

# The Living Church.

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

VOL. VI. NO. 48.

CHICAGO, SATURDAY, SEPTEMBER 27, 1884.

Whole No. 308.

## Evening Prayer Leaflets.

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## WILL YE GO AWAY?

BY L. D. S.

Stand the priest in vestments spotless  
By the altar, meekly spread,  
Waits to plead the Body broken,  
And the precious Blood outshed.

Waiteth—yes, but, ah, how sadly!  
For, though few still meekly pray,  
From their Saviour's table turning  
Haste the multitudes away.

"Not in all our sin and sorrow,"  
Thus they plead, "tis better so—  
Better leave the Feast untraced,  
Than to eat and drink our woe."

Feigned excuses all! Nay hearken!  
Hear the Blessed Master say:  
"This, that very sin shall pardon  
How then can ye go away?"

Now my soul the Fiend tormenteth:  
"Ah, poor failure darrest thou stay?"  
Jesus' loving answer pleadeth:  
"Wilt thou also, go away?"

No, Lord Jesus; sin-stained, weary,  
Just because I need Thee so  
Can I, dare I, ever leave Thee—  
Whither, Saviour, could I go?

Weary? Yes; but Thou canst rest me.  
Weak? In Thee no more I shrink,  
Hungry? Now Thy Body feeds me,  
Thirsty? From Thy wounds I drink.

Pitying Saviour, make us tarry,  
Lest, in that last awful Day,  
Anguish-torn we hear Thee saying,  
"Ye have chosen—go away!"

## NEWS AND NOTES.

The Church in Scotland shows an increase during the last thirty years, of 133 clergymen, 50,000 members, three cathedrals, 120 churches, and ninety parsonages. This increase, it is said, is giving the Presbyterians of "the land o'cakes" much concern.

The origin of the word "Nihilist" has long been disputed, and it has been attributed to Tourgueniev and Victor Hugo respectively. Someone has now discovered that it was used by St. Augustine, Bishop of Hippo, in the fourth century, exactly in its modern sense. *Nihilisti appelluntur*, quoth the Bishop, *quia nihil credunt et nihil docent*. Verily, there is nothing new under the sun.

IRELAND seems to be as disconcerted as ever. It is now semi-officially stated that Lord Spencer will step down from the Vice-Regal throne; but the papers which are announcing the probable succession of the Marquis of Ripon to the vacant position, are announcing what, under existing laws, is an impossibility. Members of the Roman Church are precluded from becoming Lord Lieutenant of Ireland, or Lord Chancellor of Great Britain. This prescription in the case of the Lord Lieutenantcy is at once unjust and impolitic, and it is to be hoped that it may be soon removed. The Lord Chancellor has officially so much to do with the Church of England, that it would be little short of sacrilege to appoint a schismatic to the office.

MONSIEUR ALOU, Bishop of Meaux, the senior French Bishop, died two weeks ago in the eighty-eighth year of his age. For the last twenty years he had been quite blind, though perhaps he felt that infirmity as little as was possible to any man. His reverence for Bossuet, his great predecessor, was unbounded, and he exhumed the coffin and had a glass inserted over the face, and finally had it deposited in a new tomb. During the Franco-German war Monsieur Allou was obliged to receive General Von Moltke as his guest, and the respect of the soldier for the prelate was something ideal. There was at Meaux during that *annee terrible* an engineer who, when the bridges were blown up and the roads rendered impassible by mines and explosives, refused to repair them, considering that to be the best mode of keeping the invaders at bay. Of course he would have paid for his obstinacy with his life, had not the Bishop personally waited on the Emperor William, and interceded for him so successfully that he received a free pardon.

AN English clergyman, the Rev. W. Ede, of Newcastle-on-Tyne, has successfully carried out a scheme for providing the children of his national school with penny dinners. The reverend gentleman had satisfied himself that in fairly prosperous times

ten, and in times of depression twenty per cent. of the children are insufficiently nourished, and his plan is so far self-supporting that there is a sufficient margin to pay for the cook and the fuel. The only difficulty seems to be in providing the necessary plant. Mr. Ede intends to publish a pamphlet on "Hints on Penny Dinners." Even in Chicago, many of the children attending the public schools look hungry. Some such scheme as Mr. Ede's might be tried here with still greater success, all articles of food being so much cheaper on this side of the Atlantic.

AND if the plan prove successful with school-children who have proverbially great appetites, why might it not be extended. I firmly believe that a number of "soup kitchens," giving say for ten cents, a good "square" meal of soup, meat, potatoes, and bread and butter, would be not only a great charity to the poor, but also a source of revenue to their promoters. The establishment of such would be the truest form of "Charity Organization."

THE Association of "English Episcopalians" consists of a few congregations in Scotland who decline to use the Scotch Communion Office. To perform the rite of Confirmation for their younger members it was found impossible to get an English Bishop to cross the border. The incumbent of St. Peter's, Hackney Road, London (Dr. Beckles), the retired Bishop of Sierra Leone, came to the rescue, and \$15,000 was subscribed towards a fund which was to pay his travelling expenses, and in the end pay him \$2,500 per annum. The English Bishops unanimously disapproved of his action as an unwarranted invasion of the jurisdiction of a sister Church. And now the members of the association have before them a resolution to the following effect: "That looking to the change of circumstances that has taken place in regard to the congregations of English Episcopalians, and their relation to this association since its formation, it is no longer expedient to continue the same, and that the funds be returned to the contributors, after paying the annual expenses for this year only of Bishop Beckles." It may be hoped that this indicates the end of a serious ecclesiastical scandal.

A writer in *The Pall Mall Gazette* summarizes from the Italian clerical papers a few notes of the missionary work of the Roman Church, which show that considerable activity is being displayed in Eastern countries by the priests and monks of the Papal obedience. There are 6,700 missionaries in what are euphemistically described as "more or less savage" countries. One thousand and Capuchins labor in India and the islands of the Indian Ocean; 2,500 Franciscans in Morocco, China and America; (under which degree of "savage" does America come, "more" or "less?") 300 Oblates in Natal and Ceylon; 700 missionary priests in the "summer isles of Eden," in Corea and Tong-king; 1,500 Jesuits in British Guiana, Armenia and Madagascar; 200 Lazarists in Persia and Abyssinia; 500 Dominicans in the Philippines and Central Tong-king; and so forth. The 700 missionary priests alone are stated to have converted in 1883 172 "heretics" and 18,190 pagans. They, moreover, baptized into the Church 28,000 children of Christian parents and 189,000 children of pagan parents.

## OUR NEW YORK LETTER.

"Church Open. Come in, rest and pray." Such was the inscription or legend on a board supported by a stand, at the entrance of St. George's church, Sixteenth street and Rutherford Place.

Gratified by this good example, your correspondent stopped and entered, inwardly hoping that the time would soon come that the opening of churches on week days would be so general that there should be no necessity for posting a reminder at their gates; and that world weary men would speedily feel so keenly the need of spiritual rest and refreshment, that they should need no more of inducement to enter the sanctuary, than does the dusty traveller to partake of the cool water of a mossy spring.

The old St. George's was on Beekman street. Thither came Dr. Stephen H. Tyng in 1845. The present church was completed and occupied in 1848. On the 16th of November, 1865 all but the walls, and the two lofty spires (each two hundred and forty-seven feet high), was destroyed by fire. The restored church was re-dedicated in 1867. When the edifice was first erected, miles of the Long Island shore could be seen from its doorway. Stuyvesant Square, a beautiful Park lying on two sides of Second Avenue was fenced off and completed at the same time that the church was finished. The church and the Park together have given lasting beauty and character to all

this locality. St. George's is of large proportions, and, before the renovation succeeding the fire, had a seating capacity of two thousand. This has been diminished somewhat, but not essentially.

Dr. Tyng, who was born at Newburyport, Mass., March 1, 1800, preached his farewell sermon on April 4, 1878; and is now residing at his summer home in Irvington, on the Hudson.

Under his ministration the average attendance was about seventeen hundred. After his retirement the Church languished by degrees until but a very small proportion of its old prosperity remained.

One year ago last January, the Rev. William S. Rainsford was made rector, since which time the parish has received a new impetus, and has now again reached its old standard of work and usefulness.

The plan of Mr. Rainsford has been that of joining two different classes of Church work. He would amalgamate the moderately High Church element and the evangelistic spirit. With that intent he makes use of the media of gospel meetings designed for evangelizing the poor, and those who would not be likely to be reached in any other manner. In former times the congregation has consisted largely of rich people, and there are some rich in the flock at present. The free-seat system has been adopted, and in all but a few instances the pews have been given up by those to whom they belonged.

On Sundays there is Communion at 8, Matins at 11 with sermon, Evensong at 4, and an Evangelistic service at 8 o'clock in the evening.

The Church has a surplised choir, but renders the psalter differently from the usual method, in that the clergy read and the choir sings the verses alternately. Thus both sections of the Church are joined.

Through the week there is morning prayer at 9, and evening prayer at 5; and the Holy Communion is celebrated Wednesdays at 8, and Thursdays at noon. A large Bible class is conducted by Dr. Wilson, every Wednesday evening at 7:30. The Sunday school numbers over six hundred, and meets on Sundays at 3, in the Church for an address. An institution called the Boys' Club, gathers young boys in from the streets and gives them amusements week day evenings, thus supplementing the Sunday teaching.

There are associated with the Rector, the Rev. Dr. Henry Wilson; the Rev. R. L. Bridges, and the Rev. Lindsay Parker. The parish has numerous societies, the Girl's Friendly Society, etc., and a cottage for poor people to visit during the summer at Rockaway Beach. This cottage is under the management of the Rev. E. F. Mills, M.D., and Mrs. Mills. During the past summer 4,800 visits have been made by men, women, and children at this commodious home by the sea shore.

The new St. James' Church is rapidly approaching completion, all the exterior save the spire being finished.

This is a stone structure of early English style. The interior is of oak. The windows are of cathedral stained glass.

In the basement is the Sunday School room. This is light and arranged so that if there should be another building annexed it would still have abundance of light. It is also perfectly dry, the foundation having been laid with asphalt and concrete, and then covered with thick flooring. The church faces on Madison avenue, but the entrance is on 71st street. At the corner of the avenue and the street rises the main tower with its spire. Next to this on the avenue side is the apse which is round, with high walls and conical roof, the walls being pierced with seven lancet headed windows. There are stone crosses and finials surmounting this and the main gable walls. Next on the avenue is a turret, round, flanking the loggia or porch that finishes out the avenue frontage, and extending considerably above the apse roof, finishing with a stone conical roof.

The organ occupies the gable over the porch, and on either side of the chancel there are large gothic arched openings, in one of which, together with the organ the choir is located. This is on the north of the chancel, and about 12 feet above its floor. The only gallery proper extends across the east end of the auditorium, opposite the chancel, and is approached by stairs located in a north wing. This wing contains the parlors and committee rooms, and is to be furnished with oak wardrobes and book-cases, for society and other purposes.

The general interior finish is open timber work, showing the construction, and decorative features of the building. An interesting detail is seen in the carved wooden angels at the ends of the hammer beams, or main trusses, and in the other carved gothic enrichments. These emphasize the decora-

tion of the loft, while the chancel end of the church is emphasized by wide and lofty gothic arches opening into the chancel and apse respectively. A gallery over the main tower opening into the chancel on the South side corresponds to the organ opening on the North side, and is approached by a circular flight of stairs. When finished the spire will be richly ornate, and consist essentially of an extension of the lower square of 21 feet in width and depth. This will be pierced on each side with four high and narrow openings with lancet heads. Above this the pinnacles on each of the four sides will be pierced with Gothic tracery in stone, and enriched with stone crockets. A distinctive feature of this tower is the rounded corner, which assumes the form of a three quarter column, extending from about 20 feet from the base to the top of this quadrangular tower, and terminating in conical pointed pinnacles and finials. The quadrangular tower is surmounted and finished by an octagonal turret highly adorned with tracery, and capped with a stone spire, the terminating stone cross of which is 152 feet above the ground. Slate and copper are the finishing features of all the roofs. All the exterior walls including the clerestory walls, are rock-faced ashlar with cradled margins for the windows and door openings on the street and avenue sides. The exterior of the window openings have label moldings terminating in carved bosses. Emblems of the Evangelists are at the base of the rounded corners or columns of the main tower above mentioned. The material is brown sandstone from the quarries of Norcross Brothers, at East Longmeadow, Massachusetts. The architect is Mr. R. H. Robertson, New York. September 20, 1884.

## THE COUNCIL OF WESTERN NEW YORK.

The forty-seventh annual council of this diocese held its opening session on Tuesday, September 16, in St. Paul's church, Buffalo.

The sermon was preached by the Rev. Dr. Hitchcock, rector of St. James' church, Batavia. He took as his text, Isaiah ii. 2. The sermon was doctrinal in its nature. The speaker addressed his hearers as preeminently Churchmen, in which capacity they were present—as men who hold to the doctrines of Christ's holy Catholic and Apostolic Church. On every side the charge had been made that the Church had not done what it had intended; that it had not even preserved its original state. The feeling seemed to be growing that the Gospel had failed of its objects. With the mistaken perceptions of what the Church and Gospel were intended to do the speaker had nothing to say. The chief errors were caused by an attempt to improve on the plans of Divine wisdom and to substitute others of human invention. The speaker clearly showed that the world had not outgrown the Church.

