which is now wanting, and to give some respiratory food at the same time, we add some gum arabic. To restore and relieve the injured nerve, we apply moist warmth. In practice we can fulfil all this with the following simple manipulations: Undress the child, and bring it to bed at the very first sign of sickness. Give it, if it has already fever, nothing but sourish warm lemonade with some gum arabic in it. Then cover its abdomen with some dry flannel. Take a well folded bed-sheet, and put it in boiling hot water; wring it out dry by means of dry towels, and put this over the flannel on the child's abdomen; then cover the whole, and wait. The hot cloths will perhaps require repeated heat. According to the severity of the case and its stage of progress, perspiration will commence in the child in from ten minutes to two hours. The child is then saved; it soon falls to sleep. Soon after the child awakes, it shows slight symptoms of returning inclination for food; help its bowels, if necessary, with injections of oil, soap, and water, and its recovery will be as steady as the growth of a green-house plant, if well treated. Of course if the child was already dying, nothing could save it, or if it has already effusions in the lining of the heart or brain, it is much better that it should die. But if the above is applied in due time, under the eyes and direction of a competent physician, I will guarantee that not one in a hundred children will ever die of scarlet fever.

THE HOLY CATHOLIC CHURCH.

BY THE REV. SAMUEL FOX.

THE REFORMATION.

The reformers were generally known at this time by the name of Lollards—a word which is of very doubtful derivation. But persecution, although it silenced the lips, did not check the progress of the opinions which it endeavored to exterminate. The Lollards were not allowed to worship in the churches, but they held their meetings in secret; and as the State had declared against them, they added political discontent to their religious opinions. They had several friends in the House of Commons, who, twice during the reign of Henry IV., presented petitions to the king, praying him to seize upon all Church property. But the Archbishop of Canterbury, kneeling before the king, reminded him of his coronation oath, in which he had promised to maintain the Church and her ministers in all their rights and privileges. He spoke of the little profit which had arisen to the crown from the seizure of alien priories and cells by Edward III., and represented, in language almost prophetic, the certain impoverishment of a kingdom which should resort to such means of plunder and spoliation. He had interest with the temporal lords, some of whom he had saved from forfeiture by pleading their cause with the king, and they joined him in his intercession. The king appeared to be moved, and said, "Whatever else I do, I will leave the Church in as good a state, or better, than I found it. He was as good as his word, and never listened to these proposals afterwards.*

It would have been well if the Archbishop of Canterbury had satisfied himself with defending the Church against those who were anxious for plunder; but, attributing these attacks to the principles which Wycliffe had formerly maintained, he endeavored to procure an order from the Pope to take up the body of Wycliffe, which had been buried nearly forty-four years, and to burn his bones. This was refused; but in a few years afterwards—i. e., in the year 1415—the Council of Constance made a decree for this purpose, which was executed by the Bishop of Lincoln; and the ashes of Wycliffe were thrown into a stream which flows by Lutterworth.

Many illiterate men who had embraced Wycliffe's views, but who had sadly distorted the teachings of the Reformers, rendered themselves obnoxious by the pertinacity with which they maintained their opinions, and suffered from the laws which were rigorously enforced against them. But the greatest offense was caused by certain knights and gentlemen continuing to maintain the preachers of Wycliffe's doctrines, and sending them about the country. Among these Sir John Oldecastle, a knight of Herefordshire, was very conspicuous. He had married the heiress of Lord Cobham, and was summoned to Parliament as Lord Cobham, in right of his wife's barony. He was a man of considerable influence, and had earned a good reputation by his military services; but he was a warm supporter of the opinions which were now forbidden. It was in vain that fresh decrees were passed to restrain the propagation of views which were declared to be heretical; Cobham set them all at defiance, as indeed he did the summons of the Archbishop to appear before him.

Finding, however, that sentence of excommunication was passed upon him in his absence, he was induced to go the King, and deliver to him a confession of his faith. Henry V., who had a great regard for Cobham, seeing his friend was bent on opposing the laws and religion of his country, was equally determined to prevent him, and therefore sent him a prisoner to the Tower, from whence he was brought before the Archbishop of Canterbury, and the Bishops of London and Winchester, at the Chapter House of St. Paul's. Here he gave a confession of his faith, which being deemed unsatisfactory, they adjourned the court for two days, at which time he again failed to satisfy his judges, who proceeded to pass their final sentence, by which they declared Sir John Oldecastle, Lord of Cobham, to be a convicted heretic; and

as such they delivered him to the secular jurisdiction. He was sent back to the Tower, from whence, by some means or other he contrived to escape, and shortly afterwards was reported to have conspired with twenty thousand of his party to seize the King and overthrow the government. This, however, never took place, as the King, by his timely measures, anticipated the conspirators, and caused six-and-thirty to be executed. The reward of a thousand marks was offered for the apprehension of Cobham; and at length he was taken in Wales, after a very desperate resistance. He was conveyed to London, where he was sentenced to be hanged and burnt as a convicted heretic and traitor; and this horrible sentence was carried into effect in every particular. Being at this time a prisoner in the Tower, he was drawn from thence on a hurdle through the streets of London to a low gallows erected in St. Giles' Field, on which his body was fastened horizontally in chains, and lighted faggots being placed beneath, he was burnt to death.

We cannot help shuddering at the cruelties which were practiced in those days; but we must never forget that those who lived in the days we are describing did not enjoy the advantages which we possess; and therefore, instead of passing a hasty opinion upon them for what they did, we should remember, that as we know so much better than they did what we must do to please God, so He will require more at our hands.

FAMOUS ESCAPES FROM INDIANS.

Dr. Edward Eggleston's profusely illustrated paper in the September *Century* on "Indian War in the Colonies," recounts the following exploits: "Stories of marvellous and ingenious escapes were the romance of the colonies, and such adventures date back to the earliest Indian war in Virginia, where a man and his wife, who had been spared in the wholesale slaughter, found their opportunity while the Indians were dancing for joy over the acquisition of a white man's boat that had drifted ashore. These captives got into a canoe, and soon afterward surprised their friends in the settlements, who had believed them to be dead. Very like this was the escape of Anthony Bracket and his wife in Maine. They were left to follow on after their captors, who were eager to reach a plundering party in time to share in the spoil. Bracket's wife found a broken bark canoe, which she mended with a needle and thread; the whole family then put to sea in this rickety craft, and at length reached Black Point, where they got on board a vessel. A little lad of eleven years named Eames, taken in Philip's war, made his way thirty miles or more to the settlements. Two sons of the famous Hannah Bradley, previously mentioned, effected an ingenious escape, lying all the first day in a Lollow log, and using their provisions to make friends with the dogs that had tracked them. They journeyed in extreme peril and suffering for nine days, and one of them fell down with exhaustion just as they were entering a white settlement. A young girl in Massachusetts, after three weeks of captivity, made a bridge of bark, and catching a horse, rode all night through the woods to Concord. Mrs. Dean, taken at Oyster River in 1694, was left, with her daughter, in charge of an old Indian while the rest finished their work of destruction. The old fellow asked his prisoner what would cure a pain in his head. She recommended him to drink some rum taken from her house. This put him to sleep, and the woman and child got away. Another down-east captive, with the fitting name of Toogood, while his captor, during an attack on a settlement, was disentangling a piece of string with which to tie him, jerked the Indian's gun from under his arm and, leveling it at his head, got safely away.

"Escaping captives endured extreme hardships. One Bard, taken in Pennsylvania, lived nine days on a few buds and four snakes. Mrs. Inglis, captured in the valley of Virginia, escaped in company with a German woman from a place far down the Ohio River. After

narrowly avoiding discovery and recapture, they succeeded in ascending the south bank of the Ohio for some hundreds of miles. When within a few days' travel of settlements, they were so reduced by famine that the German woman, enraged that she had been persuaded to desert the Indian flesh-pots, and crazed with hunger, made an unsuccessful attack on her companion with cannibal intentions.

