

# The Living Church.

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

Vol. XII. No. 21.

CHICAGO, SATURDAY, AUGUST 24, 1889.

Whole No. 564.

## RACINE COLLEGE,

Racine, Wis.

Thirty-Sixth Year.

Beautifully and healthfully situated on the banks of Lake Michigan, on the C. & N. W. Ry. between Chicago and Milwaukee.

The Grammar School is thoroughly equipped for the education of boys from eight years old and upwards. Special attention given to the health and moral training of the pupils. Address THE REV. ARTHUR PIPER, M. A., Warden.

## ST. GABRIEL'S SCHOOL,

Peekskill, N. Y.

A BOARDING SCHOOL FOR GIRLS.

Opens Sept. 23. The School is distant from New York about forty-one miles, situated on an eminence overlooking the town, and having a view of the Hudson River, the Highlands, and the country for miles around. The grounds comprise about 30 acres, a part of which is covered with woods and has many charming walks. The location is remarkably healthy, retired, and favorable for both physical and intellectual development. For terms, etc. address the Sister-in-Charge.

SISTERS OF ST. MARY.

## ST. MARY'S SCHOOL,

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Founded 1842. The New Art Building completed 1884. For Catalogues address Rev. B. SMEDES, A.M., Rector and Principal.

"The climate of Raleigh is one of the best in the world."—B. LYMAN.

## DE VEAUX COLLEGE,

Suspension Bridge, Niagara Co., N. Y.

A Church School for Boys. Conducted upon the Military System.

OGONTZ SCHOOL FOR YOUNG LADIES, Removed in 1888 from Chestnut St., Philadelphia, to Ogontz, the spacious country seat of Jay Cooke, will begin its fortieth year Wednesday, Sept. 25th. For circulars, apply to PRINCIPALS, Ogontz School, Montgomery County, Pa. Principals, MISS FRANCES E. BENNETT, MISS H. A. DILLAYE, MISS SYLVIA J. WESTMAN.

## GANNETT INSTITUTE FOR YOUNG LADIES,

Boston, Mass. Family and Day Pupils. The thirty-sixth year begins Oct. 2, 1889. For circular apply to Rev. GEORGE GANNETT, A.M., D.D., 69 Chester Square, Boston, Mass.

## ST. MARGARET'S SCHOOL,

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## ST. JOHN BAPTIST SCHOOL, 231 E. 17th St.,

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## ST. HILDA'S SCHOOL, Morristown, N. J.

A Boarding School for Girls. Under the charge of the Sisters of St. John Baptist. Terms \$250. Music and painting extra. For Circulars address THE SISTER SUPERIOR. A Summer Session of ten weeks will begin the first of July. Terms \$60.

## THE MISSES HUBBARD'S SCHOOL,

112 Newbury Street, Boston, Massachusetts. For Girls will reopen October 1, 1889. A limited number of boarding scholars will be received.

## EPISCOPAL HIGH SCHOOL OF VIRGINIA,

L. M. BLACKFORD, M. A., Principal. LLEWELLYN HOXTON, Associate Principal. The Diocesan School for Boys, near Alexandria. The 51st year opens Sept. 25, 1889. Catalogues sent.

## TRINITY SCHOOL,

Tivoli-on-Hudson, N. Y.

The Rev. JAMES STARR CLARK, D.D., Rector. Assisted by five resident teachers. Boys and young men thoroughly fitted for the best colleges and universities. Scientific schools or for business. This school offers the advantages of healthful location, home comforts, first-class teachers, thorough training, assiduous care of health, manners and morals, and the exclusion of bad boys, to conscientious parents, looking for a school where they may with confidence place their sons. Special instruction given in Physics and Chemistry. The Twenty-third year will commence September 10th.

## BETHLEHEM, PA. BISHOP THORPE. A Boarding

School for Girls. 22nd year. Academic course. If desired, pupils prepared for College. F. I. WALSH, Principal.

## KEBLE SCHOOL, SYRACUSE, N. Y. Boarding

School for Girls. Under the supervision of the Rt. Rev. F. D. HUNTINGTON, S.T.D. The nineteenth school year will begin Wednesday, Sept. 11, 1889. Apply to MISS MARY J. JACKSON.

## LONG VIEW,

Brookville, Penn.

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Music, Dramatic Art, Delsarte, Elocution, Oratory, Languages, etc. Private lessons in all branches are given through the summer. Regular Fall term opens September 18th.

SAMUEL KAYZER, Director.

## ST. LUKE'S SCHOOL,

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The Rt. Rev. O. W. Whitaker, Visitor. A high class school, in an exceptionally healthy location, with delightful surroundings, doing good work. Boys sent this year to Yale, Princeton, University of Penna. and Troy. Number limited to forty-five. CHAS. H. STROUT, Prin.

## HOWE GRAMMAR SCHOOL,

Lima, Ind.

A BOARDING SCHOOL FOR BOYS.

The Rt. Rev. D. B. Knickerbacker, D. D., Visitor. Christmas term opens Sept. 11th. Thorough preparation for college or business. Careful discipline. New buildings with modern improvements. Large grounds, gymnasium, etc. Address THE REV. C. N. SPALDING, Rector.

## ST. MARY'S HALL,

Faribault, Minn.

Twenty-fourth year begins Sept. 12th. Terms \$350 per year. The Rt. Rev. H. B. Whipple, Rector. Miss E. F. Lawrence, Principal. No extra charge for French or German. Thirteen experienced Professors and Teachers, two efficient Matrons. For admission apply to St. Mary's Hall, Faribault, Minn.

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Civil Engineering. Classics. Business. RT. REV. F. D. HUNTINGTON, President. LT. COL. W. VERBUCK, Superintendent.

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## A THOROUGH FRENCH & ENGLISH HOME

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## CHELTENHAM ACADEMY, Ogontz, Pa.

Unexcelled location and surroundings. New school equipment. Gymnasium, Military Drill, &c. Thorough preparation for College or Scientific School. For circular, &c., address JNO. CALVIN RICE, A. M., Principal.

## NORWOOD INSTITUTE,

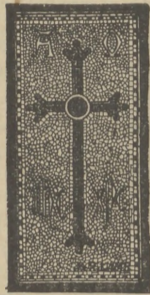
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Staten Island, N. Y.—A Church school of the highest class for boys; terms, \$500; eight resident masters from Brown, Columbia, London, Oxford, Cambridge, Dublin, and Paris; house and grounds (of Commodore Garner) among the most beautiful near New York, will well repay a visit. Apply to the Rev. ALFRED G. MORTIMER, B.D., Rector.

## ST. MARY'S INSTITUTE, BOARDING AND

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## FONTS.

We design and execute all forms of Fonts, in wood, ophite, terra cotta, marble and granite.

We have recently introduced the well-known IRISH MARBLES in this country. These include the most beautiful colors, varying from black, deep red, mauve and deep green, to the most delicate grey shade.

Special estimates quoted. Designs and photographs submitted upon request.

## J. & R. LAMB,

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Rev. C. R. Chase, Vicar of All Saints, Plymouth, England, is coming to this country for the purpose of holding a

## RETREAT FOR CLERGY

at St. Austin's School, from Monday evening, September 9th, to Friday morning, September 13th. No charge is made, but there will be an offering towards the expenses.

Clergy desiring to attend this retreat will kindly send their names to

REV. A. C. MORTIMER, St. Austin's School, New Brighton, Staten Island, N. Y.

## KEMPER HALL,

Kenosha, Wis.

A Boarding School for Girls. The twenty-first year will begin Sept. 24th, 1889. Address the SISTERS-IN-CHARGE.

## GIRLS' HIGHER SCHOOL

Removed from La Salle Ave. to 479 & 481 Dearborn Ave., Chicago. Fourteenth year begins Sept. 18th. Boarding and day school for young ladies and children. Full courses of study, including preparation for college. Excellent houses thoroughly fitted up. MISS REBECCA S. RICE, A. M., Principals. Address MISS MARY E. BERRY, A. M.

## EDGEWORTH BOARDING AND DAY SCHOOL

FOR GIRLS. 122 West Franklin Street, Baltimore, Md., Mrs. H. P. LEEFVRE, Principal. This school will re-open on Thursday, the 19th of September. The course of instruction embraces all the studies included in a thorough English Education and the French and German languages are practically taught.

THE Seventeenth Semi-Annual Training Classes of the CHICAGO FREE KINDERGARTEN ASSOCIATION open the second Monday in September. For full particulars address the Chicago Free Kindergarten Association, 175 22nd St., Chicago. Tuition Free.

## SAINT KATHARINE'S HALL,

Davenport, Iowa.

The Diocesan School for Girls. The sixth year opens September 18th.

MISS E. A. RICE, Principal.

## FORT DODGE COLLEGIATE INSTITUTE.

Five Courses, Classical, Scientific, Normal, Commercial, Preparatory. A dvantages, the best Presbyterian control. Expenses very moderate.

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## WATERMAN HALL,

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A BOARDING AND DAY SCHOOL FOR GIRLS.

Opens Sept. 18th, 1889. Bishop McLaren, D.D., D.C.L., President of the Board of Trustees. The Rev. B. F. Fleetwood, S. T. D., Rector. Owing to endorsements, board and tuition offered at the rate of \$250 per school year. Address

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HIGH SCHOOL FOR BOYS,

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Ronald MacDonald, B. A.,

Head Master.

The scholastic year will open

WEDNESDAY, SEPTEMBER 18.

Terms—For Board, Tuition in all branches, and every expense, \$300 per annum. Day scholars \$80 per annum.

For further information address REV. D. H. BUEL, Asheville, N. C., until Sept. 1; after that, address MR. RONALD MACDONALD, Head Master.

## The Kirkland School,

275 and 277 Huron St., Chicago.

Will reopen Sept. 18th, 1889. Kindergarten attached. Boys admitted into primary classes. A few boarding pupils received. For catalogue address MISS KIRKLAND or MR. ADAMS.

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for Young Ladies, Bridgeport Conn. For circulars address MISS EMILY NELSON, Principal.

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General Culture. Desirable Positions open to progressive students. All interested will receive valuable information Free, by addressing E. TOURJEE, Boston, Mass.



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**THE NEWEST THING AND THE BEST.**

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Save Your Eyes

The genuine have "BERTIER PARABOLA" on every pair, in gilt letters.

These lenses are mounted in elegant gold, silver, steel and nickel spectacle and eye-glass frames of most improved construction.

Ask your dealer for them, and if he does not keep them, send \$2 for a sample pair in fine steel spectacle or eye-glass frames. Directions for self-fitting sent on receipt of stamp.

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For Gas For Oil

COMPOUND light-spreading Silver-plated Corrugated Glass.

A wonderful invention for lighting CHURCHES, Halls, etc. Handsome designs. Satisfaction guaranteed.

Catalogue and price free. **BAILEY REFLECTOR CO.**  
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If you don't know how, send for the book by Fanny Field called "Poultry for Profit and Poultry for Market." She is acknowledged to be the best and most practical writer on this subject in America. It contains valuable information in regard to incubators, Brooders, Capons, and tells you how to feed to get the most eggs. If you keep chickens you can make them pay you well by following instructions in this book. If you don't keep chickens you ought to do so if you want to make money. Fanny Field tells in this book how she clears \$1,500 a year on her 60 acre farm. Sent, post-paid, upon receipt of 25 cents. Address,  
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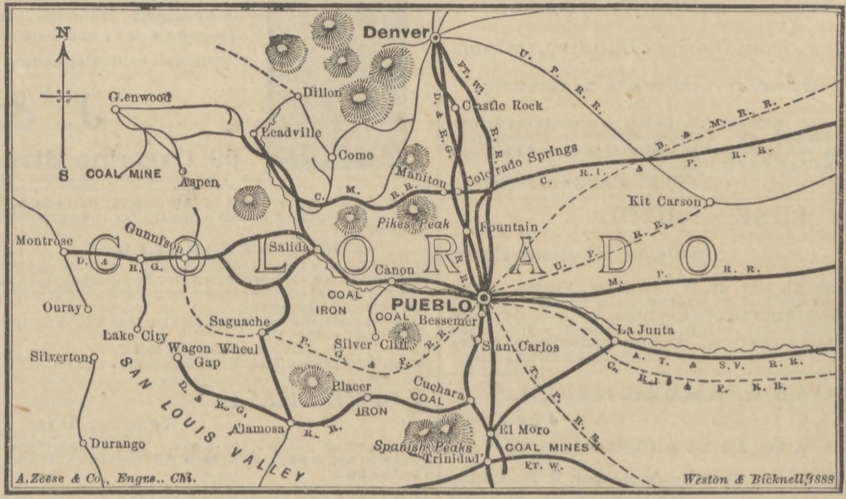
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# PUEBLO, COLO.

## TEN REASONS WHY PUEBLO WILL MAKE A GREAT CITY!

- FIRST—It is the natural ore center for the great mining camps of Colorado, Utah, the San Juan country, New Mexico, and Arizona, and is already the greatest smelting point in America.
- SECOND—Vast beds of coking coal lie near the city.
- THIRD—Inexhaustible beds of iron are found near by, from which steel rails, nails, spikes, iron piping, merchant iron, castings, etc., are manufactured here. In its iron manufacture it is conceded that it will be the PITTSBURG OF THE WEST.
- FOURTH—An excellent quality of oil is found near the city in sufficient quantities to supply the entire West, and which, by piping a short distance, would, by the improved process, furnish fuel for hundreds of works.
- FIFTH—The water supply is the greatest on the eastern slope, the Arkansas River flowing through the city.
- SIXTH—It is the center of a vast grazing and cattle country, and is the entrepot for the great San Luis Valley, with its 2,000,000 acres of farming land.
- SEVENTH—On account of its comparatively low altitude it has a most delightful winter climate—warm, very little snow, and almost perpetual sunshine.
- EIGHTH—Ten lines of railways, under five great systems, radiate from the city, with five more lines proposed.
- NINTH—The Gulf road makes Pueblo only about 100 miles further from the seaboard than Chicago, and 117 miles nearer than any of its rivals.
- TENTH—No other city of the West can combine one-half these advantages.



THIS MAP SHOWS THE SITUATION IN A NUTSHELL EVERYTHING TRIBUTARY AND DOWN HILL TO PUEBLO.

## IT WILL BE A METROPOLIS!

The prices that now prevail on property in Pueblo are but little above those of country towns, and millions will be made there in real estate. We have the exclusive sale of many good things in and around Pueblo. Following are a few of them:

Eighty acres near MANHATTAN PARK and the great Teller Reservoir, \$175 per acre. We think it will sell for \$500 within two years.

Forty acres half a mile north of MANHATTAN PARK, beautiful ground, gently sloping toward and in full view of the city; \$150 per acre. We think it will sell for \$250 before the end of the year.

Forty or eighty acres cornering with MANHATTAN PARK on the northeast; \$200 per acre.

Ten acre tracts adjoining MANHATTAN PARK; \$225 per acre. Would sell now at \$350, if platted into building lots. These will prove unusually profitable as an investment.

In addition property we have the exclusive selling of Manhattan Park, which is importantly and delightfully located in the northeastern portion of the city, in the line of the greatest and best building growth. It occupies a commanding position on high ground well above the smoke and dust of the city, and is between the business center of Pueblo and the site of the great Teller Reservoir, which is to cover 800 acres, and will be one of the greatest attractions in Southern Colorado. The motor line, which is to connect this great artificial lake with the center of Pueblo, will traverse the entire length of Manhattan Park and the fashionable drive of Pueblo will be in this direction.

A little over one-third of the blocks in Manhattan Park have been sold during the last six months. We expect the remainder to sell in ninety days, and look for the prices to double before the close of the year.

Prices for Blocks of 46 Lots.	\$1,500
Half Blocks of 23 Lots,	750

In smaller quantities \$40 per lot. No less than five lots will be sold, which includes one corner. Terms, one-third cash, balance 6 and 12 months equal payments at 7 per cent interest; or one-fourth cash, balance 4, 8, and 12 months equal payments at 7 per cent. Nothing as desirable can be had except at much greater prices. Full particulars, with maps, furnished free on application.

We also have for sale business lots and blocks, residences in all localities, and warehouse and manufacturing sites.

We are agents for the property of the following corporations of Pueblo:  
The Irving Investment Company, The Pueblo Land Investment Company,  
The Fairmount Investment Company, The Manhattan Investment Company,  
The La Veta Park Company, The Home Purchase and Investment Co.,  
The Mountain View Land Company, and The Highland Site Company.

We have sold over \$60,000 worth of Pueblo property mostly to non-residents, in the last eight months, and every purchaser who has not sold could take a handsome profit on his purchase. Some have refused 150 per cent profit on their investments made within that time.

We take pleasure in selecting the very best of everything for non-residents, who entrust us with their purchasing.

All correspondence carefully answered.

We refer to the FIRST NATIONAL BANK, Pueblo, Colo., and the STOCK GROWERS' NATIONAL BANK, Pueblo, Colo.

### ROUND TRIP 30-DAY TICKETS TO PUEBLO AND RETURN

On all roads and from all points west of the Ohio river, will be sold on Aug. 26th, Sept. 10th and 24th, and on Oct. 8th, at one fare for the round trip. Come and see for yourself.

**HARD & McCLEES, Real Estate and Investment Agents,**

G. H. HARD, Nelson O. McClees. Grand Hotel Bld'g, Pueblo, Colo.

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and Tumors CURED; no knife. book free. L. D. McMICHAEL, M.D., 180 Wabash Ave., Chicago, Ill.

Outfit on 30 Days' Time to Guarantee \$150 profits in four weeks or no pay, to travel or work at home. No competition.

**JARVIS & CO., Racine, Wisconsin.**

## Ayer's Hair Vigor

IS the "ideal" Hair-dressing. It restores the color to gray hair; promotes a fresh and vigorous growth; prevents the formation of dandruff; makes the hair soft and silken, and imparts a delicate but lasting perfume.



"Several months ago my hair commenced falling out, and in a few weeks my head was almost bald. I tried many remedies, but they did no good. I finally bought a bottle of Ayer's Hair Vigor, and, after using only a part of the contents, my head was covered with a heavy growth of hair. I recommend your preparation as the best in the world."—T. Munday, Sharon Grove, Ky.

"I have used Ayer's Hair Vigor for a number of years, and it has always given me satisfaction. It is an excellent dressing, prevents the hair from turning gray, insures its vigorous growth, and keeps the scalp white and clean."—Mary A. Jackson, Salem, Mass.

"I have used Ayer's Hair Vigor for promoting the growth of the hair, and think it unequalled. For restoring the hair to its original color, and for a dressing, it cannot be surpassed."—Mrs. Geo. La Fever, Eaton Rapids, Mich.

"Ayer's Hair Vigor is a most excellent preparation for the hair. I speak of it from my own experience. Its use promotes the growth of new hair and makes it glossy and soft. The Vigor is also a cure for dandruff."—J. W. Bowen, Editor "Enquirer," McArthur, Ohio.

"I have used Ayer's Hair Vigor for the past two years, and found it all it is represented to be. It restores the natural color to gray hair, causes the hair to grow freely, and keeps it soft and pliant."—Mrs. M. V. Day, Cohoes, N. Y.

"My father, at about the age of fifty, lost all the hair from the top of his head. After one month's trial of Ayer's Hair Vigor the hair began coming, and, in three months, he had a fine growth of hair of the natural color."—P. J. Cullen, Saratoga Springs, N. Y.