During the usual introductory business of the convention, the Bishop introduced the Lord Bishop of Jamaica, who spoke of Church work in his island diocese.

They had a Church which had successfully passed through a dread time. It had been disestablished, and they had been thrown on their own resources. Jamaica had a population of about 600,000; nearly 500,000 Negroes; nearly 100,000 mulattoes, and the small remainder whites. The Church by great exertion had put itself on a good basis once more, and had a large hold on classes of all kinds. They had in that island nearly as many religious bodies as in this country, and the Church had in charge one-third of the education of the entire people. Their finances were not all that could be desired, but their people contributed more regularly and liberally than any other similarly situated people in the world. Their clergy were not paid very well, but the speaker found on comparison that the income of the country clergy was greater there than here.

At the afternoon session, reports from the various committees, and from the trustees of De Veaux College and the Parochial Fund were presented, and referred to appropriate committees. Reports from the various deaneries showed very encouraging progress.

The Missionary Board stated that owing to lack of funds, it had been obliged to confine its efforts to doing two-thirds of the work needed.

The Bishop called attention to the bright outlook for Hobart College, both in regard to its numbers and finances, and introduced the newly elected President, the Rev. Dr. Potter, who spoke in an impressive and interesting manner of the college and the great responsibilities which had fallen upon him, making a graceful acknowledgement to the Bishop for judicious counsel, which he had found not only shrewd and tactful, but also

characterized by a high sense of honor and duty and replete with Christian wisdom.

The election of officers resulted as follows: *Standing Committee*, the Rev. Messrs John M. Henderson, L. B. Van Dyck, Walter North, C. W. Hayes, and Messrs. Ely, Wilder and Dann. *Treasurer*, Mr. Henry C. Amsden of Rochester, who was re-elected, as were also the trustees of the Christmas and Parochial Funds.

The Bishop's address was of great interest, touching upon many points of vital interest in the Church, and the noble associations with which this centennial year is enriched, urging that it be observed by the clergy with historical sermons and lectures to awaken our young folk to a knowledge of what has been done, and revive among older people those animating stories of our Colonial and subsequent struggles, which were once universally diffused among Churchmen and enthusiastically recalled around their decorated firesides at Christmas.

Regarding the enrichment of the Prayer Book, the Bishop said:

Next to the Bible, I love that book better than all worldly treasures. I would rather be a day-laborer with full enjoyment of its blessed provisions for the Christian life, than to be a prince without them. God knows I speak from my heart when I say that were I to begin life again, and were the wealth of Cæsar offered me on condition that I should not taste the truths, thoughts, and inspirations, "sweeter than honey and the honey-comb" which I have drawn from the pages of the Prayer Book, from my sixth year till now (when I am old and grey-headed, and can speak of it as for sixty years the very joy of my heart and the light of mine eyes), I say, were such the bribe and such the condition, I would answer without a moment's hesitation: "Thy money perish with thee," and "Get thee behind me, Satan." It is impossible for words to convey my sense of the unspeakable wealth with which that book has enriched my life. God alone can say whether I have properly used it for the highest spiritual advancement; but, apart from the secrets of my soul, I must say that the mental and moral stimulus with which it touched my nature in earliest boyhood, has been the spring of all my studies, pursuits, and pleasures ever since. And it is to-day, next to Holy Scripture, the strongest support of my age and the sweetest song of my pilgrimage. It helps me on to an eternal home, in the hope of an everlasting Easter among the redeemed; in the lowest and meanest place, yet before the throne and in sight of the Lamb of God. Such are my ideas of the Prayer Book; such is my testimony to its value above the gold. Can you wonder, then, that I am very jealous of proposed "enrichments," and more and more doubtful as to the completeness of what has been submitted to us for adoption.

Do not misunderstand me, I appreciate very highly the faithful, conscientious work that has been thus far accomplished and accepted provisionally. But the more I study the enrichments they seem to me crude and not well assimilated with the older portions. I dread the new patch on the old cloth, in the hope of an everlasting Easter among the redeemed; in the lowest and meanest place, yet before the throne and in sight of the Lamb of God. Such are my ideas of the Prayer Book; such is my testimony to its value above the gold. Can you wonder, then, that I am very jealous of proposed "enrichments," and more and more doubtful as to the completeness of what has been submitted to us for adoption.

The 4th of January next, being the 20th anniversary of his Episcopate, he closed by saying:

If I should be living when the anniversary comes round, pray remember your Bishop in your intercessions. The anniversary will fall on the Lord's day, and the Holy Eucharist will be celebrated in all our churches. I shall authorize a slight addition to the offices of that day, which, if you consent to know is offered in my behalf. Oh, pray that in me may be realized in some degree that beatification of closing life—"They that wait upon the Lord shall not be weary, shall walk and not faint."

THE SIGN OF THE CROSS.—The Puritans of Boston were not much better friends to the cross than the anti-Christian Julian. They dishonored the national ensign, because it bore, as they fain would have it, "the mark of the beast," i. e., of Romish superstition. For the same reason, their brethren at home denounced the surplice, which has a Jewish and not an Italian origin; though, when Jewish customs pleased their capricious tastes, they eagerly retained them—as, for example, in making Saturday night a part of Sunday, a Romish custom, by the way, which they somehow never got wind of. But the cross in Baptism was one of their weightiest horrors; and to show their utmost detestation of it, they, in the days of the great Rebellion, converted baptismal fonts into watering-troughs for troopers' horses. But in one way they respected it, profoundly; it was on the royal coin, as well as in the royal colors, and in a Christian sacrament. And the witty and caustic John Selden scoured them, with but just severity, when he said, "They pretend not to abide the cross, because it is superstitious; for my part, I will believe them when they throw their money out of their pockets, and not till then." (Table-Talk, Art. Superstition). If Selden did not know them to their hearts' core, he certainly did to their pockets' core!

So the sign of the cross has been used, plenary and habitually, both in Church and State, for centuries. We might almost say it has been in use, without an interval, since the day when our Lord exalted it as an emblem of humility before His death, and especially since he consecrated it evermore, as the proof and the seal of his atoning martyrdom.—*The Churchman*.

## Calendar—September, 1884.

26. 16TH SUNDAY AFTER TRINITY. Green.  
29. ST. MICHAEL AND ALL ANGELS. White.

## THE CHRISTIAN YEAR.

FROM THE ANNOTATED PRAYER BOOK.

THE SIXTEENTH SUNDAY AFTER TRINITY. The compassion of Christ is illustrated by the Gospel of this Sunday, which is that narrating the restoration to life of the widow's son: the pity of the Father is besought for the Church; and the earnest prayer of St. Paul in the Epistle exemplifies the spirit in which such a prayer should be offered, as well as the nature of the blessings to be prayed for.

Our Lord's meeting with the funeral procession at the gate of the city may be taken as a beautiful precedent for the custom ordered in the second rubric of the Burial Service: and when mourners hear Christ's ministers, on such an occasion saying, "I am the Resurrection and the Life," they may remember with thankful hope that these are the words of Him Who, saying "Weep not . . . came and touched the bier," and said also, "Young man, I say unto thee, Arise."

## MICHAELMAS DAY.

There were anciently two days dedicated to St. Michael, May 8th, and September 9th: and in mediæval times a third, to St. Michael in monte tombo, \* on October 16th. But the day most generally observed was that which we now keep, and which appears both in the Lectionary of St. Jerome and in the Sacramentary of St. Gregory, as the Dedication of the Church of St. Michael. This basilica may have been that of Constantine near Constantinople, or that of Boniface at Rome, the latter being dedicated A. D. 606. In the Eastern Church St. Michael's day is November 8th, July 13th, and March 26th being also observed in honor of the Archangel Gabriel. These two are the only angels or archangels who are made known to us by name in the Canonical Scriptures, though Raphael and Uriel are named in the book of Tobit and in Esdras.

The holy angels in general are commemorated by the Church from a deeply rooted feeling of their communion with the Saints and of their ministrations among mankind on earth. Such a feeling is warranted by the words, "Ye are come unto Mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels; to the general Assembly and Church of the Firstborn . . ." [Heb. xii. 22]; and, "are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?" [Heb. i. 14]. The holy Son of God condescended to be ministered to by angels in His Temptation and Agony; they waited upon Him at His Birth and Resurrection; and at His Second Advent He will come with "the holy angels." St. Peter was set free from prison by an angel, and one stood by St. Paul in the ship, thus illustrating their ministration to Christ's servants. Our Lord Himself spoke of their rejoicing over penitent sinners; and said to the little ones who had passed under His hand and benediction, that "their angels do always behold the face of My Father Which is in heaven," as if indicating many ministrations to those who are His,—some known, and some that are not made evident to sight or other sense. It has been a constant tradition of Christianity that angels attend at the ministration of Holy Baptism, and at the Celebration of the Holy Communion: and that as Lazarus was the object of their tender care, so in sickness and death they are about the bed of the faithful, and carry their souls to the presence of Christ in Paradise.

Without taking into account, therefore, any of the many unveilings to our sight of holy angels and their ministrations recorded in the Old Testament, we have ample ground for believing that they are joined in a very close communion with those who have been redeemed by the blood of Christ. But whereas the saints were once sinners, and yet God is pleased that we should honor Him through them, the angels have never inherited unholiness or fallen from holiness, and still more shall we honor Him by venerating these pure and spotless servants of His who do His pleasure. And as our Lord has taught us to pray that we may do the will of our Father on earth as it is done in heaven, so may we take their example as the highest next to His, of perfect submission to the will of God. While in respect to our worship on earth, we may reckon it an exalted privilege to have such a communion with them as to be able to say, "Therefore with angels and archangels, and all the company of Heaven, we laud and magnify Thy glorious Name, evermore praising Thee, and saying, Holy, Holy, Holy, Lord God of Hosts, heaven and earth are full of Thy glory; Glory be to Thee, O Lord most High."

As Scripture teaches us in times of action to hope for God's help through the ministry of angels, so it encourages us to depend not a little on their guardianship in times of rest. "The Angel of the Lord tarrieth round about them that fear Him, and delivereth them." When we lie down to sleep, commending our spirits to Him, it is the Angel of the Lord who watches by the bed, and makes it a bed of rest, and our dwelling safe. It is well that we should think of this every night, and when we beseech God to deliver us from evil, should rest some of our loving hope upon His faithful servants.

## A VISIT TO THE RED LAKE INDIANS.

BY THE REV. F. J. TASSELL.

In company with the devoted and zealous missionary to the Chippewa Indians of North West Minnesota, I left White Earth Reserve for a trip to Red Lake, a distance of 80 miles. Our way lay through the timber for the most part, and it was truly a hard road to travel. Hundreds of large and deep mud holes threatened danger to the whole rig, obstacles in the way of fallen trees and delapidated bridges retarded progress, nevertheless the journey was successfully completed in two days. The first camp was for dinner at Twin Lake, a place beautiful for situation, where an Indian sick unto death was visited. Further on we passed a point within ten miles of Itaska Lake, the source of the Father of Waters. This lake is also remarkable for its shape—it presents a striking emblem of the Trinity, being formed of three great arms finding a common centre, out of which flows the majestic Mississippi, fertilizing and beautifying the earth till losing itself in the boundless ocean. Near here, too, are the lumbering camps, six in all, situated several miles from each other. These are visited by the missionary for Sunday service, and, by an extraordinary activity, he is enabled to give each a service on the same day. On one occasion having retired to his bunk on the Saturday night of his arrival, he overheard the remarks of two lumber men concerning himself. Said one, "Well, Jim, I shall hitch up in the morning early, and be off before that preacher gets around." "Yes," replied the other, "You bet he'll be round bright and early, and when he gets a shooting off his mouth all h—ll can't stop him." Most of these men, however, rough as they are, attend these services gladly, and frequently make liberal offerings unasked, in some cases thrusting money upon the minister, taking no denial. One thing is strongly impressed on the mind in this forest—the absence of living creatures; the silence is oppressive, not a bird or even a squirrel is to be seen. At Mosquito creek (fitly named) as we camped on the bare ground, wrapped in a blanket, some relief was found in the sound of the "whip-poor-will's" cry, faintly heard in the mysterious depths of the wood. Solitary and alone one might lie down in the grave-like stillness of these sylvan shades, and realize the fate of the little innocents, by the birds so tenderly covered with forest leaves. Bright and early we were up, and after cooking and eating a breakfast not to be exchanged for a 75 cents meal at the Grand Pacific or any other grand hotel, and the usual service of praise and thanksgiving, we proceeded on our peaceful way, reaching Red Lake somewhat late in the evening, quite prepared for a good night's sleep between the sheets.