"The most famous of all the escapes of New England captives was that of Hannah Duston, Mary Neff, and a boy, Samuel Leonardson. These three were carried off, with many others, in 1697, in the attack on Haverhill, Mrs. Duston's infant child having been killed by the Indians. When the captors had separated, the party to whom the two women and the boy were assigned encamped on an island in the Merrimac River. At midnight, the captives secured hatchets and killed ten Indians—two men, two women, and six children—one favorite boy, whom they meant to spare, and one badly wounded woman, escaping. After they had left the camp, the fugitives remembered that nobody in the settlements would believe, without evidence, that they had performed so redoubtable an action; they therefore returned and scalped the Indians, after which they scuttled all the canoes on the island but one, and in this escaped down the Merrimac, and finally reached Haverhill. This was such an exploit as made the actors immediately famous in that bloody time. The Massachusetts General Court gave Mrs. Duston twenty-five pounds and granted half that amount to each of her companions. The story of their daring deed was carried far to the southward, and Governor Nicholson, of Maryland, sent a valuable present to the escaped prisoners."

"There are two kinds of things
Should not vex us a jot:
The things we can help,
And those we cannot.
For if we can help things
Why let us be trying;
And if we can't help them
There's no use in crying."

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*The English Reformation, by Massingberd, p. 178.

The Living Church.

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THE renewed interest in the subject of adequate support for the clergy, reminds us of several articles published not long ago by the Rev. Wm. Chauncy Langdon, entitled "Plain Papers." They presented, clearly and forcibly, some of the difficulties under which we are laboring, and suggested possible improvements. Specimen copies may be had by addressing the author, Bedford, Pa.

The English Churchman, describing the visit of the Bishop of Ohio to the Houses of Convocation, says that he presented to the Primate an interesting document, on which were inscribed the names of the 680 Bishops who have ruled in the American Church during the last century. This is giving us more than four times as many Bishops as we have had. Dr. Watson, of East Carolina, was No. 134 on our list. English Churchmen are very liberal in counting our Bishops since we have the Episcopate, but they were not very liberal in helping us to it.

WHEN the wolf could find nothing else to scold the lamb about, he cursed the gentle beast for stirring up the stream where he was drinking, though the lamb was standing far below him as the water ran. A Reformed Episcopalian manifests the same spirit in criticizing the daily opening of some of our churches in New York for quiet thought and private prayer. He says the invitation emblazoned on these edifices conveys to passers-by "erroneous and Popish ideas." He thinks it is in keeping with "advanced Churchism," but that low churches should be guilty of such evil "arouses righteous indignation." The wolf must find something to snarl at. We have been scolded for nearly everything by our reformed brethren, and at last we are railed at, for inviting wayfaring men and women to stop and say their prayers.

The Episcopal Recorder, which prints this idiotic letter, expresses the opinion that the first Broad Churchman was Cain. That journal is very anxious about the spiritual interests of the army and navy, considering the fact that nearly one-half the Chaplains in the navy are Churchmen. It begs the government "to eliminate nonsense from religious services." It is evident that the lamb cannot please the wolf till he is inside of him.

SOME Churchmen in England are conducting a very admirable enterprise, known as the Clergy Holiday Fund. The Archdeacons of London and Middlesex have been enabled, since the foundation of the fund, to assist, by grants varying from £5 to thirty guineas, 124 clergymen in obtaining rest in time of need. Many of these, as they themselves testify, have thus been saved from what seemed to threaten a permanent breaking down of health.

To give a hard-worked parish priest and his wife and children if need be, a health-giving holiday, free from anxiety is a very practical way of helping him to be efficient and vigorous in his ministrations to the people of his poor parish.

There should be a holiday for wife and children, as well as for the clergyman himself, because anxiety for their health presses heavily upon him; and to leave them behind in their often cheerless homes would do away with half the good of his "outing."

The grants are given without application on the part of the recipients. The Archdeacon's plan is to find out privately who are in need of help, and then, at the right time, to "drop down" upon them with £5, £10, £15, or more as may be required and funds permit. No one knows anything of the gift save the re-

ipient, his Archdeacon, and the Treasurer.

Would not such a plan work well among us? Are there not many kind and generous Churchmen, who would be glad to give say one-tenth the cost of their own summer holiday expenses to such a fund for the clergy?

"LIBERAL" CHRISTIANITY.

We are sure that the Bishop of Springfield did not, and we certainly do not write with a view to provoke ill-feeling, or to stir up strife. He raised a question of supreme importance in the present day, when infidelity lifts up its head and is rampant, the question, namely, whether the course, which is now pursued by the leading religious bodies of Protestantism, does not distinctly and effectually help the cause of infidelity. We are confident that they do not think so, since they are, we presume, as much opposed to infidelity as we are, but our contention is that unconsciously they are doing just this very thing? Let us face the facts. There exist full one hundred separate religious organizations, which came into being and have continued on to this day, on the ground, and only on the ground that certain truths, as they esteemed them, could not be maintained and preserved, unless they broke the unity of Christendom, and stood forth apart from their brethren as the representatives of these alleged verities. Well, time passes, and these same organizations say to each other, "let us sink our differences and meet on the common platform," that we all believe that there is no other name given among men whereby we can be saved, except that of Jesus Christ." But these differences which they propose to obliterate, are the reasons and the only reasons which they can give for their birth, and growth, and present existence. The assertion of the doctrines of the Trinity and of the atonement, was not the cause of their original separation, and setting up for themselves as independent isolated bodies, since these verities have been held and maintained by the Church in the ages all along, and hence, when they propose to sink their differences, and unite on principles which were and are asserted as firmly and consistently by those whom they left, and against whom they protest, as they ever have been or can be by themselves, they cut the ground from under their feet and leave themselves without excuse. We are not discussing now the negative positions, which these bodies take against corruptions and abuses, but, in so far as they have any, their positive beliefs as distinctly their own. These they propose to sink, put out of sight, and unite with those who as bitterly oppose their special, peculiar, and as they affirm, all-important principles, as any one possibly can. And this union, be it observed, is in the sphere of religion, of the subject matter about which they have made these divisions and caused all this strife and disputing. Now we say that the legitimate effect of this playing fast and loose with what men, reputable, religious men, maintain to be truth and vital truth, is disastrous to the public morals, it educates the community to hold principle cheap, and believe that truth is of little or no worth; and so it prepares men to become infidels, to reject entirely what they have been taught to regard as a matter indifferent by those who profess and call themselves Christians. We are not saying one word against the different sects meeting together and acting together in the sphere of domestic, social, political and literary life, but we are maintaining that they cannot do this without doing great harm in the sphere of religion; they cannot affirm by themselves two and two make four, and then join themselves in the sphere of mathematics to others who affirm with equal earnestness two and two make three, or five, and say, "Let us be brethren; let us sink these differences, as of no importance; let us teach men by our example that it is a matter indifferent what two and two make; we are agreed upon the great truth that there are numbers, and that these numbers are useful, but beyond this we will not go." Now any one would see the immorality of such a course; but when the same line is adopted

in religion, it is commended as liberal and generous, and those who decline to compromise their principles, and make light of what they hold to be truth, are abused as narrow, bigoted, illiberal. This is the course which the Church of God uniformly and consistently pursues. She believes that Christ ordained a ministry, and provided a way for its being continued to the end; and accordingly she insists that none shall minister at her altars unless they bring the credentials of office, which she holds and teaches that Christ prescribes. It is not a question of birth, or culture, or learning, or wealth, or any accident of earth, but it is simply the issue whether the person presenting himself as the ambassador of Christ has been invested with the office, and can make good his claim by satisfactory proof. She acts upon the same principle all through the rubrics of her Prayer Book, and the Constitution and canons of her government. It is the principle, namely, of fidelity to what she believes to be the truth, the essential verities of religion. She teaches them clearly, distinctly and positively in her Creed and offices, and she acts upon her laws and administration. The Church is not antagonistic in the sense of assailing others; she is antagonistic only so far as she opposes her solid, adamant wall of positive truth to the error that would invade, pervert or deny that truth. She holds with Scripture that there is such a thing as heresy, which vitiates and corrupts and destroys God's truth, and she will have no fellowship with it. She knows as matter of fact, as St. Paul did, that there is such a thing as schism, and she will not in any way countenance it. At the same time the Church has no words of bitterness for heretics and schismatics. She abominates the sin; she loves the sinner for whom Christ died. This, we are persuaded, is the true, honest, upright course—the course which will proclaim to all that what religious men believe to be true, they maintain as true; and the result will be a far more speedy union of Christendom than there can be on the basis of action which now seems so popular, of compromising at every turn what men assert that they regard as vital truth. Little impression can be made upon such people; they have not a sufficiently strong hold or grasp of principle to care to take the trouble to be convinced.

