

The Living Church.

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

VOL. XII. No. 22.

CHICAGO, SATURDAY, AUGUST 31, 1889.

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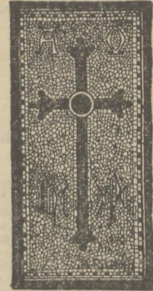
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The Living Church.

SATURDAY, AUG. 31, 1889.

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NEWS AND NOTES.

Two donations of a thousand pounds each have been received by the Bishop of Llandaff towards promoting Church extension in his diocese.

CANON BOWLBY, of Birmingham, says that in 90 per cent. of the parishes of Birmingham the work of the Church could not be carried on without having frequent recourse to bazaars, fancy fairs and sales of work.

A FUND is being raised in Sydney to commemorate the five years' service of Dr. Barry as Primate of Australia. At the Bishop's own request it is to be called "The Ordination Candidates' Loan Fund."

The Indian Churchman learns with regret that the Rev. G. A. Lefroy of the Cambridge Mission to Delhi has felt himself compelled to refuse the new bishopric of Chota Nagpur, which at the suggestion of the Church Council was offered to him by the Metropolitan.

We tender our warmest sympathy to the Rev. Dr. Weller, editor of *The Church Year*, in the sorrow which has been laid upon him in the death of his son. Mr. Weller, who was a deputy collector of Internal Revenue, was murdered while assisting in the arrest of a man engaged in unlawful distilling.

ST. ANDREW'S UNIVERSITY will soon have a reputation as the Ladies' University. At twenty-six centres no fewer than 536 women presented themselves as candidates for the degree of LL. A. this year. One hundred and sixteen have got through all their subjects, and are entitled to the degree, bringing up the total of lady graduates to over 2,000.

In another column will be found the official announcement of the meeting of the General Convention. The opening services will be held in St. George's church, East 16th St., New York City, at 11 A. M., on Wednesday, Oct. 2nd. The sessions of the Convention will be held in the same church, the House of Bishops being accommodated in the parish house.

THE Archbishop of Dublin, Lord Plunket, proposes to visit this country about the last of September, remaining through the month of October. The main object of his visit is to consult with the American bishops as to the Protestant movements in Spain and Portugal. Churchmen will welcome the Archbishop for his graces of mind and character, but will not be disposed to enthuse over the "reform" movement which he champions. "A burnt child dreads the fire." The Mexican Commission of the House of Bishops could express itself forcibly.

It is announced in *The Record* that the bishopric of Sydney has been offer-

ed to and accepted by the Rev. Canon W. Saumarez Smith, B. D., principal of St. Aidan's Theological College, Birkenhead. Mr. Smith, who is a late scholar of Trinity College, Cambridge, was Carus Greek Testament prizeman in 1857, Scholefield prizeman, Bachelor's Carus Greek Prizeman, and Cross theological scholar in 1859, Tyrwhitt's Hebrew scholar in 1860, Seatonian prizeman in 1864 and 1866, and Maitland prizeman in 1867. He became Fellow of Trinity College, Cambridge, in 1860, and Hon. Canon of Chester in 1880. His administration of St. Aidan's College has been highly successful.

THE second annual diocesan choral festival was held at the Chester cathedral on July 30, when thirty-five choirs were present, representing nearly 1,000 voices. Dr. Jayne, Bishop of Chester, presided at a luncheon held before the festival, and, in proposing the health of the Queen, mentioned as a curious fact that Her Majesty was a Prebendary of St. David's. The cathedral was crowded. Dr. Bridge presided at the organ, and the precentor, the Rev. E. H. Hylton Stewart, conducted. Stainer's anthem, "Lord, Thou art God," was very effectively rendered, and the entire musical service was said to be a great success.

CANON LIDDON has been the afternoon preacher in St. Paul's cathedral during August. He chose the *Magnificat* as the subject of his sermons, his reason being "the tendency of the human mind to lose its hold of the sense and power of language, especially religious language, after constantly repeating it." The Canon may be called the apostle of men. Not infrequently ministers, bishops, judges, and the representatives of every science and art, are among his eager listeners. When he ascends the pulpit, the hush that falls upon the great throng that fills every corner of the building is very striking.

THE Rev. Watkin Herbert Williams, M. A., Chancellor of St. Asaph cathedral, has accepted the archdeaconry of St. Asaph, and the residentiary canonry attached, offered to him by the Bishop in succession to the late Ven. E. Smart, formerly vicar of Northop, Flintshire. The appointment is worth £350 per annum. The new archdeacon who is a Welsh-speaking clergyman, was educated at Westminster School and Christ church, Oxford. He graduated B. A. in 1870, proceeding M. A. in 1871. In the former year he was ordained by the Bishop of St. Asaph, and accepted a curacy in Denbighshire. In 1862 he was presented to the vicarage of Bodelwddan, the parish church being one of the finest in Wales.

DR. EDWARD BICKERSTETH, Anglican Bishop in Japan, has issued a pastoral letter to his clergy and lay workers, which shows that there are now thirty-one ordained clergy at work in the northern and southern island, of whom five are native Japanese, sixteen C. M. S. men, and four S. P. G. men. These belong to the mission brotherhood, and live together in the Bishop's house. There are four laymen at work, and twenty-one ladies in connection with the S. P. G., C. M. S., and St. Hilda's Mission, founded at Tokyo by the Bishop. During the year 1888, 548

adults were baptized, and 173 infants. There are thirty-six divinity students preparing for holy orders, and twenty-four catechists.