Red Lake Reserve is of immense extent, reaching to the boundary line of the British possessions. Its soil is generally good, being of a sandy nature mixed with a rich dark mould. The agency buildings, and the church and other buildings are picturesquely situated on a large high plateau near the beautiful sea-like lake. I had somehow imagined these Indians to be a scattered and vagabondish people, and was agreeably surprised to find them mostly dwelling on the shores of the lake, industrious and happy; there is a contented and prosperous air pervading the lives of these our red brethren much to be envied. They obtain a good livelihood in various ways, by hunting, gathering the natural fruits of the ground, but chiefly by raising the famous Red Lake corn, wheat and potatoes. The splendid lake affords them an un-failing supply of the choicest fish—the excellent white fish pickerel and pike, and also the finest black bass in a smaller lake near by. Red Lake is said to be so named from the fact that in stormy weather the waves throw up a fine red substance which forms large patches on the sandy shore. The shape of the lake is like two inflated bladders joined by their necks. The neck part forms a channel 11 miles wide; the bulbs are about 25 miles in diameter, and the whole length measured through the channel or neck is about 50 or 60 miles. It is said to be the largest lake within the limits of the United States, with the exception of Lake Michigan. A most enjoyable summer trip might be made by those fond of camping life, canoeing and fishing, making Red Lake the stop-over point for a week or two. A party bent on health and pleasure, might start from St. Paul or Minneapolis, take the cars to Brainerd, team it to Leech Lake, then take canoes to within 15 miles of Red Lake, where a team could be had to convey the party to the point of rest and recreation for some days, leaving Red Lake by boat across the water down the Red Lake river, which brings up at Crootston, where the cars can be taken back to the starting place. This would make an extremely pleasant and not very expensive all-round trip.

At Red Lake Agency, on Sunday morning, we had a delightful service in the church served by the Rev. Fred Smith; and in the afternoon at Old Chief's village, four miles further on, in the church under the care of the Rev. Geo. Coleman. Several visits were made to Indian homes, which were found to be generally comfortable and tastefully decorated, superior in many instances to the interior of houses occupied by people who rejoice in no color. In each

home a service of prayer and singing was held, and it was indeed pleasing to note the quiet dignity and childlike devotion of these children of the wilderness, who were so recently sitting in darkness, and in the shadow of death, but now clothed and in their right mind. Here it was that the writer was initiated into the art of bead-work; here skilful hands fashioned the moccasin, and framed the graceful birch-bark canoe, so strong and light. It is said the Indians have attained perfection in both these articles, no improvement is possible. We were told of an old woman, the widow of the chief medicine man, and a great herbalist herself, who when pressed to become a Christian replied that she could not do so, as it involved the giving up her practice of medicine, and consequently a sacrifice of much gain. It was pointed out that she would be required to give up only the heathenish rites associated with her profession; that she might still gather the herbs and reap the advantage of her knowledge of their use and benefits among her suffering patients. This, however, proved to be an insufficient argument, for she said that without the mummeries and incantations of the medicine dance the herbs would have no virtue to heal, and she would lose her custom. So the cute old squaw continues to practice her remunerative trade, happy in her perhaps innocent delusion. There is also an old chief on this Reservation who excites considerable interest among his people. He tells stories of the early times—Indian legends, and of deeds of daring in the hunt and in conflict with their hereditary enemy the Sioux. So eloquent is the old man on his favorite theme, and so thrilling are his narratives, that young and old come from all around just to listen to his wonderful words—to hear the stirring story of the brave deeds done by those their ancestors, who are now enjoying their reward in the happy hunting grounds. Could these tales of Indian life be taken down as delivered, in their purity and originality, they would excite the liveliest interest among white people, and would insure a certain fortune to the person collating them.

A word should be said respecting the cross-takers, as they are called. These are Indians living on the west shore of Red Lake. Though of the same tribe and band they have little or nothing to do with their red brethren on the East side. Refusing the aids of civilization they live on in their old original state. Here you have the pure article unadulterated. Here may be seen the Indian as he was 200 years ago, living near civilizing influences, but making no advance on their aboriginal condition. Offers to build a church and schools among them have met with polite yet firm refusal. They are contented to live on as they are in their squalid degraded independence. Seldom are they seen on the east side where the agency is, and then only as prying around, stealthily peeping into the windows curiously. But Providence forgets not even these, her benighted children. They have on their side the best fish, all kinds of wild fruits abound, they kill the most deer and elk, and, withal, it is said they are an orderly, peaceable people, never known to commit offences outraging the laws of common Indian life.

On our return home to White Earth, we travelled by a new road, 40 miles of timber, and 40 of prairie. An agreeable change. At the Wild Rice River crossing, there is a pretty church, served by the Rev. Geo. B. Morgan, Indian deacon, who has charge of the Otter Tail band living here. Further down the river, west, we visited the church in the care of Enmegahbowh's son—the Rev. Geo. Johnson, who ministers to the Pembina Band. One notable event connected with this mission is the advent of an Indian prophet, who tells the Indians that he is sent down to teach them how to live. He has done some injury to the Church in drawing away unstable souls to be his followers and supporters. His teaching seems to be simple and heathenish. Much of his instruction falls in with the heathen mind—his followers may dance and drum, be merry, show good feeling in giving and receiving garments, etc. The prophet has a cunning expression about the eyes, and it is easy to understand how he can play on the fears and credulity of those who believe in him. No better instance of his shrewdness can be cited than that which led to the origin of the delusion. He was one of a party of Indians feasting at a give-away dance. In the excitement he gave away things he did not possess—he gave two ponies, and saddles, and bridles. According to Indian honor, promises thus made must always be kept. Our friend was in a quandary. He retired into solitude to mourn over his folly, and to devise some way of escape. Suddenly he appeared among his friends in the role of a prophet, a messenger from heaven, and denounced the practice of the give-away dances, saying they must cease, and absolving all promisers from their obligations. So well did he act his part that success beyond expectation followed, and from that beginning he went on assuming more authority, and claiming greater powers.

On our way home we slept twice more on the cold, cold ground, picketing the good horse "John" near by, the sentinel of the night. Truly the missionary who labors here among the Indians endures hardness. Only a part of his wide field I visited; it was sufficient to show how exacting are his duties. Winter and summer the long journeys

are faithfully undertaken, and though this, our brother, the working apostle to the Chippewa tribe of Indians in the Northwest, may be comparatively unknown to the world, he has the praise of Him Who seeth in secret, and rewards openly.

## WAS ST. PAUL MARRIED?

This question was asked by "Inquirer" in THE LIVING CHURCH of August 9. I say in reply, yes, St. Paul himself being the witness, and we need no other testimony. He is by many thought to have been a bachelor, and 1. Cor. vii, 1-8 is cited in support of this theory. In verse 7, St. Paul says, "For I would that all men were even as myself," and in verse 8, "I say therefore to the unmarried and widows, it is good for them if they abide even as I." Here is unmistakable evidence that St. Paul, at the time he wrote this letter, was not married. But that he had been married, and was then a widower, there cannot be much room for doubt. In the first seven verses, the Apostle is addressing one class, those who have never been married, and his view is that it is good for them that they continue as they are. However, in this matter, each must be his own judge. But in verse 8, he speaks to another class, the widowers and widows, and he says to these, that "it is good for them that they remain even as I." The word "unmarried" in this verse is here literally translated, but after all the full meaning is not brought out in the translation. The Greeks have no word for "widower," but the meaning is expressed by the well-known Greek use of collocation of words in a sentence, to modify and often very materially to vary their meaning. There can be no doubt that the Apostle is here speaking to one class, including both men and women, those who have been, but are not now, married. And to this class of persons he says, "it is good for them that they remain even as I." And we are forced to this conclusion from the further consideration that all other classes, both married and single, had been already addressed by the Apostle in the preceding verses.

It is a well authenticated fact laid down in the Gemara commentary on Jewish law, that none but married men were eligible to membership of the Sanhedrim or Supreme Council of the Jews. Paul, or Saul, as he was then called, must have been a member of this Council, for he, as a Sanhedrist, cast his vote against the Christians, when they were being condemned to death by this body. This is evident from Acts. xxvi, 10, where Paul, in his speech before Agrippa, says that he shut up many of the saints in prisons, and when they were being condemned to death I gave my vote against them.

The old version incorrectly has "voice" in place of "vote." The phrase is of very frequent occurrence in the classic Greek orators, and in every instance, where so used, the reference is to a judicial body casting its vote for or against the defendant or prisoner at the bar. These words are never applied to one not a member of a court or judicial body. The phrase is peculiar to courts of law, and St. Paul, educated as he was by Gamaliel, the leading lawyer of his time, would hardly have committed the error of applying this phrase to an individual in his private capacity. He therefore, as a member of this council, cast his vote for the death sentence against these Christians. That the Sanhedrim, in this case, acted without jurisdiction, is nothing to the point. They frequently so acted in turbulent times, and their illegal action was winked at by the Roman Governor, who considered the Jews a bad lot at the best, and to use an expression of an English statesman in relation to the Egyptians, he was content to let the Jews "stew in their own juice," and fight out their religious quarrels in their own way, even to the death. The execution of Stephen was a judicial murder, this same Sanhedrim pronouncing the illegal death sentence in his case. All however, was without authority.

Among the Jews, marriage was and is considered "honorable in the sight of all men," and the custom was to marry young—generally before twenty. A man of middle age who had never been married was rare. Doubtless, all or nearly all the apostles, were married, as I gather from 1 Cor. ix; 5, where St. Paul asks the question, "Have we no right to lead about a wife that is a believer, even as the rest of the apostles, and the brethren of the Lord, and Cephas?" The revised version is here adopted as being more correct.

The question may be asked, if the apostle was at any time really married, why is not the fact more expressly mentioned in his writings? The answer is that the whole soul, mind and heart of the great apostle, was absorbed and over-powered by the one thought to teach and preach Christ. Of domestic relations or other personal matters, apart from religious experience, it was not his mission to speak, and these doubtless occupied very little of his thought. The same remark may be applied to the other apostles.

LAYMAN.

Let us beware of getting into a way of saying what we do not mean, of uttering devout words as a matter of course, saying, "Lord, Lord," while we do not the things which He commands.

## THE HOUSEHOLD.

A PIECE of mosquito netting, slightly damped, is considered by many to be the best thing to dust painted wood work with.

KID BOOTS may be nicely cleaned with a mixture of oil and ink; the oil softens the leather, the ink blackens it.

A LITTLE glue dissolved in skim milk and water will restore the stiffness and luster to crape and make it look like new.

PASTRY should be mixed as cold as possible and as quickly; roll out and bake immediately.

To provide endless subject of study for your children, take a one quart glass fruit can, get it nearly full of pond water; then let them observe the forms of life, both of plants and of insects, which flourish there. Small magnifying glasses are luxuries that will be appreciated.

HOME decorations are achieving great things with the aid of common pottery paint, which applied to white wood, gives it an ebonized appearance. Carved figures and bracket supports can be bought very cheap, in common wood, and with their aid, mantels and cabinets can be made at home, which will prove highly decorative.

FOR breakfast, salt mackerel is good if nicely cooked. After freshening it, wrap it in a cloth and let it cook slowly for twenty-five minutes. Steaming is preferable to boiling. At the end of this time remove it to a hot platter, garnish it with hard-boiled eggs, cut in four pieces; cut them lengthwise first. Pour a little cream, with pepper in it over the mackerel.

EVERY girl, in whatever station of life she may be placed, should be brought up to mend her own clothes and do a certain share of a younger sister's or brother's, or something for her parents. Even where people are rich enough to keep lady's maids, it does not follow that their children will be able to do so to the end of their lives, and many a girl has married and gone out with good prospect to some country or colony, where no one can be got to perform these little services for either love or money, and, if not able to do them for herself, she has been in a very poor plight.

To give an even and most satisfactory brown to the top of a dish of scalloped oysters, have the crackers that form the top layer rolled so fine as to be almost like flour, then wet them all over with a little milk; do not put enough on so that they will be literally wet through with it, but go over them lightly as if you were glazing the top. Repeated experiments have convinced me that this is much better than to put much butter on the top layer of cracker; put plenty of it on the oysters just under the cracker-crumbs.

SUNNY ROOMS.—Every woman is wise enough and careful enough, to secure for her house plants every bit of available sunshine during the cold winter months. Great care is taken to get a Southern exposure for them. Indeed if she can secure no other than a North window for her plants, she has too much love for these unconscious, inanimate things to keep them at all. She would leave them in the cold to die outright rather than they should linger out a sad existence in the shade. Human beings need sunshine quite as much as plants do. Men and women who have a fair degree of strength and the use of their legs, can get out into the world and get a glimpse of the sunshine now and then if they choose to do so. Let them live in rooms with only a Northern aspect, but if it is possible secure rooms into which every ray of sunshine that falls in winter may enter for the little babies who are shut up in the house, invalids who cannot leave their rooms, and aged people who are too infirm to get out of doors. Let us reflect for a moment that this class of persons, if kept in rooms with only North windows, will suffer just as much from the absence of sunshine, as green growing plants would do in the same rooms.

IN THE OPEN AIR.—Girls should take at least two hours exercise in the open air every day of their lives. Before breakfast is a good time for a gentle walk, yet the delicate should swallow a mouthful or two of milk or eat a tiny biscuit before going out. A glass of cold water does good too before one's walk, and it is a good plan to walk, say a quarter of a mile, to a well, drink a glass of water there, and then return. To those who take this advice, breakfast will be anything but a make-believe. Never take exercise on a full meal. From two to three hours after is the best time, and if you take your principal exercise before dinner, be sure to allow time for at least half an hour of rest before you sit down; else you are but opening the door for indigestion to walk in and play havoc with your health. Exercise, to be beneficial, must be regular; but perhaps you are afraid of the weather. I pray you be not so; wrap up lightly but well, and defy it. Defy the wind, the rain, ay, and sleet and snow itself; for one does not catch cold when actually taking exercise. Let your exercise be varied, one day this kind, and the other that, but always pleasant, always pleasurable, and taken at the same hours day after day. You may find it irksome at first, but it will soon become a habit and your guerdon will be—health.