Let us take two or three illustrations of the practical working of this strange delusion, which misleads so many excellent people at the present day, with the idea that by bartering what they regard as truth, they are showing their liberality, and this they must establish though the heavens fall. The Presbyterian stands apart as a member of his organization from the rest of Christendom, for the reason that he holds as a matter vital to salvation the five points of Calvinism. This is his platform; this preeminently marks him off from all others, and stamps him, so that, when one says that man is a Presbyterian, all the world would conclude that he believed in election, and reprobation, in partial redemption, and the indefectibility of grace, but such a conclusion now would be more likely to be false than true. The subjects of this system are very rarely taught the distinctive and characteristic principles of Calvinism. They are nominally Presbyterians, but they do not know what Presbyterianism is, and if they do, they say, "O! these questions are of no consequence; they may interest theologians, but they don't concern us. We are not expected, much less obliged, to believe them. Our ministers do not teach these doctrines; they dare not, for the people would not bear it; we are content to let these doctrines repose in Calvin's institutes and the Westminster Catechism, and the proceedings of the Synod of Dort; but we, and I think I speak the mind of almost all my brethren, would raise a storm were these points of belief brought forward and pressed home upon us for acceptance; we don't care about them now, they are, we trust, buried in the tomb of the Capulets, but if they were unearthed and brought face to face with us we would have none of them; we don't believe them." Is not this so? Is it moral, is it right? Again, we were recently

conversing with a Baptist, and this was the line he took, that the only way in which one could receive Christian baptism was when he had reached adult years, by immersion. No others, he asserted, were Christians, save those who had been thus baptized, and that the Baptists were fully justified in organizing themselves and forming what he called a separate church on this ground, but said he, "We must be liberal, we must not say that we are exclusively right, and others wrong. I love to join my brethren of other denominations in their worship, and prove to them my hearty fellowship with them." Finally we asked him, "Do you believe that the Sacrament of Baptism, where it may be had, is necessary to salvation?" "Oh, no," said he, "Baptism is not a saving ordinance." We replied, "Well, it is utterly beyond our comprehension how you, and those who think with you, can reconcile yourselves to your position morally and mentally, why you confessedly created schism in God's Church on account of the mode or manner of performing a rite, and at the same time you declare that you do not think that the rite itself is of any consequence." On these terms we despair of the unity of Christendom. It would be a wholesome sign if men were earnest and consistent in holding and maintaining what they believe to be the truth, however much they might be mistaken; but alas! when men play fast and loose with what they affirm to be truth, and glory in doing so, there is little or no hope of making any permanent impression upon them. They don't seem to desire to seize and hold real positive truth with a firm and tenacious grasp; to do this would be unpopular, and be regarded as illiberal, it would be very inconvenient.

BRIEF MENTION.

As an instance of stupidity in the pulpit, *The Church Times* tells of a preacher discoursing upon the Prodigal Son. "Ah! my brethren," he exclaimed, "what must have been the feelings of that good father, when he opened the family bible and read therein the name of that loved but erring one?"—A correspondent makes the suggestion that THE LIVING CHURCH should organize a Bureau of Clerical and Parochial Supply, to serve as a sort of intelligence office, to which clergy and parishes could make known their wants. Even aside from considerations of business, the proposition could not be entertained by us. The Episcopate is the proper agency of exchange, and the establishment of any other would not be generally favored.—An exchange recently gave a description of an ordination in Virginia after Evening Prayer. No reason was assigned for the violation of the Rubric—"If Bishops are elected by the Holy Ghost," says a correspondent, "how can any man for any reason decline?" Ask Dr. Worthington, ask Dr. Potter, or some one who has had experience?—A Baptist minister, for a score of years, writes that he has never known an immersion, unaccompanied by an invocation of the adorable Trinity. He refers to a communication in these columns, some weeks ago.—John Wesley's mother is spoken of with great respect, and was a most worthy woman. Not so his wife. A contemporary says: "When Mrs. Wesley wearied of her husband's unsettled life she took to playing the spy, opening his letters, following him from town to town, and plaguing him in every way, openly and secretly, that her malice could contrive. By her outrageous jealousy, says Southey, she deserves to be classed in a triad with Xantippe and the wife of Job, as one of the three bad wives. She proved a thorn in the flesh of Wesley for twenty years, and at last she left his house, carrying off his journals and papers, which she never returned. Her husband acted in a way which may be recommended to the attention of all who are tried with jealous wives. He simply stated in his diary the fact of her leaving, saying he had no idea what the cause had been, and adding: "I did not forsake her; I did not dismiss her; I will not recall her."—An English correspondent gives a terrible picture of a Soudan desert. This is Sir S. Baker's description of one near Korosko:

"Glowing like a furnace, the vast extent of yellow sand stretched to the horizon. As far as the eye could reach were waves like a stormy sea—gray, cold-looking waves in the burning heat, but no drop of water. It seemed as if a sudden course had turned the raging sea to stone."—Some advocates of cremation seem to think that Christians are opposed to it because it presents obstacles to the resurrection of the body. This is not true. The material elements of the human body are not more widely dissipated by the quick fire of the crematory than by the slow combustion of decay. God giveth to every seed its own body, and it is not in man's power to defeat His law. Cremation is opposed to Christian tradition and sentiment, but these will not stand in the way if the safety of the living can be shown to demand the cremation of dead bodies.—*Vanity Fair* thus explains the meaning of the old saying, "It takes nine tailors to make a man": "In the first place, it should not be nine tailors, but nine tailors; and the saying arose in this wise: In country villages in England it used to be the custom, and is now in rare instances, when a person died at night to tell the sexton, who then tolled the bell of the village church. He first rang a short peal and then finished up with 'tailors'—three 'tailors' for a child, six 'tailors' for a woman, and nine 'tailors' for a man."

LETTERS TO THE EDITOR.

EFFECTIVENESS.

To the Editor of *The Living Church*:

The writer of "effectiveness" in your last number should have heard the late Dr. Edson, of Lowell, Massachusetts, read the services of the Church, and then he would have referred to him as illustrating his idea of the manner the services should be read to produce effect.

Dr. Edson rarely opened the book in performing the offices of Holy Baptism, Matrimony and Burial of the Dead, and no one could perform them with greater impressiveness and solemnity.

I have often heard adults brought up in Dr. Edson's parish, but now living elsewhere, say, "How often have I longed to hear the Doctor read the services! I had much rather hear him read than any one else preach."

Dr. Edson would often express to his Sunday scholars his detestation of muttering in the worship of God.

A venerable clergyman, residing in Cambridge, Massachusetts, always says the whole of the service for the Holy Communion, "with *unctis manibus*," and the effect is just what Layman supposes it would be.

ANOTHER LAYMAN.

WAS ST. PAUL MARRIED?