## Ayer's Hair Vigor,

PREPARED BY  
**Dr. J. C. Ayer & Co., Lowell, Mass.**  
Sold by Druggists and Perfumers.



**ARMOUR'S BEEF EXTRACT CHICAGO.**

**PURE! PALATABLE! POPULAR!**

**GUARANTEED Pure Beef** in concentrated form. Solid in jars, liquid in bottles.

Housekeepers find it invaluable for Soups, Stews, Meat Sauces, Bouillon, etc.

An **Beef Tea**, strongly recommended by leading physicians, for invalids, infants and others. Appetizing and strengthening.

Ask your druggist or grocer for

**Armour's Beef Extract**

Or send 50c. for sample package and descriptive pamphlet, to  
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**PERFECT COFFEE MAKER.**

A new invention for making Coffee or Tea better than any thing now in use. Saves 1/4 of the Coffee. Can be used with any Coffee or Tea Pot. If you like a fine cup of coffee this article is just what you need.

Sent by mail upon receipt of 25 cts. Agents wanted.

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45 Randolph St., CHICAGO, ILL.

**THE PEOPLE'S COOK BOOK** Giving 1,349 new, useful and unique recipes in cookery and all departments of housekeeping. This is the latest, best and cheapest book in the market. Price only \$1.50, bound in oil cloth. Send for circular. **PEOPLE'S PUB. CO., Lakeside Bld'g, Chicago.** Agents wanted.

# USE "DURKEE'S SALAD DRESSING"



# The Living Church.

SATURDAY, AUG. 24, 1889.

All subscribers to *The Living Church* can get a copy of "Reasons for Being a Churchman," by the Rev. A. W. Little, by paying their subscription a full year in advance and 50 cents extra, or by sending \$1.25 and the name of a new subscriber. The edition so offered is bound in strong paper covers.

## NEWS AND NOTES.

THE Rev. F. J. Chavasse and the Rev. H. C. C. Moule have, it is stated, both declined to be put in nomination for the bishopric of Sydney. The other nominee (the Rev. W. Saumarez Smith, principal of St. Aidan's College, Birkenhead) is also deemed doubtful.

As an illustration of the esteem which Bishop Grafton has already won in his see city, we are informed that quite recently, the Presbyterian clergyman returning from his vacation learned that Bishop Grafton was to preach on the coming Lord's Day. He gave public notice that his own church would be closed, and he and a large part of his congregation attended the cathedral in a body.

AN unlooked-for result has followed the refusal of the Bishop of Gibraltar to consecrate an English church for Monte Carlo. A proposal is now made, and is likely to be adopted, to found a community of English clergymen in that favorite resort of fashionable gamblers. Of course the Bishop's consent will be obtained, and the plan will resemble that of the Oxford Mission to Calcutta, the object being to establish a source of private religious influence. Two or three clerics are expected to take up residence in November.

I HEARD (writes a contributor to the *Banner*) a good story the other day of a clergyman whose one ambition it seems to be to get some brother cleric to do his work, and who, it is needless to add, offers no remuneration for the aid given. When the name of the incumbent in question came up in a friendly talk, one of his neighbors said: "Yes, — is a living illustration of Lord Nelson's famous *mot*—with a difference—for it may be truly said of him that — expects every man to do his duty."

THE Bishop of Capetown has returned to his diocese, and has met with a very hearty welcome from all classes of the community. At one of the numerous gatherings called together to meet the Bishop, a sum of £1,100 was presented to him to carry on the work of the diocese. This was the result of an appeal for help to strengthen the Bishop's hands, and the amount collected exceeded the expectations of those who had started the subscription. The Bishop has resumed the active administration of the diocese, and a large number of candidates for Confirmation will shortly be presented to him.

At the General Convention of 1886, Hon. L. Bradford Prince was appointed one of the two lay delegates to attend the Triennial Convention of the Canadian Church this year. The recent ap-

pointment of Judge Prince as Governor of New Mexico makes it impossible for him to attend, and so with much regret he has sent his resignation to the Presiding Bishop and the president of the House of Deputies, in order that a substitute can be appointed. This is the second time that Mr. Prince has had to forego this honor, as he was appointed in 1877 to attend the Canadian Synod of 1880, and before the time arrived had been sent to New Mexico as Chief Justice.

THE Archbishop of Canterbury presided over the annual meeting of the Church House Corporation, held in the Jerusalem Chamber, Westminster Abbey. The report stated that the Council were considering plans for the Church House. The Archbishop said that the great Corporation of the Church House was growing every day. The Council would shortly commence to build a library, reading, and committee rooms. The Duke of Westminster, the Bishop of London, and Lord Justice Cotton, took part in the proceedings. The Archbishop said the Duke of Westminster has given practical point to his suggestions by promising £1,000 a year to the Church House funds.

*The Standard and the Church* says: "It has not been commonly remarked that the next General Convention, that of 1892, falls upon the same year as the World's Fair and the celebration of the fourth centennial anniversary of the discovery of America. Some one has predicted that the Convention of 1892 will be held in St. Louis. The place of holding the World's Fair will be pretty clearly determined before the end of October; and the place of holding the Convention may be affected by that." If it is desirable to hold the General Convention of 1892 in the same city with the World's Fair, Chicago will be very happy to welcome Churchmen again to the great city of the West, and will promise them a most successful Convention, and cordial hospitality. Since the annexation, we have plenty of room.

THE Birmingham Bishopric scheme has at last taken form, the Bishop of Worcester having recommended that the new diocese should embrace the whole Archdeaconry of Coventry, and offered to surrender £800 of his own income of £5,000 a year. Dr. Philpott, though eighty-one years old, is still an active and vigorous old man, but the necessity for the sub-division of the diocese would be almost as great if a young bishop took his place to-morrow. The new diocese will include a population of 800,000, and something like £70,000 will be required to provide an income for the new bishop. The Queen in council is to decide what church shall be the cathedral. Naturally, the Churchmen of Birmingham want the Bishop to be a resident, but Coventry puts in a strong claim. Formerly the Bishops of Lichfield bore the title of Bishop of Lichfield and Coventry; but Coventry was taken away from Lichfield and tacked on to Worcester by the Ecclesiastical Commissioners.

We are suffering from an embarrassment of riches in contributions upon the subject of Proportionate Representation. One would think that there

were really some danger that the idea might be seriously entertained by the General Convention. What we fear is that the interest excited by this wild proposition may have the effect of diverting the attention of the Church from the grave question of Prayer Book Revision. It would be a masterly *coup* to draw all the fire of debate upon this proposition which has not a ghost of a chance of adoption, and then to spring upon an exhausted House the pet schemes of some revisioners. Hence we trust that this dummy may not exhaust the wisdom and combativeness of our leaders. There is nothing gained by slaying the slain, although much good may come from present discussion of the principles involved. Let us not lose sight of the dangers which imperil the conservative position of the Church, in the proposed rubrics in the Communion Service.

THE Episcopalian Bishop of Iowa, Perry by name, who is summering in Litchfield, kindly preached in Watertown last Sunday, and his sermon does not appear to have impressed his hearers, but his dress did; for he wore the scarlet hood of the honorary D. D. degree conferred upon him last year by Oxford University, England, of which he is also an M. A., and a beautiful pectoral cross as the insignia of his office. —*Hartford Post*.

How childish does the parade of such matters appear to those not under the influence of the almost magical episcopate. How un-American that a gentleman who has been raised to a high and honorable office by the suffrages of congregations and ministers, should flaunt foreign insignia in the eyes of people who justly pride themselves on republican simplicity. Then how worse than silly, even debasing, does it seem for one who is sworn to serve Christ, to so far differ from the habit and usage of the Master Himself. But we do not read of the Sanhedrim or any other college or academy bestowing degrees upon Jesus.

In this amiable strain does our contemporary, *The Episcopal Recorder*, comment. We have seldom seen anything more silly. It was this same paper which, a few weeks ago, congratulated in the most effusive manner, one of the R. E. preachers upon receiving a degree from —, the Correspondence University, of Chicago, the advertisement of which we refused to publish.

DEAN PEROWNE, of Peterborough, the chairman of "Churchmen in Council," has come out with the proposal for allaying ritual strife in a way that does him great credit. Himself a leading Evangelical and one who in former years joined in memorials "against diversity of ritual," he now advocates a declaration by the convocations "that the ornaments rubric should be taken in its natural and obvious sense, without the insertion of a negative, as defining the maximum of allowable ritual;" but also "that it shall be sufficient if at all times of his ministrations a clergyman wear surplice, hood, and stole or scarf." Had he been able to attend the last session of the Southern convocation, he would have urged that this, and not the attempt to reconstruct the Church courts, "is the *via prima salutis*." He writes: "My allegiance to the principles of the Reformation is just what it ever was; I do not swerve by a hair's breadth from what I have always believed and taught; I have no sympathy with Ritualism. But Ritual-

ism is after all the inevitable expression of certain forms of enthusiasm; and where the Church herself, as it seems to me, has given liberty, it is not for any party or school in the Church to curtail it."

A RETURNED Chinese missionary relates the following anecdote showing the caution of the Chinese. He says: "During one of our examinations for candidates for Baptism at Ngukang I observed that one woman and some three or four young people had the same surname. This circumstance led to the following conversation between myself and one of the young men: 'I observe you all have the same surname. Are you members of the same family?' I enquired. 'Yes,' one replied; 'this is my mother, and these are my brothers.' 'Where is your father?' I continued. 'He is at home, attending to his business.' 'Does he approve of your embracing Christianity?' 'Yes, he is entirely willing.' 'Why does not your father himself become a Christian?' 'He says it would not do for all the family to embrace Christianity.' 'And why,' I asked with some curiosity, 'does he think so?' 'He says that if we all become Christians our heathen neighbors will take advantage of that circumstance to impose upon us.' 'How will they do that?' 'Christians are not allowed to swear or fight; and father says that when our wicked neighbors ascertain that we have embraced Christianity, they will proceed at once to curse us and maltreat us. Hence father says to us, 'You may all become Christians but I must remain a heathen, so as to retaliate on our bad neighbors. You can go to meeting and worship, but I must stay at home to do the swearing and fighting for the family!'" The genus is not confined to China. We have them in America.

THE report of the Medical Missionary Society of China has just appeared, and reveals the striking fact that, with a year's income of only £700, a whole hospital has been maintained, in which 1,344 in-patients were received, 17,200 out-patients were attended, 337 patients were visited at their own houses, while the medical staff took long country journeys to assist 673 sufferers. Besides this, the society conducts five dispensaries, in different parts of the city, one being devoted to women and children. From these various centres 2,839 surgical operations were performed, and, in all, nearly 40,000 cases received medical assistance. Mrs. Shakoar has recently sent home some interesting details of the growth in this department of the mission founded by Miss Mary Whately at Cairo. Upwards of 7,000 poor sufferers claimed its help last year, and men and women came from distant villages along the Nile for relief. Ophthalmia, and all diseases of the eye, are fearfully prevalent, and this mission is fortunate in having so distinguished an oculist as Dr. Azonry in its staff. Some of the stories told by Mrs. Shakoar of the affection in which the late Miss Whately was held by the Mahomedan women of Cairo are very touching, and one poor Coptic woman kept a fifteen days' fast for her death, while another, who could ill-afford it, burnt a cruse of oil in her memory at the Mosque.



## CANADA.

The increase of Church buildings in many parts of the Dominion has been noticeable during the year. In Toronto, in addition to the two new churches in course of erection, St. James' cathedral is again undergoing alterations. The improvements will be great, all the galleries having been removed, and a new organ of great power being built. Dr. Sweatman, Bishop of Toronto, held an ordination in the church of the Ascension in July, when eight candidates were ordained priests, and six deacons. The Rev. E. C. Acheson has gone from this diocese to assist the Rev. Mr. Rainsford in New York. The chapel of the Sisterhood of St. John the Divine, has been recently ornamented with a beautiful window in memory of the late Rev. O. P. Ford. A silver chalice and paten, intended for use in communicating the sick, was presented to Mr. Darling on Trinity Sunday, by some members of St. Mathias' congregation, in appreciation of his long connection with that church. A finely wrought silver chalice and paten for the use of the new church of St. Mary Magdalene, in Toronto, have been made in England lately, and are said to be very beautiful, being copied from an ancient model. The parish of St. James', Orillia, is to have a new church, the old one to be used as a Sunday school in the future.

In the diocese of Huron, the Ven. Archdeacon Marsh is in charge of the business of the diocese, during the absence of the Bishop who is taking his summer vacation in the White Mountains, New Hampshire, with Mrs. Baldwin.

At Ilfracombe, diocese of Algoma, the annual picnic was begun by morning services in the church, which was well attended, four neighboring missions sending their quota to swell the congregation. The Woman's Auxiliary is doing good work in Sault Ste. Marie, having realized about \$300 by the recent sale of work towards the building fund of the church.

The school house of Holy Trinity church, Winnipeg, has been enlarged and was re-opened in July by a special service. The hall will hold 600 children when the divisions, which consist of sliding doors, for the various classes, are open.

The rectorship of Christ church cathedral, Hamilton, diocese of Niagara, vacant since the spring by the resignation of Dr. Mockridge, is now filled. The Rev. E. M. Bland, of St. Catherine's, has accepted the offer of the congregation. At the quarterly meeting of the Ruri-decanal Chapter of Lincoln and Welland in this diocese, three of the clergy were requested to prepare papers for the next meeting, on the subjects of "Christian Marriage," the "Deceased Wife's Sister Bill," and "Divorce."

Christ church, Barnston, in the diocese of Quebec, was consecrated by the Bishop, Dr. Williams, in July. After the consecration service, a Confirmation was held, and then a celebration of the Holy Communion. The erection of this church, and of its twin, the pretty little church of the Epiphany, at Way's Mills, not far distant, is evidence of the spread of Church principles in the district. Dr. Williams has lately returned from a visit to the Indians of Point Bleu, Lake St. John, where he confirmed 17 Montaguais Indians. The officers of B. Battery are having a brass tablet prepared to place in the cathedral, Quebec, in memory of their gallant comrade, Major Short.

It is interesting to learn that the Anglican Church in Canada has so many educational institutions under her control. There are 19, of which four are universities, five are ladies' colleges, six preparatory schools for boys, and four colleges for theological studies. Only two of these make a beginning this year, the rest are mostly of long standing.

The unhealthy condition of the city of St. John's, in the diocese of Newfoundland, in June, caused the Bishop to defer the meeting of synod which should have taken place at that time, until the end of August or beginning of September. The Bishop held an ordination on Trinity Sunday in the cathedral, when four candidates were ordained to the priesthood, and three to the diaconate.

St. Luke's, the first church ever built in the parish of Southampton, diocese of Fredericton, was consecrated early in July by the Bishop Coadjutor, Dr. Kingdon. The opening of the neat little building was signalized also by the performance of a Baptism and Confirmation service. Among the many gifts presented to the new church was an altar cloth from the Church Extension Association, and the children of the first missionary to the place presented the stained glass windows in chancel and nave. Bishop Kingdon has purchased a property close to the cathedral, St. John. The situation and other advantages of his new house will enable him, says *The Capital*, to convert it into an ideal bishop's palace. It is satisfactory that the difficulty which has so long existed with regard to the mission chapel of St. John Baptist, at St. John, and the division of the parish, has at length been happily settled.

At Charlottetown, Prince Edward Island, a new rectory has been built by the congregation of the church of St. Paul. The incumbent of St. Peter's has been paying a visit to Boston, during which time he was the guest of the Cowley Fathers. The Hodgson Memorial church in the Island, now in course of erection, is said to be an architectural gem in its way.

The Bishop of the diocese of Montreal has returned from his vacation at the seaside, and begun his visitation tour in the Ottawa district. The church of St. Matthias, at Cote St. Antoine, Montreal's popular suburb, has been the recipient of a beautiful peal of bells, of the tubular pattern. There are eight, and the tone is very sweet as well as powerful. They have been made at Coventry, England, and are the first of the kind to be used in this country. They are the gift of an anonymous friend of the rector. A new organ is another gift to this little church, which has had a new tower and belfry built this year, as well as other improvements. The new mission church of All Saints', in the east end of Montreal, was opened for service in the end of July, but it will not be formally opened by the Bishop till October. So many of the city clergy have been away at the same time for their vacation this summer, that the Lay Helpers' Association has been frequently called upon for assistance.

## CHICAGO.

The parochial statistics reported to the last convention were as follows: Number of families, 5,741; number of souls, 16,063; Baptisms—infants 1,396, adults 209, total 1,605; Confirmations, 905; marriages, 516; churchings, 44; burials, 743; communicants, present

number, 12,126; Sunday schools, teachers, 901, scholars, 9,225; contributions, total \$344,650.82.

CITY.—Extensive alterations and enlargement are in progress in St. Luke's church, Western Ave., which when completed, will give the parish a fine and capacious Church edifice. Since the undertaking of the work by the present rector, the Rev. Charles J. Adams, the congregation has increased so rapidly that larger accommodations were imperatively called for. After carefully considering propositions for new sites, it was finally decided to remodel and enlarge the present building by taking in the adjoining lot and building to the depth of the property, 125 feet. This will give a spacious chancel, fitted for a vested choir, and a seating capacity of between 600 and 700 in the nave. A neat tower will give dignity to the building. A choir of men and boys is under the training of Mr. W. Scobie, and will probably occupy the stalls at the opening, which will be about October 1st.

## NEWARK.

BAYONNE.—St. John's mission, which has had a more or less precarious existence for many years past, bids fair, at last, under the ministrations of the Rev. O. Valentine, to become a flourishing, self-supporting parish. The building on Avenue D and 29th street, in which the services are held, does not belong to St. John's mission, but is leased at a nominal rental. Something akin to consternation was created among the parishioners—not one of whom could be said to be wealthy—when, two years ago, the rector, on behalf of the church, secured an option of purchase on a parcel of land on Avenue C and 34th street, valued then at between \$3,000 and \$4,000. There was but one cent in the treasury, and it was said that the rector had undertaken more than could be accomplished. Today, through the untiring efforts of Mr. Valentine, and the liberality of his many personal friends and brother Churchmen in various parts of the country, that piece of property is owned by St. John's mission. Having secured the land, the rector and his financial committee determined to take immediate steps toward the erection of a Church edifice of their own in which to worship. After much earnest deliberation and careful consideration the following somewhat novel plan for attaining the desired end was evolved: The finance committee propose to borrow \$6,000 on bond and mortgage and also to invest in thirty shares of Bergen Point Building and Loan Association. To provide for the necessary payments on the loan and the B. and L. shares, the finance committee intend to secure one hundred weekly subscriptions of 15 cents each. This will bring in a yearly income of \$780. The weekly payments on the B. and L. shares will amount in one year to \$360. The interest on the \$6,000 at 5 per cent. per annum equals \$300. This would leave a balance on hand of \$120, which sum would be placed in a sinking fund. The series in the B. and L. Association will doubtless be closed at the end of ten years, or sooner, at which time, the church will receive \$6,000, being the amount of principal, accrued interest, and profits of the series. This \$6,000 would be used to lift the mortgage and so free the church from debt. This scheme was submitted to the parishioners last week, and it met with their cordial approval. It is very gratifying to note that over sixty subscriptions were at once taken up, and it is more

than probable that far exceeding the entire number of subscriptions requisite will be forthcoming. Each person putting down his name undertakes to keep the subscription good for one year. It is intended to have the list renewed yearly and new subscribers obtained to take up such pledges as may, from any cause, have lapsed. The new edifice will be more centrally located, and there will unquestionably be an increased attendance and membership which will consequently increase the church's revenue and the sooner put it on a solid basis. St. John's people look forward with every confidence to a bright future.