A SIMPLE rule which has worked wonders financially, and is in many other respects of value, and worthy of the attention of mothers, is this: When the children come in wild with excitement and with strong desire for some entirely unnecessary thing, which you doubt will afford the expected delight, counsel them to wait a week before deciding upon its purchase. A week is a long period of time; many changes may take place in seven days, and probably will in the minds of your children. This experiment has been thoroughly tested, and grateful children have been heard to exclaim "How thankful I am, mother, that I didn't spend my money for that. If I hadn't waited a week, my money would all have been gone;" and in one remarkable instance a boy who wanted a toboggan, and waited a week before purchasing it, changed his desire, and at the end of the week wished only for a pair of old-fashioned "bobs;" at the end of another week he had decided not to purchase these, but wait and get a bicycle and a pair of roller skates; and by this method of procedure has saved his money, after having enjoyed mentally the possession of one of these articles after another, though in a somewhat delusive or evasive way, and is just thinking of "saving up" for a ride. Of course this is an extreme case. It is a rule which might be adopted by some parents also with good effect, and I fancy that a great deal of money would be found in the family treasury if each member were to try this plan for a year.

E. W. B.

SEVEN BOYS AND THEIR GULLD.

BY FRANCES SPALDING. CHAPTER I.

The others, hemmed in by these two faithful soldiers, had little chance for mischief between the rapid fire of questions and answers. As the last answer was finished, Miss Grahame turned to Donald with the inquiry, "Why did you not learn the lesson?"

Her look was grave, and her manner earnest; but the little fellow looked so droll, and as if he wanted very much to say something he ought not, that one corner of her mouth gave a little twitch of sympathy before she knew it, and the boy said:

"You didn't tell us you were coming."

For an instant she looked at him without speaking, and he felt that he had made a mistake; then she said:

"So you would have learned the lesson for me, if you had known I was to be here. Now, that is not a good enough reason for learning the lesson. I should have been pleased if you had known it; but I want you to learn your lesson for next Sunday, because it is right to do it. Because it is necessary for you to learn what is here taught, before you can take upon yourself the obligations and promises which your sponsors made for you in Baptism."

"And Archie, why did you have no lesson?"

"Didn't have any leaflet."

"Why not?"

"I lost mine, and forgot to ask for another."

The remaining three boys all had one excuse:

"I forgot."

"How many times a month do you forget to learn your lessons?" asked Miss Grahame.

"Three or four," said Donald under his breath; but she heard him, and gave him a quick look that kept him quiet for the rest of the hour.

"This will not do," she said with decision, "you will have to learn to remember, or you will never be reliable men, but only a trouble to yourselves and to other people. This coming week I want you to remember a great many things. Of course none of you will forget next Sunday's lesson, after what we have said; but I want you every morning, when you wake up, to say to yourselves, 'I will remember to-day, I will not forget the little things mother wants, I will not forget to be cheerful, and obliging, and respectful and neat, and—well, put it all together, and say I will not forget to do my duty. When you go to bed each night, ask yourselves, what have I forgotten to-day?'"

Ting, ting, sounded the bell. The time was up.

CHAPTER II.

"Lead every child that bears Thy name To walk in Thine own guileless way; To dread the touch of sin and shame, And humbly like Thyself, obey."

Did you ever think how many things are happening in the world at the same time? While there is a thunder shower in the mountains, with the water coming down almost in pailfuls, a great barn burns to the ground in the green meadow below, with no water near. And while the barn burns, and the shower pours, little Nellie has her happy birthday party, dancing with her young friends on the lawn, at the same time that over the hill, in the low red house, poor old blind Ambrose is dying with the sunset.

A great many things happened during the week in which Miss Grahame wanted her boys to begin trying to remember. Sometimes they tried, but not very hard; and, although they did think of a good many things at the right time, they grew more and more careless, until, when Saturday came, they seemed to have forgotten entirely Miss Grahame's instructions.

Archie Pearson was not very well, and had a headache, so there was some excuse for him; and when his sister said, "Seems to me you forget everything to-day," he could not contradict her.

While Archie was lamenting the unkindness of things in general, and of his memory in particular, Donald McGlynn was reading a telegram which he had no right at all to look at. Donald did not mean to do a wilful wrong; but he had

a very inquiring mind, and was really quite bright. His father, who now had employment in Oakland, was formerly janitor in a college, where Donald, being a favorite with some of the students, had picked up various little odds and ends of learning; and there he got a habit of looking into books, of some of which he could not understand a single sentence. He had invented two or three little things that would almost work but not quite, and just now he was much interested in the telegraph and telephone; with an idea, perhaps, of inventing something new of a like description, which would astonish the world. This, however, was no excuse for his reading the message which was, "The doctor will reach Oakland at seven p. m., but do not tell Etta until he arrives." His instructions had been, "Go to the house, find Mr. George, give him this telegram, and tell him 'I want him to meet the train at seven o'clock.'" When he was first employed to carry messages, the old gentleman in whose office his father was, had laid a hand kindly on his shoulder, and looking him full in the eye, had said: "Donald, you look like a trusty boy; but remember, never read anything you are given to carry; it is dishonorable." He had never forgotten before, but this time he did, never dreaming of the serious consequences.

As he reached the house, the carriage drove up to the door with Mr. George in it, and a young girl, very pale but very beautiful, more beautiful Donald thought than the princesses in the fairy tales. It was she to whom the doctor was coming and she was very brave while he tried to do something for her back, which had been badly hurt when she was thrown from her pony. It was terrible to her, however, to think of his coming, and they always spared her the suspense if possible.

Donald delivered the message, and then went to answer the coachman's question; "Am I to go to the train to-night, do you know?"

"Yes," said Donald, thoughtlessly, but in a low voice, "for Miss Etta's doctor."

She heard the reply, and her terrified scream told her brother that she knew. Not stopping to think how, he tenderly took the quivering girl up in his strong arms, to carry her to her own room and quiet her there; while Donald, shocked and ashamed, the tears starting to his eyes, hurried away with the knowledge that it was his fault and all because he had forgotten.

"Who is that going up the hill?" said Mr. Hastings to Stanley.

"Donald McGlynn."

"Call him, and ask him to have his father send me up a piece of wire like this, only longer."

"Let me get it for you father, I'd like to," was the reply.

"Very well, you see what it needs to fasten this storm glass securely; a sudden breeze might break it. Come and look at it now, the crystals are forming below, and see that feathery appearance up at the top. We shall have a storm soon, and I shall need this glass to complete my observations; it would be a pity if it should get broken."

They talked somewhat longer, for Stanley, though a boy, was very companionable to his father, who liked to interest him in all sorts of things. Mr. Hastings was a very wealthy man; and some of his friends thought him very foolish to have Stanley do some of the things that he did, beside insisting that his son must learn a trade or useful art before he should consider his education completed.

Stanley did not think so: he was very proud as well as very fond of his father and liked to have him tell this story to him.

"When I was a young man, my father was the richest man in E. We had everything we needed, beside a great deal more, and I should not like to tell you how many suits of clothes I ordered from the tailor's at one time; it would be a bad example for you. My father died, but the business went on without me and I stayed at college, until one day I was suddenly sent for to find that, in the great financial crash of '57, our fortune had been completely buried."

"My mother had gone to my aunt's where I stopped to see her, and then

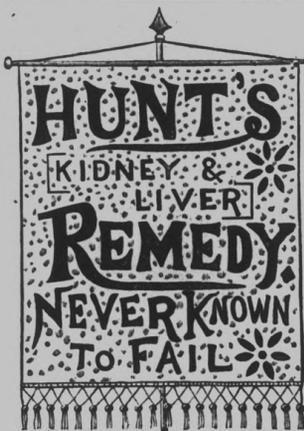
went on to the old great house alone. How lonesome it looked! Everything stared at me, all looked familiar and yet strange. Nothing belonged to me, except the portraits and things that nobody wanted to buy. It was so dreary, that, early the next morning, I took my fishing rod and basket and walked a long way to a trout stream. I had very good success and, towards evening, carried my spoils to our next neighbor, whom I had not yet seen, for I was afraid he would call me 'poor boy' and I couldn't stand that."

"I used to send him fish, with my compliments; but, this time, I walked into his study, told him I had some trout for sale, and asked him if he wanted to buy."

"He grasped my hand, turned to his desk, as if he were looking for something, wiped his eye-glasses, and then turning to me, said that he had been wanting some trout, took them and paid for them."

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## The Living Church.

Chicago, September 27, A. D. 1884.

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

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Subscribers ordering the address of their papers changed must always give their former as well as present address.

NOTICE TO ADVERTISERS.

WEEKLY CIRCULATION 17,000.

ADVERTISING RATES, PER AGATE LINE, 20 CTS.

Notices of Deaths, free; Business Notices, Obituaries, Appeals, Acknowledgments, Marriages, two cents a word. All notices must be prepaid.

C. W. LEFFINGWELL, ARTHUR P. SEYMOUR,  
Address THE LIVING CHURCH CO.,  
162 Washington St.

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

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

THE LIVING CHURCH COMPANY  
162 Washington Street, Chicago.

\* Subscribers in arrears are respectfully requested to remit at their earliest convenience. The very low price at which the paper is now published renders necessary a rigid enforcement of the rule of payment in advance. The label gives date of expiration. If the number thereon is 308, or anything below, then you are in arrears.

WE are pleased to report the prosperous condition of our Church schools, notwithstanding a temporary depression in some business circles. Racine has opened with a score of pupils more than at any time for many years; St. Mary's, Burlington, we hear, has had to increase accommodations; the St. Marys of the West are doing well; Kemper Hall is looking up in more senses than one, and St. Catherine's, Davenport, is an assured success.

In last week's issue we published the denial of Monsignor Capel, that he has ever been "silenced" by his ecclesiastical superiors. This week we re-print an editorial from the New York Standard, sustaining the position taken by THE LIVING CHURCH in this matter. We refrain from comment, pending the investigation which we have begun; with the intention of doing full justice to the ecclesiastical whose record we have questioned.

The English Churchman, commenting on Bishop McLaren's Annual Address, and his remarks upon the present legal title of the Church in the United States, says: "That this great Church, destined to augment her members and influence with marvellous rapidity, will take on a name more commensurate with her character, may be taken for granted." The writer wisely adds: "The resumption of her truly Catholic character is vastly more important to the Church, and when so happy an era arrives, the question of title will settle itself."

READER, do you wish to develop "Spirit Sight?" You can do it by expending 25 cents. It is all made plain in "Spirit Life as it is," sent to any part of the United States on receipt of price. "A liberal discount to dealers." The following directions are given, free of charge, in the advertisement which we clip from a newspaper of recent date:

"Learn to press outward from the forehead between the eyebrows, as if trying to press vapor through the skin, at some object twenty or thirty rods distant. It may take months, perhaps years, to accomplish this, but when you do the darkness that envelops the grave, will be dispelled like a morning vapor."

Rub away for dear life, good friend, and in the course of years you may dispel the darkness that envelops the grave. There is nothing like pressing the vapor through the skin, at an object twenty or thirty rods distant, for developing spirit sight, especially in Sap-heads. Press hard and long and you will become a medium, or a lunatic, no matter which!

THE African Methodist Conference which met in Baltimore last summer had an animated discussion of camp-meetings. The immoralities and extravagances practised at these meetings were severely commented on by various speakers. One parson said that he would not like to speak of the immoralities that were practised at camp-meetings. It was difficult to control people when they were surrounded by the restraints of regular life, but it was impossible when they were turned loose in the woods. Moreover, camp-meetings were costly. In one day last year the colored people of Baltimore paid \$5,000 to one railroad company for camp-meeting travel. The people who had been converted in the

woods were not often seen in the church afterwards. Another speaker said that at a camp-meeting near Spartansburg, there were six wagon loads of whiskey on the ground. Ministers and elders were under the influence of liquor all the time; when a visiting official protested, he was assaulted with a club. Later a young man was murdered at a camp-meeting. He thought that camp-meetings had outlived their usefulness.

A CONTEMPORARY, remarking upon the high ritual of the Swedish Church, says: "Perhaps in our English race it is hard to conciliate a stately ecclesiasticism and a gorgeous worship with salvation by faith alone; but it is perfectly possible among Lutherans." What may be the exact meaning of "Salvation by faith alone," we cannot say. It is hardly to be supposed that there are several kinds of salvation. There was probably the same kind of salvation before Luther as there has been since, though there are some who claim that he discovered the doctrine of Justification by faith. The assertion that he did was made by some speaker during the late Luther commemoration. We are allowed to hope that some of the Jews were saved, notwithstanding their "stately ecclesiasticism and gorgeous ritual," ordained of God. We may even dare to hope that some Romanists are saved, though the sacerdotalism of such writers as the author of The Imitation of Christ is fearful to contemplate from a Puritan stand point. The English race is especially unfortunate if it cannot adapt itself to the conditions of salvation that have prevailed since the foundation of the world. The fault is probably not with the plan of salvation, but with the English race, or with that portion of it which refuses to "conciliate" salvation with the ecclesiasticism which has accompanied it through the ages. On the whole we prefer the Soteriology of the Catechism to that of Luther. It teaches that repentance, faith and obedience, are the conditions of salvation. We can understand that; but "salvation by faith alone" is a misleading phrase.

FUNERAL EXPENSES.