To the Editor of *The Living Church*:

In your issue of the 2nd instant, you publish an article from *The English Churchman* on "married clergy." I notice in it a statement which surprised me, namely, that St. Paul was a married man, and the adducing by way of evidence, the fact that he was a member of the Sanhedrim. I had always thought that St. Paul was a celibate. What other evidence is there to prove that St. Paul was a member of the Sanhedrim? And does not the evidence of his own writings rather go to show that he was single, for the kingdom of heaven's sake. Will not some one, who has given study to the subject, enlighten us, for I am sure that others are as ignorant as is INQUIRER.

A SCHOOL HOUSE NEEDED.

To the Editor of *The Living Church*:

You and the readers of THE LIVING CHURCH, I believe would be pleased to hear of the mission work among the colored people of the city of Richmond. You will remember that about three years ago, an appeal was made to our friends for aid to buy a rectory for St. Philip's church, which has been done at a cost of about \$1,130, and it is all paid for but \$70, which is yet due to one of the trustees of St. Philip's Church.

We all feel very much indebted to our Christian friends, at home and abroad, for what they have so kindly done for the poor colored people here. We are greatly in need of a school house, without which, we can do but little in this city.

Shall the great work of the Church stop here for want of money to build a school house, when we have the lot and framing? Will the good Church people of the city of Richmond, and of the State of Virginia, stand and see this little mission work of St. Philip's church for the colored people of the city of Richmond go down for the want of \$800 to build a school house? I can not believe that they will. If so, it will be hard for any one in the future to make much headway for the Church in this city, where we have 30,000 colored people, who are waiting to be taught by us the truth as we have it from the Church of Christ.

We are looking to the white friends of the cause of Christ, both at home and abroad, to stand by us in the name of God, in the

great work of Christian education of our people, as we have here in Richmond the largest field of labor in the State, and this is the only mission that is without a school house.

We appeal, therefore, first to the churches of this city, in the name of God, to give us all the help they can, and we believe that the friends of the cause everywhere will do whatever they can, in the name of Christ, for the education of the 140 baptized children of St. Philip's congregation.

Please send contributions to John L. Williams, Esq., 1014 Main Street, Richmond, Va. THOMAS W. CAIN, St. Philip's Rectory, Richmond, Va.

WHAT NAME? To the Editor of The Living Church:

I cannot but think that the chief weakness in the movement in favor of giving a proper name to our Church, is the want of agreement among those who favor a change, as to what the name should be. Is it not possible to come to some agreement with substantial unanimity? Cannot some means be found for "taking the sense" of those who desire a change, and cannot all agree to abide by the decision of the plurality?

I would suggest that a list of the various titles which have been or may be proposed, be printed, and sent to each clergyman in the Church, with the request that he would return it, with his name appended, and a mark X placed against that title which he would prefer if any change is to be made.

We could thus get a fair ballot as to the preference of the clergy, and the laity would undoubtedly be fairly represented by the result.

My own preference is for "American Catholic Church," but "The Church in America," or "The American Church," would be acceptable. I think that the title should be national, certainly. LAYMAN, Boston, July 17, 1884.

WHY AN OFFERTORY SENTENCE? To the Editor of The Living Church:

I have often wondered why the Church says to her children at the time of the Offertory: "Let your light so shine before men that they may see your good works" (on what authority applied, as in this case, to almsgiving?) and glorify your Father which is in Heaven," when our Divine Lord said, "Take heed that ye do not your righteousness" (or, as in A. V., alms) "before men, to be seen of them; otherwise ye have no reward of your Father which is in Heaven." When thou doest thine alms let not thy left hand know what thy right hand doeth, that thine alms may be in secret, and thy Father which seeth in secret himself shall reward thee openly." Will some one be kind enough to reconcile the Church's use (or misuse), of one passage in the Sermon on the Mount with the other passage in the same discourse? DELAWARE.

PRAYERS FOR THE DEPARTED. To the Editor of The Living Church:

I beg to call the attention of your Winnipeg correspondent and any other readers who feel an interest in the subject of prayers for the departed, to an able pamphlet of eighteen pages on the subject, which may be had, I believe, of James McCauley, Twelfth street near Chestnut, Philadelphia, for five cents. The pamphlet is No. 3 of the St. Clement's Pulpit Series, being a paper on "Prayers for the Departed," read before the Guild of St. John the Evangelist, of St. Clement's Church, by the Rev. Father Hall, of the Mission Church of St. John the Evangelist, Boston. It is about the best presentation of the subject in a small compass that the present writer has yet seen. It answers your reverend correspondent's questions. E. H. E.

CLERICAL SUPPORT. To the Editor of The Living Church:

Bishop Potter's proposition to assist the poorly paid clergy by means of a voluntary tax upon those who are better paid, is generous, and no doubt the Bishop would practice the self-denial. But his proposition will fail for want of the spirit which moves the proposer—it is not general.

If a clergyman has a small parish, and a small stipend, why should he not add another parish or mission station to his field of work, and so add something to his income? If two stations do not give him a decent support, let him take three, or four, or five places in charge, and divide his time between them in accordance with their gifts.

I could name a diocese in which nine ministers have three charges each; and seven have four charges each, while two have five charges each, and one minister has six charges.

The work of these men is not greatly increased, for no man can work more than all the time, and we are all bound to do that; but the pay is sure to be increased.

Teaching often affords a great help in adding to the income of ministers. Let me tell of an instance: A deacon, just in orders, in a southern diocese, was placed by his bishop in charge of a parish which had had no rector for nine years, and only an occasional service for that period. The parish pledged five hundred dollars. The bishop added one hundred for the first year only. The minister paid three hundred dollars a year for a dwelling, leaving but three hundred dollars a year to live on. He looked about for more work. He found a field fifteen miles away, and gave that field one Sunday a month, and received two hundred

dollars a year from the people ministered to. The public schools of the little town were poor, so he opened a parish school, gathered eighty-eight pupils, with a net profit from teaching of four hundred dollars a year, his faithful wife assisting.

The minister began his work with \$600, and had no rectory. He restored a decayed church building, built a snug parsonage, established a parish school, and had an income of \$1,200 a year, with no help from his bishop after the first year. This was in a town of twelve hundred inhabitants, with no perceptible increase of the population.

Why should any minister sit down in a single field and starve his wife and children when there are open doors in many directions? Yours, JOHN ALL WAYS.

An interesting episode took place at the meeting of the Bishops recently in New York. Bishop Smith had been brought from his house to the residence of Bishop Horatio Potter, in order to complete the quorum. At the close, as all were leaving, he asked that the Bishops might gather about him, and remain for a moment, that he might give them his blessing. They all knelt, and he began on one form of blessing, then hesitated and stopped; then began on another and stopped; and then said words of still another, but could not recall it, and stopped. As he was bidding them good bye, he, in the extremity of his ninety years of age and weakness, cried, and said: "I have been going over that with my daughter for a week, and thought I knew it; but I did not." He was much troubled.

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

T. S. O. CHESTER, Vt. It is not correct that the succession of American Bishops has been wholly English since the consecration of Dr. Claggett, Bishop Claggett, who was consecrated by Bishops Seabury, White, Provoost and Madison, took part in the consecration of Bishops Smith (Robert), Bass, Moore and Parker. Thus the succession of the Scottish Episcopate was continued. It is possible that Bishop Bedell's speech was not correctly reported, for it seems incredible that, as an accredited representative of the American Church he should have made such an utterance.

PERSONAL MENTION. The address of the Rev. H. J. Broadwell is Portsmouth, Newport Co., R. I.

The address of the Bishop of Springfield during August and until Sept. 10th will be, care of James Post & Co., 12 Astor Place, N. Y.

The Rev. Patrick Burke has accepted the charge of St. Paul's Church, Savannah, Ga., diocese of Georgia.

The Rev. Ben. F. Thompson has accepted the charge of St. Mary's parish, Keyport, N. J. Address accordingly. The address of the Bishop of Indiana until August 14th, is Minneapolis, Minn.