THE Bishop of Guiana who was ordained in 1830, and being consecrated as long ago as the year 1842, is the senior Bishop of the Anglican Communion, contemplates the following plan: "On Sunday next I enter upon the task I have set myself to do, and which, with only slight breaks here and there, will give me employment to the close of November. During this time I shall be occupying strange beds or using my hammock in the bush, as we term the forest, for eighty-one nights; but I am well and hearty, and I confidently expect to get through my visitation pleasantly, and, as I hope, with some benefit to the diocese."

WHAT is the cost of a cardinal's hat? If we may believe the *Paris Figaro*, 52,500 francs is the amount which the recipient of such an article has to pay. Here are the items: To the Noble Guard who brings the skull cap, 5,000 francs—plus some trifling present, such as an inkstand or cigar-case, 1,000 francs; to the Papal ablegate who brings the hat, 10,000 francs—plus the present of a missal, a pair of silver buckles, or a pectoral cross, 1,000 francs; the ablegate being always accompanied by a secretary, it is customary to give this secretary 1500 francs; for registering the Papal bull, 22,000 francs; for the cardinal's journey to Rome, where he has to dine the cardinals, lunch the cardinals, monsignori, etc., 12,000 francs; total 52,500. The red hat and tassels are expensive, and it is only a rich man who could afford the vanity of being their possessor.

BISHOP BOONE has appointed Oct. 28th, the feast of SS. Simon and Jude, as the date for the consecration of the new church of the Nativity, Wuchang, China. The building is rapidly approaching completion, as we learn from the last number of *The Chinese Churchman*. The same paper also gives an encouraging report of the work in Japan. It says: "It is extremely gratifying to hear of the excellent work that is being carried on in Japan under the direction of Bishop Bickersteth and his clergy. Reports show it to be a thorough Church work on Catholic lines, and if so, it must be eminently successful. We hope that our own mission in that country will join heart and hands with the mother Church in preaching and teaching the Catholic Faith in the Island Empire. We note with much pleasure the fact that the mission clergy are preparing a Japanese version of Sadler's "Church Doctrine, Bible Truth," for use among the native Christians. The book will appear at a very opportune moment and help to supply clear and definite teaching for much of the mission work in Japan."

THE appointment to the Primacy of Australia gives great satisfaction to *The Family Churchman*. It says: "Canon W. Saumarez Smith, principal of St. Aidan's Theological College, Birkenhead, is to succeed Bishop Barry as Primate of Australia. The process of selection differs considerably from that by which Dr. Barry was virtually nominated by the Archbishop of Canterbury. In the first place, the synod

of Sydney elected three names, which were then submitted to a committee of the Australian bishops, whose choice was final. It is understood that the Rev. H. C. G. Moule, the learned exegete, put in a *nolo episcopari*, but on all hands it is admitted that no better Primate for the Australian Church could be found in England than the principal of St. Aidan's. Dr. Saumarez Smith took a coveted fellowship at Trinity, appropriated nearly all the Greek and Hebrew prizes of his year, and graduated first class in both classical and theological triposes. He is a moderate, Evangelical Churchman, sagacious and practical. He becomes a grandson of Joseph Smith, the private secretary of Mr. Pitt at the end of last century."

MR H. M. STANLEY gives a weird description of travel in Africa. "Imagine this forest and jungle in all stages of decay and growth—old trees falling, leaning perilously over, fallen prostrate; ants and insects of all kinds, sizes, and colors, murmuring around; monkeys and chimpanzees above, queer noises of birds and animals, crashes in the jungle as troops of elephants rush away; dwarfs with poisoned arrows securely hidden behind some buttress or in some dark recess; strong, brown-bodied aborigines with terribly sharp spears, standing poised, still as dead stumps; rain pattering down on you every other day in the year; an impure atmosphere, with its dread consequences—fever and dysentery; gloom throughout the day, and darkness almost palpable throughout the night. Until we set foot on the grassland, something like fifty miles west of the Albert Nyanza, we saw nothing that looked a smile, or a kind thought, or a moral sensation. The aborigines are wild, utterly savage, and incorrigibly vindictive. The dwarfs—called Wambutti—are worse still, far worse."

THE following clear statement of the tithe question was recently sent by the Bishop of Bath and Wells to a gentleman interested in the subject: "Some ten or twelve centuries ago certain land owners acting upon their legal rights left to the Church, in their several parishes, forever, the tenth part of the produce of the soil. The other nine parts passed by inheritance or purchase to the present owners; the tenth part continues to be the property of the Church. When a farmer hires the land of the landlord he really only hires the nine parts, which is all the land owner has to let, and pays rent on that. It has, however, been settled by recent legislation, for the convenience, as it was thought, of all parties, that the farmer should not only pay the rent of the nine parts to the land owner, but should pay the value of the tenth part to the clergyman or other tithe owner. The farmer or tenant has nothing whatever to do with the tithe except instrumentally as the channel through which the property of the tithe owner is conveyed to him. But for a farmer who has made his bargain with the landlord to pay him so much rent on condition of his paying to the tithe owner his legal due, to seek to improve his bargain with the landlord by withholding that legal due from the tithe owner, does not reconcile itself to my notions of fairness or honesty."

AUSTRALIA.

SPECIAL CORRESPONDENCE.

SYDNEY, July 10.