The American Association of Manufacturers of Wooden Coffins and Caskets, lately held a meeting in Indianapolis to consider certain complaints against some of its members. The object of the Association, as reported in the papers, is to keep up the price of coffins. Some of the firms represented were charged with selling at reduced price. They had offered various inducements to purchasers, throwing in a pair or two of handles, and such like. For the discipline of such unprincipled dealers the meeting was held.

While in this country we are happily free from some of the expensive funeral customs of the old country, it cannot be denied that we have some that are absurdly extravagant and unnecessary. The amount of tawdry decoration that is put upon coffins, for which we pay almost its weight in silver, is out of taste and reason. Poor families must often run in debt for the extravagant charges of dealers and undertakers. A "respectable" burial is made to cost far more than the family of a laboring man is able to pay, and the burden remains for a long time upon the survivors who can scarce earn their daily bread. It is partly their own fault, but it is more the fault of those who make merchandise of their bereavement. It should not, of course, be expected that men should make and sell "the trappings and the suits of woe" from philanthropic motives; nor, as they say out West, are they engaged in that business for their health. But they might be reasonable in their charges, and make a conscience of their dealing with death. This is not to say that every manufacturer of mortuary goods, and every undertaker, is a rapacious scoundrel. No doubt many kind and generous deeds are done by these classes of men, and there are orphans and widows whose burdens have been lightened by their gratuitous services. It is not to the credit of the trade, however, that an Association should meet to keep up the scale of prices for coffins, when it is plain to everybody who has any conception of values in manufac-

tured articles, that coffins are sold at extravagantly high figures. One would suppose that if anything should be sold on a low margin of profit it should be a coffin. It cannot, indeed, be classed among the necessities of life, but it certainly does not come under the head of luxuries. A man wants but one coffin, and the dealers seem to know that he must have it at any price. When he needs it he cannot wait for the price to fall, and it is not seemly for his heirs to go bartering around to buy it cheap. So the dealers establish a scale of prices out of all proportion to the cost of the article, and form an Association to prevent undertakers from throwing in the handles!

One of the reforms that is needed, but one that we can hardly hope for, is simplicity and economy at funerals; and the reform should begin with the casket. Let it be made of plain, unvarnished wood, covered with cloth, if it be preferred. Abolish the metallic trinkets and gewgaws that disfigure it, and let it be constructed so that it can be borne without danger of falling to pieces. Where it is practicable let it be borne to the cemetery on a bier, not carted in a plumed chariot called a hearse; and let friends follow the remains to the grave on foot. This of course cannot often be done in the large cities. Those who witnessed Bishop Clarkson's funeral, will remember how impressive and beautiful was the sight of the procession following the bier which was borne upon the shoulders of faithful friends of the departed.

DEPOSITION.

If the Episcopal papers have neglected to mention the perversion of their missionary in China, the Rev. G. H. Appleton, to the Baptist faith, the official publications of the Board of Missions have not been silent. They tell the fact, and add that steps have been taken for his deposition from the ministry. That may be an orderly way of treating a minister, but it is hard to see how it is a Christian way.—The Independent.

At least one "Episcopal paper" has noted the perversion referred to, and there is no reason why others should refrain from doing so. As we have several good missionaries in China who made up their minds on the subject of Baptism before going to teach the Chinese, the defection of one unstable soul has not agitated the Church press very profoundly.

Upon the last point in the paragraph above quoted, we would like to remark that Mr. Appleton's deposition from the ministry is simply an official recognition of the fact that he has abandoned the ministry. He is no longer one of our clergy and his name must be removed from the roll in the canonical way. It is not an attempt to inflict any punishment on him, to injure him or to disgrace him. Mr. Appleton renounced the ministry and according to the law of the Church which he accepted at his ordination, his deposition must follow.

On any theory of Orders, the proceeding referred to by our contemporary in such a reproachful way is perfectly right and proper. If, with The Independent, we hold that a minister is simply a superintendent of a congregation, an elected officer of a society which pays him for certain services, it is evident that when he repudiates the society, disowns his obligations, and discontinues his services he ceases to be an officer of that society. Be his title President or Preacher, he loses his title with his membership when he withdraws. Some other society may elect him to the same office and confer upon him the same title; with that the former society has nothing to do. The only thing it can consistently do is to remove the name of the renegade from its roll and declare his office vacant. So much for the "social club" idea.

Upon the sectarian theory that the Church is made up of an indefinite number of voluntary societies, independent of each other, irreconcilable in doctrine, antagonistic in practice, without any real bond of union, and without any recognized official relation to each other, the deposition of a minister who declines longer to serve in any one of these bodies is a matter of course. It is entirely consistent with the theory of "Independence." By that theory a minister is simply a local officer, deriving his authority to teach and preach from the congregation or sect. When he severs his "connec-

tion" he ceases to be an officer. He is de facto deposed.

If another sect chooses to make him an officer, well and good.

When we come to look at the case from a Catholic stand-point, the righteousness of Mr. Appleton's deposition is also unquestionable. It was not only an act of justice to one who had asked to be relieved from official obligations; it was also an act of justice to the Church, and necessary to the maintenance of her discipline. Mr. Appleton has not only renounced the ministry conferred upon him by Apostolical authority, and received by him under the sanction of most solemn vows; he has also abjured an important part of the Christian religion. It is not merely a question of infant Baptism. It is a fact of apostasy, of desertion in the face of the enemy. This misguided priest was sent out to convert the heathen. He professed to believe the Creed, which includes Baptism for the remission of sins; to believe that he was called to the ministry. Within a few months, with heathen all around whom he was sent to convert, he himself is perverted. He abjures his Baptism, his ordination vows, and joins the Baptists. What kind of faith could he have had in the Church when he went out to China? Going to convert the Chinese, he soon discovers, or fancies, that he is not a Christian himself! He must have acted with amazing precipitancy, or he was all along disloyal to the Church when he went. Besides his professed change of views as to infant Baptism, by his defection he indicated his renunciation of the following articles of faith and practice in the Apostolic Church:

1. All faith in the Sacramental nature of Baptism, that it makes us members of Christ, that it regenerates us and grafts us into the body of Christ's Church.

2. All faith in the Holy Eucharist, as the Divinely appointed means of pleading the One Sacrifice, and as the Sacrament in which we do verily and indeed feed upon Christ present therein.

3. All faith in the Holy Catholic Church, as the one Kingdom of our Lord, continuing from the day of the Ascension to the present as the Body of Christ.

4. All faith in Christian worship, as distinguished from the expression of individual fancies and emotions; all faith in liturgical worship, common prayer, by which in corporate union the Church presents her petitions and praises to Almighty God.

5. All faith in the Christian ministry as of Divine appointment in the Church, sanctioned by solemnities most impressive, and by vows irrevocable; founded by our Lord, transmitted by the holy Apostles, and existing now in the orders of the Episcopate, the Priesthood, and the Diaconate.

In view of such apostasy we may not only justify the deposition of this misguided missionary; we may also demand that those who are sent to teach the heathen, may at least be believers in the Church which sends them.

MONSIGNOR CAPEL AND "THE LIVING CHURCH."

The Church Standard.

It is not our purpose to take a brief for The Living Church in the issue, which The American Literary Churchman has seen fit to raise with that Journal on the propriety of challenging the past record of Monsignor Capel, the Roman Catholic Ecclesiastic, who has recently come to the United States, and has been and is making himself offensively conspicuous in addressing, through the press, and pulpit and lecture hall, the Protestant Episcopal Church in this country. It is not, we say, our purpose to defend The Living Church because, in the first place, our enterprising and able contemporary is abundantly able to defend itself; and in the second place, in the present instance it needs no defence, since the assault made by The American Literary Churchman absolutely ignores every essential point in the editorial which it attacks; nor again is it our wish to attack the acute, versatile and many Editor of The American Literary Churchman. We desire simply to offer a few remarks upon the general question which is involved in this visit of Monsignor Capel, and the attitude which he assumes toward the Protestant Episcopal Church. We agree with The Living Church and with The American Literary Churchman in the main, since, although the latter ostensibly opposes the former, he does not in reality do any such thing. The Living Church claimed that it was an universally conceded principle of etiquette in personal

controversy, that the attacking party should justify his claim to respectability, if there were any plausible rumors affecting his good name. The American Literary Churchman says that any man has a right to discuss any subject, the Protestant Episcopal Church, for instance, by pamphlet, or in the newspapers, without subjecting himself to the necessity of giving bonds for his good character, and that the merits of the argument in no measure depend upon the morality of the disputants. All this is perfectly true. But this is not the point made by The Living Church, and that point is true also, namely, that when a man of questionable reputation challenges you, you have the right, indeed it is your duty for self protection, to require him to show that you will not suffer by association with him.

Again, The Living Church very definitely and distinctly specifies the charges which are current against the fair fame of Monsignor Capel, that for cause he was suddenly withdrawn from England and placed in seclusion by the authority of his superiors. The American Literary Churchman rejoins that a man would be an idiot and a fool, who undertook to prove a universal negative and defend himself against an assertion, that sometime and somewhere he had misbehaved himself. This is perfectly true also, but this is not the demand of The Living Church. A man is not called upon to prove a universal negative, when he is told, "It is reported that you were recently placed under restraint for causes affecting your moral character, and having just emerged, have chosen to single us out by name in a controversy which you invite and seek to provoke. Suppose, and it is perfectly supposable, that the specific charges for which the party in question was punished are not mentioned, out of mercy to him, does that render the specific allegation so general, that he who is called upon to refute it is asked to prove a universal negative? Is it necessary when you state that a man was virtually imprisoned, in order to make the charge definite, to specify the reasons for the imprisonment? Would it have been more satisfactory, is it to be believed, for the editorial in question to have stated the specific grounds on which it is currently reported the Monsignor was withdrawn from England and silenced? We think not. And we are persuaded that all sober-minded persons will agree with us.

Once more, The American Literary Churchman seeks to associate the demand made upon Monsignor Capel to clear his character from reproach, with the demands made upon the candidates for the Presidency in the canvass now in progress. The cases, however, do not stand on the same ground, though in both cases, on general principles, we boldly assert that the claim is just, and within proper limits, must be allowed. In our next issue we propose to deal with the abstract right which the people have, to examine into the past life, and the character of those who offer themselves, or are offered for their suffrages as President of the United States; for the present, we confine ourselves to the case of Monsignor Capel. If a country sends a disreputable person as an Ambassador to a sister nation, this act would be a deliberate insult, and would justly be resented as such.

It is a piece of insufferable insolence for this Monsignor Capel, labelling himself with all sorts of titles, which he no doubt canonically enjoys, and the more shame for the Roman Church, to address "the Bishops and Members, clerical and lay, of the General Convention of the Protestant Episcopal Church." Doubtless he does not speak by the authority, but he speaks with the tacit permission of his Church. Under such circumstances we owe it to ourselves, to our honor and dignity, to rebuke such a person, to claim the protection of the principles of comity, recognized and enforced by all nations alike, heathen as well as Christian, that the man who challenges you to associate with him in personal relations, be they of combat, or of friendship, it matters not, shall satisfy you, when there are reasonable grounds for suspecting his fair fame, that he is worthy of your society, is a person who will not bring disgrace upon you by being found in your company.

It may by some be thought that the titles, which Monsignor Capel claims that he enjoys as a "Domestic Prelate," etc., etc., establish his respectability. We would add for the information of such innocent people, that this is not the case at all. The Romans have a way of managing affairs, which if it be not all their own, is very adroit and clever. With them an ecclesiastic may be convicted of high crimes and misdemeanors, and sequestered from all active exercise of his ministry, and yet retain all his titles. They have Bishops, for instance, who have been adjudged guilty of being habitual drunkards, and their jurisdiction in consequence taken from them and given to others, while they retain the title of their Sees to the day of their deaths. The high-sounding names, therefore, of the offices and posts which the Rt. Rev. Monsignor Capel publishes, do not afford the slightest evidence that the allegations which are current in this country and abroad, against his character, are not in every respect literally true. Let it be distinctly understood, had Monsignor Capel visited our shores and attended to his own affairs, and confined his attentions to his own people, we would have let him severely alone. Had he argued against the claims of our Church from Roman



BOOK NOTICES.

THE UNSPEAKABLE GIFT. The Gift of Eternal Life Through Jesus Christ our Lord. By J. H. Pettigrell, A. M. with an Introduction by the Rev. Edward White. Yarmouth, Me.: I. C. Welcomme. Pp 361. Price \$1.

The author of this book has done valiant service in defence of the doctrine of the annihilation of the wicked; a phrase, by the way, that he declines to accept as a definition of the doctrine which he proclaims. He seems to make a distinction without a difference. He argues from Scripture, and the effect of his argument is of course commensurate with our confidence in his interpretation. With those who regard Catholic consensus as the true interpreter of Scripture, such "private interpretation" will have but little influence. The ingenuity and earnestness of the author are worthy of all praise.

THE VOYAGE OF THE "VIVIAN" to the North Pole and Beyond. By Thomas W. Knox. Illustrated. New York: Harper & Brothers; Chicago: Jansen, McClurg & Co. Pp 297. Price \$2.50.

Interest in Arctic explorations is probably not confined to scientists. The romance of life and adventure in the wild northern regions has taken strong hold upon the minds of all classes, and there is no more attractive reading for the young than narratives of Arctic voyages. The volume before us gives scenes and incidents from real life in the North, and the illustrations are mostly drawn from nature. Of course the narrative as a whole is a fiction, but it is very interesting. Few young readers will need to be informed that nobody has gone to the North Pole and returned. Some may need to be told that most who start for it die on the way. The book is printed and illustrated in elegant style.