The Rev. Wm. Page Case has resigned the rectorship of Christ Church, Springfield, Mo., and accepted that of St. Andrew's, Memphis, Tenn., to take effect Sept. 1st.

The Rev. Joseph A. Russell has resigned the rectorship of St. Matthew's Church, Newton, Kansas, and accepted charge of Florence Seminary, Clinton, Oneida Co., New York.

The address of the Rev. Thomas Mcintosh is changed from Lakewood, New Jersey, to Nineteenth and Chestnut Sts., E. corner, Philadelphia.

The Rev. G. S. Savage, who lately graduated from the Philadelphia Divinity School, has been called to be Assistant Minister at St. Anne's Parish, Diocese of Maryland.

The address of the Rev. John Cornell, of Nice, France is, for the summer, 68 William Street, New York, care of Brown Bros. & Co.

The Rev. J. Perinellier (Cameron, S. T. B., of Scranton, Pa.) is visiting the Bermuda Islands, his former home, after an absence of over 21 years. He expects to return early part of September. Address Rockland, Warwick, Bermuda.

The Rev. Wm. R. Huntington, D. D., rector of Grace Church, New York City, has returned from Europe.

The Rev. Geo. S. Mallory, D. D., of The Churchman, arrived in New York on Monday, from England.

OBITUARY. WRIGHT. Entered into the rest of Paradise, July 11, 1884, at Elkhart, Indiana, Mrs. L. A. Wright, widow of Dr. D. S. Wright, late of Whitehall, New York, in the 70th year of her age.

BURT.—At Madison, Wis., July 23rd, of heart disease, Mrs. Cynthia Guthrie Burt, of Chicago, in the 61st year of her age.

MISCELLANEOUS. An experienced organist and thorough choir and school master desires an engagement. Moderate salary accepted. P. V. W., care of the Rev. E. A. Bazett Jones, Zumbrota, Minn.

A clergyman in priest's orders, rector of a country parish, desires duty elsewhere, in city, town or country, until October. For further particulars apply to REV. E. W. EASTER, Eastville, Northampton Co., Va.

WANTED.—By a graduate, teacher of experience, highly recommended, a position in classes in a college, or charge of a school. Address TEACHER, care of Lord & Thomas, Chicago.

WANTED.—By the Rev. R. B. Hoyt, Dean of Melancthon, a loan of four hundred dollars at a low rate of interest for three years. The necessities of his work have been such as to place him in pressing need of the sum named. Security to be given. Ralph Byron Hoyt, Mt. Carmel, Wabash Co., Ill.

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

Rev. FREDERICK W. TAYLOR, Danville, Ill. SOCIETY FOR THE INCREASE OF THE MINISTRY. Remittances and applications should be addressed to the Rev. Elisha Whittelsey, Corresponding Secretary, 37 Spring St., Hartford, Conn.

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

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

St. George's Hall, for Boys, Reisterstown, Md. Unsurpassed. \$250 to \$300. Circulars sent. Prof. J. C. KINER, A. M., Principal.

RACINE COLLEGE, Racine, Wis.

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

REV. ALBERT ZABRISKIE GRAY, S. T. D., Poughkeepsie Female Academy, Rev. D. C. WRIGHT, S. T. D., Rector.

This Institution will re-open on Wednesday, Sept. 10th, with the usual number of accomplished teachers in the several departments: Preparatory, Academic, Collegiate, and the Arts.

287 Pupils fitted at the Academy for Vassar College, admitted to its Freshman Class without examination. For circulars please address THE RECTOR, 12 Cannon St., Poughkeepsie.

ST. AGNES' HALL, Mazon, Mo.

Boarding and Day School for Girls. New buildings, ample grounds, healthful location. Reduced rates. Refers by permission to Bishop Robertson, or to the Rev. Ethelbert Talbot. For circulars, address

LOUISA ATKINSON SMITH, Principal, ST. MARGARET'S DIOCESAN SCHOOL FOR GIRLS, Waterbury, Conn.

The tenth year will open (D. V.) on Wednesday, Sept. 17, 1884. Instrumental music under charge of J. Bauer, Jr., a private pupil of Philip de Lisle, Conservatory. French and German taught by native teachers.

REV. FRANCIS T. RUSSELL, M. A., Rector, CATHEDRAL GRAMMAR SCHOOL, Pekin, Illinois.

Under the supervision of the Bishop of Springfield. 4th year will begin Sept. 8th. \$25 per annum. Reduced rates to sons of Clergy. Send for catalogues. Address the Rev. GEO. W. WEST, M. A., Rector.

ST. CATHARINE'S HALL, Brooklyn, N. Y. Diocesan School for Girls, 250 Washington Avenue, Brooklyn, N. Y. In charge of the Deaconess, Mrs. M. A. Rector. Address term opens September 25, 1884. Rector, the Bishop of Long Island. Boarders limited to 25.

Twenty-fifth Annual Session of the HAHNEMANN MEDICAL COLLEGE AND HOSPITAL of Chicago, Ill. For Catalogue and Clinique, address E. S. BAILEY, M. D., 3631 Michigan Av.

BALTIMORE, MARYLAND, 45 MT. VERNON PLACE, MT. VERNON INSTITUTE. A Home School for Young Ladies and Little Girls. Mrs. M. J. Jones and Mrs. B. M. A. A. Principals, assisted by able Professors. Languages practically taught. Situation beautiful, facing the Washington monument. Twenty-fourth school year will commence Sept. 24th. Address Principals for circular.

CHARLIER INSTITUTE, N. Y. CITY, 105 West 59th St.—On Central Park. Boarding and Day School for Boys and Young Men from 7 to 20. Reopens September 23rd, 1884. Circulars commencing June 14th, 1884. Over 2000 pupils prepared for Colleges, Scientific Schools, and business.

GIRLS' HIGHER SCHOOL, 187 A - 189 La Salle Ave., Chicago. Ninth year begins Sept. 15. Full Classical and English courses. Family and Day School.

MISS R. S. RICE, MISS K. A. S. COOLEY, TRINITY COLLEGE, Hartford, Conn. Christmas Term opens September 1st, 1884. Examinations for admission, Tuesday and Wednesday, September 9th and 10th.

GEO. WILLIAMSON SMITH, S. T. D., Pres't, WOLFE HALL, Denver, Colorado. Rt. Rev. J. F. Spalding, D. D., President. The seventeenth year will open Wednesday, Sept. 3, 1884. A Preparatory and Collegiate course. Offers the advantages of the best Eastern Schools. The curative properties of the climate of wide reputation. For catalogues apply to

MISS FRANCIS M. BUCHAN, Principal, KNON COLLEGE, Galesburg, Illinois. NEWTON BATEMAN, President. Send for catalogue. Fall term opens Sept. 4th.

BROOKLYN HEIGHTS SEMINARY, For Young Ladies. The Fall Term of the 34th year will begin September 24th. The advantages for a finished education are superior, the appointments of a library, apparatus, cabinets of Natural History, etc., being liberal. Illustrated lectures on the Fine Arts, Modern Languages and Music, taught by masters. Instruction through Home influences the best.

CHARLES E. WEST, LL.D., Principal, 138 Montague St., Brooklyn, L. I. COLLEGE OF ST. JAMES GRAMMAR School, - Washington, Co., Md. The Diocesan School for Boys. The forty-third annual session will begin on Sept. 17th. For circular, etc., apply to

College of St. James, Washington Co., Md. MISSES GRANT'S SEMINARY, 217 and 219 Dearborn Av., Chicago. For Boarding and Day Pupils. Sixteenth year begins Tuesday Sept. 10th. Send for circular.

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TO NEPIGON AND THUNDER BAY.

IV.