## IDAHO.

Bishop Talbot made his annual visit to the missions along the Oregon Short Line, under the charge of the Rev. George Buzzelle. Large congregations greeted him all along the line. At Weiser, the missionary presented a class of six for Confirmation. The Bishop has about completed arrangements whereby another missionary will be placed in the field, thus dividing the work. The flourishing mining camps of Rocky Bar, Pine Grove, and Silver City, will thus be served in addition to the towns on the line of the railroad. The work is in a very promising condition. From Weiser the Bishop started for a visit to the towns in the northern part of the territory.

## PITTSBURGH.

CITY.—Trinity and St. Andrew's church are closed during August and undergoing needed repairs and improvements, during the vacation of most of the congregation and the rectors. St. Peter's is temporarily supplied by the Rev. J. L. Taylor of New Haven, and the Rev. Laurence McLure has charge of Calvary during the absence of the Rev. Geo. Hodges.

The Bishop has recently visited the Knoxville and Temperanceville missions, which are under the charge of that vigorous and determined organization, the Young Laymen's League, and found them both in a flourishing condition, with large growing Sunday schools and goodly congregations. In the former place, a U. B. meeting house was used for service to accommodate the throng.

During the absence of the Rev. Mr. Grange at his home in Muncy, Pa., the Bishop will officiate at the church of the Ascension, Shady Side, looking after the Johnstown work during the week.

## CENTRAL NEW YORK.

NEW HARTFORD.—St. Stephen's parish extends over the whole of the township of New Hartford, an area of five miles by seven, and comprising a number of small villages. About four miles from the parish church is Chadwick's Mills, a thickly settled hamlet clustering around the large cotton mill of the Chadwick family. Here religious services upon the "union" plan have been held for many years in the school house. The result of this catering to all religious tastes has been a very feeble and flickering flame of spiritual influence in the place. Ever since the present rector, the Rev. B. S. Sanderson, assumed charge of St. Stephen's (Oct. 1886), he has held services at the Mills on alternate Sundays, and has been striving to get a church built. This summer his efforts have borne fruit in the munificent offer of Mrs. Geo. W. Chadwick and her children, to build a church and Sunday school building as a memorial of the late Hon. G. W. Chadwick, the husband and father respectively of the donors. This property is to



be a chapel of St. Stephen's and will be consecrated by the Bishop, and be entirely controlled by the Church. The corner-stone of the new structure was laid with appropriate religious services Wednesday afternoon, Aug. 14, a numerous concourse of people being present. The rector conducted the services; the stone was laid by the president of Convocation, the Rev. C. T. Olmsted, of Utica, in the unavoidable absence of the Bishop, who however, sent a letter of congratulation which was read; and a capital address was made by the Rev. Mr. Edmunds, on the subject, "The Episcopal Church the true Union Church." The speaker knew the previous condition of affairs, and made a most telling address. The structure will be of wood, English Gothic in architecture, and will cost \$8,000 to complete. The plans call for a ground foundation of 53 ft. wide and 68 deep, upon which will be built a church with capacious sacristy, choir rooms, etc., and a Sunday school and guild room. The edifice will be consecrated probably late in November. One gratifying feature of the work here will be the fact that the only religious edifice in the place will be this chapel. Catholic truth will be proclaimed with no opposition meeting houses for the display of Roman error or Protestant negation to distract the people. Such a thing in this country is so unusual that it well deserves mention.

**MINNESOTA.**

The convocation of the Central Deanery met at Trinity church, Litchfield, August 13 and 14, the Rev. A. J. Graham, Dean. The following clergy were present: The Rev. Messrs. Graham, Appleby, Pinkham, Wilkinson, Booth, Sayres, Stowe, Guion, Potts, Prosser, Joss, Haupt, and Halsey, also Mr. Fosbroke, lay reader. The following subjects were discussed: "Parish Work," opened by the Rev. H. G. Pinkham; loyalty and responsibility should be felt by every individual; work should be carried on on Church lines, and the Sunday school should receive special attention. "District Presbyters," introduced by the Dean, the Rev. A. J. Graham, the object being to reach small outlying places and give an occasional service by appointing different presbyters in charge of certain districts. A general feeling that the numbers should be reduced prevailed. After much discussion it was resolved to appoint the Dean district presbyter for the whole convocation, and have the various presbyters make systematic reports to him at each meeting of convocation. Much missionary spirit was manifested. "Name of the Church and Title Page of the Prayer Book," the Rev. F. H. Potts, writer. The subject was well discussed *pro and con*. Notwithstanding a thoroughly conservative tone, a general feeling in favor of a change prevailed. The Holy Communion was celebrated at 8:30 A. M. Thursday, by the Rev. H. G. Pinkham, assisted by the Rev. D. T. Booth. On both evenings stirring missionary meetings were held to good congregations, and addressed by the Rev. Messrs. Appleby, Sayres, Wilkinson, Haupt, and Stowe.

On Wednesday the clergy lunched at Lake Ripley. The hospitable and kindly spirit shown, the missionary spirit evidenced, and the earnest zeal in Church work, caused all to go away strengthened and better prepared for fresh work and new efforts.

**MINNEAPOLIS.**—In one of the city missions in charge of the Rev. W. B.

Guion, a church is now being built. The plans provide for a very handsome church and the work is being carried on as fast as possible; it is expected to be ready for worship before cold weather comes on. The name of this mission is St. Matthew's, and it is in the northeast portion of the city which is growing rapidly. In another mission, St. John's, a lot is being sought for on which to build a church. Not long since the Rev. S. M. Haskins, D. D., of Brooklyn, N. Y., presented to the City Mission, several lots on condition that in three years a chapel be built upon them. Thus the church is growing in these new quarters of the city, where services were never held before.

**NEBRASKA.**

**FREMONT.**—On Wednesday, August 14, St. James' church was crowded with a brilliant assembly to witness the marriage of the rector's daughter, Miss Annie Louise McCracken, to Trueman B. Towne, Esq., of Boston, Mass. The church was most elaborately decorated for the occasion by loving hands. The marriage ceremony was performed by the Rev. Wm. C. McCracken, rector of St. James', and father of the bride. Immediately after the ceremony the newly-married couple left for an extended tour in Europe. This was the first marriage service in the new and beautiful church.

**FLORIDA.**

The summary of parochial reports, from Easter 1888 to Easter 1889: Number of families, 1 974; persons not so included, 1,604; total of persons, 8,407; lay readers, 34; Baptisms: adults, 88, infants, 616, total, 704; confirmed, 367; communicants, present number, 3 438; marriages, 201; burials, 353; Sunday school teachers, 238; scholars, 2,546; parish school teachers, 10, scholars, 193; number of services, 5,290; Holy Communion, times, 809; value of Church property, total, \$358 051; insurance, \$84, 410; indebtedness, \$24,529 34; contributions, \$52,038 03.

**IOWA.**

The Central Convocation held its 18th session at Grace church, Boone, on Tuesday and Wednesday, the 13th and 14th of August. The Dean, the Rev. J. Evans Ryan, the Rev. F. E. Judd, and the rector of the parish, the Rev. S. C. Gaynor, were present. Besides the customary missionary meetings held on Tuesday evening, and on Wednesday morning and evening, the corner-stone of the new Grace church was laid by the Dean, on which occasion the Rev. F. E. Judd made a stirring and eloquent address. A large gathering of parishioners and other citizens was present at this interesting and impressive service. **THE LIVING CHURCH** for August 10, 1889, was deposited with other papers, in the corner-stone.

Grace parish was organized in April, 1876, and has had two rectors besides the present rector. St. Paul's parish, Boonsboro, (now the 5th ward of Boone) and organized in 1867, with C. H. Sherman, senior warden, and J. Rush Lincoln, junior warden, and the Rev. John Hochuly, rector, was consolidated with Grace parish in 1884, the Rev. Allen Judd being at the time rector of both parishes.

The missionary meetings of this session of the convocation were of unusual interest, being attended by good congregations and being helped greatly by the excellent singing of the choir. The Rev. Mr. Judd preached the sermon on Wednesday evening, and the Dean was

preacher on Wednesday morning and Tuesday evening. The Holy Communion was celebrated on Wednesday morning, the Dean being celebrant. The Dean closed the services on Wednesday evening with an address that was truly eloquent. Grace parish has been greatly edified by these interesting services held in it. The members of the parish are to be commended in the pains which they took to attend all the services. The next meeting will be held at Oskaloosa on the first Tuesday in November next.

**NEWARK.**

AUTUMN AND WINTER VISITATION, A. D. 1889-90.

- SEPTEMBER.**
1. Morning, St. Mark's mission, Mendham.
  22. Morning, St. John's church, Boonton.
  23. Morning, Ringwood.
- OCTOBER.**
11. Evening, Fort Lee.
  18. Evening, church of the Mediator, Edgewater.
  27. Morning, St. John's church, Dover.
  28. Evening, Christ church, Stanhope.
- NOVEMBER.**
3. Morning, St. Paul's church, Englewood; Evening, church of the Atonement, Tenafly.
  4. Evening, St. James' church, Ridgewood.
  10. Morning, St. Peter's church, Morristown.
  17. Morning, Christ church, Ridgewood; afternoon, Epiphany mission, Allendale.
  24. Morning, St. John's church, Passaic; evening, St. Mary's church, Haledon.
  27. Evening, Christ church, Pompton.
- DECEMBER.**
1. Morning, church of the Holy Communion, South Orange; evening, All Saints' church, Orange.
  8. Morning, St. Stephen's church, Milburn; evening, Christ church, Short Hills.
  10. Evening, Grace mission, Union Hill.
  11. Evening, St. John's church, West Hoboken.
  15. Morning, St. Paul's church, Paterson; evening, Trinity church, Totowa, Paterson.
  22. Newark: Morning, Grace church; evening, House of Prayer.
  29. Newark: Morning, St. Paul's church; afternoon, St. James' church.
- JANUARY, 1890.**
5. Newark: Morning, St. Matthew's church; evening, St. Philip's church.

**MARYLAND.**

The vestry of Rock Spring church, Harford county, have purchased a horse and buggy for their rector, the Rev. Mr. Helfenstein, and have contracted to build a stable. The new rectory will probably be built in the fall.

The Clericus of Prince George's and Anne Arundel counties met July 30, at 11 o'clock A. M., at Epiphany church, Forestville. The Rev. Messrs. Hyland, Gambrill, Barrett, Smith, Avirett, and Anderson, were present. The sermon was preached by the Dean of Annapolis, the Rev. T. C. Gambrill. The morning service closed with the celebration of the Holy Communion. In the afternoon an admirable essay was delivered by the Rev. Ernest Smith, of Woodville. At night there were two stirring missionary addresses by Messrs. Avirett and Barrett. The next meeting of the clericus will be held in Christ church, West River, the last week in August. The Rev. James B. Barrett will deliver the essay.

**ALBANY.**

**SPRINGFIELD CENTRE.**—In 1878, when Mrs. Pell-Clarke came to live upon her husband's estate of Swanswick, the services of the Church were not known in the neighboring village of Springfield Centre. The Universalist house of worship was closed two years later, and only one other, belonging to the Baptist denomination, still maintained constant services. Struck by a want of moral and religious influence in the neighborhood, this good lady started a fund for a church, and now has many to rejoice with her in the building of a beautiful one, to be finished, D. V., in October next. Since services were begun in February, 1886, by the Rev. Mr. Brewster, then rector of St. Paul's, East Springfield, 28 children have been formed into a Sunday school, and 28 communicants have been gathered, 12 of these being con-

firmed by Bishop Doane. Ground for a church, churchyard, and parsonage has been given to the mission by Mr. Catlin, of Springfield Centre, and the ground is now broken. After the laying of the cornerstone within a few days, the building will go rapidly forward. The church is to be of wood, shingled on the exterior throughout. The nave is to be 42 feet long and 22 feet wide, the chancel 22 feet deep and the tower 52 feet high. The mission owns very handsome altar vessels and linen, purchased with money from Mrs. Pell-Clarke's fund several years ago.

**MASSACHUSETTS.**

**ROSLINDALE.**—The corner-stone of the handsome little church in course of erection in the newly organized parish of the church of Our Savior, was laid on Saturday, August 10th, by the rector, the Rev. Archibald Codman, assisted by the Rev. C. T. Whittemore, and the Rev. H. L. C. Bradton. The musical portion of the service was rendered by the vested choirs of All Saints' church, Ashmont; the church of the Incarnation, Lynn; and the mixed choir of the church of the Incarnation, Roslindale; Miss J. M. Jackson, organist, and Mr. James Hosford, cornetist; the whole under the able direction of Mr. S. A. Battison, who has the training of all three of the choirs, and to whom alone is due the credit for bringing up the choristers to their present perfect condition. The services consisted of the singing of Hymn 202, as a processional; special Psalms; the laying of the corner-stone by the rector, in the name of the Ever Blessed Trinity; the placing of the stone in position by the rector, the architect, and the builder; an address by the Rev. C. T. Whittemore; further singing by the united choirs, and the Nicene Creed and closing collects, and benediction. The church is built of rough hewn timbers, with a cellar under the entire building, the walls of which are of West Roxbury stone. The entire building will be 70x35. The ground plan of the church is excellent. The chancel is wide and deep, and arrangements will be made for the accommodation of choir stalls. In addition to the church proper, there will be a large room to be used for Sunday School purposes, guilds, etc. The rector's study will be a commodious room, 15x15. Connecting the rector's study with the church will be a robing room, 15x7. It is purposed to utilize the second story of the tower, the ground floor of which serves as a vestibule, for a choir room, the third story being the bell deck. The entire building, which will seat 350 people, will be heated with three furnaces. The cost of the building, when complete, will be about \$7,000. The architect is Mr. C. H. Blackall, of Boston, and Hersee Brothers, of Boston, are the builders.

**WINTHROP.**—In connection with our recent account of the work of the Church here, it should be stated that the Rev. J. S. Beers held the first service here Aug. 30th, 1885, and the Rev. J. C. Hewlett and the Rev. Benj. Judkins had charge of the missions before the Rev. Mr. Wood took the work two years ago last June.

**KENTUCKY.**

**LOUISVILLE.**—St. Paul's parish has been called to mourn the loss of one of its most venerated members in the person of Judge W. F. Bullock. He was a graduate of Transylvania University, Lexington, Ky., 1824. He served three terms on State Legislature from 1838. The first



year of his service he drafted and introduced the act creating the present common school system of the State. In 1841, he secured from the State an appropriation of \$10,000 to establish in Louisville, the Kentucky Institution for the Education of the Blind; through his instrumentality and exertions an appropriation from Congress of \$250,000 was obtained for the purpose of establishing the American Printing House for the Blind, located in this city, which is one of the most complete institutions of the kind in the United States. In 1846 he was elected Judge of the fifth Judicial District, and occupied the bench for ten years. He served in the diocesan council and General Convention of the Church for several sessions. At his death he held the position, formerly held by the late ex-Governor Stevenson, of Chancellor of the diocese. His was a well-spent, pure, and noble life.

The late John P. Morton of Christ Church, has devised to the Church Home for Females, and Infirmary for the sick of both sexes, \$45,000 to be expended in the maintenance of the Church Home and Infirmary. He also bequeathed \$10,000 to be set apart for the purpose of constructing suitable buildings to be attached to the Orphanage of the Good Shepherd, with suitable machinery to afford additional accommodation for inmates and for shops and rooms where a mechanical education can be practically taught; also \$20,000 to be safely invested, the net income therefrom to be distributed among the boys who have been cared for at the orphanage, as they arrive at the age of 21 years, in sums not exceeding \$250 each, to be determined by the Board of Trustees, as deserving the same by reason of good conduct. Another bequest provides that a part of his orange grove of 80 acres, on Lake Virginia, Orange Co., Florida, may be used as a winter resort for invalid clergymen or communicants of the Church of this State, the grove to be kept in perfect order under the superintendence of a skilled fruit-grower; also that there shall be erected a suitable hall to be used for Church services, a school, or lecture room. These are most noble charitable legacies, and worthy to be followed as practicable and enduring.

#### CENTRAL PENNSYLVANIA.

**ATHENS.**—Trinity church, in this thriving town of over 3,000 inhabitants, worships in a stone building on Main street and owns a comfortable rectory, but has for some time, unfortunately, been without a rector. It is hoped that an earnest priest will soon be found to take charge, as a sufficient though modest salary can be paid regularly. For several months past Mr. J. G. Holbrooke has rendered very acceptable service as lay reader, gathering a number of new members into the congregation, and among others several proselytes from the Salvation Army.

#### SPRINGFIELD.

Lovely and salubrious for situation, in the midst of a spacious park, thickly studded with old trees, St. Agatha's school attracts attention by the large additions which it has been making within the past two years to its capacity for the reception of boarders, and its equipment for the prosecution of its work. These additions consist of recitation rooms, study hall, studio, gymnasium, and dormitories. The old building, familiarly known as the 'Edwards' House,' where Abraham Lincoln was married, has been thor-

oughly renovated and repaired. Steam has been introduced, and there seems to be nothing lacking in the arrangements to secure as far as possible the health and comfort of the pupils. St. Agatha's school was begun in 1881 by the Bishop of Springfield, as a work of faith. He was more than fortunate in the choice of a principal; Miss Murdoch, whom he called to take charge of the undertaking, has been the "genius of the place." She has won success by her patient unflagging industry, her eminent capacity for her duties, and her influence and example, controlling and unifying all the heterogeneous elements of school life after the best model; herself, the Christian woman, spiritually minded, practical, gentle, firm, self-possessed, yet withal so unassuming that her modesty seems almost to be in excess. Miss Murdoch has won success because she has deserved success and has had the patience to wait for it. The charming surroundings of St. Agatha's school in the midst of its wide-spreading lawn and its stately trees, with the Bishop's house on its right, and the magnificent State House on the left, is no inadequate advertisement of the beauty which reigns within, of the well-ordered school, sheltered by the Church of God, and cultivating under the ablest teachers all branches of secular learning suitable for girls, and chastened in its life by the Christian graces which adorn the character of sanctified womanhood. St. Agatha's school now has excellent accommodations for twenty-six boarders, whereas in 1881, only ten could be received. The attendance of day pupils last year was also larger than during any previous year, showing that the citizens of Springfield appreciate the high character of the school.

#### LONG ISLAND.

The Bishop has gone abroad more especially on account of Mrs. Littlejohn, whose health is precarious, and who is now at Auvergne, France.

**BROOKLYN.**—The vestry of Christ church, South Brooklyn, have recently placed a beautiful memorial tablet on the north side of the chancel. The tablet is of brass bordered with bronze and ornamented with Greek crosses of copper in the corners. The whole rests on a background of beautiful variegated marble. The inscription is as follows:

In the memory of Nicholas Luger, born July 24 1810, died April 4, 1864, and Sarah Lea, his wife, born June 14, 1809, died August 29, 1887, the donors of the ground upon which this edifice stands, and who from the organization of the parish till death called them hence, were devoted to its interests and prominent in all its good works. "Blessed are the dead who die in the Lord from henceforth, for, saith the Spirit, they rest from their labors and their works do follow them." Erected by the vestry of this church.