As I closed my last letter to save the post, the synod was sitting with closed doors for the election of a bishop to the vacant see. On resuming next day it was further moved by one of the oldest and most influential of the lay members that strangers be excluded for the remainder of the session. The proposition was very stoutly objected to, but was carried on the voices. The chief argument used in its favor was that otherwise allusion would be made to the proceedings of the private conference, and the end of that conference defeated by the discussion in public of the merits or demerits of the several nominees. For by this time it was an open secret that the election would proceed by direct nomination in preference to any delegation to committees. On the third day it became known, though not officially, that three names had been decided on for transmission to the bishops of the provinces. These were the Rev. Canon Saumarez Smith, of St. Aidan's Theological College, Birkenhead; the Rev. F. J. Chavasse of Oxford; and the Rev. Carr Glyn Moule of Cambridge. Of what has transpired since nothing is known with certainty except that a cablegram from England purports to convey the unwillingness of the Rev. C. G. Moule to accept the position. This is of course quite premature, seeing that no definite offer can possibly be made until the bishops have completed their task of striking out two names from the list. Even then the bishop-elect may decline the honor, when proceedings would have to be commenced *de novo*. Considering the complication of interests and the almost impossibility of securing united action, it is beginning to be debated whether after all the mother diocese is not paying too dearly for the distinction of the primacy. Were it made elective as in New Zealand, the synod would be free to make an absolute choice, which could be immediately ratified or the reverse. As it is, vexatious delays are unavoidable, to the great detriment of practical Church work. This was severely felt on the occasion of the last avoidance of the see five years ago. Referring once more to the synodical debates, I may add that there was a remarkable absence in them of party insistence. Concessions were freely granted on all sides with most excellent results. It would seem, in spite of grave fears to the contrary, as if a worthy successor after all will be secured to Bishop Barry. In the person of either Canon Saumarez Smith or the Rev. F. J. Chavasse, the primatial chair would be filled with ability and dignity. Canon Smith is perhaps the better Churchman of the two; the riper scholar and the more experienced parish priest, and as such may stand a better chance of securing the episcopal vote. Meanwhile the diocese is being administered by the venerable Dean of St. Andrew's, with every desire to minimize the difficulties of the situation.

The Bishop of Northern Queensland has been enthusiastically welcomed home from the old country. He has a vast territory to oversee, with poor help from the wealthy colonists, who should be the first to acknowledge his disinterested labors. Of the rumored resignation of the Bishop of Grafton and Armidale, no fresh tidings have been heard. Were it not for the poverty of the endowment, this bishopric would be naturally resolved into

two—Grafton including the coast districts between the New Castle boundary and the Queensland border, and Armidale, the elevated tableland of New England. The division could be easily brought about if the station owners and commercial magnates concerned were really in earnest about it. New Castle is still virtually headless, the Bishop, although recovering from his recent mental affliction, not having formally tendered his resignation. It is to be hoped the matter will not be much longer delayed. The tight little island of Tasmania, the Garden of Australia as she delights to be called, is prepared with a very cordial welcome for her new Bishop, just consecrated in Westminster Abbey. His good name has already preceded him, but what is of greater significance in view of certain recent experiences, his wife has declared her determination to make a permanent home there. Since the abolition of State aid and the consequent amalgamation of parishes, the Tasmania clergy have been hard put to it to make ends meet. Business affairs too, are not as flourishing as her best friends could wish, still the Church does make steady progress. Its magnificent climate, great beauty of scenery, and fertility of soil, will always secure to this little island paradise a compact number of attached residents, despite its isolated position and enforced quietude.

NEW YORK.

CITY.—Some four months ago the Mission Committee of the Church Club of which Mr. Robert Graham, of the Church Temperance Society, is chairman, presented a report setting forth that the church of the Holy Martyrs, in Forsyth St., of which the Rev. Mr. Millett is rector, was in urgent need of personal help and work, that the 7th and 10th wards lying around it had a population of 97,000, of which three-fourths were Russian, Hungarian, and Polish Jews; that with the cordial assent of the rector, the committee purposed giving personal aid in carrying on various services, to obtain the services of a lady or ladies for personal visitation and conducting mother's meetings, to raise a voluntary choir, etc. This report was adopted by the six gentlemen constituting the committee, and also by the Club as a whole, and Mr. Graham who volunteered in the matter, was authorized to conduct a Wednesday evening service. Meanwhile, the chapter of St. Andrew's Brotherhood, who had been holding a service on Sunday afternoons, was to continue their work, and also assist at the Wednesday evening services. The movement has grown from only three persons on the first night to a congregation that nearly fills the church. On the evening of August 21st, one of the most sultry and oppressive nights in the summer, nearly every seat was taken within five minutes after the doors were open, the children being admitted at one door and the grown people at the other, and occupying seats on opposite sides of the church. A more promiscuous assemblage could scarcely be got together in all New York. The children were largely hatless and shoeless, exactly as they appeared on the streets, while some of the men were without coats, and a still larger number of women without any covering for their heads. They were as literally of every sort and kind as could be gathered in from the highways and hedges of a great city.