I am more than ever puzzled about the above title, as we neither went to Nepigon and Thunder Bay, nor are we coming from thence, except by a generous accommodation of speech. The title, therefore, remains much after the fashion of a guide-post, being of no particular use to those who know the way, and a conundrum to those who do not. It was a genuine pleasure to be at the Sault Ste. Marie once more, on the early morning of Thursday, the 24th. It is strange how soon a mere traveller feels a home-like interest in places he has seen but once before, and with which he has had no further connection than that of having paid an outrageous price for a few trumpery Indian curiosities.

We began to think that having reached the Sault, we should never be able to get away from it. On the day of our arrival there passed through the canal the largest number of vessels recorded upon any day since the canal was opened. Fifty-four craft of all kinds went through the locks, which were thrown open fifty-seven times. For divers and sundry reasons we were on that day unable to take advantage of any of the numerous tows down to Detour, and as not an available tow went down on Friday or on Saturday morning, we were compelled to wait in patience, or otherwise, until Saturday afternoon, when we went down behind the tug Constitution. Our detention, however, gave us ample time to examine the Sault Ste. Marie canal, and to become better acquainted with the courteous officials who have charge of it. There are two locks, side by side, one of which is the old lock, now used only when necessary to relieve the other. The new lock is worthy of a detailed description, as it is said to be the largest and finest canal lock in the world, and is certainly very interesting to the tourist. The old canal formerly belonged to the State of Michigan, but the works were turned over to the national Government, which constructed the new lock at a cost of about three millions of dollars. This lock is built of large blocks of Kelly Island limestone, neatly hewn and dressed. Its length is 515 feet, its width 80 feet in the main, and 66 feet at the gates, its depth being 39 1/2 feet, and it contains about nine millions of gallons when full. This huge reservoir can be filled and emptied in from fifteen to eighteen minutes, locking a boat up or down. I should rather say locking several boats at once, for we saw six barges and schooners and a tug in this lock at one time. Seven schooners, each over 200 feet long, have gone through this lock at one time. The heavy gates are worked by a powerful hydraulic engine, the pressure being derived from the body of water above the lock; and as the fall here is about eighteen feet in an eighth of a mile, some idea can be formed of the enormous power at command. The hydraulic engine was built by the Detroit Locomotive Works. Mr. Alfred Noble superintended the construction of this lock; the stone and mason work and the excavations were done by Messrs. Boyle and Roach, of Cincinnati. All vessels pass through the canal free of charge, whether they be American, Canadian or foreign bottoms. Mr. Wheeler is the General Superintendent of works and canal. The other officers are Captain John Spaulding

and William Chandler, Superintendents; Charles Spaulding and George Reynolds Assistant Superintendents; Hon. Andrew Jackson, Clerk; Charles McArthur, First Engineer; James Marcellus, Second Engineer; J. Campbell and James Gally, Wall Engineers; W. H. Smith and Fred Johnson, Office Watchmen. These gentlemen took particular pains to show every kindness to all on board the Mamie, even to the extent of opening the old lock for our special convenience. The gates of this lock are moved by hand. Our appreciation of the courtesy of the Sault Ste. Marie Canal officers, tempts me to say a word to government officials generally, in the hope that they will all profit by a good example, now that it is brought to light. May they all remember that kindness to tourists reaches a very soft spot in our hearts, and gives us pleasant memories of the places we have visited, and the officers we have met in a business way. We were particularly fortunate in this respect all the time we were out on our trip, and hereafter, when we make another attempt to reach the happy fishing grounds on the North Shore of Lake Superior, we shall lay our first course for an obliging Captain of a U. S. Revenue Cutter, or a Collector of Customs, or a Superintendent of Government works, feeling sure that in them we shall find staunch friends.

It was a lovely Sunday morning when we steered westward from Detour light, and up towards the Straits of Mackinac. The fog-whistle on the shore still belled its hoarse note of warning, but the fog banks were hurrying away, abashed by a brisk, north-west wind and a bright sun. The wind was against us, and we were obliged to "beat" all the way to Mackinac, which we reached at sunset, in time to haul down our ensign to the sound of the gun at the Fort. And by the way, we discovered that the military sunset and the real sunset do not coincide in point of time, for the blazing orb of day had long been below the western horizon, before the evening gun rolled its thunder over the peaceful waters of the Straits. We admired this token of independence on the part of Uncle Sam. The sun might make a mistake and set irregularly, but the government Almanac must be a healthy corrective of all such little solar schemes. Our progress up the straits was slow and solemn, for the wind had lulled, and our quiet was unbroken, save by the loud and sonorous breathing which came to our ears from the cabin, and proceeded from two of our party, who were yachting in Dreamland Sound. The Captain and the Chaplain kept watch on deck. The former took the wheel, while the latter kept a bright lookout for shoals, reefs and Waugoshance light. Monday was a day of light winds and slow sailing. We kept the two noble lighthouses, "The Shank," and Isle aux Galets (corrupted into "Skilligalee") in sight for a long time, as we sailed up towards Grand Traverse Bay, on our way to Old Mission. Here we were to pass a few days with the Rev. Dr. Leffingwell and his family, and accordingly, on Tuesday morning, as we were beating up and around Old Mission point, we saw his little yacht, the Zodiac, stand out from the harbor, and knew that our host was coming to welcome us. As the wind had died out, most of us went on board the Zodiac, not only to enjoy the warm reception given us by Dr. Leffingwell and the Rev. E. H. Rudd, but also with the design of getting ashore sooner than the Mamie could take us. Alas for the vanity of human designs, the wind sprang up again, and the Mamie glided past us into port, a thing of life and beauty, and had her anchor down and her gun fired before we were near the pier. As we reached the shore we were warmly welcomed by Mrs. Leffingwell and her guests, and we felt that our trials and dangers were passed and gone as we received the greetings of our charming and hospitable friends. Around the dinner table we recounted our adventures on the deep and "spun our yarns," exhilarated by the unwonted luxury of a meal ashore. The genial Rector of St. Mary's School, Knoxville, is making a delightful summer retreat for himself, his family and his friends withal, at Old Mission point. A roomy, comfortable house now nestles among the pines, and commands a fine view of the East Bay across to Elk Rapids. There a number of summer residences on the Point, and Elk Rapids and Traverse City are easy of access, so that there is enough society and enough solitude to suit the most fanciful. Tuesday afternoon the Purser and the Chaplain sailed over to Elk Rapids in the canoe—not the birch bark, but a handsome Racine boat, the property of the Purser. Here we were warmly welcomed by many friends, and spent the night. The Church people of Elk Rapids are building a pretty church, which they hope to have completed by September. The chancel furniture is already at hand, it having been presented to the Church by Mrs. N. K. Fairbank, of Chicago. There is an excellent hotel at Elk Rapids, and many people come here from Cincinnati and Louisville for their summer outing. The Purser was taken possession of by a bevy of fair friends whom he had met in former years, and the Chaplain was obliged to leave him to his happy fate. In the evening we visited the Elk Rapids Iron furnace, and beheld the interesting process of running off pig iron. The following morning we rejoined

our companions on the Mamie, and then, accompanied by the ladies, we sailed with a fair wind up to the end of the East Bay, and took the stage across to Traverse city. Here our yachting party suffered something of a disruption, so to speak, for the Mate and the Chaplain bade good-bye to the others, and took the steamer City of Traverse for Chicago. It was a somewhat ignominious way to conclude a yachting trip, to be sure, but then it was inevitable. Our limit of vacation had been attained, and the simplest thing to do was to go home, with many hearty wishes for the successful termination of the cruise of the Captain and the Purser. The latter, by the way, went into camp for a few days on the shore of Pine Lake, or some other lake, with a resolute determination to do some fishing, and he was to rejoin the Captain Sunday evening, August 3d, to finish the run home to Chicago.

It is probable that when the Captain relinquishes his hold upon the wheel, cries "Bout ship!" for the last time, folds up his gorgeous uniform in camphor and linen in a cedar box, and again mounts the tripod, he will write an addendum to the present article, announcing the successful conclusion of the cruise, and giving the details of the home-stretch.