The rector of St. Paul's church, the Rev. Mr. Hubbard, who is spending his vacation at Fulton, N. Y., has been asked by the vestry to reconsider his resignation to take effect December 1. It is believed, however, that his action is final.

*The Banner* points out a strange coincidence that the man who in view of death could write the following lines should have passed away without the possibility of aid from physician or from priest:

Nor bring, to see me ceased to live,  
Some doctor full of phrase and fame,  
To shake his sapient head, and give  
The ill he cannot cure a name.

Nor fetch, to take the accustom'd toll  
Of the poor sinner bound for death,  
His brother doctor of the soul,  
To canvas with official breath,

—Matthew Arnold

#### BOOK NOTICES.

**THREE GREEK CHILDREN.** A Story of Home in Old Time. By the Rev. Alfred J. Church. With illustrations after Flaxman and the Antique. New York: G. P. Putnam's Sons; Chicago: S. A. Maxwell & Co. Price \$1.25.

The Rev. Mr. Church has a ready pen, which not only interests the grown-ups, but the children. This little story is an attempt to give reality to the life of the children of Athens two thousand years ago. Many of the old myths are combined with the every-day life of two little Athenian children in a way which will greatly interest the little ones. The book, like all that come from the press of G. P. Putnam's Sons, is attractive in print and binding.

**ELI AND SIBYL JONES: Their Life and Work.** By Rufus M. Jones. Philadelphia: Porter & Coates; Chicago: A. C. McClurg & Co.

We have here the record of two pure and devout lives consecrated throughout to the highest aims. "As Isaac and Rebecca they lived faithfully together." Members of the Society of Friends, they were distinguished by the spirit of quiet, persistent, religious devotion to the special objects which this body of Christian people have always adopted. Born amid the wilds of Maine, through sheer force of character they emerged from obscurity and became conspicuous advocates of education, of the spread of the principles of peace, and most successful preachers of the Gospel of Christ as they understood it. They traveled extensively in this country and in Europe, and everywhere presented the same mild but inflexible front against injustice, and vice, and war.

**LIFE OF SAMUEL WILBERFORCE,** Bishop of Oxford and Winchester. By his son, Reginald Wilberforce. Revised from the original work with additions. New York: Anson D. F. Randolph & Co.

The "original work" was contained in three large volumes. The present book is stated to be not "merely an abridged edition" of the former, but contains some new matter. It will be remembered that the larger work caused quite a ripple in English ecclesiastical circles on account of the remarkably free way in which the author quoted his father's sayings in regard to men who were still alive. Moreover, there was occasionally a lack of accuracy which brought down vials of wrath upon the unlucky writer's head. Some of our readers have enjoyed the castigation—we cannot say unmerited—which was, in this way inflicted upon Mr. Wilberforce by the trenchant pen of Dean Burgon. The present volume has been revised where just offence had been given, and is the better for it. It is now of convenient size and a book absolutely necessary for a complete view of English Church life during the last half century. Bishop Wilberforce was truly, as Dean Burgon calls him, the "Remodeller of the Episcopate."

**AN ALIEN FROM THE COMMONWEALTH.** The Romance of an Odd Young Man. By Robert Tinsol, author of "A Pessimist." Boston: Cupples & Hurd, The Algonquin Press. 1889.

This is a substantial book, handsomely printed, and pleasant to look at. It is by a new author, and is of far more than ordinary merit. It is, however, not the work of a novice. It is a book well worth reading. In fact there is not a dull page in it, and not a few that are very entertaining. The book is a psychological study, and the author shows his skill and observation in making his chief character not a man of the North, but a Marylander from the Eastern shore; not a man of the new South, but of the South that used to be. Still the book has little to do with life in the South. The scene begins with student life at Yale, then shifts to the

West, and finally ends with New York City, and certain phases of literary life and work there. But the representations of life in the new towns of the West are the best in the book. Jacksonville might readily be taken for any one of a hundred places in, say, Indiana, Illinois, or Iowa. Mrs. Claybank is a capital example of a certain crude self-sufficient class of women that abound in the new towns of our newer States, where money and self-assertion often go for more than intelligence, modesty, and good sense. Indeed Mrs. Claybank and Mr. Rustler are good representations of certain pushing vulgar types of character which many of our readers have met with over and over again. This new author deserves recognition. Evidently he can do better work than this even. He is always bright but if less colloquial he would be quite as entertaining.

The Rev. Henry Forrester will publish through Thomas Whittaker a small volume dealing with the question of "Christian Unity and the Historic Episcopate." The Rev. D. M. Bates issues through the same publisher a monograph on "Christ in Modern Thought." Both will be ready early in September.

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#### CHURCH WORK AT MARYLEBONE.

AN INTERVIEW WITH THE REV. CANON BARKER, M. A., RECTOR OF ST. MARYLEBONE.

From *The Quiver*.

Three quarters of an hour before service on Sunday at St. Marylebone church, its able and energetic rector, the Rev. Canon William Barker, may be discovered on a sofa in his study preparing his sermon. There he thinks out the whole subject, arranging it in his mind, and seeing his way clearly through it; then, without writing a word, he goes straight to the church. The language and expression he leaves to the inspiration of the time. His idea is that concentrated thought for a brief period is more valuable than thought spread over a longer space. Moreover, he goes to the church full of the subject, and interested in it. Saturday, however, is, he told us, "set apart for reading, meditation, and prayer." But, he informed us, the absolute preparation of the sermon itself "does not commence until three quarters of an hour before service on Sunday, when, lying on a sofa, the whole subject is thought out from beginning to end, and the points to be treated are, in the order in which they come, allocated to the fingers of one hand." Canon Barker preaches entirely extempore, without a single note, and never writes a sermon; but on leaving the pulpit he could dictate the whole from memory even as he had delivered it. This manner of extempore speaking he believes to be the absolute secret of effective preaching.

The sofa on which so much hard thinking and sermon preparation have been accomplished occupies a somewhat prominent position in Canon Barker's study. It stands between the writing table and the window, which is on the right hand from the door. The room itself is not large. Near the centre is a writing table, above which is suspended a shaded lamp, so that a bright white light falls directly upon it. Many mementos cover the table. A reminiscence of Canon Barker's residence at Cowes, where he was vicar of



St. Mary's, stands at his right hand in the shape of a handsome silver inkstand, which was presented to him by his congregation and friends when he left that pleasant sea-side town. The writing-table itself was a present from friends at St. George's, Hanover Square, when he was curate, and other mementoes are from various foreign countries—Rome, Florence, Venice, and Greece. One, though from no foreign country, and apparently of little worth and quite unnoteworthy, is very valuable to Canon Barker, and would be highly esteemed by many, for it is one of Bishop Wilberforce's blotting-pads—simply a plain morocco slab, with a knob and a little paper on the other side, but valued for its memories of the well-beloved Bishop. This little memorial was given to Canon Barker by Canon Basil Wilberforce. Photographs of friends and relatives, among them the sweet faces of happy children, are also ranged round the writing-table, and two elegant candlesticks stand in front of the writing-pad; also two vases of flowers. Cases of books line the walls on either side of the fireplace, and another large case stands beside the wall on the left of the entrance. These books embrace volumes of theology and exposition, and those in general use.

Canon Barker makes it a rule to be at his desk in his study at half-past seven in the morning, and we may say he works almost without intermission up to eleven at night. He has no dining hour. His habit is to lunch with his family at mid-day. Almost every evening in the year he has some engagement. Beyond and outside the work of his own church he has engagements all over the kingdom—England, Scotland, and Ireland—in connection with social questions, spiritual Church work, and temperance work, and it must not be forgotten, also, that he attends numerous ecclesiastical committees.

When Canon Barker first went to Marylebone as rector of the parish, some six years ago, there were but about thirty-five persons at the evening service; now there is an average of two thousand! The interior of the church is also entirely changed. Then it was fitted up with the old high-backed pews, and might, perhaps, have been described as inert, unadorned, and ugly; now it is filled with open seats, the building is enlarged and dignified by a beautiful apse, frescoes by Armitage adorn the walls, and the sanctuary is enriched with many marbles. By entirely remodelling the interior, the comfort and convenience of the congregation have been much increased, and in decorating the whole, refined art has been pressed into the service of religion. It is now one of the largest and most beautiful churches in London.

These changes were not made without some difficulty. The fabric of the church—which was built 1813-17, at a cost of £72,000—is vested in the vestry, who are the freeholders of the building. They have power to receive the pew-rents, levy a rate, and use them to repair and maintain the church; also to pay off the building money, which had been raised by bonds secured on the rates of the parish, as provided by an Act of Parliament.

The energy and patience of the new rector, however, were not daunted by difficulties. He consulted Mr. Thomas Harris, a Fellow of the Royal Institute of British Architects, and who was then churchwarden, asking him to prepare a design embodying his views on

the alterations. In May, 1883, a committee was formed, of which the Crown churchwarden—for the living is in the gift of the Crown—the Hon. W. H. Portman, M.P.—now Lord Portman—was the chairman, with the object of raising the funds. Mr. Harris' design was approved. The next step was to obtain the sanction of the vestry. This caused delay, but on the 28th of February, 1884, after discussion, and the adoption of some slight modifications, it was obtained, on the condition that the work should not be commenced until all the money for the estimated cost had been paid over to the trustees.

These funds having been raised or guaranteed, a faculty from the Bishop was obtained, and operations were commenced on the 28th of July, 1884. A memorial stone of the new apse was laid by Mrs. Gladstone on the 8th of the following month. Service was discontinued for about fifteen weeks only, while the entire cost, including a new organ, which alone cost 3,000 guineas, amounted to about £25,000; and the remodelling remains a fine monument to the energy and patience of the rector.

We may suppose that the ideas which were carried out in the alterations are embodied by Canon Barker in the conduct of the services and Church work generally. Those ideas may perhaps be summarized in his words: "To utilize all legitimate means for the purpose of arousing the moral and spiritual life of the parish." Music, which is largely used in the services and meetings, is but an agency, and Canon Barker's object is to get the people to worship and to hear.

The choir now consists of one hundred voices, and all its members, with but two exceptions, are voluntary. Seventy are highly trained boys; and under the direction of the talented organist, Mr. Hodge, Dr. Stainer's favorite pupil, the choir has risen to a high degree of efficiency. Choral services are given, with address by the rector, and as many as 2,500 applications for tickets of admission to one service have been received.

The propaganda of total abstinence is regarded by Canon Barker as an absolutely essential part of the work of the Church. It is characteristic of him that he does not look at it from any abstract, or speculative, or theoretical point of view. "Total abstinence," he said, "in my view, is the most efficacious instrument for ultimately effecting a temperance reformation." That is the practical argument which he uses, and that is the point which he aims at and pursues with vigor and energy. There is a magnificent Band of Hope in connection with the church, and also a society for adults, numbering nearly 1,200 members. Both these form the St. Marylebone Church of England Total Abstinence Society, which is affiliated with the C.E.T.S., but does not adopt the general—or moderate drinking—section of that society. Its only pledge is that of total abstinence.

Thousands have taken this pledge. Meetings of both the Band of Hope and of the adults are held weekly, and social and artistic elements—on which, we judge, Canon Barker lays stress in his work—are introduced into them. Thus the character of the meetings for adults are lectures, with magic-lantern views, and concerts, open meetings, deputations from other societies, addresses by well-known speakers, while not least are coffee concerts and conversaciones, which form a somewhat new and special feature, and have been very attractive, and bring the

members into more intimate companionship. The Temperance Choir also gives valuable assistance. It will be seen that in the conduct of these meetings music and social intercourse play no unimportant parts, and it is just these two things which form part of the attraction in public-houses. The immense value, then, of sound counter-attraction is fully brought out.

Further, Canon Barker is chairman of a small board of directors, who manage two large and successful coffee taverns, which the parish owes to Lady Ossington. One of them bears her ladyship's name, the "Ossington," the other being named the "Star." These taverns are doing a great and growing work, and the weekly takings of the two may be estimated at not less than £120 weekly. The secret of their success lies in the management. The houses themselves are bright and clean, the articles are varied and of the very best quality. The manager is indefatigable, business-like, and obliging, while he is absolutely in sympathy with the work; and it may be added that the success of these coffee taverns has been obtained in spite of the really unfavorable position of at least one of them.

The meetings of the Band of Hope are of a somewhat similar character, but more suited to children. They have concerts, magic-lanterns, lectures, addresses, open meetings, Scripture meetings, and also a penny bank. The meetings of both organizations are held in the girls' school-room connected with the church.

The prominence thus given to the temperance work at St. Marylebone is not misplaced, for it is indeed an important feature. "I think we may say," said Canon Barker, "that hundreds of homes have been purified and made sweet." And he also said that "many formerly drunkards are now regular church-goers and communicants."

Another important organization is the Church Society for "the Deepening and Development of the Spiritual Life." "My chief aim," said Canon Barker, "is to deepen the spiritual life of the parish, and with a view to this, a large body, numbering between 300 and 400 adults, besides juvenile branches for boys and girls, is in active and constant work." It will not be necessary to recapitulate the objects of the society, the conditions of membership, or the style of the meetings which, are, however, held monthly, while there is a half-yearly conference. The rules are very explicit, comprehensive, and searching. They include such practical obligations as "to be simple and modest in dress, and quiet in behavior and conversation." And again: "To shun bad company, never to go to an improper or doubtful place of amusement, and to endeavor to dissuade others from going." Yet another: "To watch against the habit of talking scandal and idle gossip;" while a further rule enjoins members "to undertake some special work for Christ, with the knowledge and approval of their pastor, or someone appointed by him. Such work might include Sunday school teaching, temperance work, district visiting, collecting for the missionary societies or objects of charity within the parish, urging others to come to church, and especially intercessory prayer for the whole Church, and for their own parish in particular."

The rules for the boys' and girls' branches are somewhat similar, but more suited to juveniles. Both have excursions in the summer and entertainments in the winter, while at the

monthly meetings the members have tea together.

In addition to these two important and prominent branches of Church work, there are the Sunday schools, numbering over four hundred children and thirty-nine teachers, and having a separate Children's Church Service in the girls' room at 10:45 on Sunday mornings, conducted by Mr. G. Denyer, the superintendent of the boys' school. This service has its own choir, which meets for practice at the rector's residence on Friday evenings. There are two lending libraries, a catechising service once a month, and a missionary address at regular intervals. In addition, both girls and boys have excursions, cricket, rounder, and swimming clubs. There are also Sunday Ragged Schools and various Bible classes, including those for men, for women, for young men, for young women, for pupil teachers, and for girls.

Other organizations include a Needlework Society, mothers' meetings, a Provident Club, a Working Men's Society—which has a reading room, and undertakes home and foreign mission work, lectures, etc., central schools, penny bank, benefit society, a branch of the Girls' Friendly Society, a District Visitors' Society, and work at the mission church of the Good Shepherd, in Paddington St. Here the services are choral, as in the parish church, and on Saturday evenings the rector conducts a meeting for prayer and intercession at eight o'clock. At various seasons special missions are held in the mission church, and addresses on special subjects are delivered in the parish church. Great use is made of sacred music in these services. This lengthy list, however, does not exhaust the number; for there are the Sick and Poor Fund, a children's and invalid's dinner table and soup kitchen, where, during the winter—up to the end of May—hundreds of poor children receive dinner, some free, and some for a small amount, and from which a large number of dinners are sent to sick children and invalids at their own homes, and where soup is also sold. There are also the St. Marylebone Charity School for girls, an old Industrial School, and the St. Marylebone Almshouses. Canon Barker is also president of the St. Marylebone Central Mutual Building Society.

At present Canon Barker is contemplating a marked extension of work in connection with his church. It is none other than the building of a hall, with mission rooms, club room, and class rooms for technical instruction, and all the necessary appliances for attracting and retaining a hold of the youths and young men of the place. In addition, he is engaged in taking steps to enlarge the boys' school to double its size, and it is hoped to carry on manual instruction, to fit up a gymnasium, a cookery centre, and a drawing centre. This school, it is believed, will supply a great local want, and be of immense service to the parish. For though the congregation is mainly a highly cultured and wealthy one, yet in the twenty-five thousand souls who people his part of the parish—there being three district churches—there are numbers of those who may be described as poorer brethren, and the rector is anxious to provide for these in a thoroughly practical and useful manner. And, indeed, we think that throughout his work may be observed a practical recognition of the needs of the time, and an endeavor to meet them in a satisfactory manner.



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REV. C. W. LEFFINGWELL, D. D.,  
Editor and Proprietor.

WHAT a correspondent says in this issue is doubtless true—that some of the new propositions of the Liturgical Committee are worth waiting for; but it does not seem to occur to him that the chances are very small for securing these, even at the risk of marring the Communion Office by changes proposed. Probably three years from now other changes would be urged quite as much desired by one side or the other, as these which are now commended, and we should never get back to stability again. The crisis which was foreseen by more than one prophetic soul has come; party strife is the outcome of long years of unsettlement of our standard, and hardly another step can be taken in revision of the Prayer Book with anything like unanimity. When rubrics are proposed which can only be carried by a party vote, it is time to call a halt.

DR. HUNTINGTON is opposed to any change of name at present. "The best name," he says, "is that which most accurately describes the nature of the thing named." "We are what we are, and the thing we are could scarcely be more properly described, so far as historical accuracy goes, than in the words: The Protestant Episcopal Church in the United States of America. Not that there is anything especially loveable about the name as such—far from it." The name is not loveable, far from it, but it is the best name because *it best describes the nature of the thing named, i. e., an unlovely name best describes an unlovely thing.* "We are what we are," *i. e., unlovely, therefore the unlovely name Protestant Episcopal is our proper description.* This is frank enough, but we should have expected to find it penned by an enemy of the Church. It actually occurs in an article intended to conciliate

American Christendom to the P. E. Church. The author deprecates self-assertion, and there is certainly no self-assertion about this—far from it!

To take this a little more seriously, let the reader observe the clever assumption which underlies it. Everybody will admit that "the best name is that which most accurately describes the nature of the thing named." But the question is: What is the nature of the thing named? Dr. Huntington quietly assumes that the nature or essence of the Church consists in that condition of things, however it arises, which at present exists, that external aspect which circumstances have brought about. "We are, what we are," he says, which, if not a truism, must mean that we are by nature, what we are in outward shape. There is no recognition here of any inward, essential, and permanent characteristic, any divine potentiality, through which alone the truth of the Church's nature can be accurately ascertained. The distinguished writer uses a very taking illustration. "In this matter," he says, "our friends the chemists teach us a lesson in honesty. They have devised a nomenclature which, so far as they can make it such, is absolutely truthful. They name a substance according to what their analysis shows the origin of it to have been. The name tells the story of the composition. You and I speak of 'salt-petre,' but the chemist smiles at our inaccuracy. 'KNO,' he says to us, 'is the right name for this white crystalline substance you call salt-petre, and when I say that, what I mean is, that every separate particle of it contains one atom of kalium, one atom of nitrogen, and three atoms of oxygen. My name for the thing is no arbitrary word-token, it is a title which tells me with absolute accuracy what the substance is.'"