Before beginning the principal ser-

vice, members of the Brotherhood carried the melodeon out of the church, and placing it in the little yard in front, sang three or four familiar hymns, a special singer in some cases taking the solos and all joining in the chorus. What seemed an utterly unmanageable crowd was then admitted to the church, and seated and otherwise looked after by members of the Brotherhood. The services conducted by Mr. Graham, consisted of singing familiar hymns, in which the congregation took part, reading and explaining the parable of the Pharisee and Publican, a short prayer followed by the Lord's Prayer, which all joined in, and an earnest, practical address bringing out more fully the teaching in the parable. A more difficult congregation to manage and interest could scarcely be imagined and yet there was nothing approaching disorder or indifference to what was said. That very week Mr. Graham had made a tour of the lodging houses for men in the neighborhood and was prepared to talk in a close-at-hand, practical way. Other singing followed, when the aged rector who has always been present, pronounced the benediction. By invitation, however, nearly a third of the congregation remained to make themselves familiar with the hymns to be sung at the service in the following week, while last of all Mr. Graham and the members of the Brotherhood remained and offered a few special prayers for a blessing on their labors. It may be added that the street and the neighborhood are among the most crowded in New York. When Mr. Millett became rector thirty years ago, he says there were not forty children on the street. Now there are thousands and the children alone within a stone's throw of the church could fill it again and again. When it comes to the multitudes which throng the tenements and seem to turn out one and all on summer evenings, they could fill it forty times over. How to reach them religiously to any great extent is becoming a most serious problem. It is something at least that they are being cared for and reached at all, and the feeling is that the interesting work now going on in this neighborhood ought to be repeated in other parts of the city.

WESTERN MICHIGAN.

Bishop Gillespie made a visitation to St. Paul's church, Marquette, Aug. 19, and confirmed a class of 25. A commodious and tasteful rectory is now in process of erection upon the site of the old one and, when completed, the parish with its handsome church and memorial chapel may be congratulated upon having a very complete equipment in the way of buildings. The territory of the Upper Peninsula of Michigan is so extensive, its growth in the way of population and developing resources, and above all its increased missionary needs and activities so great, that the request seems a modest one which asks that it be made a distinct missionary jurisdiction.

The Convocation of Grand Rapids assembled in the church of the Holy Trinity, Manistee, Aug. 13 and 14th, the Rev. H. E. S. Somerville, rector. There were present the Rev. Drs. Fair, Thrall, and J. N. Rippey, the Rev. Messrs. Ball Wright, A. E. Wells, S. Roosevelt, C. T. Stout, and the rector. Letters of regret for absence were read. For the first time in his episcopate the Bishop was unable to be present. Pressure of duty in his own diocese and acceptance of duty in the

diocese of Michigan prevented. Tuesday evening, the service was well rendered by the surpliced choir, and the Rev. S. Roosevelt preached an earnest practical sermon. Wednesday, at 9:30, the Litany was said, and at 10:30 Morning Prayer and the Holy Communion, with sermon *ad clerum* by the Rev. Dr. Fair. Although not well physically, the Dr. gave his brethren a spiritually strong and healthy sermon. At noon the ladies served a bountiful lunch in the guild rooms. The business meeting at 2:30 found all present. Reports of missionary work were made by the brethren.

The affairs of Akeley Institute, the diocesan Church School for girls at Grand Haven, came up for discussion, and notwithstanding a little financial embarrassment for equipment, the outlook was found to be one of encouragement and hopefulness. A school that can fully meet its ordinary expenses the first year, certainly is showing a remarkable record. Every Churchman in the diocese ought to give it earnest support, as a fine educational institution and a potent factor in developing a love for the Church. "How to get hold of the scattered members of the Church" was the subject of an earnest talk by Dr. Thrall and Dr. Rippey. The service at 4:30 for the Sunday school was conducted by the rector, the address being given by the Rev. C. T. Stout. Wednesday evening, the missionary service was held and the general programme carried out. The Rev. J. N. Rippey read a paper and the Rev. Mr. Somerville gave an address on the first subject: "How best can we secure contributions for extra-parochial purposes." The second subject: "How best can we keep Sunday school children in the Church," was pungently discussed by Dr. Thrall. The third subject: "How best can we bring outsiders into the Church," was opened by Mr. T. Withy of Manistee. All the subjects were then generally and interestingly debated by clergy and laity. A short address by the president of the Convocation, with prayer and benediction, closed this session of the convocation.

CENTRAL NEW YORK.

WELLSBORO—Extensive repairs have lately been made, and are still being made on the rectory of St. Paul's church. It is a large commodious house, beautifully situated in the best part of the town, with fine grounds and garden. With the modern improvements and appliances it will be one of the best rectories in the diocese. It was built some years since under the rectorship of the Rev. Dr. Charles Breck, the founder and first rector of St. Paul's church.

PITTSBURGH.

St. Thomas', Verona, the Rev. George Rogers, rector, is open all summer, and is probably the only church in the vicinity of Pittsburgh which has never been closed one Sunday since it was built, over 15 years ago. When repairs have been going on, services have been held in the chapel. It has recently been renovated and beautified. The Sunday school has added a rich stained glass window, and also presented the parish with a fine eagle lectern and a solid black walnut chancel rail with bronze standards and brass telescopic gate. The ladies were instrumental in securing the thorough painting and decorating of the church, which is very bright and attractive, and they have re-carpeted the aisles with a heavy car-

pet of Churchly design. A member of the vestry has put three handsome solid brass chandeliers in the church, with the Welsbach burner for natural gas. A new roof has been put on the chapel and the interior renovated.

At Temperanceville, the Laymen's mission has kept up its growth remarkably this summer; the Sunday school numbers over 100.

The Rev. Pedro S. Mesny, rector of Trinity Hall, Washington, Pa., (Church Military Academy,) has just returned from an extended trip to England, where he has visited the leading boys' schools and consulted with the instructors as to curriculum, plans, etc., with a view to the improvement and efficiency of Trinity, which opens Sept. 11.

INDIANA.