A DICTIONARY OF MIRACLES, Imitative, Realistic and Dogmatic. With Illustrations. By the Rev. E. Cobham Brewer, L.L.D. Philadelphia: J. B. Lippincott & Co.; Chicago: S. A. Maxwell & Co. Pp. 626. Price, \$2.50.

This large and elegant volume is worthy to mark the fiftieth year of the author's services in the field of letters. Dr. Brewer is a clergyman of the Church of England, and as an author and compiler has put forth a number of valuable works. The subject of the volume before us is one of the most interesting and important that can engage the attention of the human mind. The author gives an account of miraculous occurrences reported in nearly every age and country, without committing himself to any opinion as to the historic value of the stories. A complete and accurate index makes the book convenient for reference. The preliminary chapters give a great amount of information upon subjects not generally understood, such as Ecclesiastical Symbols, Thaumaturgists, Colors, Customs, Instruments of Torture, etc. In the chapter entitled "Inferences Drawn from this Book," the author gives a fair statement of what the anecdotes seem to teach, and in the introduction he fully vindicates his plan of the work. Describing the process by which many honest minds are led to self-deception, he says: "This will go far to account for the three subjects of this volume, that so many of the legends of the saints are imitations of Scripture Stories; that so many are REALISTIC ILLUSTRATIONS of striking texts, and not a few are put forth to prove the DOGMAS of the [Roman] Catholic Church." The work will prove a treasure to the thoughtful reader, and should find a place in every ecclesiastical library.

WONDERS AND CHORISTRIES OF THE RAILWAY, OR STORIES OF THE LOCOMOTIVE IN EVERY LAND. By William Sloane Kennedy. Chicago: S. C. Griggs & Co. Pp. 254. Illustrated.

Mr. Kennedy has made an interesting contribution to the Romance of the Rail, and his romance is all fact and no fiction. His graphic descriptions of railway wonders, are good reading for practical men and women, and fascinating to all classes of readers. He gives a panoramic view of railway progress, from Thomas Gray's Idea of a Railway Train to Edison's Electric Engine, and the interior of the "Railway Age." The book is handsome in typography and binding.

TIP CAT. By the author of "Miss Toosey's Mission," &c. Second Thousand. E. & J. B. Young & Co. New York. Pp. 330.

"Tip Cat" is not a cat, but a strange, good hearted, rough-spoken man, who loved children. And thereby hangs a tale that is worth reading by all who love good stories without any sentimental nonsense. The publishers have given the story an attractive setting.

Messrs. D. LOTHROP & Co., Boston, have issued the first number of the *Chauteau Young Folks' Journal*, an illustrated monthly of 32 large pages, published at the low price of 75 cents per annum. It contains the first of a series of sketches by Edward Everett Hale on "Boys' Heroes"—the particular here this time being Hector.

Messrs. James B. Osgood & Co. have begun the issue of a Students' Series of English Literature, in the style of their English Classics. This series, like the former, is ably edited by Mr. Rolfe, and abounds in notes and illustrations. Three volumes of the series are now offered to the public: The Lady of the Lake, The Princess, and Tennyson's Select Poems. Price 75 cents each. For sale by S. A. Maxwell & Co., Chicago.

Messrs. Jansen, McClurg & Co., Chicago, send out a pretty little guide book, in paper cover, entitled "To Mexico by Palace Car." Illustrated. Price 25 cents. It will be useful to those who visit Mexico, and interesting to those who do not.

A NEW and ingenious attempt has been made at the solution of the old problem of "squaring the circle." A Mr. Rhodes, who recently exhibited his process in London, cuts a circle out of a piece of cardboard, fills the hole with small shot, none of which are allowed to lie above the others, and then transfers the shot to a trough in which a "right angle" is so adjusted that a square is formed which exactly contains the shot. It is added, however, that Mr. Rhodes did not demonstrate the mathematical accuracy of his method, which can be applied to any figure, though he maintains such a demonstration is practicable.

ONE WOMAN'S WORK.—Church Bells gives the following list of "works left behind her," by the Hon. Mrs. Charles Messell, the foundress of the Clewer Sisterhood: 1, the House of Mercy, containing this year over a hundred penitents employed in laundry and needlework, for whom places are found when fit for service. 2, Orphanage and Industrial School for forty-two children. 3, Convalescent Hospital for men, women, and children, containing ninety-four beds. 4, Cottage Convalescent Home for ladies. 5, St. Andrew's Cottage Home, for twenty-four ladies in reduced circumstances. 6, St. Stephen's, comprising a college for young ladies, a high school and boarding house for girls, with national schools for boys, girls, and infants; and extensive work in the very poor district of St. Stephen's, near Windsor. Besides these works, the Sisters have nine houses in London: 1, A School for young ladies; 2, Orphanage in Pimlico for seventy children; 3, Mission House in Pimlico for work amongst the poor; 4, Refuge for fallen women; 5, Mission House in Soho, where sixty-five girls are trained for service; 6, House in Soho Square, where embroidery is extensively carried on under an eminent architect; 7, House of Charity, Soho, for the temporary relief of the homeless; 8, Mission House in Baldwin's Gardens, Holborn, where the Sisters are occupied with night schools, classes, a crèche, and visiting and nursing the sick and poor; 9, the same in Union Street, Borough, S. E.

SPECIAL COMBINATION OFFER.

Subscribers to THE LIVING CHURCH who desire to subscribe or renew their subscriptions to the periodicals named below, can remit to us for them and for THE LIVING CHURCH at the following rates. It will be seen that a very material advantage will thus accrue to those subscribers wishing one or more of these periodicals.

Table with 2 columns: Periodical Name and Price. Includes THE LIVING CHURCH (in advance), Harper's Monthly, Harper's Weekly, Harper's Bazar, Harper's Young People, The Century, St. Nicholas, English Illustrated Magazine, Atlantic Monthly, and Young Churchman.

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NOTES ON THE CHURCH SERVICE.

BY THE BISHOP OF BEDFORD.

II.

After the penitential opening of our service, and the Lord's Prayer, in which we sum up all our needs, we turn to praise.

It will help us to realize our continuity with the Primitive Church of Apostolic days if we note that this order, though we owe it only to the second Prayer Book of Edward VI., is really a return to the very earliest model of Christian worship of which we have any record. For example, St. Basil, in one of his letters, as given by Bingham, writes thus: "With us the people, rising early whilst it is night, come to the house of prayer; and there with much labor and affliction and contrition and tears, make confession of their sins to God. When this is done, they rise from prayer, and dispose themselves to psalmody, sometimes dividing themselves into two parts, and answering one another in singing" (i. e. singing antiphonally).

We then, after confessing our sins (let us hope not without some tears of penitential sorrow "falling inwardly upon the soul"), now dispose ourselves to psalmody and praise. Does it always sound as if we were so doing when the reader, in a choral service, drops to D as he strikes the first tone of praise in the words, "O Lord, open Thou our lips?" I confess to me this descent to a low note, however musically defensible, often sounds more penitential than triumphant, and I always prefer the words taken on G, as more in consonance with their meaning. Where the whole previous part of the service has been taken on a low note (as Mr. Helmore recommended), the rise to G would give great expression to the opening words which introduce the subject of praise. But anyhow I think it is best that the organ should not give any note, nor of course play any "Amen's" up to this point, and that then the note given should be G rather than D.

Most of what I have to say refers to the musical rendering of the service. Yet I am by no means sure that we are not a little overdoing this. One does not like to damp the ardor of one's choir, and one does like to give to God's service the best one can in all ways; but still all are not musical, and I think a simpler, but of course very reverent and well-rendered service might in some places be more helpful to the people. But assuming now that the service is choral (and I have no doubt that in London at least this is generally popular), may I venture upon an expression of opinion, with which some good friends of mine will certainly disagree? I do not like what is known as the "Mechlin use." I would plead for Tallis' simpler intonations. The "Mechlin use" certainly seems to most people less simple and natural. Possibly this is mainly from familiarity with Tallis, but I do not think it is so altogether. I never hear it without feeling, "How unnatural this must sound to the poor and uneducated!" The two notes to one syllable—as in "speed" and "haste" in the versicle, and response next before the first *Gloria Patri*—surely justify such a feeling.

And now I am about fault-finding, I will venture on another criticism. Why should the reader, when trying to be very "correct," drop to the third on the second syllable of "Father" in the Lord's Prayer? Is this natural? Is it devotional? Is it what would occur to any one who was intensely realizing the fact that he was addressing God? To my mind, the very fact that a musical service does of necessity, to some extent, involve the danger of excessive attention to the outward expression, should make one very jealous of anything which might seem the least unnatural, or affected, or distracted.

One more point I venture to touch upon. It is very common in a musical service, for the choir and people not to begin to respond till after the words "Our Father" in the Lord's Prayer, and "I believe" in the Creed. I venture to suggest that these are the very words which every one would most wish to say, and I have known good Churchmen feel very strongly the little privation of not saying these words. I have been told that the custom is adopted in order that the responding may begin simultaneously, but I have for years carefully watched as to this point, and I have failed to detect any such advantage.

I have, however, rather stepped back in these last remarks, for we had entered upon the service of praise, to which the versicles and responses after the Lord's Prayer are a sort of prelude, and of which the *Gloria Patri*, when we first stand up, is a summary. We must not forget that acts of praise should be rendered more brightly and jubilantly than other acts of devotion. Indeed, praise is a very important element in all public worship, and gives its tone of jubilation to the service. We are too apt to forget that we come to God's house not only to confess our sins, and to render thanks for the mercies we have received, and to hear God's holy word, and to ask for what we need, but also to set forth God's most worthy praise. We come to offer our homage to our King. And almost all Christians, whatever their feelings as to other acts of devotion, have felt the appropriateness of a musical rendering of our praises. From the time when David composed his glorious psalms for music, there can have been no serious doubt as to the fitness of music as a

vehicle for praise. Yet surely the warning which St. Augustine gives us in his confessions, is not needless in these days of revived musical taste, when so much care is taken to secure good singing in our churches, and so many freely offer their gifts of voice and ear, to be used for God's glory in the worship of His Church. St. Augustine is speaking of the various senses, and of the different ways in which he had learnt to regard their purpose and their exercise since his conversion; and when he comes to the ear, he discusses, in a passage of singular beauty, the effects upon his soul of music in the Church's services. He says that at times he fears that he gives the music in the singing of God's praises more honor than is right, feeling the mind more holly and more fervently raised to a flame of devotion by the holy words themselves when thus sung than when not, and being thus often beguiled into letting the music run before the sense, instead of the sense before the music. At other times, he says, he perhaps errs by over-strictness, even to such a degree as to wish the whole melody of the chant to which David's Psalms are sung, banished from his ears, and from the Church's ears too. "I remember," he writes, "to have been often told of Athanasius, Bishop of Alexandria, that he made the reader of the Psalm say it with so slight inflection of the voice that it was nearer speaking than singing. And yet," he continues, "when I remember the tears I shed at the Psalmody of the Church in the beginning of my recovered faith; and how even now I am moved, not with the singing but with the things sung, when they are sung clearly and with expression, I allow the great use of music. Thus I hesitate between the danger of the pleasure and the proved value of the music, inclining rather to approve of the chanting in the church, that so by the delight of the ear the weaker minds may rise to the feeling of devotion. Yet whenever I find myself to have been more moved with the singing than with the words sung, I confess to having sinned, and then had rather hear no more music. But thou, O Lord God, hearken; behold and see, and have mercy and heal me; Thou, in whose presence I am a mystery to myself: 'It is mine own infirmity.'"—Church Bells.

THE TEACHING AND USE OF THE APOCRYPHA.

II.

We now leave the Gospels and must speak yet more summarily concerning the other books. The Acts need not detain us, for we find little to be noted there, beyond a curious but perhaps superficial likeness of some of the letters to those in the Maccabees. Of far deeper interest are the multitudinous references to Wisdom and others of these books, by which the Epistle to the Romans may be illustrated. The connection between idolatry and vice, the refusal of mankind to perceive their Creator in His works, the long catalogue of crimes attributed by both writers to degenerate man, and the parable of the potter and his work—common to several writers, but more closely united by St. Paul with Wisdom—such parallels are found throughout most part of the Epistle, and, moreover, others of a similar character occur in not less abundance throughout most part of the Epistle to the Hebrews. To many the latter would appear the more striking of the two. Indeed, many commentators have observed them only. Among numerous proofs, as I hold them, of St. Paul's authorship, one of the strongest is the manner in which the Wisdom of Solomon underlies both Epistles. But the point has not attracted the notice of commentators. Among other Epistles, that of St. James is noted for the multitude of passages, which remind an attentive reader of this same Book of Wisdom.