Now it will be observed that in applying this illustration, the writer actually means that we shall take "salt-petre" for such a term as "the American Church" or "the Church (or Catholic Church) in the United States," while the exact chemical formula represents the expression "Protestant Episcopal"! We are convinced that the majority of Churchmen would have agreed with us (aside from any legislative question), in directly reversing the terms of this comparison. "Salt-petre" as a popular name for a certain chemical compound answers well enough to "Protestant Episcopal," one of the most purely popular and untechnical titles ever applied to a branch of Christ's Church. Its history shows at once how ludicrous it is to compare it to a term which has

been carefully applied after an accurate analysis of the nature of its subject. Such an analysis of the nature of the Church would ascertain, first, the essential characteristics of its organization; secondly, the fundamentals of its faith; thirdly, the great necessary principles of worship; and lastly, the aspect or accidental shape which circumstances have impressed upon it from without. The result of such a process would alone show what name ought to be applied to the whole body, if the aim is to arrive at absolute accuracy. As well maintain that marble is square white stone, because one has happened in a particular instance to see it in that shape and color, as to maintain that the expression "Protestant Episcopal" has any kind of scientific precision. But observe that *we* are not now contending that a scientifically precise name is absolutely necessary, but only that the present title has no such character.

WE believe vested male choirs properly placed in or near the chancel, to be very good and desirable things, for more reasons than one. Besides all that can be said in favor of such choirs from the point of view of the Church musician, or of the congregation in public worship, or of the rector, as delivering him from the torments and uncertainties of mixed choirs or quartettes, we regard it as a matter of the highest importance to gather a company of men and boys into a definite and well-drilled organization for Church work of the highest character. But it is precisely the best things which are capable of the worst abuses. To feel themselves to be fulfilling a high and important part in the service of Almighty God, in closest relation to the most sacred places and most solemn functions, and as the leaders of the congregation taking constantly upon their lips the inspired words given by the Holy Ghost to be the vehicles of earthly worship, what could be a better training for the immortal souls of those concerned? But if there is no such discipline, if no attempt is made to cultivate a sense of reverence and sacred awe, and a feeling of the solemn responsibility of those who are admitted to such service as this, if the members of such a choir are allowed to regard themselves as nothing more than a choral association engaged to do the singing for a church, clad in cassocks and cottas because it is pretty, and seated in the chancel to make a fine show, then we shall find that that very familiarity with holy things has produced a profane instead of a reverent spirit, and greater obtuseness to deep spiritual impressions than is the case even with those who rarely

enter the house of God or join in divine worship.

SUCH cautions are suggested by facts which come to us from different quarters illustrating the very serious abuses to which the boy choir is being subjected. One travels about the country and gives secular entertainments like an ordinary concert troupe, though all possible use is made of the names of the rector and parish in the way of advertising the show. In Cleveland recently a boy choir was hired, vestments and all, to adorn a wedding in a Baptist church. The account in a secular paper says that the two officiating ministers, of course in black frock coats, (or was it Prince Alberts?) "stood before a high bank of tropical foliage plants and Bermuda lilies, which served as an admirable background for the bridal party. The coming of the latter was heralded by a procession of the choir boys from St. John's Protestant Episcopal Church, singing the wedding march from 'Lohengrin,'" etc. The whole scene, bank of flowers, "little girls carrying the ribbons up the aisle," white-robed choristers and unrobed officiants, and all the rest of it, is said to have been "characterized by the most tasteful simplicity!" Still another account, this time from San Francisco, presents us with a view of a wedding, in church and before the altar it is true, but at which the surpliced choir, after the "Lohengrin" march, proceeded to sing at proper intervals a couple of languishing love songs. We are not sure that this is not rather the worst case of all, approaching as it does, very near the character of sacrilege. At any rate, unless the clergy set themselves to resist the tendency to allow the vested choir to be converted into a mere show affair, a thing of fashion, and sometimes to assume the shape of an ecclesiastical circus, there is likely to be a revolt on the part of sober-minded people against such choirs as a whole, which we should certainly regard as a great misfortune.

## THE MISSION OF RECONCILIATION.

Low Churchmen who revolt from negation and inconsistency sometimes find relief and *sanctuarium* in the fire-mists of the Broad school; but sooner or later, we believe, the more earnest and intelligent of these work out to a definite faith, a sacramental religion, and a historic organization. This is said, not with acrimony, but as the statement of a process of experience through which many hundreds of the clergy and many thousands of the laity have passed. Herein is the secret of the marvellous growth of the true Catholic life of the Church in these lat-



ter days. The decadent schools of thought are, in death, the source of the larger life, and the more catholic thought, which, in England, is making the Erastian wilderness to blossom as the rose; and is working such a transformation in this "Protestant Episcopal Church," as we are wont to call it, and as perhaps we had better call it, until the process is completed, and she becomes entirely worthy to represent the "Holy Catholic Church" of the Creed, to this nation.

But the thought which THE LIVING CHURCH desires especially to express is, that if the Church has a mission of reconciliation to those outside, it must be that there is a similar work to be accomplished within her borders. In a certain sense, it is true that there must ever be in the Church, the Pharisee, the Sadducee, and the Essene. But in a Catholic Church all differences tend unto harmonization. It is your sectarian partisan who is implacable. Where there is the bond of charity, sundered heads cannot keep congenial hearts from answering beat for beat. We have often heard expressions of surprise that we were so easily fraternized, High and Low, by the magic of that word, The Church. It is a mystery only to those who have never felt the power of visible unity in Christ as the Head of the Body.

Nothing but sectarian proclivities, nothing but preference for the sixteenth century rather than the first, can promote among us the sectarian animus; which is division, separation, and suspicion. As the life of the Church revives, the power of reconciliation increases. The watchmen upon the walls see eye to eye. The underlying unity becomes a recognized force. Old issues dwindle to insignificance. Old antagonists strike palms, and agree, out of motives of self-respect, to remand the petty bickerings of the past to oblivion. Men who have been accustomed to regard themselves and their means as under contribution to resist tides of error, discover that the flood bears them onward only towards Christ and His Church, as it ought to be, and ought always to have been. Theological champions perceive, with dismay, that the era of controversy has passed and that their occupation is gone.

The reconciling Spirit Who breathes upon the Church, rejoices to accomplish His work. It is a slow and noiseless process. No blare of trumpets or splendor of pyrotechny illustrates its progress. But with all the irresistible impetus of a movement that has God behind it, it marches on with the majesty of an unopposable column, and achieves a masterful influence in the world of faith and thought. It is our firm belief that this process of

reconciliation is in progress. It is the secret of the Church's success in her mission of reconciliation among the various bodies beyond her pale.

But we must consent to be more and more enlarged in our views, sympathies, preferences, and associations. It requires something grander than the sect-spirit, to attract and absorb the sects. To draw others into the Catholic Church, the Church must herself be truly Catholic.

**THE PROVINCIAL SYSTEM.**

FROM BISHOP McLAREN'S CONVENTION ADDRESS.

In speaking of St. Mary's as the school of the province, I am supplied the occasion of renewing, with the emphasis of increased conviction, all that I said on the provincial system to the convention of this diocese, which met here in 1877. The necessity of such an economic arrangement, in a Church whose jurisdiction covers this vast continent, has been admitted and urged by eminent bishops and presbyters, at whose feet I feel it to be an honor to sit. Among many of our wisest laymen, the same opinion prevails. Nor can it be regarded as fair dealing with so grave a matter, to characterize it as involving any issue of a theological kind. It is a question of administration, pure and simple. Moreover, it is a question which will force itself upon the Church, just in proportion as the Church grows in numbers and influence in the land. The House of Bishops and the House of Clerical and Lay Deputies, meeting in General Convention, represent the supreme authority of this National Church in matters of discipline and worship, as well as general administration. As our highest judicatory, it is absolutely indispensable to the preservation of unity in a Church, which stretches from the Canadian to the Mexican line, and from Florida to Alaska. It requires not the prophetic vision to see that, in another century, this Church will have increased to colossal dimensions, and that, in less time than a century, our national council, as at present constituted, will become too unwieldy a body for effective action, for wise deliberation, for cool and statesman-like legislation. Indeed it is a question that has been raised, whether that day has not already arrived. There have, certainly, been instances of heated discussion and precipitate action, which the Church has had reason to deplore. We must save our National Council from the danger of imperilling, rather than conserving, unity. To remedy this evil, it has been proposed by some, that the number of deputies from each diocese shall be reduced, but this would only afford a temporary relief, as dioceses must increase in number. As many as seven of our dioceses are now considering the question of division. Fifty years from now, the diocese of Colorado, which has forty thousand square miles of territory more than all the New England dioceses combined, will outnumber them all in communicants, and by that time will have divided into as many dioceses. But like growth must characterize all the central and western States. The expedient of reducing the number of deputies, therefore, would not prove a permanent relief. That relief, by the logic of events, will come when the missing link, the Province, or the confederation of contiguous dio-

ceses in subordination to the National Council, is recognized fully, as it is now recognized in germ, by the canon authorizing Federate Councils. But the unwieldy dimensions of the General Convention are not the only evil to be provided against. Diocesan independence is even more a menace to unity. Twice, within ten years, has the threat of diocesan secession been heard, on the floor of the House of Deputies. The frankness of extemporaneous oratory reveals what might, in time, become the policy of a section or party. When dioceses increase in number, as they will, until they are almost as thick as they were in Asia Minor, in the fifth century, it will be next to impossible to keep all these bound together, firmly, by a bond so remote as the General Convention. There must be an intermediate *nexus*, corresponding, in some sense, to the State government, which in our graduated civil order lies between the higher and lower governing bodies—a bond which, while sacrificing no just right of lower, enhances the dignity and promotes the authority of the higher. Another serious consideration is, that under our present economy, our bishops are too much isolated from each other, and I do not hesitate to repeat a phrase which I used more than ten years ago, when I add that this independence of their own order tends to the evil of "diocesan papalism." I do not regard this as, in any large sense, a present abuse, but I am persuaded that a system which groups contiguous bishops in such a way that each shall be responsible to all and the wisdom of all take the place of the wisdom of one, within the range of limitations to be clearly defined, would forestall the possibility of such an abuse. And here I beg leave to quote from the late Dr. John Cotton Smith, an earnest advocate of the Province. He says: "It is significant that there has been a gradual movement in the Church which has in it the germs of the Provincial System. And it is all the more significant from the fact that it has not been the result of combined efforts contemplating a Provincial System as their common end, but the result of certain pressing needs calling in each individual case for special action. Such cases are the associations of certain bishops of the South, of the North-west, and of the Mississippi valley, in regard to education. Such a case is that of the federation of the dioceses in the State of New York, and that of the still further developed federation of the dioceses of the State of Illinois." Dr. Smith's argument is, that, as the law of necessity passes beyond the bounds of individual dioceses, and secures the practical associations of neighboring bishops and their community in counsel and labor, the time must come when the Church shall recognize this principle and apply it by provision of written law.

In point of fact, something more than the law of necessity operated to secure the federation of dioceses in the States of New York and Illinois, and more recently, in the State of Pennsylvania. Those tentative efforts were the immediate product of a deep conviction that the Church must come to the Provincial System, as the late Bishop Stevens remarked to me in 1880; and those efforts have realized all that the canon on Federate Councils provides for. Was it not well to go as far as that, even though we could go no farther, until additional legislation permit? Our Illinois development has not

accomplished much, in the way of practical results, it may be said. Great practical results were not anticipated by the intelligent friends of the movement; but we have accomplished this much—we have kept the idea alive. And it lives—lives in New York, in Pennsylvania, in Illinois, and will assert itself more and more as the necessities of a great and growing Church shall demand.

**FRACTIONAL DIOCESES.**

BY THE REV. S. C. THRALL, D.D.

"The Diocesan Unit Theory," in the phrase of *The Churchman*, is not a theory at all, but a fact of the constitution of the Church of God as established by our Blessed Lord. He created bishops only. Deacons and priests were created by them some time after the Ascension. They were an outgrowth, to meet necessities or conveniences arising from the growth of the Church. Doubtless the Apostles were instructed concerning them in the forty days in which our Lord was with them, "speaking of the things pertaining to the kingdom of God."

So it has always been a recognized principle of the Church that her members are in her communion and fellowship through some bishop. And the reason is plain. In them alone, under Christ the Head, is there the plenitude of spiritual power. Where there is a bishop, there is the possibility of a complete Church. He may baptize, confirm, order deacons, and ordain priests, and, if need be, consecrate a bishop or bishops. I suppose no one would deny the validity of such consecration, but only its canonical regularity. As from the bishop comes all authority of sacramental ministration, so through him is there communion with Christ in His Church. Thus comes diocesan unity. It is, I repeat, not a theory but a fact; a fact in the divine organism of the Church. The diocese is the divinely appointed unit of the Church.

Curiously enough, *The Churchman*, as far as I understand, while calling this fact a theory, and maintaining that it "neither has nor can have any countenance from ancient ecclesiastical precedent"; yet proposes to recognize the fact by allowing to each diocese representation. On what ground is this? Is it not that of the diocesan unit theory? to use the phrase of *The Churchman*. But it turns out that the plan is to permit them to be represented as units, but to vote as fractional fragments. It is the splendid consistency which comes when one gives up principles well established and takes for his guide temporary expediency.

But is so much controversy on the subject worth the paper on which it is printed? Is it at all probable that the great majority of the dioceses will reduce themselves to fractions, whose terms are *x* and *y*, of which the value is to be determined by working out the equation triennially, at the request of a half-dozen dioceses, no one of which is unanimous, and most of them not nearly so?

Let us go a step beyond, and suppose that the majority do this. It will simply end the General Convention, which is a voluntary confederation of equal dioceses. This body is in no wise a divinely ordered organization. It is not essential to the being, or the well-being, or the unity of the Church. It was, possibly is now, a convenient agent by which the American Church acts as one body. But it is by no means clear that it has not reached its full period of usefulness.



At present it is an immensely overgrown provincial body, unwieldy, meeting infrequently, and so with difficulty maintaining its traditions; too large for a deliberative body, in session for a brief period; already staggering before problems emerging before it, striving to legislate in detail for an immense area and population with increasingly diversified questions; seeking to secure a homogeneity in details in the face of marvellous heterogeneity of development. If it could learn the wisdom of confining itself to guarding the essentials of faith, orders, and sacraments, as the elements of Church organization, and stimulate and encourage provincial development and legislation, there would be happy hope of permanency. The past twenty-five years it has set its face in the opposite direction. It has shown a strange fondness for considering mint and anise, details of ritual and rubric, and hymnody, yet has not continued to deal with them with a firm hand, in establishing a law either of liberty or repression. They have been left to drift. This is probably wise, at least as wise as any action such a body could take. But it is not edifying to see so much labor of the mountain and so little mouse. Some days are given to missions, largely devoted to bishops telling the story of their work, and pleading for means before a body which has no power to disburse; or speeches telling of the greatness of the work to an audience which is powerless to do the work; while the Church has been confronted with the greatest problem which any national Church has had before it in ten centuries, a work calling for specific legislation, a work large with consequences to Church and nation, which yet has been left to drift, and tending already to dangerous channels.

The General Convention has doubtless done the best that such a body could in the face of its traditional limitations. But if it should commit suicide by passing finally in 1892, the Pennsylvania fad of proportionate representation and indeterminate, fractional voting, it is not at all clear that it would not be the happiest possible thing. Such action could not bind any diocese that did not adopt it in its synodal body, nor longer than it found the association congenial and profitable, because no diocese has the power to surrender its divinely-given right of complete diocesan privilege as an unit in any form of ecclesiastical council. It is by no means clear that this would not be the shortest, safest, smoothest road to a proper provincial system which in time would lead to a re-organized national council which would deal only with things essential to Catholic unity.

**FREQUENT COMMUNION.**

Bishop Cox of Western New York thus counsels the clergy of his diocese:

The New Testament tells us clearly to hallow the Lord's Day by the Lord's Supper. This is our law and our rubric; and to this reformation I call you all, in God's name. I consider our neglect of Scripture and of the primitive example, in this respect, a grave abuse, and a sad impeachment of our sincerity in claiming to follow Scripture and the Primitive Church. The Prayer Book itself is against us; we are all wrong in our practice, however orthodox in theory; therefore heresies (concerning the Lord's Supper) are permitted, and they are the lash of God upon our inconsistency. I say, then, very solemnly and earnestly, let the

weekly Eucharist be restored, as soon as possible, in all the churches and chapels of this diocese. \* \* \* It will be a blessing to the pastor himself and a blessing to those who may be disposed to join him in this act of practical obedience. With all my heart I exhort you to this obedience; with all that I can do or say as a bishop, I will support my brethren in it. Who will gainsay? I counsel nothing hasty or inconsiderate. Even reforms may be rendered useless by rude remedies and ill-considered movements. Do nothing prematurely. Instruct first by Scriptural exposition, and do not drive, but lead. Be wise and prudent; be tender and sympathizing; avoid "the appearance of evil," and indulge in nothing sentimental; but trust in God, do your duty, and He will not leave you nor forsake you. Where two or three are gathered for this service, there He is especially present by His Spirit; and surely there are two or three in every parish who, as often as the day of the Lord returns, will rise early to commemorate Christ's resurrection, and, after the example of the Apostles and their immediate disciples, to join in that breaking of bread which he has commanded to be done for a perpetual memorial.

**WHAT IS IT TO BE A HIGH CHURCHMAN?**

1. To have a high view of Holy Scriptures as the written Word of God, inspired by Him to be true and containing all things necessary to salvation.
  2. To have a high view of the sacraments as being more than mere symbols or pledges, and really effective means to our salvation; as ordained by Christ Himself to be means of grace, channels for the conveyance to us of His life and holiness.
  3. To have a high view of the ministry as established, authorized, and empowered by Christ Himself, to be His ambassadors and the stewards of His mysteries.
  4. To have a high view of the Church as "bought by the Blood of Christ;" as "being so loved by Christ that He gave Himself for it;" as being no mere human institution of recent origin and temporary character, but "founded upon the Apostles and prophets, Jesus Christ Himself being the chief cornerstone," and to be eternal in the heavens, having been presented by Christ without spot or blemish to the Father of all.
- Is it very dreadful to be a High Churchman?—*Diocese of Indiana.*

A NUMBER of clergy were discussing what they considered to be hindrances to the work in which they were engaged in their respective parishes. One declared that the Wesleyans hindered his work, another considered that the chief obstacle in his parish was the Salvation Army, while others laid the blame on various of the Nonconformist bodies. At length an elderly clergyman, who had a great reputation for sound judgment, said that he did not find that any of those mentioned were so dangerous as a sect that existed in his parish. When asked if it were a new sect that was so troublesome, he replied that unfortunately it was a very old body, which seemed to have taken deep root in the parish. "The truth of the matter is," he said, "it is not the Dissenters to whom I object; they stir me up by friendly rivalry to extra efforts, and thus they do me good. It is the Assentors who do so much harm in my parish. Many people who attend my church, and assent to all I say, do much injury by failing to carry out in the week the doctrines I inculcate on the Sunday."

**SPECIAL COMBINATION OFFER.**  
Our subscribers can save themselves both time, trouble, and expense by ordering through us the periodicals mentioned below. The rates on each are lower than can be obtained on each separately, and one letter and money order or cheque to us will save three or four to different publishers.

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Youth's Companion (new subs. only).....	2 50
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Good Housekeeping.....	3 25

Communications concerning these periodicals, after the receipt of the first number, must be made directly to their respective offices of publication.