MICHIGAN CITY.—The attendance at the laying of the corner-stone of the new Trinity church, Aug. 15, was large and the ceremonies were carried through quite successfully. The new church is being constructed upon the site of the old building, at the southeast corner of Franklin and Sixth streets. It will have an entrance from both streets, on the north and west, although the main front of the edifice will be to the west, on Franklin St. The services were opened by the singing of the processional hymn as the clergy entered. The usual service was proceeded with, during which the Rev. J. J. Faude offered prayer, and read a list of the articles deposited in the old and new corner-stones, among which was THE LIVING CHURCH. The Rev. R. C. Wall, of Hammond, read a short historical sketch of the parish.

In July, 1882, the Rev. J. J. Faude was elected rector of the parish. In the following year the custom of daily service and sermon in Lent was established. In April of 1883, a new pipe organ costing, with the organ chamber, \$1 800, was placed in the church. In October an addition to the rectory, including a furnace, was completed at a cost of nearly \$1 500. September, 1885 a parish school was begun in the basement of the old church. In November Mr. and Mrs. John H. Barker announced their intention of erecting at their expense, a school and a parish house on the church lots, as a memorial of their three children, which was named in honor of the donors, "Barker Hall." The parish jubilee, the 50th anniversary of the organization, was observed Advent Sunday, Monday and Tuesday, Nov. 28, 29, and 30, 1886, by special services, including a historical sermon in the church, the dedication by the Bishop, of Barker Hall, completed at a cost of \$12,000, including school apparatus, the opening of the school in its new home, and concluding with a banquet in the assembly room of Barker Hall. The weekly celebration of the Eucharist, discontinued five years before, was resumed at this time. Easter Day, 1888, the rector presented the subject of building a new church of stone, which was resolved upon by the parishioners the next evening by an almost unanimous vote. Ground was broken for the new church May 19, 1889, by Bishop Knickerbacker, assisted by the rector. The last service was held in the old church July 14, 1889. Messrs. J. S. Hopper, J. G. Mott, and the rector, were appointed as building committee; H. F. Starbuck, architect. Total subscriptions to date amount to \$19 612.00. Since the organization of the parish there have been, Baptisms, 704; Confirmations, 383; marriages, 163; burials, 319.

Following the laying of the cor-

ner stone, the Rev. J. J. Faude made a few remarks appropriate to the occasion, and then the Rev. W. F. Scott, of LaPorte, the Rev. Mr. Adams, of Elkhart, and the Rev. Mr. Wall, of Hammond, delivered short and impressive speeches. Hon. M. T. Krueger, mayor of the city, in behalf of the citizens, made a few appropriate remarks. After hymn No. 279, "Christ is our Corner-Stone," prayer was offered and the benediction pronounced.

WASHINGTON TERRITORY.

COLFAX.—The efforts of the Rev. W. Gill, assisted by the members of the Church, to erect here a suitable house of worship, have been consummated by securing the necessary funds, and the purchase of a site. A transfer of the Lippitt property, just south of the public High School, was made to the Church, upon which the construction of the proposed building will commence in a few weeks. The edifice will be a handsome and imposing structure, costing in the neighborhood of \$3,000. In the meantime services will be continued in the Opera hall as usual. Gifts of church furniture, ornaments, and windows, are desired. The mission has been named the church of the Good Samaritan.

EAST CAROLINA.

BEAUFORT.—A few zealous and energetic members of St. Paul's parish, have recently made a complete change in the appearance of their church building. It is now to the visitor and devoted Churchman attractive in all its appointments. The plain glass windows have been exchanged for beautiful memorial windows. The exterior of the building has been entirely repaired, and newly painted a stone or slate color, and the varnishing of the native pine wood, with which the interior is finished, adds to its freshness and beauty. Attached to the church is a comfortable chapel. The rector of the church, the Rev. E. M. Forbes, has been long engaged in useful ministerial work, especially in Eastern North Carolina, but on account of the infirmities of age he is unable to discharge the active duties of rector.

NORTH CAROLINA.

HILLSBORO.—St. Matthew's, the parish church, around which are clustered the memories of associations of over 60 years, is beautifully situated on an eminence on the outskirts of this little town. It is a Churchly edifice, seating 250 persons, with a congregation of about 150, of whom 76 are communicants. The first rector of St. Matthew's was the Rev. Wm. Green, afterwards Bishop of Mississippi; after him came the Rev. Messrs. Prout, Donnelly, M. A., and C. J. Curtis (father and son) and now the Rev. J. W. Murphy, all loyal sons of the Church, so that the people have never lacked faithful training in the holy ways of the Church.

At the recent visitation of the Bishop a class of 11 received the rite of Confirmation. The rectory stands upon land belonging to the church and very near it. It is valued at \$1,200, and the church at \$7,000. There is no debt upon either building. The parochial institutions are, Parish Aid Society, Woman's Auxiliary, Children's Twenty Minutes Society and Sewing School for colored girls.

In addition to St. Matthew's, the rector has charge of two missions, one at St. Mary's chapel, six miles east of Hillsboro, where the Bishop recently confirmed six persons, and the other, a new mission, St. Jude's, a few miles

west, where, for the present, the services, well attended, are held in the open air. A fund is being raised for the erection of a church, and now amounts to \$37.55, collected since last All Saints' Day.

SOUTH CAROLINA.