Of the other Epistles I cannot speak in detail. Most of them contain a certain amount of matter which might be pressed into our service on the subject before us. There is little of it in the Revelation, which is mostly supplied with its imagery from the four greater prophets. I have now a few words to say about one book, and a few more about one doctrine, after which I will endeavor to sum up the results of our enquiry. Some references have already been made to Tobit; further attention to it would disclose a peculiar beauty in its personal history, worthy in some respects to rank with that of Joseph. The work is indeed very inferior as a narrative to Genesis. It is written in a strange, inartistic and unattractive style; one can with difficulty make out the story. And there is, to our tastes, an admixture of some unsavory and some superstitious details. Nevertheless, the characters here ascribed to Tobit and Anna are surpassingly those of persons devoted body and soul to God. Their utter helplessness in the world and their perfect confidence in Him are marvellously described. Nothing can be found anywhere more impressive than the writer's opening statement—"Now, I, Tobit, being young, went often alone" from Galilee "to Jerusalem at the feasts." This, he evinced the very spirit of the Child Jesus, who also went up to the feast and remained alone in His Father's Temple. The grand hymn of praise wherewith Tobit's history culminates, has in it more than an echo of Isaiah, more than a prelude to St. John the Divine; and I must add, it is even surpassed by some portions of Baruch, which glow with

a heavenly brightness all their own. Next, as to this doctrine, that of God's best gift to man, eternal life. Very little is this mighty truth insisted on in the Old Testament.

We see it there, but as through a glass darkly. Now here, both in the teaching of the Apocrypha and in its narrative, immortality is set forth with perfect clearness. When we want verses for a Saint's commemoration, we go not only to the Old Testament Canon, not even to the New Testament for them. We say, with Wisdom, "the souls of the just are in the hands of God, and no torment shall touch them." And so likewise with the history. In the ever memorable II. Maccabees, vii., the thrice-told tale of the mother martyred with her seven sons, shows that they had grasped the doctrine of the Resurrection as strongly as we can do. Their words were such as these: "Thou like a fury takest us out of this present life; but the King of the world shall raise up us who have died for His laws to everlasting life." It is on this conviction of a resurrection to life eternal, that the benefit of prayer for the departed is expressly grounded in II. Maccabees, where the practice of such prayer is declared to be holy and good. All this—and, oh, how much more!—is to be perceived in the Ecclesiastical books by those who read them in the light of the New Testament. Combining this truth with the equally undeniable fact that there is not one clear reference to them in the New Testament, and only the doubtful reference, I arrive under correction at the following result:—These admirable books form a real link of connection between the previous and the subsequent Scriptures. I may say, though without being bound to the figure, that they unite the two as by a strong, well compacted chain. Their language is mainly Greek, the first set of original sacred writings in that language, which was soon to be exclusively chosen by the Spirit for his written revelations to mankind. And the Greek here used is much nearer to that of the New Testament, than is even the LXX. itself. They were—they must have been—composed under the guidance and direction of the Holy Spirit Himself. Not, I suppose, in such wise as to be preserved from all blemish or error, but so as to serve, unlike ordinary compositions, a distinct and definite purpose in the scheme, whereby God revealed Himself to man. The Hebrew-speaking Jews had been prepared by long centuries of inspired teaching for the coming of Messiah. A somewhat different training was needed for the children of the various captivities and dispersions, who had to a great extent lost the language and traditions of their race. These last were indeed to assist mightily in the great work of extending the blessings of Abraham's seed to the entire human family. And in the dominating speech of that family were the new oracles to be delivered. Hence these intermediate writings of a strictly transitional character, some originally written in Hebrew, but all destined to be read chiefly in Greek. Their office was to imbue their readers' minds with the spirit, and to prepare them for the substance of the instruction soon to be imparted by the Divine Teacher. They were, like the law, yet in a different manner from the law, to fulfil the part of a pedagogue, leading souls to Christ; and most thoroughly do they execute this office. They show us at work, from the days of the prophets and even from those of the captivity, a leaven of essentially Christian teaching, destined at length to leaven the whole lump. And this, observe, they do *apocryphos* secretly, in a way not understood then and not much observed now, but nevertheless most meet for that Kingdom which cometh not with observation. The silence with which they were received and accepted by our Lord and His disciples, was, no doubt, specially ordained by Him to whom the secret things belong. Thus, without much exciting the chosen people's jealousy, their scattered brethren, and also the heathen among whom they lived, were instructed in the oracles of God, and thus was a way paved for the conversion of all the sacred books into a Greek literature, by our Lord's adoption of the LXX. and by His provision that with the Catholic form thus consecrated, all the subsequent words of inspiration should agree. Lastly, as to the practical outcome of these remarks, allow me to conclude by saying what course I think ought to be taken with respect to these valuable but strangely neglected remains of religious antiquity. They are clearly to be recommended for the serious study of all who can seriously engage in such studies, and, indeed, as "good sound moral reading, replete with 'instruction of life and example of manners,'" they are worthy of perusal by all. Further, it is desirable that large additions from these books should be made to the daily lessons. No one, I think, who accepts the view now offered, would grudge another week or two to the time now occupied by them. And the reading from Ecclesiasticus, for instance, might be doubled without taking up any additional time, merely by appointing alternative lessons from it. Thirdly, I would advocate a great increase in the number of copies of the Bible containing the Apocrypha, and an equal number of separate Apocryphas of larger print than the extremely minute specimens now generally to be met with. Having recommended these measures, I abstain from suggesting

another, which may perhaps be expected. I by no means wish that all or nearly all our Bibles should contain these Ecclesiastical books. It seems best that the old distinction made by St. Jerome, though not by St. Augustine, between the proto and the deuterocanonical parts of the Old Testament, should be preserved; for, great as the later works are, the earlier are greater than they. And, moreover, though the Apocrypha supplies so much of the material from which the Gospel teaching is wrought up, yet it is not of equal value with that Gospel teaching. In some respects, such as the doctrine of divorce and the precepts as to the treatment of others, it is decidedly inferior, and though so much of Christian truth and example is there, still it is not animated by the Spirit, not vivified by the touch of Christ. We have, as it were, to illumine it by the Gospel lamp. It does not give us light, as does the Gospel. Once more for simple-minded Christians who readily accept our Lord's teaching, but have no notion of analysing it, such lore as of ours today is needless. The law and the prophets are sufficient harbingers and heralds of the most perfect covenant. The voice of the old covenant reaches even to the new. After all, the most direct and perfect junction between the former and the latter dispensations is Malachi's closing denunciation of mankind, if they will not accept the coming Elijah's teaching, coupled with their acceptance of it when *Elias ho Erchomenos* came. That is the bridge whereby we pass from one Testament to the other. The Apocrypha rather resembles a broad and wholesome river coursing deep below, covered hitherto with the weeds of neglect and the overgrowth of prejudice, which we have to-day been attempting to remove. We would fain explore this stream, refresh our souls in its sweet and living waters, even pass therein from one land to its opposite shore. But for the wayfaring man who cares only for speed on his journey, we will leave untouched the shorter and the easier path.

PRAYER—ITS PHILOSOPHY.

It cannot be denied that if we have an intelligent Creator, He can hear our prayers. The question arises, how are we to address ourselves to Him? Our mode of address to one another is by words or signs. This is because they cannot otherwise read our thoughts. God reads our thoughts. He has no need of words or signs. And spoken words, which are vibrations of air acting on the tympanum of an ear trained to discriminate between vibrations, are in no sense adequate media of communication with the spiritual God. The real use of words, therefore, in private prayer is to give definiteness to our own thoughts and to develop them. If I can fix my thoughts and wishes without words, there is no reason for using words in private prayer.

As to conceptions in prayer and adoration, these may be framed either suitably to God's nature or suitably to ours. But we have no suitable concept of God's nature, and we either know Him not at all, or anthropomorphically. We condemn the rude anthropomorphism of the Old Testament, but our own religious concepts are only a more refined anthropomorphism. If we think of God or address Him, we must be content to take this position. Our prayers must be relative to our human conceptions. If we try to pray to God suitably to His high spiritual essence, we merely rob our prayers of all definition, and are lost in the abstract. But God can use our anthropomorphic prayers, translating them into His own high language, so that that which leaves us couched in language suitable to man, reaches Him expressed in a manner suitable to God. Therefore we may say, calmly, "Our Father." We may use words thought, or spoken or written, to fix and express our ideas; for few can think continuously without words. —Irish Ecclesiastical Gazette.

CHURCH WORK.

QUINCY.

PRAIRIE CITY.—The surpliced and chorus choir from St. Thomas' church, Bushnell, visited this unorganized mission in the afternoon of Sunday, September 14, and held a choral service. The priest in charge of Bushnell preached. This is the first Church service held here in 25 years. There was a large congregation present.

SPRINGFIELD.

THE BISHOP'S RETURN.—The Bishop is now in his diocese after a short visit to the East, during which he has been successful in adding six clergymen to his list, and in securing a little money for his numerous needy missions.

DANVILLE.—Bishop Seymour held an ordination in Holy Trinity church on Sunday, St. Matthew's day, and admitted to the diaconate Mr. John R. Rhineland Robinson, late of New Brighton, Staten Island, New York. The Bishop preached a stirring sermon from the text, "Ye have not chosen Me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain." St. John xv. 16. The service was very heartily rendered by the surpliced choir. The candidate was presented by the rector, the Rev. Frederick W. Taylor. The newly ordained deacon will assist the rector of Holy Trinity, while prosecuting his studies for priest's orders.

LONG ISLAND.

ASTORIA—Church of the Redeemer.—The Rev. Dr. Cooper, rector of this church, returned to his labors on the first Sunday in September, much improved in health by his summer rest. He received a hearty welcome from the members of his congregation.

NEBRASKA.

OMAHA—Trinity Cathedral.—Dean Millspaugh is again at his post in the Cathedral, after a three months' sojourn. He interested his people on Sunday, with not merely an account of the English Cathedral, but most of all with an account of the work laymen and women of position and means were doing in person for the Master, and begged that many in his congregation would imitate the example.

FORT OMAHA.—The officers and soldiers of this Post are grateful to the authorities at Washington, for giving them so talented a man as Dr. J. Vaughn Lewis, and one so devoted to the work. Were they always so particular in the appointment of chaplains, a tremendous influence for good might be wrought among officers and men.

OHIO.

RETURN OF THE BISHOP.—The Standing Committee of the Diocese give notice to the clergy and laity that they have received a letter from the Bishop of which the following is an extract which will be read with interest by the members of the Diocese:

"Having been advised not to allow myself the pleasure of taking part in the approaching Church Congress of Carlisle, nor in the Anniversary at Aberdeen, lest I should risk anything of my present improvement in health, I purpose, God willing, to return to the Diocese, so soon as the proposed sanitary term shall be finished. You may therefore expect me in Cleveland about the fifteenth of October. I shall be prepared to make such visitations as may be due and immediately pressing. The rectors will confer with you.

"It is to be understood that such will not be included in the next Lenten and summer visitations."

IOWA.

EAST DES MOINES.—Bishop Perry visited East Des Moines on the fourteenth Sunday after Trinity, preached morning and evening, addressed the Sunday school and met with the trustees of the congregation. There was a goodly number at Communion, many from St. Paul's Parish being present. In the evening a class of ten was presented for confirmation by the minister in charge, the Rev. W. P. Law.

The congregation of the Good Shepherd now holds the deed of a lot, and over eleven hundred dollars has been subscribed toward the erection of a chapel.

WINTERSSET.—On the following Friday evening the Bishop visited Trinity mission, at this place, and confirmed three candidates presented by the Rev. Mr. Law, who holds services at Wintersset on alternate Sundays. The congregation here is small, but Trinity Chapel is neat and churchly, the responses good; and some as earnest Church people worship here as can be found in any large city parish.

CHICAGO.

PULLMAN—Deanery Meeting.—Everybody now-a-days, either knows or is supposed to know where and what the town of Pullman is; and everybody who knows Pullman knows of the beautiful and costly stone church-building which forms so conspicuous a feature among all the various cut-and-dried institutions which have so suddenly sprung into existence as at the bidding of some modern Aladdin. On the evening of Monday, September 15th, this church presented an unwonted spectacle, on occasion of the quarterly gathering of the Northeastern Deanery. Owing to the fact that the interior of the building is not adapted to the services of the Church, several of the clergy, clad in their surplices, sat in solemn state, looking like so many *patres conscripti*, on each side of the Dean, on the spacious platform which occupies the space where, in a properly-arranged church, the altar would stand, the remainder of the clergy also surpliced, filling some adjacent seats. Thirteen priests in all, were present on this occasion. The attendance of laity was large, and would doubtless have been larger had it not been for an impending storm. After shortened Evensong, thoughtful and eloquent addresses were made by the Rev. Messrs. Stewart Smith, Edward Larrabee, and Theodore N. Morrison Jr., their subjects respectively being: "The Principles of the Prayer-Book;" "The True Idea of the Church;" and "The Minister of Jesus Christ." The music was of an unusually high order, and was well and reverently rendered. On Tuesday morning at seven o'clock, the Rev. George C. Street celebrated the Holy Eucharist in the mission chapel, the Rev. W. W. Steel acting as server and Deacon. Seven more of the Clergy of the Deanery made their appearance on this day. A second celebration of the Holy Eucharist was held at 10:30, the Rev. the Dean being celebrant, assisted by the Rev. J. T. Wright. After the service, Canon Street read an Essay, his subject being "Some Thoughts on Worship." At the business meeting that followed, steps were taken for the meetings to be held in Grace Church, Chicago, preparatory to the organization of the proposed branch of the Woman's Auxiliary of the Board of Missions.

BATAVIA AND GENEVA.—The Rev. W. W. Steel has broken the ice for his brethren in the West, in the matter of travelling to and from their parishes and missions, by adopting the tricycle as a mode of conveyance. The reverend gentleman moves around, upon an average at the rate of about fifty miles per week, and his usual speed is not less than seven miles an hour. Here is a chance for liberal laymen to furnish their parish priests, for pastoral visiting with an equipage that combines horse and buggy in one, and renders hay and oats a superfluity.