Address THE LIVING CHURCH, 182 Washington St. Chicago, Ill.

**PERSONAL MENTION**

The Rev. Dr. Leffingwell and family will return home from Old Mission, Mich., on Aug 26th.  
The Rev. Joseph Jameson, of Talladega, Ala., has accepted a call to Jacksonport, Wis. Address accordingly.  
The Rev. T. D. Martin, Jr., has removed to Everett, Mass., where he is minister-in-charge of Grace church.  
The Rev. C. L. Hutchins requests that letters relating to the General Convention and requiring immediate answers, may be sent to him during the month of August, at Breezy Point, Grafton Co., N. H.  
The Rev. Wm. C. Butler, formerly rector of Queen Anne's parish, Prince George's county, has accepted a call to St. Mary's church, Hampden Md., which has been without a rector for two months. On and after the 20th of August the address of the Rev. Samuel N. Watson, D. D. will be changed from Laramie, Wyo., to St. Paul's church, Des Moines, Iowa.  
The Rev. A. Harper, Jr., has accepted a unanimous call to the rectorship of St. Paul's church, Owatonna, Minn.  
The Rev. F. W. White has resigned Trinity church, Niles, Mich., and accepted a call to St. Paul's church, Walla Walla, Washington Ty.  
At the official meeting of the Egypt Exploration Fund, July 25th, in London, the English press states that on motion of Dr Thompson, head director of the British Museum, seconded by Sir Charles T. Newton, K. C. B., a resolution of warm thanks to Dr. Winslow, of Boston, "for his eminent services to the Fund and in Egyptology," was unanimously passed.  
The Rev. Geo. Wallace sails from Honolulu, Hawaiian Islands, upon the 30th of August, and will attend the General Convention. Letters and papers should be addressed to him at Neshotah, Wisconsin.  
The Rev. R. W. Plant, late Archdeacon of Wyoming and Idaho, has recently been appointed Principal of St. Mark's Church School, Salt Lake City, Utah. All communications to be addressed accordingly after September 1st.

**OBITUARY.**

RUCKER.—Passed to Paradise, from her home at Cuyahoga Falls, O., on the morning of August 13, 1889 Helen M. Morison, wife of the Rev. T. C. Rucker.  
STOKES.—Entered into the rest of Paradise, at Sewanee, Tenn., August 9, 1889, William Percy, son of the Rev. William and Persis E. Stokes, of Water Valley, Miss., aged 8 months, and 20 days.

**IN MEMORIAM.**

Leslie Winfred Benbow, son of the senior warden of St. Mark's, Pittsburg, who was one of three boys accidentally drowned in the Monongahela River, was the first member of the first vested choir established in Pittsburg. From the very beginning, though the smallest of the boys, he had hardly ever been absent from a service or rehearsal, and his death has cast a gloom over the entire parish and community in which he lived. The funeral services were conducted August 7th, by Bishop Whitehead, assisted by the Rev. James G. Cameron, rector of St. Mark's. The burial anthem and other musical portions of the service were rendered by his chorister comrades, and the little singer was laid to rest in his casket and cotta.

**APPEALS.**

ILLUSTRATED papers will be gladly received by Mrs. M. E. Duigan, Hoopa Valley, Cal., for use in connection with her school for Indians.

**CHURCH MISSIONS HOUSE.**

A site has been purchased on Fourth Avenue, next to the corner of 22d Street, adjoining Calvary church, on which to erect a building for the headquarters of our General Missionary Work.

"As we are nearing the close of the first century of our Church's organization in this country," writes a clergyman of far-seeing wisdom, "I think the present time eminently fit and proper for this work. While it will be a great help and an almost inexpressible convenience, it may also in some degree express our gratitude for the past and inspire hope and confidence for the future." "When completed and paid for," writes a distinguished layman, in sending a generous subscription, "it will help the cause for all time." It will furnish the society a fitting habitation and equipment for its great future work.

The sum of \$200,000 will pay for the land and building, if the requisite amount shall be pledged mean-

while, the corner-stone may be laid during the Centennial General Convention, which is to meet in New York, October 2, and the building will be an expressive memorial of that Convention at the beginning of a new century of Church life.

Bishop Potter, Chairman of the Committee to receive subscriptions, etc., requests that remittances be made payable to MR. GEORGE BLISS, Treasurer, and that communications upon the subject be addressed to the REV. WM. S. LANGFORD, D.D., Secretary, 22 Bible House, New York.

**COMMISSION FOR WORK AMONG COLORED PEOPLE.**

Work carried on in eighteen dioceses, with over one hundred missionaries and teachers engaged. Contributions needed at once, for the payment of the fourth quarter's appropriations. Remittances should be made to the treasurer, MR. GEORGE BLISS, 22 Bible House, New York, and should be marked "For Work among Colored People."

For information, etc., address the REV. DR. HURBARD, General Secretary, 450 Pennsylvania Ave. Washington, D. C.

**MISCELLANEOUS.**

PARENTS in Chicago and vicinity who desire an interview with the rector of St. Mary's School, Knoxville, should address him at this office. Letters on other school business should be addressed to Knoxville, Ill.

AN organist desires a position in a Protestant church. Twenty-four years experience. Any amount of references given. Address M. A. B., No. 7 Hoyt St., Stamford, Conn.

WANTED.—Choir-master and organist at Tacoma, Wash. Ty. Must be a Churchman, and successful in training vested choir. Salary \$500 to \$600. A good opening for a competent teacher to secure vocal and instrumental pupils. Address with references and testimonials, THE REV. LEMUEL H. WELLS, 9 C. St., Tacoma, Wash. Ty.

LADY desires position as teacher of music in a school. Is a graduate of Theology. Good references given. Address, A. G., LIVING CHURCH office, Chicago.

WANTED.—Organist and choir-master for St. John's church, Milwaukee, for elaborate musical service. Must be a communicant and experienced with vested choirs. Address, RECTOR, St. John's Episcopal church, Milwaukee, Wis.

WANTED.—A young unmarried clergyman, priest or deacon, to teach classics in a Church school. Address D. S. PULFORD, Tacoma, Wash.

WANTED.—Head-master, who is a thorough scholar, well along in years, good disciplinarian, Churchman. Must have superior testimonials. Address THE PRESIDENT, Welles Military Academy, Menominee Wis.

A CHURCHMAN, now employed, aged 32, 8 years experience in a boarding school and 10 years in mercantile business, desires a position as curator in a school or college. Is a first-class accountant. Would be willing to teach. Address CURATOR, 401 State St., Harrisburg, Pa.

ST. MARGARET'S SCHOOL OF EMBROIDERY, removed to 23 Chestnut St., Boston, Mass. Orders taken for Eucharistic vestments, altar cloths, alms bags, surplices, cassocks, hangings, banners, etc. Lessons given in embroidery and crawl work. Designs supplied and work begun. Sets of cheap Eucharistic vestments supplied. The Sister in charge of the embroidery was trained at the East Grinstead School of Embroidery. Address SISTER THERESA.

**BISHOP WHITEHOUSE SCHOLARSHIP.**

ST. MARY'S SCHOOL, KNOXVILLE, ILL. By recommendation of the Provincial Synod the trustees have decided to raise \$5,000 to endow a scholarship named as above, the income from which is to be used for the education of the daughters of the clergy. Contributions should be forwarded to the diocesan committees, to the treasurer, Mr. John Carns, Knoxville, Ill., or to C. W. LEFFINGWELL, rector.

**THE SEABURY DIVINITY SCHOOL.**

The academical year begins the 1st of October. Full curriculum provided, with seven resident professors. Special students are received. Full literary qualifications expected from those who enter upon the regular course. The location, building, and accommodations are unsurpassed. No charge for rooms and tuition. A number of scholarships afford aid to those needing it. Endowments needed. For particulars address the acting warden, the REV. PROFESSOR CHARLES L. WELLS, Fairbault, Minn.

**A HANDSOME GIFT.**

"The Reminiscences of Abraham Lincoln contributed by 33 distinguished men, edited by Allen Thorndike Rice, and containing a fine steel portrait of Lincoln, 18 portraits of contributors, and other illustrations, will be sent free of charge, expressage prepaid, to every subscriber to *The North American Review* and *THE LIVING CHURCH*, provided he does not now take the *Review*. Subscription price for the two, \$5.50. Send orders to *THE LIVING CHURCH*, 162 Washington St., Chicago.

**A SPECIAL CLUB OFFER.**

We have made arrangements whereby we will receive new subscriptions to the *Forum* with a subscription to *THE LIVING CHURCH* for \$5. The price of the *Forum* alone is \$5 a year. It is "the foremost American review" of living subjects, and among its contributors are 200 of the leading writers of the world. It gives authoritative discussions of each side alike of every leading question of the time. This is an exceptional opportunity for every reader of *THE LIVING CHURCH* to secure the *Forum*.

**FIVE HARVEST EXCURSIONS.**

The Burlington Route, C. B. & Q. R.R., will sell from principal stations on its lines on Tuesdays, September 10th and 24th, and October 8th, Harvest Excursion Tickets at *Half Rates* to points in the Farming Regions of the West, Southwest, and Northwest. For tickets and further information concerning these excursions call on your nearest C. B. & Q. ticket agent, or address P. S. EUSTIS, Gen'l Pass. and Ticket Agent, Chicago, Ill.



The Household.

CALENDAR—AUGUST, 1889.

24. St. BARTHOLOMEW. Red.  
25. 10th Sunday after Trinity. Green.

"THOU ART ABOUT MY PATH."

BY J. J. L. ENGLAND.

Blest Jesus, when from Thee I stray,  
E'en when self-willed I disobey,  
And from Thy presence turn away,  
Thou lovest me.

When sore beset by wily foes,  
When dangers dread around me close,  
I fear not since my heart well knows,  
Thou guardest me,

When storm clouds gather dark as night,  
And shut the heavens from my sight,  
Then out of darkness into light,  
Thou ledest me.

When I to Thee in prayer draw nigh,  
Or from the deep in anguish cry,  
From the dark depths wherein I lie,  
Thou hearest me.

As on my daily path I tread,  
A table for me Thou dost spread,  
And with Thyself the Living Bread,  
Thou feedest me.

Thus as I journey day by day  
Thy Hand shall guide me on the way  
Until Thou call me hence away,  
To dwell with Thee.

THE faith-cure doctor took the hand of his patient, and looking into his eyes, said: "I can cure you." Patient—"Are you sure?" "Very sure. All you've got to do is to believe. Just believe you're cured. That's all." "All right; I'll try it. Good day." "Hold on a minute, my man. Didn't you forget something?" "What?" "The fee. I charge a dollar a visit." "Oh, yes. Well, believe. All you've got to do is to believe I've paid you and it'll be all right."

DR. PUSEY AND THE LAMB.

A stage coach was starting, it matters not from what place, or where it was going, I do not know myself, but its only inside passenger was a worthy, comely, well-fed and well-intentioned dame. Just before the coach drove out of the inn yard, the guard opened the door, and a quiet parson-like, middle-aged gentleman, with a meek aspect and a benevolent smile, took his place by her side. Journeys by stage-coach take a long while in performing, and before they had arrived at their respective destinations, the parties in question had had time for a good deal of conversation. Being each prepossessed with the other's appearance and sentiments they had formed what may be termed a stage-coach intimacy. The lady talked much, as ladies of that age are apt to do, of the wickedness of the times, "and then those Puseyites," she said; "those wicken Popish Puseyites—they are worse than all put together—whatever shall we come to!"

"Puseyites, ma'am," said the gentleman, "what are they, and what wickedness do they commit?"

"Is it possible, sir," said the lady, "that you have never heard of those Puseyites, that are turning the world upside down?"

The meek gentleman admitted that he had heard of such people, but that he did not know a great deal about them; and as for turning the world upside down, the lady had just admitted that she did not see much good in the side which was now uppermost.

"Do you know?" said she confidently, speaking in a low solemn voice, and laying her hand upon his arm, "do you know that Dr. Pusey himself sacrifices a lamb every Friday?"

"Nonsense, my dear madam," said the gentleman, "I assure you he does no such thing."

"I don't know what you mean by nonsense, sir," said the lady, drawing herself up and speaking with becoming dignity. "I suppose you do not doubt my word; and I assure you, that I have it from the very best authority, that it is as I tell you, sir, Dr. Pusey sacrifices a lamb every Friday,"

"But madam, my dear madam," said he deprecatingly, "I am Dr. Pusey, and I never sacrificed a lamb in my life; I have not the heart to do it, and I don't know how to kill it either."

THE SEXTON OF ST. MARY'S.

BY HENRY FAULKNER DARNELL D.D.,  
AUTHOR OF "PHILIP HAZLEBROOK," ETC.

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CHAPTER II.—CONTINUED.

But the worst of all was yet to come. Should she ever forget it? that fearful night, some two years ago, when, too beside himself to distinguish friend from foe, or to comprehend the horror and brutality, he had seized that frail, disheveled form, as it sought to bar his path to further ill, and hurled it with all his force through the open door into the street.

But, even as it lay in the still, cold moonlight, a white and silent heap upon the earth, there came a sudden consciousness of the enormity of his act which sobered him at once. With tears and groans, mingled with wildest self-reproaches and tender and earnest pleadings, he had gathered into his arms the apparently lifeless body and carried it into the house. But the injury that had been inflicted could never be remedied. Not only had the poor child been grievously torn and bruised, but the spine had received a shock, the effect of which, the physician declared, would probably remain with her for life.

How the accident occurred none ever knew but those two; for not only were the lips of the sufferer sealed, but with earnest entreaties she won from penitent and heart-broken Hank the silence that she craved.

But from this time forward Jeannie Wrayburn was a hopeless cripple. Months elapsed before she could leave her bed, much less the house, and the year had seen its close before, with the aid of the crutches her uncle made her, she was able to resume her duties.

Long and severe had been her sufferings, though not altogether unalleviated. Many had been the acts of kindness on the part of friends and neighbors, and she had lacked nothing that was good. Rich and poor alike had sympathized with and ministered unto the stricken girl.

But best of all was the change it had wrought in Hank. He was her very slave by day and night; her nurse, her everything. No arms so strong or tender as his in lifting her; none so untiring in his watchfulness. And when she first tried to walk again, no guide so helpful and patient as he.

For the time the whole neighborhood seemed to have been sanctified by the spectacle of Jeannie's patiently endured suffering. Voices grew less harsh in her presence, and hearts gentler and more forbearing. Even children hushed their boisterous tones, and moved quietly when they peeped into the little chamber where the patient lay so pale and still.

It was only occasionally now that her uncle yielded to the tempter. His drinking bouts were further apart and much less violent than before; whilst with a singular exercise of self-restraint, he rarely returned to his home until the worst was over.

But all this was now more than two years ago. Hank and his crippled niece are closer and dearer friends than ever. There is no one in the world to him like Jeannie; and often, as his eyes rest upon her bent and wasted form, the bitter tears will spring into his eyes as he thinks of the past, and he will curse himself for the madness and folly even now too often beyond his control.

It is a pleasant summer evening—the day of pensioner Zekiel's funeral, the late sexton of St. Mary's. Both Jeannie and Hank had been to witness the ceremony, and had been alike much impressed. They had known the old man well, since he had often looked in for a chat, and to smoke his pipe with Hank upon the stoop while the girl sewed.

They had been talking of 'Zekiel and his duties, Jeannie confessing that she would

have enjoyed such a life above everything. Upon this, Hank had laughed outright, declaring that she would be frightened out of her life to stay, as the old man used, dusting away in the church long after sundown, and to come home past the few ancient grave-stones which still remained in the surrounding lot.

To this the girl had replied in her low, quiet tones:

"But why should I be afraid, uncle, to stay in the church after dark? If its God's house, it seems to me the very safest place in the world for any one to be in, let alone a poor, helpless creature like me. And as to the graves, I never harmed any one lying there, and I think their spirits will scarcely come back to earth again just to scare people."

"Well done, Jeannie! You shall be sexton in poor old 'Zekiel's place. If we're agoin' to have women doctors and lawyers, and they're agoin' to vote for all sorts o' things, what's to hinder your bein' sexton, if you're a mind to? that is, if you're not afeared o' the dark churches and the graves."

The idea evidently tickled Hank. He took the whole matter simply as a joke, and had not the faintest idea that anything would grow out of it. Not so, however, with Jeannie.

"I would like nothing so well, uncle, if it were possible. I love to read about the Temple at Jerusalem, and have often thought how nice it must have been to live in it always, like Samuel; even if one had nothing more to do than to open and shut the gates morning and evenings, as he did when he was a boy. I have sometimes wondered whether King David had him in his mind when he spoke of the 'doorkeeper in the House of the Lord.' Certainly he would have thought the position of sexton quite an honorable one."

Then, after a little pause, and a pleading look at her uncle: "Why shouldn't you and I be sexton together, Uncle Hank? It would be nothing between us. The heavy work wouldn't take much of your time, and you're always free on Sundays. It's the dusting and tidying that's most tedious, and this I should like so much. I am so often lonely through the day and could give many an hour to the church between times. And I should so love to do it, uncle. And don't you think"—taking his rough hand in hers and looking deprecatingly into his face, as if fearful to hurt his feelings—"it might be a help to you, too, and make you better able to resist?"

But, seeing the tears spring into her uncle's eyes, as his head sank upon her shoulder, she at once changed her tone with singular delicacy to one of earnest entreaty:

"Oh, do think of it, uncle, do! I think we should get along together famously, and you would make me the happiest girl in town."

The last argument finished the matter as far as Hank was concerned, and on his part he had no further difficulties to offer. He told his niece, candidly, however, that it was very possible there might be an unwillingness on the part of the vestry to give him the position, he being, to his shame, better known, he feared, in the taverns than the churches. Still, if they would accept him, and Jeannie would help, and herself see the rector about it, he would throw no obstacles in the way.

This was quite enough for Jeannie. On the following day she called at the rectory, explained her position and made known her plans, preferring her request with all the earnestness which was inherent in her nature. The rector was not the man to rebuff or discourage her. He listened patiently to what she had to say, expressing his entire sympathy with her, and ending by assuring her that not only might her uncle consider himself at once as temporarily occupying the position in question, but that, should the duties be faithfully and efficiently discharged, he had no doubt he could induce the vestry to confirm his appointment.

In dismissing her, however, he made it

quite apparent that he had discerned with sufficient clearness both the young girl's purpose and all that it involved, for, placing his hand gently upon her head, he said with moistening eye and much feeling in his voice:

"I shrewdly suspect that the real sexton of St. Mary's is to be a certain Miss Jeannie Wrayburn of our acquaintance. Well, we shall all love to have her about us; only I must beg she will not overdo herself in our service. That God may bless and keep her always is her pastor's prayer. You are a good girl, Jeannie, and deserve to succeed."

Thus it was that Hank Seaton, through his niece, became 'Zekiel's successor. Jeannie left the rectory with a glad heart, and with many thanks to her kind and sympathizing friend. That very night her uncle with a most mingled expression of countenance, received the glad tidings of the dignity and emoluments which had been secured for him. Whatever may have been his feelings in this connection, he very wisely kept them to himself, devoutly hoping that, for Jeannie's sake at least, things might turn out better than he feared.

CHAPTER III.