It will take some time for the Chaplain to digest all his experiences of the cruise, and if he can refrain from drilling his Sunday-school by nautical tactics, or ever compel himself to walk with the sober and straightforward gait of a land-lubber, he will account himself happy. He feels decidedly weather-beaten, but not beaten in any other respect. He has exhausted the energies of fogs, headwinds, waves, rain, lightning, squalls, reefs, shoals, rocks and quicksands, and has succumbed to the seductive influences of calms. He has laid up a choice stock of seafaring lingo, wherewith to salute the next burglar who invades his premises. He has travelled more than a thousand miles in a yacht. Yes, it will take a long time to digest these experiences. But he can feel as he writes the invigorating influences of fresh air, exercise, and change, and see upon his hands the tan-brown proof of the sun's health-giving kiss. He can hear, too, he believes, the Captain's peremptory order to "Belay there!" and accordingly he makes an imaginary bowline in his article, and hangs it over the compositor's hook, in the office of THE LIVING CHURCH. F. W. T.

A FEW years ago, General Sherman, with the escort of the commandant of the barracks, was making a kind of inspection tour on the premises. The cadets received their guests as cordially as they could, and the General chatted amiably as he passed from one to another. While stopping in the quarters of a certain group, he fell to merrily reviewing his own cadet days, and their practices and scrapes. "Why, do you know," he said, "that when I was here we used to hide contraband clothes and cooking arrangements, and all sorts of things in the chimney during the hot weather. I wonder if you boys do so nowadays." The General put out his hand and rattled a board, and greatly to his own surprise and amusement, down fell a frying-pan, a suit of citizen habiliments, an empty bottle, and so forth. There was a tableau. General Sherman, very red and laughing, hurried out of the room, exclaiming to his escort: "No reporting, I beg. This is an exceptional case, an exceptional case." The cadets ought to have promptly struck up "Should Auld Acquaintance be Forgot."

To indulge a consciousness of goodness is the way to lose it.—Shu-King. (Ancient sacred book of the Chinese.)

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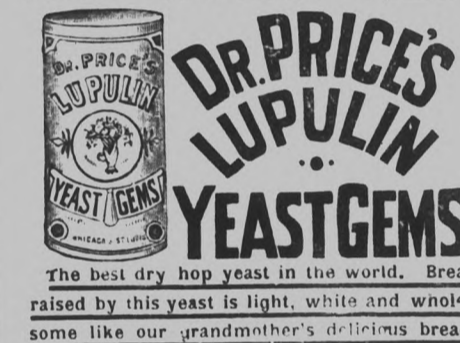
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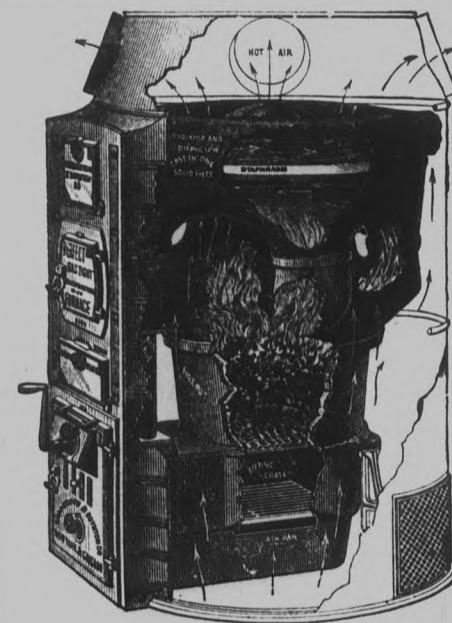
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erect the coming year, a large and handsome building, in collegiate style of architecture, to be known as Kemper Hall, at a cost of not far from \$30,000, for the head master of the preparatory department, and fifty boys. This will enable the college authorities to provide for the religious training and personal oversight and care of the boys entrusted to their care. Bishop Perry's schools—theological, collegiate, academic, and for girls—will soon form a most important feature of the Church work in Iowa.

NEW YORK

Board of Missions.—A gentleman in Western New York, always actively interested in all that pertains to the prosperity and progress of the Church, proposes, in response to the recent letter of the Secretary for Domestic Missions, to be one of one thousand to give \$75 each, to provide against the threatened deficiency in the Domestic Mission Treasury. The proposition is accompanied by a check for the amount designated.

INDIANA.

Aurora.—Rev. Daniel Breck Ramsey, late of Greenville, Miss., has accepted the Missions of Aurora and Lawrenceburg, and entered upon his work the middle of July. These Missions have been without the regular ministrations of a clergyman of the Church for a long time. We sincerely hope that under the faithful services of our Brother there may be a good revival of interest there, and the work of the Church go on without interruption.

Indianapolis.—In St. Paul's Cathedral, the young people have organized for effective work, and under the leadership of Dean Jenckes, will doubtless accomplish much good. On the first of October, it is intended to reopen Grace church, which has been so long closed, as the Bishop's free chapel. The services of Rev. John A. Bevington, a graduate of Nashotah, have been secured as priest of this chapel. He was the Bishop's assistant in Gethsemane church, Minneapolis, for a time, and well qualified to do a good work. He will be in the city during September, and take charge of the reopening and fitting up of the chapel. It is intended to gather as far as possible, all Churchmen and others in the vicinity who have not now any parochial connection. A Sunday School will also be organized. The Bishop will be glad to communicate with any who may desire to connect themselves with this work.

The Bishop in Minneapolis.—At Gethsemane Church, July 13, a large audience was present to greet the former pastor of the Church, the Rt. Rev. Bishop Knickerbacker, of Indiana. The Bishop said, in opening, that he did not propose to preach a sermon, but simply to talk to his old friends in a familiar way, and tell them something of his work in his new field. He spoke of his work in Indiana. In Church matters he had noticed a wide difference between Minnesota and Indiana, the latter State being far behind the former in the actual number of churches, although having nearly twice the population. He believed that he should live to see a Church established in each of the fifty-nine counties where there were none a year ago.

He related numerous incidents in the work in Indiana, telling how he had found all through the State people related to members of Gethsemane church here. A considerable part of his work would be the establishment of schools under charge of the Church, and the placing of hospitals and orphanages. Such he believed to be the great need of the State. He spoke of the new church now building in this city by Gethsemane Society, and urged the members not to let their activity die down until they had placed the topstone, and the whole had been paid for.

CHICAGO.

Standing Committee.—The standing committee of the diocese, at its meeting on August 5th, gave canonical consent to the consecration of the Rev. N. S. Rulison, D.D., as Assistant Bishop of Central Pennsylvania.

ARKANSAS

Statistics.—From the Tabular statement of the Convention Journal, we gather the following: number of communicants, 1,171; Baptisms, 156; Confirmations, 55; total of contributions, \$12,804.99.

MASSACHUSETTS.

Haverhill.—A retreat for the clergy is to be held here about the middle of September, conducted by the Rev. Dr. Courtney, Rector of St. Paul's church, Boston. Further particulars will be announced soon.

ALBANY.

Assable Forks.—On the afternoon of Sunday, July 27th, the Sunday School of St. James' (Memorial) Church held their celebration of St. James' Day.

This Church is a very handsome edifice of stone, and has a new and powerful organ. The chancel furniture, which is of the finest and latest make, the font, organ, bell and windows, are memorials of departed ones.

At the service the church was filled with a large congregation. The children of the Sunday School formed in line on the grounds, carrying banners and floral offerings, and singing a processional hymn, marched into the church, to the seats reserved for them.

When called upon, the classes came forward one by one, bearing emblems, offerings and mottoes, the Rector making appropriate remarks concerning them, and a large white anchor standing in the chancel was filled with bouquets brought by the children.

The floral decorations were most beautiful and profuse. The Sacrament of Holy Baptism was administered to several candidates, and after a few prayers and the singing of a retrocessional hymn by the choir and children, closed a most profitable and delightful service for St. James' Parish.