Subsequently, a vote of thanks was passed to the Essayist, and also to the ladies of Pullman for the liberal and hospitable manner in which they had provided for their guests.

The brethren separated, much gratified with their reception and entertainment by the people of Pullman, and with cordial congratulation to the resident Mission-priest, the Rev. J. Rushton, on the encouraging evidences of his success.

The next meeting of the Deanery will be the annual one, on the Monday after All Saints Day (Nov. 3rd), at Grace Church Chapel, Chicago.

CHICAGO—St. James' Church.—To the great delight of his former parishioners, the Bishop of Michigan preached in this church last Sunday morning. He had come to the city to attend the funeral of Mr. Larned, an eminent Churchman and citizen, which took place on Sunday afternoon.

THE WOMAN'S AUXILIARY.—At the last meeting of the Diocesan Convention the Board of Missions was authorized to tak

steps for the organization of a Branch of the Woman's Auxiliary to the Board of Missions. In pursuance of that direction, the Board of Missions have called a general meeting in Grace Church, Chicago, on Thursday, October 2nd, at 10:30 A. M., at which the Bishop will preside. At the quarterly meeting of the Northeastern Deanery held at Pullman, Monday, September 15th, the following detailed arrangements were made, some of them at the suggestion of the Bishop, and others which will be submitted to him for his approval. The Board of Missions in accordance with the wish of the Convention has invited every Rector of a Parish, or in charge of a mission to be present, and to bring with him two representatives (ladies) from his parish. Besides these, an earnest invitation is now extended to all women in the city or in the Diocese interested in Church work, and clergymen are asked to urge on the Sunday before, either by a sermon or address, the women of the congregation to attend this meeting. There will be a celebration of the Holy Communion in Grace Church, at 10:30, at which an address will be made to the women present by the Rev. Dr. Vibbert of St. James' Church, Chicago; at the close of that service, the Bishop will call the meeting to order, and the business will be proceeded with. In the afternoon at 2 o'clock, addresses will be made by the Bishop, by Mrs. A. T. Twing, so well known throughout the Church, for her labors in the cause of the Woman's Auxiliary, and by the Rev. L. Osborne of Trinity Church. Luncheon will be provided for all ladies remaining to the afternoon meeting. The object of this Woman's Auxiliary is to develop that great work in the Church "Woman's work," especially with reference to the cause of missions both Diocesan and General. It exists in a large number of Dioceses and everywhere has proved a most important aid in the missionary work. At the last General Convention in Philadelphia the triennial meeting of representatives from all the Diocesan Parishes was a splendid success, and every one who witnessed the great gathering of the women of the Church, and heard their earnest speeches and reports could not fail to be convinced of the power of this organization. Any information required will be given by the Rev. John White, Joliet, secretary of the Board of Missions. Do not forget, Grace Church, Chicago, Thursday, October 2nd, at 10:30 A. M. and 2 P. M.

MASSACHUSETTS.

BOSTON.—The One Hundredth Anniversary of the Organization of the Convention of the Diocese.—This diocese was organized on September 8, 1784. A few of the clergy met on that day and passed resolutions to the effect that it was desirable to adapt the Church to the new form of government, and that conference should be held with the Church in other sections of the country. They also affirmed their attachment to Episcopacy and the institutions of the Church.

At the last diocesan convention held in May, 1884, it was decided to celebrate the centennial year by requesting the Rev. Dr. Frederick Courtney, to give a history of the Church in colonial times, the Rev. Mr. Slafter an account of the first three bishops, and Bishop Paddock the story of the first hundred years of the diocese.

In advance of this proposed celebration in May next year, some of the clergy thought it best to mark the anniversary day, September 8, and accordingly an informal meeting was held at the Church Rooms in this city. The Rev. Dr. Haskins presided, and the Rev. Mr. Bishop acted as secretary. Addresses were made by the Rev. Drs. Shinn, Phillips Brooks, and Haskins, and by the Rev. Mr. Monroe.

A resolution was adopted directing the secretary to prepare a report of the meeting, to be presented to the next convention, so that it might go upon permanent record in the Convention Journal. The Rev. Dr. Brooks paid a high compliment to the eminent services of Bishop Parker, whose loyalty kept the Church alive in very trying times; the Rev. Mr. Monroe gave some interesting reminiscences of old Christ church; and the Rev. Dr. Haskins spoke of the spirit of the Puritans, and claimed that the principles of civil and religious liberty, which now so established, are not due to any one class of men, but to the operation of providential causes, by which all conflicting classes helped to establish what now are regarded as matters of course. The meeting was quite an interesting one, and although called at brief notice was well attended.

WISCONSIN.

MILWAUKEE.—General Church Notes.—A friend writes: "Observing that THE LIVING CHURCH has no correspondent from this fair city, I assign myself to that post for the nonce—assuming a wish on the part of its editor and some portion, at least, of its readers, to hear of our Church life in the metropolis of Wisconsin.

"Of our Church affairs there is something to tell, but of our Church activity not very much. What life there is must be mainly sought in the parochial and mission work connected with the cathedral; though I must not omit to say that the new rector of St. James' church is doing excellent work in infusing new life and sound teaching into his charge. The work and influence of the cathedral is, however, hampered at this time by the small number of its clerical force. At least two active priests are needed to aid in its work. I mention this in the hope that the required men may read it, and be moved to come here; only, they must be unmarried.

"A great field is here for religious enterprise. Of a population numbering nearly 150,000 souls, two thirds or more are German; and the great proportion of these seem to be irreligious. Indeed, this is largely an unbelieving city. Education is very general, and the public schools are called second only to those of Boston. There is advanced "culture" in some quarters. Music and painting, and decorative art are widely cultivated. The aesthetic side of life is prominent, as seen in the number of beautiful homes with charming surroundings. The signs of wealth are seen on all sides, and the "society" of the city is of quite an ambitious sort. The best dramatic and operatic talent is in demand, and the latest and best light literature is sought after.

"The congregation of the cathedral has not what some might call the advantage of embracing many of the "society" people; but it numbers in its ranks not a few devout, earnest and intelligent men and women, youths and maidens; and a good deal of real work is done. The cathedral services are hearty and inspiring; and the surpliced choir can compare in quality and drill, with any in the North-west. The Blessed Eu-

charist is celebrated daily throughout the year at 7 A. M., in the chapel of the cathedral, and on the first and third Sundays of the month at 10:30 A. M., in the cathedral church. The church is free and open to all, without distinction, and the daily and Sunday services are steadily kept up throughout the year. The average attendance is said to be better than that at any of our churches here.

The cathedral will be freed from debt this fall; a result due to the unwearied zeal of the Dean, the substantial aid of friends in the East, and the perseverance and liberality of a congregation by no means wealthy. It will be dedicated on the Feast of All Saint's; and all the surpliced choirs of the diocese—about five in number—are invited to aid at the services. Greatly needed improvements have recently been made in the interior. The rostrum on which the altar has stood since the church was purchased of the Congregationalists, with its steps on each side invisible to one entering the building, has been transformed into a proper sanctuary, with a dignified approach through a temporary choir, in which choristers, clergy and Bishop are located cathedral-wise—the Bishop on a canopied and curtained throne. In no long time it is hoped that a recess chancel 60 feet deep will be built, as a memorial to the late Bishop Armitage by his relatives; which will add much both to the seating capacity and to the architectural effect of the church.

"Mr. Capel lately illuminated the city with his magnificent presence and specious teachings. He took his usual role of an English gentleman, and posed as a High Society man. Many—not all—Romanists, were highly elated; not a few Protestants, and some unwary Church-folk of our own, were dazzled by his conversation, manner, and appearance, and gave their quota of the general homage rendered him. Among these last, I blush to have to include the rectors of two of our leading churches, who accepted an invitation to dine with this dubious champion of a communion which constantly tells them that they are nobodies—ecclesiastical bastards.

"The Monsignor distributed about his pamphlet addressed last fall to our General Convention. It is an adroit performance, but thoroughly disingenuous—not to use a stronger term—and vulnerable at many points. It is written in a tone of lofty condensation, and is a true reflection of the imperial spirit of Rome. His coolness rises to sublimity when he briefly characterizes the Oriental Church with its four Apostolic Patriarchates, as the Greek sects!

MINNESOTA. BASSWOOD GROVE.—Episcopal Visitation.—The Bishop visited St. Mary's church, Basswood Grove, on Sunday, the 31st of August, and administered Holy Communion to about 35 communicants. The large congregation present listened to the Bishop's earnest words with marked interest. There is a class preparing for Confirmation, but as the Bishop's visit was not expected for some time, it was thought best to postpone the Confirmation until spring. This parish was under the missionary charge of the Rev. Timothy Wilcoxson for over 20 years, and many signs of his unselfish devotion are evident. The church is to be re-shingled before winter; the shingles being on the ground. In the afternoon of the same day, the Bishop preached at St. Paul's church, Point Douglas, five miles from the former church, to a large and exceedingly attentive congregation, complimenting them on the new chancel carpet since his last visitation. Both these churches are now in charge of the Rev. Henry Langlois, who is also missionary at Prescott, Wisconsin, at which place the Bishop preached in the evening.

INDIANA.

LOGANSPOUT.—Harvest Home.—On Sunday the 14th inst., Harvest Home was observed at Trinity church. As it was the first time the festival had been kept in this place, it naturally stirred up a great deal of interest in the community, as well as among the Church people. So much so, that the church was filled with an attentive and deeply interested congregation, at both morning and evening services.

On Saturday afternoon the people gathered around the rector, and under his efficient direction, transformed the chancel and parts of the church adjacent, into a beautiful symbol of the ingathered harvest. The altar was vested in white, and on it stood a large cross made entirely of rich purple grapes. On either side of the cross were bouquets of flowers and sheaves of wheat. The dossal was of white, trimmed with asparagus and grape vines, festoons of which adorned the chancel rail. Around the sanctuary were disposed stalks of standing corn with great beaded ears visible here and there. At the intersection of nave and chancel stood a large arch made entirely of golden rod, and surmounted by a cross. At each side of this was suspended a sickle made of oats, giving the effect of two smaller arches, the whole effect being much like that of a rood screen separating the nave and sanctuary. Then there was an abundance of autumn grasses, flowers and fruit to beautify the font and choir. Were the scene simply viewed as a work of art, it would reflect much credit on the artist of the day. But when the worshippers, went to service that morning, it impressed itself upon them as something more than art work—as the symbol indeed of that high truth, not only that the earth is full of the goodness of the Lord—but, the earth hath He given to the children of men.

The service was that used on Thanksgiving Day, and was led by the mixed choir of young ladies, men and boys. Mrs. Thompson sang as a solo at the Offertory, Handel's sublime music, to the words, "Come unto Him all ye that labor," with the same lovely voice with which she sang erstwhile in the cathedral at Davenport.

The rector's sermon was from the words, "Be patient, therefore, brethren, unto the coming of the Lord. Behold the husbandman waiteth for the precious fruit of the earth, and hath long patience." It was an earnest and forcible presentation of the

meaning, the reason, and the lessons of the Harvest Home Festival.

During the day the rector was assisted by his friend and classmate, the rector of Grace church, Indianapolis, who also preached at the Evening Service.

Trinity parish, in spite of the unfortunate vicissitudes of the past two years, bids fair under the rectorship of Mr. Thompson, to take high rank and importance amongst the parishes of Indiana. The people are zealous and enthusiastic, and evidently have a mind to work. The choir of boys lately introduced, while they are growing in reverence and a knowledge of churchly ways, show too that their voices are developing in such a way that they will before long be among the sweetest singers of our Israel.

The offertory—\$22.50, was sent to the Bishop for the Diocesan Church Building Fund.

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No person can estimate the immense size and endless richness of this mighty continent until he travels over it. There are still wide regions to be occupied, waste places to be reclaimed. In our western mountains there are still inexhaustible sources of wealth. We still occupy the western plains almost as the Indians did. We have converted the prairies into vast hunting-grounds, where our cattle live almost as the bison live, and are hunted almost like bison. We scarcely touch the surface of things. We have done great things, but there are things still more splendid to be done. We talk of the simple colonists in possessions to the men who shall be. An excursionist in these days into the gold and silver district travels as no monarch ever travelled only a few years past. He travels for a few dollars with comforts that potentates would have envied one generation ago. Day coaches, palace cars, sleeping cars, courteous servants, and all the delights of a fresh world every day, with the prospect of unlimited opportunities in the boundless regions that are waiting for us, give hope and health, and make the pulse tingle and the fancy buoyant. The richness of Missouri, the expanses of Arkansas, with its endless agricultural products, the iron mountains of Mexico, the grandeur of the elevated regions of mountains, all stimulate our manliness, as well as appeal to our eagerness for wealth.

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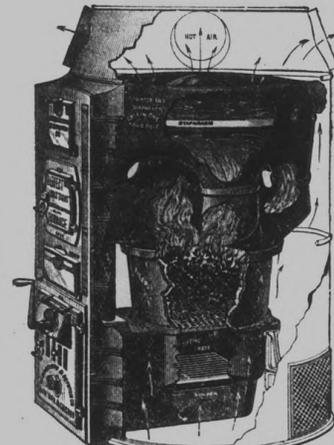
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