One of the first consequences of Hank's appointment to the position of sexton to St. Mary's, was their removal from the crowded quarters they had shared with the journeyman tailor and his numerous and somewhat boisterous progeny. But this did not take place until, after a few weeks' steady application to his duties, he had been permanently established in his office. The people generally were surprised at his accepting it; and many had found it hard to believe that, with his previous record, he could have retained the position for even so limited a period. But they had no conception of the power that was behind poor good-natured, easy-going Hank, or of the resolute will and untiring devotion embodied in the frail and deformed person of the young girl who represented his good angel upon earth. To Jeannie the change in their circumstances was the cause of increasing delight. For many a long day she had yearned for something quieter and more home-like than the wretched dwelling they had previously occupied. She had done her best to make it neat and comfortable; but the general air of neglect, the constant uproar and confusion, the lawless raids of the children in the vicinity, and most of all, poor Hank's not infrequent escapades, had made it impossible to effect any material improvement.

Now, on the same street with the church, and only a block south of it, there was a tiny four-roomed cottage, including the kitchen, which, set well back from the public road, had often seemed to her as the very home, above all others, she would desire. A simple little porch, covered with creeper, and the very modest piece of ground about it, had given the final touch, to its many charms in the young girl's eyes. She had never really entertained the hope of their obtaining it, but had often secretly admired it, and thought how pleasant it must be to live in it.

Singularly enough, it came to Jeannie's ears at this very time, that the aged widow woman who had so long dwelt in it, had recently made up her mind to leave it and reside with a married daughter in a neighboring village. No time was lost in making application for it, and all the objections being finally overcome—mainly by Jeannie's earnestness and perseverance—they found themselves, within a fortnight, and for the first time during many years, the happy possessors of something really like a home.

What a transition was this to one of Jeannie's sensitive nature! How delicious was the air of repose! What delight it was to arrange, and manage, and care for everything. How pleasant it was, when the day's duties were over, to attend to the little bit of a garden, or to sit in the porch, sewing and thinking gratefully of their improved circumstances; for, with the change in his position and habits, Hank's earnings were largely increased, and he was steadily working off his obligations,

(To be continued.)



## PROPORTIONATE REPRESENTATION.

BY THE BISHOP OF COLORADO.

The plea for mere numerically proportionate representation in the General Convention will not, I think, be urged by any one who has given much study to the great subject of representative government.

Mr. Kirkus indeed says that the government of our Church is "as nearly democratic as it can be." But he must be aware that representative government is not democracy. Representation gives up pure democracy. The House of Deputies is rightly composed of representatives of dioceses. What but dioceses could be represented? What else is proposed? What else is possible?

The House of Bishops is only incidentally representative. All bishops engaged in episcopal work have equally seats and votes, assistant bishops and missionary bishops, as well as diocesan bishops. Virginia is not considered as having twice the power of Massachusetts in the House of Bishops. It is because the bishops are not representatives. They are the democracy. They all meet on an equality in their House. They do not correspond to the Senate in the Congress of the United States. They have rather the powers of the United States Executive in legislation.

Now nobody, I think, can intelligently contend that in representative government mere numbers and nothing else is to be represented. What besides numbers need representation? Every statesman the world over will tell you that important interests, especially local interests, require to be represented. To enter upon this question historically would carry us too far.

The reader may be referred to Guizot's History of Representative Government, in which he will see how the policy of concentration of all citizenship and all interests in the capital—Rome—thus breaking down local self-government—rendered patriotism and the local interests of self-defence impossible, when the Barbarians from the North made their incursions, so that the fairest parts of the outlying portions of the empire were an easy prey. Let him also read Mills' work on this subject, and especially the great speeches in the British Parliament when the abolishing of boroughs and the redistribution of seats was in question.

What characterizes our American system is not democracy, but local self-government. Readers of English history must be aware of the tenacity with which the principle of local self-government has been clung to from the earliest times of which we have record. The self-governing powers of the small communities, the hundreds, the parishes, the boroughs, have been, as every student knows, the safeguard of English liberty. The modern democratic tendency in England is to merge the powers of the hundred, the parish, the borough, into a larger district, to take from these their self-governing powers within their local spheres, and transfer all these powers to the counties or to groups of counties. Who does not see in this the perils of centralization of power in the great towns, of the growth of political corruption and of jobbery and plutocracy of rule?

Our fathers brought with them the characteristic civil institutions that were theirs by inheritance. They knew nothing of democracy except in the smallest areas. But they made every

township self-governing in regard to all local affairs. All who were brought up in New England must remember the annual town meeting, in which were chosen three selectmen, the school directors or superintendents, the sheriff, the inspectors of roads and highways. The county was a larger district, but it had no power to interfere with the self-government of the local communities which composed it, neither had the State or commonwealth. The "village community," found everywhere among our Aryan ancestors, persisting through the ages of feudalism, transferred to our shores by our Puritan, Cavalier, and Dutch forefathers alike, is important and must be considered as lying at the base of this question.

Proportionate numerical representation in the General Convention means the same, first in the diocese, for our system must be homogeneous. This means the denial of equality to parishes. It means the merging of the powers of small parishes in a large Church community, say, the archdeaconry. It means the taking of local government from poor and weak dioceses and grouping several poor and sparsely settled dioceses in a larger body that shall be equal in number of communicants to a single large diocese, and the concentration of powers in the more numerous and abler representations of the large towns, and the consequent loss of interest in vast portions of the Church. It means that the dioceses of two or three wealthy and populous States are to dominate the Church and control its legislation. It means the ignoring to unjustifiable extent of the manifold and varied interests of vast areas of the Church—domains which are going to be, with their inevitable growth, of no secondary importance, and will insist on having their claims considered. It means the setting of small, rich, and populous dioceses in antagonism to large and as yet poor dioceses, the arraying of section against section, the East against the West, the North against the South. It means ultimately a metropolitan city and all the rest of which ecclesiastical history is full.

In view of the obvious consequences, if it is true that history repeats itself, *obsta principis* should be our rule. It concerns us of this American Church not to allow ourselves to be carried away in a panic through an unreasonable fear of a "change of name," to which I, in common with a majority of the bishops and a larger majority of the dioceses of the West and the South, are at this time opposed. It concerns us of this American Church to adhere with unyielding firmness to the fundamental principles imbedded by our wise fathers in our ecclesiastical constitution, of which the chief and most important are the equality of bishops and the equality of dioceses.—*The Standard of the Cross.*

## AN ENGLISH COUNTRY GENTLEMAN.

BY VEN. ARCHDEACON DIXON.

A well-known American writer in one of his charming English sketches, declares: "I do not know a more enviable condition of life than that of an English gentleman of sound judgment and good feelings, who passes the greater part of his life on an hereditary estate in the country. From the excellence of the roads, and the rapidity and exactness of the public conveyances, he is enabled to command all the comforts and conveniences, all the in-

telligence and novelties of the capital, while he is removed from its hurry and distraction. He has ample means of occupation and amusement within his own domains; he may diversify his time by rural occupations or by rural sports, by study, and by the delights of friendly society collected within his own hospitable mansion. If his views are of a wider character, he has it greatly in his power to do good and to have that good immediately reflected back upon himself. He can render essential service to his country by assisting in the disinterested administration of the laws; by watching over the opinions and principles of the lower orders around him; by diffusing among them those lights which may be important to their welfare; by mingling frankly among them, gaining their confidence, becoming the immediate auditor of their complaints, informing himself of their wants, making himself a channel through which their grievances may be quietly communicated to the proper sources of mitigation and relief, or by becoming, if need be, the intrepid and incorruptible guardian of their liberties, the enlightened champion of their rights."

A very agreeable reminiscence connected with my trip to England was a visit to a home similar to that described by the eloquent author from whom I have quoted, and where the master of the old homestead filled the ideal so vividly portrayed in the description of the true English country gentleman. Soon after my arrival in London I received a courteous invitation to visit the estate in question, where a young Canadian friend resided with his uncle. On account of other engagements I was unable to avail myself of it at the time, but on its renewal, leaving it to my convenience to choose the time, I was glad to accept it. Park Hall is near Mansfield, in Nottinghamshire, a charming old town abounding with historical associations, and in the centre of one of the loveliest counties in England. I arrived there in the evening of a beautiful day in August, and found my friend at the station waiting with carriage and servants, and we soon passed through the town and a village attached to it called Woodhouse, and then through the shady avenues of the home park. The master of the establishment, a stately and polished gentleman of the old school, met me at the entrance to the Hall with a welcome so hearty and courteous that I soon felt as if I had known him for years. Before breakfast the next morning he requested me to officiate as chaplain in his stead during my visit—an arrangement to which I gladly assented. A bell was rung, and all the house servants entered, kneeling reverently in the quaint old hall while I said prayers. The hall itself, with its relics of ancient wars, and pictures, and great vases, and shelves filled with rare and costly china, would be an object of rare interest to an artist. In the afternoon we paid a few visits to the neighboring gentry, and on the way he showed me a cricket ground, perfect in all its arrangements and with a band stand attached, all of which he had laid out for the use of the young men on the estate and the village adjacent. A short distance from it there was a spacious swimming bath, with dressing rooms. Young men of good repute were permitted to use freely the baths and cricket ground, on the payment of six pence a year, which money went to the support of an admirably arranged

village hospital, of which he was a chief supporter. I noticed a few aged laborers removing any chance grass or weed that sprang up in the avenues through the park, and in answer to some enquiry I made, he told me that they had been on the estate nearly all their lives. Although they did very little he retained them on the pay list, as it was a great comfort to them to think that they were earning their living, while it also prevented them from losing their self-respect. He had also allotted garden plots to deserving farm laborers, and flowers, fruits, and vegetables were exhibited annually. The gentry of the neighborhood took much interest in these shows, and assisted in the distribution of the prizes to the most successful exhibitors.

On Sunday morning a large carriage conveyed us, including three of the female members of the household, who had lived in the family for many years, to the Woodhouse village church. It is a building of great antiquity, and has many memorials of the gallant Churchmen in the olden times, who were

Faithful to Godward;  
Loyal to their king.

Among them are records of the Digby family, with whom my friends were connected, and who were eminent for their loyalty and zeal in the cause of the martyr king. I had the privilege of taking part in the service, and preaching in this ancient church, replete with so many historical remembrances. In the old family pew, behind the choir seats in the chancel, stood the Squire, standing as erect as if no burden of years rested upon him, while no one read the responses more distinctly and reverently. Behind him were several of his servants, some of whom had grown old in his service. The corresponding seats on the north side belong to the Duke of Portland.

But I must draw to a close. My visit to Park Hall was one of the most charming episodes of my English experiences, and has left most pleasing recollections in my mind, but now tinged with sorrow, for he who was the guiding and directing influence in all I have described, has since entered into rest. A very few weeks after I had parted with him at his own door, and received his kindly God-speed, he was taken seriously ill and his spirit passed away on the 5th of October.

During the period of my visit, the late Bishop Welles, of Milwaukee, was at Stuffynwood, the adjacent estate to Park Hall, visiting the picturesque mansion of Mr. J. Paget, to which is attached a beautiful private chapel dedicated to St. Chad. Twice we drove over to call on him, and twice he returned the calls, but we never met. He died near New York while returning to his diocese, having crossed the ocean, about the time of the death of my friend.

In *The Mansfield Reporter*, after a lengthy account of the funeral of the master of Park Hall, the writer states: "His opportunities of doing good were numberless, and very few were allowed to pass. It may safely be said of the great crowd of mourners, rich and poor, that there was not one but had benefitted, directly or indirectly, by this noble specimen of the English gentleman."—*St. George's Church Parochial Magazine.*

TURNING sunshine into night, and making misery gratis when we are not miserable, is anything but Christian, though, alas! some very good people do sometimes make a merit of it.



LETTERS TO THE EDITOR.

FURTHER PRAYER BOOK REVISION.

To the Editor of The Living Church:

When Prayer Book revision was undertaken, ten years ago, it was understood, I think, that no changes of a doctrinal character would be proposed, especially touching the Eucharistic teaching. Now it is proposed to insert a new rubric in the Holy Communion Office, immediately after the Prayer for the Church, as follows: "Here the priest shall pause for a space, in order that such as are so minded may withdraw." It is understood that the animus of this proposed rubric is to discourage non-communicating attendance, and that is one of the "burning questions" of the day, of a decidedly doctrinal complexion.

There is also a proposal to change the deliberately coined words of Bishop Seabury in the Prayer of Consecration, "that we and all others who shall be partakers," to read "whosoever shall be partakers." The animus of this seems to be against Reservation for the Sick, expressly provided for in the Scotch Office.

A number of other changes in the various offices of the Prayer Book are proposed, chiefly in the way of restorations, and very desirable in the way of "enrichment." In reading these over we see nothing (outside the proposed "offices for special occasions" which are to be obligatory on nobody) to justify the allegations that they are unliturgical, sentimental, or undignified. We would like to see specifications to prove such allegations. The proposed changes are, on the contrary, restorations of beautiful and desirable things omitted during the Puritan ascendancy, and well worth the waiting for three years more. We specify such as "the Versicles;" the phrase, "good estate of the Catholic Church" in the prayer for all conditions of men; the provision for two Celebrations on Christmas and Easter days; the permission to omit the reading of the Decalogue on week days, and more than once on a Sunday; omission of "Militant;" restoration of Commemoration of the Faithful Departed; the transfer of the Prayer of Humble Access to precede immediately the administration, thus curing a Puritan dislocation interrupting the Eucharistic praise, intended to lower this feature of the service. This last alone would be worth waiting for three years more. It would be a pity, as the venerable Presiding Bishop says in his last Convention address, that the revision should now be abruptly closed, in the face of such excellent proposals, only to have the regret expressed, for the next century, that a little more time was not taken to restore the Prayer Book to its first and ideal standard.

There is little force in the argument that there is a present uncertainty about the order of services, and the cost of printing. A few pennies will procure leaflets with all changes, which can be comprehended by any ordinary intellect; and leaflets with services of Morning and Evening Prayer, with changes inserted, can be cheaply procured. It would be niggardly to grudge a little expense for new Prayer Books that we may conclude such a high enterprise as making "the King's daughter all-glorious within."

Doubtless the revision would be continued for three years more, were it not for the proposed rubrics and the change in the Consecrating Prayer, which have a doctrinal animus. These will be earnestly opposed if introduced; if they could be pushed through they

would have scant respect, like all partisan and "panic" legislation, and would, in the opinion of many, now and in time to come, be only a blot, like "the black rubric" once adopted in the English Prayer Book. Why should this apple of discord be tossed into the council? Why should the time of the General Convention be consumed in discussing the doctrines which these proposed changes will certainly raise?

We need more revision, and more time for it. With the increasing study given to liturgical questions, and increasing information, we may get all the restorations we long for. The "trend" is all in the right direction.

If these objectionable changes above mentioned are presented and insisted on, however, they will surely defeat further revision; if they are withdrawn in the interests of real enrichment in the right direction, it may be hoped that revision will be continued.

KLEROS.

PROTESTANTISM *ab initio*.

To the Editor of The Living Church:

Seeing your allusion to the Lutheran body in connection with the trial of the Bishop of Lincoln naturally suggests an examination into this oldest division of Protestantism.

In conversation with a German Lutheran minister about the time of the commencement of the trial, he said that "what with them would be considered Ritualism, with us is accepted without question." Thus of the "six points": altar lights are in almost universal use among them, also wafer bread, the eastward position is required by rubric, also the mixed chalice, while incense and vestments are allowed in this country, and in Germany are quite common. All the "points" are fully and unreservedly in use in Sweden, where the confession is Lutheran and the government episcopal, though of doubtful validity. Another minister called my attention to the fact that while a form of public confession with absolution was set forth preparatory to the Communion, among all Lutherans private confession was allowed for causes similar to those allowed in our Eucharistic exhortation, the formula beginning "Rev. and Dear Sir," and the general procedure outlined.

The sacramental teaching is positive, Baptismal Regeneration being held, taught, and defended. The standards favor what is known as Consubstantiation, though the doctrine both as to nature and effect is akin to the Anglican. The Zwinglian view of the sacraments is not tolerated, and was abhorred by all the Protestant leaders from Luther down. They claim the firmest adherence to the Bible as well as to the strictest principles of Protestantism, not however incorporating the term Protestant in their name, either in this country or in Germany, where it is rejected as now synonymous with infidel. All the Lutheran bodies stand firmly by the altar and the cross, or rather the crucifix. Where the "points" of ritual are employed, the use follows more the Roman than the Sarum. Thus in a body the most Evangelical and Protestant (in the better sense of those much-misused terms) we may find "high liturgic rite," positive sacramental conviction, and practice with corresponding teaching as to the Church and the ministry, even without the one thing lacking—the continuity of the Apostles' fellowship. As to the future incorporation on a historic basis of a body so near us in doctrine, discipline, and worship, especially

with the example of Bishop Brown's reception of whole congregations with their ministers in Fond du Lac, we may well have the thought, "What doth hinder?"

T. A. WATERMAN.

THE ASSOCIATED PRESS.

To the Editor of The Living Church:

In your editorial, July 27th, on the reception of the Rev. Mr. Townsend into the Roman Catholic Church, you ask: "Is the Associated Press in league with the Vatican?"

While it appears so, judging from the meagre reports furnished the public by the Associated Press, of Church events, yet I think Churchmen are themselves to blame. The Associated Press have agents in all large towns and cities, who would willingly transmit Church news, I believe, if furnished them in such a manner as would prove of general interest to the public. They want the matter fresh, not after it has become stale. If no satisfaction can be had after a fair trial, hand the news over to their competitor, the "United Press;" between the two we certainly should get a hearing. Is it not high time the American Church took her lamp from under the bushel? It has grown dim with age. Monday morning papers fairly teem with sermons from Dissent and Romanism, but scarcely a word from the Church except upon a high festival. Why is it? Simply because the Dissenter and Romanist take the trouble to furnish the papers with at least a substance of their discourses, hence the prominence given to them. If Churchmen would do the same, Dissenters and Romanists would learn very soon through the secular press that there was planted in this country by divine right a branch of the Catholic Church commonly called the Protestant Episcopal.

I asked a prominent rector once, whose church was well-known for its beautiful, reverent, and devout services, why he did not advertise in the secular papers the hours of service and their character, and pointed out the fact that there might be Catholic-minded Churchmen amongst the traveling public who would be pleased to know of a church where the five points of ritual were strictly followed, but who could only find it out through the newspapers. This good priest replied: "It was the duty of every Churchman to find the Church out for himself." It did not strike him that it was his duty to point out the way, but it did me.

Don't let us be afraid or ashamed to publish the news far and wide, when some earnest but mistaken person, after groping about in darkness, ignorance, or Dissent, has at last found light, truth, peace, and rest in the bosom of the Anglo-American Catholic Church.

AN AMERICAN CHURCHMAN.

THE "PAUSE" RUBRIC.

To the Editor of The Living Church:

It cannot be too often reiterated that the Church of God—primitive, mediæval or modern—has known no such custom as a permitted departure of her baptized children during the celebration of the Holy Mysteries. Has there ever been a time when the faithful were permitted to leave the church at the end of the *Missa Catechumenorum*, without putting themselves under the discipline, or at least the protest of the Church?

Is that a true zeal for "primitive usage" which seeks to make it allowable for the faithful to turn away from their Lord in the Mystery of His Death?

Let us use our utmost endeavor to save the Prayer Book from that proposed un-Catholic rubric. PAROCHUS.