CHARLESTON.—St. Luke's church under its present able and genial rector, the Rev. Robert Wilson, D. D., has made decided progress in the right direction, and the congregation working in sympathy with him are exhibiting an activity which is very encouraging. St. Luke's Brotherhood, composed mostly of the young men of the congregation, was organized in March of this year for the purpose of furthering Church work in the parish. They have had difficulties to surmount but have successfully overcome them, and now give promise of great usefulness in the future. Two improvements recently undertaken and accomplished by them go to prove this. The organ has been removed from the gallery to a position downstairs on the north side of the chancel; a greater volume of sound is secured thereby, besides adding much to the comfort and convenience of the choir. The brick wall surrounding the church which had become rather dilapidated through the ravages of time, has been thoroughly repaired and color-washed a deep red, making a great improvement in the exterior appearance of the building. Securing the consent of the vestry, the Brotherhood raised the necessary funds and had the work done without calling upon the vestry for any assistance. They do not propose to stop here, but have other plans in view which they hope soon to accomplish. The ladies of the congregation are also busily engaged in good works, and are rendering material aid in building up the church and aiding the rector in his plans for improvement.

QUINCY.

We have received and published statistics from the convention journal. It makes a handsome appearance and covers two years. Except in the larger dioceses, a journal published every other year would seem to be sufficient and much more economical than the annual publication. We notice in this Quincy journal a queer mistake of the printer, whereby the Bishop's Triennial Charge is made to follow his Address under the title of "Appendix." The subject of the charge is "The Priest as a Preacher." We offer this correction on behalf of the secretary who requests that it be made.

CONNECTICUT.

The journal of the last convention gives the following statistics: Confirmed, 1 444; ordained to the diaconate, 7; priesthood, 6; candidates for orders, 20; church consecrated, 1; chapel opened, 1; churches re-opened, 2; families—16 803, whole number of individuals, 48 649; Baptisms—infants, 1 678, adults, 318, total 1,996; communicants—whole number registered, 24,906; marriages, 687; burials, 1 525; S.S. teachers, 1 915, scholars, 16 407; studying for the ministry, 23; churches or chapels, 157; number of sittings, 51,160; offerings, \$503,724.56.

MARYLAND.

BALTIMORE.—The parish house for Emmanuel church will be built adjoining the church. Work will begin immediately. The building will front 57 feet on Cathedral street, extending from the church tower to the boundary of the building lot; its total length will be 108 feet and its height 40 feet. Between the church tower and the north inside wall will be a 15-foot hall way, a

common entrance to the church and parish house. In the front will be the Sunday school room, 53x43 feet, having a gallery over the hall at the north end. In the two stories behind it, will be the Bible class and infant department, rooms and accommodations for mothers' missions, the guild, and other branches of Church work.

The amount of \$4 000 have been pledged in addition to \$3 170 paid, for the church at Sparrows' Point, Baltimore county.

MASSACHUSETTS.

Mayflower Park is a hamlet and station on the Old Colony railroad about a mile and a half from South Braintree, two miles from Helbrook, and three miles or more from Randolph. Within half a mile of the station are some forty families of all sorts of Protestant religious education, with no place of worship nearer than the village above-mentioned. Miss Minetta M. Babbitt, of Randolph, a Congregationalist communicant, having become interested in this little community, went about among the people to see what could be done about establishing regular religious services among them. Finding that they were willing to unite upon the Episcopal service, and being well disposed toward that form of worship herself, she consulted the Rev. Dr. Harris of St. Paul's church, Boston, who undertook to make plans for a chapel, and to take a general oversight of the enterprise, if she would raise the money needed for the building. The result has been that she has raised all the money that has been gotten, purchased all the material that has gone into the building, and secured the men who have done the work, besides, in conjunction with Dr. David Thayer of Boston, donating a large and beautifully situated lot of land as a site for the building. The chapel has been so far completed that it was opened for service on the fifth Sunday after Trinity, July 21st, by the Rev. Dr. Harris, who brought with him a portion of the choir of men and boys of St. Paul's church to assist in the music. A large congregation assembled, and seemed greatly interested in the services. By the next Sunday Miss Babbitt had gotten together a choir of young people from the vicinity of the chapel, who rendered the music very satisfactorily. For the present Dr. Harris will hold services every Sunday at 3 P. M. It is hoped before cold weather comes the chapel may be thoroughly made ready for that contingency.

WAKEFIELD.—The Emmanuel church Company of the Knights of Temperance went into camp for two weeks at South Bristol, Maine, during the month of July, under the command of the Rev. W. H. Williams, warden of the company. The members seemed thoroughly to enjoy their vacation, and the generally expressed desire is that such a holiday may become an annual institution. On Sunday, November 24th, the Bishop will visit this parish for the purpose of administering the sacred rite of Confirmation; and as he was unable to make his annual visitation last year, it is expected that there will be a very large class for presentation this time.

MALDEN.—The Rev. George F. Degen, rector of St. John's church, Fort Smith, Arkansas, has been officiating at St. Paul's church, during the vacation of the rector, the Rev. Geo. Alex. Strong, who has been spending his vacation, with his family, on the coast of Maine, 17 miles from Rockland.

BOSTON.—The Rev. P. August Almquist, who holds services in the Swedish language for his countrymen every Sunday in St. Andrew's Hall, which has been kindly placed at his disposal by the good people of St. Andrew's church, is meeting with great success and feels greatly encouraged at the outlook. His congregations average about 50 persons. He has another congregation at Quincy. A good opportunity is thus afforded to those who belong to the State Church, in Sweden, to attend the worship they have been accustomed to, in their own language, conducted by one of their own ministers.

THE CHURCH IN SONG.