Pastoral Letter.—The Bishop of Albany, who will sail for Europe on August 27th, has issued the following letter to the clergy and laity: "My Dearest Beloved—It is my purpose, God willing, to sail in the steamer of August 27th for Liverpool, that I may be present and take part in the commemorative services of the centennial of the consecration of the first bishop for America. Your own action in the Diocesan Convention made final the decision to which I had come, with no little reluctance, that it was my duty to accept the general invitation of the Primus of Scotland to the Aberdeen commemoration, and the personal request of the Bishop of Edinburgh to preach in his cathedral on the Sunday previous. So I go to bear your brotherly greeting to the Scottish Church; to show our grateful appreciation of the courageous Catholicity of those brave and earnest men,

who, having faced all perils for their own maintenance of the primitive faith and order, had learned fearlessness also, and unselfishness, in the stewardship of the sacred deposit of the grace of the Episcopate. You will give me your prayers for grace to guard us in all our journeying, and to guide me in all that I may do or say to promote the unity of the Church, the brotherhood of nations, and the glory of God. I shall formally commit the diocese to the care of the Standing Committee as the ecclesiastical authority, for the three months of my intended absence; and I shall hope soon after my return to visit such of the few parishes, unvisited this year, as need Episcopal offices, before the Convention in January. The rectors who desire visitations will kindly notify the Rev. Canon Fulcher during October. Going as I do with the consent and sympathy of the diocese, not for my own pleasure, I can only hope to come back to you, if God will, with my strength refreshed and restored, after a year of unusual strain and wear, and with a new and fresh purpose and power of devotion to our work together for the edifying of the body of Christ. Asking your special remembrance at the celebrations on the first Sundays of September and October, and assuring you of my constant remembrance of you all, I am your faithful brother and servant in Christ.

Stamford, Grace Chapel.—This chapel, which has been built chiefly through the contributions of visiting Churchmen and women, and is nearly completed, was opened for Sunday service, by the Rector, Rev. R. H. Barnes, on the 13th of July. It is gothic throughout, finished in narrow Georgia pine, diagonal in place of plaster, with stained glass from the factory of E. Colegate, New York. The chancel window is a memorial of great merit, in antique glass, representing in the principal figure the Saviour in the Eucharistic blessing; the emblems and tracery are exquisite, and very creditable to the venerable English artist. Several of the other windows have been contributed, and much of the chancel furniture; the font is also a memorial. It is expected that it will be consecrated in September, or as soon as the small building debt may be provided for. Contributions may be sent to the Rector, or George C. Gibbs, Esq., Stamford.

CONNECTICUT.

Church Statistics.—The annual report of Church work in this diocese shows 1,411 persons confirmed; 3 new churches consecrated; number of communicants, 21,283; total of funds raised for all purposes, \$602,519.09.

Wallington.—At the morning service on Sunday, July 27th, the congregation at St. Paul's was favored with the presence of the Rev. W. E. Potwine, missionary at Pendleton, Oregon, a friend and son of a former parishioner of the rector. The subject of the sermon was Christian Manliness, and the preacher received the attention and commendation of all present. On Thursday evening following, in Town Hall, while a pouring rain prevailed outside, Rev. Prof. Russell, Rector of St. Margaret's School, Waterbury, gave one of his inimitable readings to an appreciative audience, the proceeds of which were devoted to the mission work under Mr. Potwine. Despite the inclemency of the weather \$50 were netted for the work. The success of the enterprise was mainly due to the energies of Miss Georgie S. Hull and Miss Clara A. Wildman, both members of the senior class at St. Margaret's.

MISSISSIPPI.

Port Gibson.—The faithful and earnest work of the little congregation of Church people numbering about one hundred in this place, is worthy of commendation.

They have for years worshipped in an old barn, at the same time laboring earnestly to raise funds sufficient to build a church, and not forgetting to generously assist their less favored brethren in other portions of the State. They have raised \$3,000, and are in need of \$2,000 more, contributions to which will be gratefully received by the Assistant Bishop or the rector of the parish, the Rev. Mr. Logan. Church work has received a new impetus in this diocese.

SPRINGFIELD.

Bloomington.—St. Matthew's Church was entered Sunday evening, July 27, by thieves, who tore from the wall the poor-box, and stole \$20 which it contained. The solid silver altar service had been securely secreted, or it would have been taken, as it was evident that it had been carefully searched for, a number of things having been removed from the altar. The tracks of muddy boots were found all over the church.

DELAWARE.

Wilmington, St. John's Church.—A handsomely carved oak eagle lectern taken from the Church furnishing establishment of J. and R. Lamb, New York, has just been placed in St. John's church. It is the gift of the Rector, and is inscribed as follows: "To the glory of God, and in loving memory of John Stockton and Susan Sophia Morris Littell." The symbolism of the eagle was explained by the Rector in a sermon.

NORTHERN NEW JERSEY.

Ordination.—Bishop Starkey having gone abroad for the summer months, the Rt. Rev. Cortlandt Whitehead, D.D., Bishop of the Diocese of Pittsburgh, was invited by the ecclesiastical authority of the Diocese of Northern New Jersey to ordain Mr. George H. Butler to the Diaconate in Trinity Church, Hoboken. Several of the clergy were present from different parts of the diocese, and a long, surpliced train of boys and men, extending nearly the whole length of this charming gothic church, preceded the Bishop to the Sanctuary. The Rev. George C. Houghton, Rector of the Parish, presented the candidate to the Bishop, and the Rev. Dr. Holley preached the sermon. Mr. Butler has become assistant to the Rector of Trinity. After the service, the Bishop and Clergy and the Vestry of the Parish, were entertained in the Rectory.

Mission.—A New Mission was started on July 20th, in Weehawken, Hudson County, under encouraging circumstances, and with God's blessing, and hard work, it bids fair to fill a wide gap. It is intended to build a Chapel of Trinity, Hoboken, under the Rectorship of the Rev. George Houghton, who gathered about him more than 100 persons for the opening service.

Summary.—The following statistics are taken from the Journal of the Convention: Clergy canonically resident, 83; parishes and missions, 79; clergymen ordained, 5; candidates for Holy Orders, 13; Baptisms, 1,549; Confirmations, 762; incomes, offerings and contributions, \$302,375.90.

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JAS. F. BABCOCK,

Analyst and Consulting Chemist and State Assayer; late Professor of Chemistry in Boston University and Massachusetts College of Pharmacy, Boston, June 27, 1884.

*The Lime found by Prof. Babcock in the Royal Powder is the lime that the Royal Baking Powder Co. advertise as "a caustic so powerful that it is used by tanners to eat the hair from the hides of animals, and in dissecting rooms to quickly rot the flesh from the bones of dead subjects."

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First Mortgages on City Property.	\$1,566,866 67
Real Estate, Philadelphia, Baltimore, and Indianapolis.	235,739 47
United States Loans and Loans of the States of Pennsylvania and New Jersey.	680,450 00
Boston, Hartford, Baltimore and other City Loans.	866,600 00
Pennsylvania, Philadelphia and Erie Lehigh Valley, and other Companies' Bonds and Stocks.	5,292,864 00
Cash in Bank and Bankers' hands.	548,006 44
Loans with Collaterals.	735,654 00
Notes Receivable and unsettled Marine Premiums and Book Accounts due Company.	351,153 06
Net Cash Fire Premiums in course of transmission.	262,192 58
Accrued Interest and all other Property.	91,400 00
Total Assets,	\$9,071,696 53

LIABILITIES.

Capital Stock.	\$3,000,000 00
Reserve for Re-insurance.	2,389,709 75
Reserve for Unadjusted Losses, and other Liabilities.	170,921 83
Surplus over all Liabilities.	3,211,964 52
Total Liabilities,	\$9,071,696 53

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