THE GENERAL CONVENTION.

To the Editor of The Living Church:

May I have space in your columns to say that a reduction of railway rates has been made for those attending the General Convention, by the "Trunk Line" and "Southern" Associations; and it is expected from the "Central Traffic," "Western States," and "New England" Associations. The delay on the part of these last-named associations has prevented the issuing of a general circular of information respecting the rates. It is hoped that such a circular may be sent out to members of the Convention, and to others who may request it, about the first of September. With it will also be sent a circular from the committee in New York respecting reduced hotel rates, etc.

The "Trans-Continental" Association makes a rate of \$80 from the Pacific Coast to the Missouri River and return.

CHAS. L. HUTCHINS.

Secretary.

August 15, 1889.

DEATH HYMN OF THE MORAVIAN TROMBONE CHOIR, BETHLEHEM.

BY LU B. CAKE.

[The Moravian Church, Bethlehem, Pa., has a trombone choir, and on the death of a member of the Church, instead of the clanging dirge of a bell, this choir in the church tower plays softly the death hymn, telling that one has gone. During the period of the "Old French War," a century and a quarter ago, a band of hostile Indians planned a descent upon this peaceful settlement. Concealed within the depths of the forest, they awaited the midnight hour, to go forth on their bloody work; but it was not so ordered. A little child had suddenly sickened and died, and a short time after sunset, the trombone choir announced the fact from the cupola of the old church. The notes of Sebastian Bach's beautiful and solemn *Passion Chorale* were heard by the Indians; and their "medicine man" said it was the Voice of the Great Spirit breathing peace to the white man and assurance of His protecting care. The red men stole silently away, and Bethlehem was preserved in safety. In after years, a Mohican Indian, who was converted to Christianity by the Moravian missionaries, related the foregoing facts to a Bethlehem pastor.]

So sweet and sad and low,  
Like murm'ring waters flow,  
Down through the shades of some lone  
mountain dell,  
The hymnal numbers roll  
To tell another soul  
Has left the home it knew, and loved so  
well.

E'en as if love now said  
Sad, sorrow-voice, "He's dead,"  
And sighing, turned to wipe away a tear,  
This solemn voice comes, too;  
With sighing wind, with dew,  
Tear-like, the tones, grief-tremulous, I hear.

No stroke that rives the heart,  
As when the bell doth start  
The busy world, with tolling clangor rung;  
But as, when day is done,  
The glad-voiced weary one  
Tells care is ended in the song that's sung,

And childhood, at its play,  
Turns not affright away,  
But pausing, listens, pleased and yet subdued;

Old age supports its years  
Upon its staff, and hears  
The hymn, like one to longed-for slumber  
wooded.

The smith grasps in his hand  
The glowing iron band,  
His hammer poised, and waits to strike the  
blow.

The banker counting gold  
All-reverently doth hold  
The clinking numbers that he loves to  
know.

It brings the holy calm  
Of some familiar psalm,  
When chanted low, as worshippers depart.  
A psalm where death is told,  
And then the promise old  
Of life eternal, sung with soul and heart.

Choir in the tower high,  
The concord of the sky  
Ye waft to earth, its saddest word to tell.  
So sweet and sad and low,  
On earth, in Heaven, they know,  
A soul's "Good morning" blends with its  
"Farewell."



**CARLYLE'S MEMORY.**—The exactness and readiness of Carlyle's memory were not less striking as regards books than as regards his personal experiences. He cited easily, and more often from Shakespeare and Dante than from others.

"Andrew Marvell's poems," said he one day, "are worth reading, though I find little of divine inspiration in them, and I don't value the man over highly. In fact, Cromwell was the only man of that time whom one can wholly reverence. The more I learn of him the surer am I that he was among the greatest of the sons of men."

"The mask taken from the dead face of him is the very likeness of the man,—grand, stern, melancholy, tender. I know no other mortal head so fine.—I never saw the mask of Dante, but he too had a face worthy of him. I've tried to get the best likeness of him I could find, and I would like to see the mask for what it could tell of the man's spiritual history from the time when Giotto painted him as he was when he said:

"Io mi son un che quando  
Amore spira, noto; ed a quel modo  
Che ditta dentro, vo significando."

"I've been much misunderstood in my time; lately now I was readin' an article on Froude's view of Ireland written by a man ye've no doubt met, one—a willow-pattern sort o' man, voluble but harmless, a pure herbivorous, nay, mere graminivorous creature, and he says with many terms of compliment that there's 'a great and venerable author,' meanin' myself, who's done infinite harm to the world by preachin' the gospel that Might makes Right; and he seems to have no idea that this is the very precise and absolute contrary to the truth I hold and have endeavored to set forth, namely and simply, that Right makes Might. Well do I remember when in my younger days the force o' this truth dawned on me. It was a sort of Theodicy to me, a clue to many facts to which I have held on from that day to this. But it's little matter to me at this hour. I'll not undertake to set myself right now. If the truth is in my books it will be found out in due time, and if it's not there, why then the sooner they utterly perish the better."—*Charles Eliot Norton in Princeton Review for July.*

• **PROOF-READING** is worse than much study as a "weariness to the flesh." We could not read MSS any better than compositors if we had no more idea than they what the writer was talking about, or the drift of his argument. It would save an editor much severe labor if all would cultivate plain hand, since ecclesiastical subjects are usually beyond our ordinary proof-readers. Words that begin with a letter itself doubtful, and all the rest a scratch, do not produce an edifying frame of mind. Proper names especially should be jealously guarded, if they are not to be mercilessly libelled. The use of "caps" and punctuation also might receive some attention. MSS. for the press, like liturgies, should be in a language "understood of the people." Errors of sense are more difficult for proof-readers to detect than errors of type. Surplus negatives may occasionally be embarrassing but it is still more serious to omit the not when that is what we mean, etc.—*The Eclectic.*

**BURLINGTON ROUTE.**

THROUGH SLEEPER DAILY TO TEXAS POINTS.

On and after August 11, 1889, the C., B. & Q. R. R. will run in connection with the Missouri, Kansas & Texas Ry. from Hannibal, a sleeping car from Chicago to Galveston, Tex. without change, thus making a new short, daily line between Chicago and Sedalia, Ft. Scott, Parsons, Denison, Ft. Worth, Waco, Austin, Houston, Galveston, and other points in Missouri, Kansas, Indian Territory, and Texas. The sleeper will leave Chicago on the Burlington's fast train "Elm" at 5:45 p.m. daily, connect with C., B. & Q. train leaving Peoria at 8:20 p.m. daily except Sunday, and reach Texas points many hours quicker than any other route. Through tickets can be obtained of Ticket Agents of the Burlington Route and connecting lines. P. S. EUSTIS, Gen'l Pass. & Tkt. Agt., C., B. & Q. R. R., Chicago.

**OPINIONS OF THE PRESS**

*The Church Times.*

**BURIAL OF THE UNBAPTIZED.**—While our Burial Service undoubtedly needs supplementing by offices for the burial of infants, and for those who have died unbaptized by mischance, it is a serious question how far Christian burial can be accorded to those who have wilfully ignored and contemned the initiatory sacrament of the Christian Church. The service sanctioned by the Bishop of St. Alban's for use in his diocese has just been used at Coggeshall, where a gentleman, a regular attendant at the parish church, died unbaptized, having definitely declined the condition laid down by Christ Himself "as necessary to admittance to His Church. We have not seen the service drawn up and sanctioned by Bishop Claughton, and therefore we are not able to express an opinion whether it was adapted to the circumstances of this painful case. But speaking generally, if a service is provided, and we believe in the interests of discipline it should not be provided, for this and similar cases, it can only be justified by a rigid adherence to such a penitential character as shall not only mark it off distinctly from the Prayer Book office, but also deprive the occasion of the Church's official declaration of Christian hope. The Divine Head of the Church has laid down the conditions of admittance into His Kingdom, which conditions no human authority can alter, and where they are wilfully disregarded, it is beyond the power of the Church to treat as other than excommunicate those who have so rejected them. And this is not to limit the mercy of God, whose grace is not tied to the sacraments. It is simply loyal obedience on the part of the Church to her Head, in that she does not presume to go beyond the commission entrusted to her.

*The Churchman.*

**COMMON LAW IN THE CHURCH.**—It is worthy of note that the Church in America is governed by common law to a far greater extent than some suppose. There are two sets of minds in the Church, the first of whom is inclined to do anything not forbidden by rubric and canon, and the other equally unwilling to do anything not required by the same. It would surprise both of these parties if they should come to carefully examine the foundation on which not a little of their action rests. For instance, on what "rubric" does the antiphonal reading, "saving or singing," of the Psalter stand? Every one knows what is proper, but the reason of the propriety is found in a usage which is of common law establishment. The Church in America inherited all her customs in worship from the mother Church in England, but it is often argued that the omission of English rubrics in the American Prayer Book is tantamount to a repeal of the same. On the other hand it is held that the "ornaments rubric" for instance, is binding on the American Church because it bound the parishes in America at the time of the Revolution. The fact is that canon law is statute law, and a statute is to be strictly construed and only concerns those by whom it is enacted. Common law on the other hand remains in every community over which it has once extended till it be set aside by distinct and positive action. Just as to the American colonies the English common law descended and became part of their inheritance in their independence, so did the common law of the English Church descend. The bishops are the interpreters of this Church law as the judges are the interpreters of the common law. In the same way as American courts are not bound by English decisions now rendered, but are wont to give great consideration to them, so English Church usage does not bind American, but is deserving of all respectful attention.

W. J. BOK, writing in the *New York Graphic*, says: "Sarah Orne Jewett will be 40 next September; Humphrey Ward is 38; Lucy Larcom is 63; Harriet Prescott Spofford is 54; Euith M. Thomas is 55; Marion Harland (Mrs. Terhune) is 59; Amelia Rives-Chandler will be 26 next August; Mrs. Frances Hodgson Burnett is 39, and she published her first story when only 18; Celia Thaxter is 53; Mrs. Croly (Jennie

June) is 57; Rose Terry Cook is 62; Elizabeth Stuart Phelps-Ward will be 45 in August; Miss Louise Imogen Guiney is 27; Constance Fennimore Woolson is 41; nobody ever found out the exact age of Miss Woolsey (Susan Coolidge), but it is believed that she was born in 1845, which would make her age 44; Mrs. Margaretta Wade Deland, author of 'John Ward, Preacher,' is 31; Mrs. Mary Mapes Dodge is 51; and Mary Abigail Dodge (Gail Hamilton) is at least eight years older, though the records are not quite sure upon this delicate point. To take some of the most popular of the male authors who are writing now, F. Marion Crawford will be 35 in August, and he wrote 'Mr. Isaacs' when only 27; Robert Louis Stevenson is 39; W. D. Howells is 52; E. W. Howe, whose 'The Story of a Country Town' made so great a hit, is 35; Bret Harte is 49; Julian Hawthorne is 43; Richard Malcom Johnson is 67; and Rossiter Johnson is 49; Arlo Bates is 39; Walter Besant is 51; Thomas Bailey Aldrich will be 53 next November; William Black is 48; William H. Bishop is 42; General Lew Wallace is 62, and he wrote 'Ben Hur' when 51; John Habberton the author of 'Helen's Babies,' is 47; Joel Chandler Harris is 41; George W. Cable is 44; Edward Eggleston is 51, and looks 15 years older; H. H. Boyesen is 40; H. C. Bunner is about 38; James Anthony Froude has begun now to write novels at the age of 71; Frank R. Stockton is 55; William Hamilton Gibson is 48; Thomas Nelson Page is 36; James Whitcomb Riley was born in 1852; James Payn is 59; Brander Mathews is 38; J. T. Trowbridge is 31; and Jules Verne is the same age; while Edgar Fawcett was 42 on May 26th last."

Do not put off taking a medicine. Numerous little ailments, if neglected, will soon break up the system. Take Hood's Sarsaparilla now, to expel disease and give you strength and appetite.

Pueblo, the manufacturing city of Colorado, has doubled its population during the last two years; a record unequalled by any city in the Union. This increase was the result of the location at that place of several important factories and the building of three new trunk lines of railway.

A perfect complexion, free from pimple or blemish, is very rarely seen, because few people have perfectly pure blood. And yet, all disfiguring eruptions are easily removed by the use of Ayer's Sarsaparilla. Try it, and surprise your friends with the result.

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The *Chicago Times* editorially commends the rare excellence of N. K. Brown's Ess. Jamaica Ginger.

**Something Worth Knowing.**

It has been a matter of frequent comment that Armour & Co., of Chicago, the largest manufacturers in the world of all forms of animal food, and with their unrivalled facilities for selecting beef, did not make an Extract of Beef. The reason now seems to be that these gentlemen, while convinced for several years that there existed a demand which they were eminently qualified to supply, were determined that an Extract bearing their name should be beyond all peradventure the finest in the world. They took the matter up in a scientific manner, and the results of their long and patient investigations and experiments are now seen in Armour's Beef Extract, which in solid and fluid form is now offered to consumers.

Armour's Extract possesses a delicious, real beef flavor and is entirely free from harsh or burnt taste and smell. It contains in a marked degree the nutritive properties of beef, and is highly recommended by leading physicians everywhere.

Many industries having been established in the South, particularly at the rapidly growing city of Florence, Ala., the Chicago & Eastern Illinois Railroad (Evansville Route), has decided to run five personally conducted excursions as follows: August 8th and 20th, September 10th and 24th, and October 8th.

All the railroads in the Northwest have agreed to sell for those dates excursion tickets to points in Tennessee, Alabama, Mississippi and Louisiana, at one lowest first-class fare for the round trip. Tickets will be good returning 30 days. Persons desiring to join these excursions can obtain full particulars by writing to J. B. Morrell, Traveling Agent C. & E. I. R. R., 501 First National Bank Building, Chicago, or to William Hill, General Agent, Chicago.

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SANITARY HINTS.

**HOW TO TEST THE QUALITY OF WELL WATER.**—This is a very important question, particularly in hot weather, since it is unquestionably true that a large per cent. of the diseases of most communities have their origin in the impurities of the water used in the family. Most wells are so near to piggeries, stables, and outhouses of sink, rubbish in the back yard, etc., that they very generally contain much to impair the health. It should be remembered that disease germs may be found in this water, and that the filth from the surface very naturally sinks into the well, if not conducted off in a different direction. As a basis of examination, let it be remembered that pure water, like the natural rain water, as pure as any that can be found in nature—is destitute of taste, smell and color. If this water has any perceptible odor or color, you may be sure that it is not pure, while all may not be harmless in which it is not easy to detect any of these qualities. A very simple test may be made of water which appears all right in the respects already referred to, by placing a small quantity in a closed vessel, adding a little white sugar, the bottle to be perfectly clean, of course, put in a warm place. If, after remaining for twenty days, the slightest change in color appears, or the mass thickens or becomes turbid, you may safely decide against it. It is also true that boiling water will destroy the germs, thus diminishing the danger. Filtering water through animal charcoal will improve it by removing impurities held in suspension, though that is not sufficient in the case of really poisonous water. A still more important test is made by obtaining an ounce of distilled water, in which have the druggist put twelve grains of caustic potash, and three grains of permanganate of potash. This solution will detect organic matters, such impurities as very often exist in our wells. Put some of the water to be tested into a clean glass, and add a drop of the purple solution to it, which will give it a slight pinkish hue. If the water is pure the pink tinge will remain, otherwise it will disappear; if within a half-hour the water is unfit for use, the disappearance being the most rapid in the impurest water. Since our greatest danger is from the surface drainage, and that from stables, etc., it is plain that "drive-wells" are the safest; the deeper the supply of the water, the greater the security, such drainage rarely sinking very low.

**THE DANGER OF WATER FILTERS**—In a series of experiments with water filters reported to the Rhode Island Medical Society, Dr. G. T. Swarts has presented certain facts which are opposed to the general belief regarding the value and efficiency of filters as commonly used in the household for the purification of drinking water, and which, from their important bearing on health, are believed to be worthy of more general recognition. The results obtained prove that some filters when first used successfully remove a certain proportion of organisms from the water. Other tests made seventeen days later showed in every case a marked increase in the number of colonies in the filtered as compared with unfiltered water. For instance, the unfiltered water contained thirty-six colonies of growth, while the filtered water showed the presence of colonies to the number of 2,000, 9,000, and 10,000. An examination on the seventieth day showed an increase in case of one filter of 117,000 colonies. Another series of experiments was made to determine how far the consumer could cleanse his filter or sterilize it in some simple manner. The results showed, however, that even with every possible precaution, the number of organisms in filtered exceeded the number in unfiltered by several thousands. These investigations show conclusively that the organic matter retained in the meshes or interstices of the filtering media, contains organisms which increase rapidly while the filter is or is not in use, and especially if its position is in a warm kitchen or in close proximity to a hot water pipe. The lesson to be drawn from these experiments is obvious. Filters, by becoming clogged and from the impossibility of perfectly cleansing them, foster the very dangers to health they are designed to prevent. These facts should be of especial interest to physicians, since they are often looked to by the public for information regarding just such practical sanitary questions as this.—*Medical Classics.*

**FEVER IN ICE.**—*The Sanitary Era* says: Modern science has demonstrated indisputably that "the germs or the almost ubiquitous typhoid fever are liable to contaminate any neighboring surface water or well, and that neither freezing nor length of time or transportation has any effect on their vitality." The only safe way to use ice from any unfiltered water is to place it around the object to be cooled, never to put such ice into water, etc., that is to be used for drinking. Of course, if artificial ice can be had, that can be put in the water without danger.



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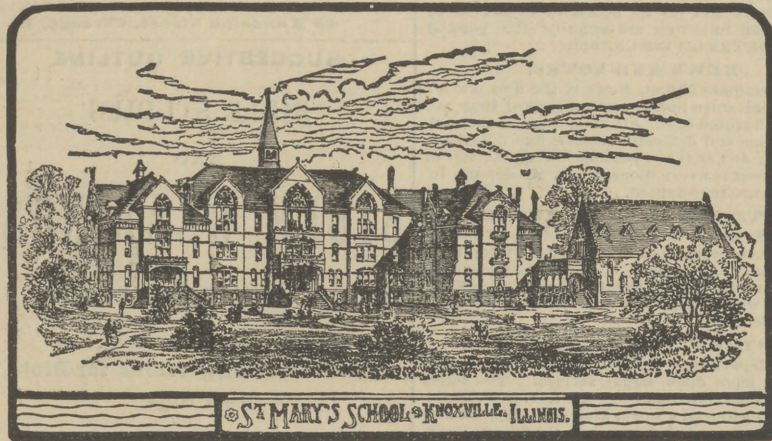
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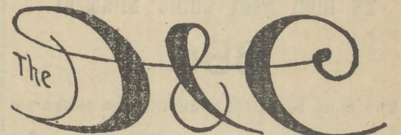
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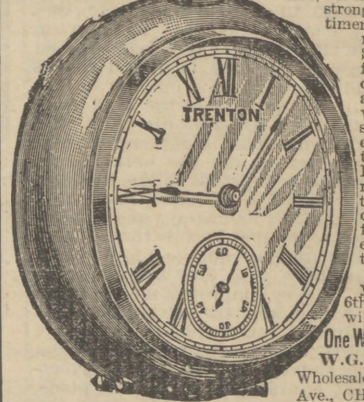
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