BY WILLIAM B. CHISHOLM.

Since when fair Miriam swept the timbrel's strings,
Since the sweet Psalmist tuned to heavenly things

His chords of sweetest note,
She, bride of God, the Church yet militant,
In priestly pæan or in laic chant,
In the long annual rote,
Hears, 'midst the fragrance of her Christmas boughs,
Mellifluous praise and organ-breathing vows,
And minstrelsy in prayer;
Hears in the breath of chill Epiphany,
Or ashen dawn of solemn Litany,
Or on the eve of her Gethsemane,
Like faithful echoes there;

Hears in the song of warm Ascension-tide
And in the breeze that sweeps o'er Whitsun's morn,
Her Bridegroom's voice, and with Him,
One in Three,
Shouts with heaven's host the song of Trinity;

Yet may not wear with Him the dazzling garb

On yon Transfiguration's wondrous hill—
(E'en Peter's oath hath winged the bitter barb,
Ere yet their steps have died o'er Kedron's rill—)
But in His blood her sin-stained hem grows white,
And morning dawns on this her earthly night.

When, past the vigil hours of hallowed e'en,
The living hold sweet converse with the dead,

All saints of earth with those in yon serene
And happy sky, as by one impulse led,
Meet heart to heart, while the last leaf is sere,

And gloaming broods upon the waning year;

Then in the holy stillness of her dream
The manger lights again in nearness gleam,
Behold the Judge!—the Advent and the Doom!

Yet lo! the Star!—Immanuel is come!

BOOK NOTICES.

A MANUAL OF HISTORICAL LITERATURE, comprising Brief Descriptions of the most important Histories in English, French, and German, together with Practical Suggestions as to Methods and Courses of Historical Study for the use of students, general readers, and collectors of books. By Chas. Kendall Adams, LL.D., Professor of History, and President of Cornell University. Third edition, revised and enlarged. New York: Harper & Bros. 1889. Pp. 720.

To those not already familiar with this valuable manual, the title will give a good idea of its scope and purpose; those to whom the work is well-known, will value the appearance of this third edition, with its improvements and additions, bringing the data down to the close of 1888, and including a new section, entitled "Recent Works of Importance," some 800 in number, which have appeared during the last five years. To the historical student, the work itself is its own best recommendation; to the general reader who desires direction and guidance in the choice of his reading along historical lines, we know of no book so helpful as this. In small compass, there is here gathered a vast amount of information, giving clear

and succinct description of the scope and style of each book mentioned, and pointing out its merits and demerits from both a literary and historical standpoint, so that at a glance, the reader knows whether the work in question will be of value to him and how far it will cover the ground he is intending to study. The suggestions for either a long or short course of reading are simply invaluable, pointing out as they do, not merely the works of most value on a special topic, but mentioning also books of less note and smaller compass, magazine articles bearing on the events of the period named, and even works of fiction that will throw light on the social life of the times. The book is gotten up in excellent style with good paper and clear type.

BETWEEN THE LINES. A Story of the War. By Capt. Chas. King, U. S. A., author of "A War-Time Wooing, etc. Illustrated. New York: Harper & Bros. 1889. Pp. 312.

War-time romances will never lose their fascination even if but fairly well-written, but when we have them put before us in fresh stirring style that in itself carries one irresistibly on to the end, as in this novel of Capt. King's, there cannot fail to be double attraction for us. In these pages there is the quick movement and stir of the march of armed men and the drama of love and war moves on to its final consummation with no laggard step. The author's name is beginning to be known as the promise of a good story, well-written, and worth reading.

PHILOSOPHIA ULTIMA, or Science of the Sciences. Vol. II. By Chas. W. Shields, DD. LL.D., Professor in Princeton College. New York: Charles Scribner's Sons; Chicago: S. A. Maxwell & Co.

Some time ago we had the pleasure of reviewing the first volume of this great work. The present volume fully sustains the character of the first. There is the same clear and engaging style, so unusual in a philosophical treatise, and the same profound learning. This volume treats of the History of the Sciences, and the Logic of the Sciences. In a notice necessarily brief, it is difficult to give any idea of the author's treatment of his subject or the mastery which he displays of the various systems which come under review. We have found of peculiar interest the sections upon the classification of the sciences, in the first chapter. Here the various classifications of the great philosophers, from Aristotle to Spencer, are described and criticised, and the author lays down the conditions of a philosophical scheme of the sciences. He meets the claim of the Positivist that "all experience is against" the theologian and metaphysician, dealing as they do with a realm beyond the reach of the senses, with a categorical denial, and insists upon the scientific need of a revelation and the validity of the evidence in its favor. He insists that Revelation is necessary to a complete philosophy and that the Revelation which the Christian Church has received fulfils the necessary conditions. The sections with which the first part closes, upon Metaphysical Science and Theosophic Science, are also among the best in the book. We venture to point especially to the section upon "Rationalism and Super-rationalism," in which the author treats of the relation between the contents of Revelation and human reason. Nothing is more important than that men should come to know precisely where they stand as compared with others, that they should understand both the historical and logical relations of the views they hold. Such a treatment of fundamental sub-

jects as the author here gives us, accomplishes this end most admirably. In a word the present work will prove invaluable to the Christian apologist, and deserves to be in the hands of every Christian scholar. It remains to say that the publishers have presented it in a dress every way worthy of the importance of its subject, the wealth of learning which it displays, and the beauty of its literary style.

BRENTANO BROS., 101 State St., Chicago, have always on hand THE LIVING CHURCH, and the latest home and foreign papers and magazines.

CHURCH WORK AMONG THE GERMANS.

BY THE REV. C. S. GRUEBER.

THE LIVING CHURCH of July 20th brings an article of the Rev. Mr. Oppen, which is extremely misleading. It seems to be given as an answer to a declaration of four of our German missionaries, of whom I am one, but it leaves the point at issue almost untouched.

Since January, a. c., THE LIVING CHURCH brought at intervals articles concerning Christ church, Cleveland, which by no means were complimentary to its late rector. No direct words were forthcoming from his side denying these statements, but in your numbers of April 20th and May 4th, there appeared some extracts from a letter of Mr. Duerr to Mr. Oppen, the one of May 4th containing the following words: "We have no Prayer Book, we have no Hymnal, we have no catechism, we have no Church or Sunday school paper of the P. E. character." . . . "Who is responsible for this neglect and for the so-called irregularities into which the German missionaries of the Church are driven?"

With these words he plainly acknowledges himself guilty of such irregularities as have been laid to his charge, but in doing so he accuses all others engaged in German Church work as his accomplices.

To such statement the four clerics took exception, denying for their part that they had been driven to and felt themselves guilty of any kind of irregularities in their ministrations, and they referred to their respective Ordinaries as sureties for such statement, and further, they declared that for years they had used all such implements, the existence of which is denied by above citation from Mr. Duerr's letter.

The response of Mr. Oppen implies that this claim of the four signers cannot be upheld, and he gives as a reason that the books used in the several missions are not authorized by action of the General Convention. The fallacy of such reasoning is apparent not only from the state of our different foreign missions, but even from the statement made by Mr. Duerr himself (LIVING CHURCH, April 20) "that the General Convention resolved . . . the diocese shall have power to authorize the use of a liturgy . . ."

The four clerics only claimed that they had found and used books authorized and approved of by their different dioceses.

But when we consider the different charges for which the late rector of Christ church has been called upon to account for—to greatest extent connivances at the tastes and desires of his congregation—what have they to do with the authorization of service books?

Having had all Church implements at his disposal, he dispensed with them to please his congregation, and now he blames for such irregularities the Church and the Convention.

All his statements are full of contradiction. He says: "I used the German mission service" (LIVING CHURCH, April 20). "We have no Prayer Book" (May 4). "The children were instructed in the Church catechism"—"the German English Catechism published by the P. E. Society for the Promotion of Evangelical Knowledge." (LIVING CHURCH, April 20). "We have no catechism," (May 4.) He claims he could not use the "Deutsches Ritual," though licensed by bishops of the Church, because not approved or recommended by the Convention as "the book," (July 20.) but he could easily dispense with any form of public worship, and with surplice and stole, upon the mere advice of his bishop, though against the rule of the Church. (April 20.)

And if really he had had any earnest desire for the introduction of any authoritative directory for public worship for those under his charge, he may well be asked what has he done to bring it about. He served the long period of 21 years; for the last 10 years I am certain, there have been raised by him no claims whatsoever concerning a German Prayer Book. Under such circumstances his excuses appear lame, his expostulations worthless.

(To be continued.)

ASSYRIA AND THE BIBLE.

BY C. B. WARRING, PH.D.

The value of the "indirect evidence" for the historical accuracy of the Bible, which Assyriologists have drawn from the accounts on the tablets, is very great. The tradition as to the Flood wonderfully corroborates the Bible account. As yet no tradition in regard to the Fall, the death of Abel, or other ante-diluvian events, has been found. So far, everything tends to increase our confidence in the truth of Bible history. Should other traditions be found, something very probable among the 48 000 tablets and more that await translation in England, it need excite no uneasiness, for, in the nature of the case, they must tell of matters as to which many facts would naturally be handed down from father to son, since the events were not so very remote, and merely human documents are to be expected. The discovery of an earlier account of the same things would not affect the esteem in which we hold the narratives in Genesis.

But in regard to the story of Creation the case is very different, for if it can be shown that a document, Assyrian or other, bearing the marks of a merely human origin, has been "edited" by Moses, Pzra, or some one else, into the account which we have believed to be from God, then the latter loses the high position we thought its due, and ranks only with the Iliad or the Vedas. This is precisely what Mr. Smith, Prof. Sayce, Lenormant, and many others say of the inscriptions on the tablets. They claim that these, "the Chaldean story of Creation," as it is called, are the original documents from which Moses got the story in the first chapter of Genesis.

In reading the writings of the Assyriologists one is struck by their confident tone, the positiveness of their assertions as to the agreement with Genesis, and, almost equally, by their lack of attempt to prove what they say, and by their readiness to assume identity of character on very slight grounds.

One illustration must now suffice. In Prof. Sayce's revised edition of Geo. Smith's "Chaldean Genesis," the story on the tablets is styled "The Story of Creation in Days." Just like Genesis, you see. The title begs the question. It is spoken of as if of course that was its right name. We turn to the story, and naturally expect it to be divided up by first day, second day, and so through the whole, but we look in vain for any intimation of such a division, unless in the fact that it was written on a series of tablets like a series of pages. On closer examination we find the word day is not used anywhere in any division of time; and, more yet, it is not mentioned at all in regard to Creation and but once in reference to the birth of the gods. We read on the first tablet, after Sar and Kisar were made: The days were long; a long time (passed,) and the gods Anu, Bel, and Hea were born of Sar and Kisar.* Certainly this is a very small reason for calling this "The Story of Creation in Days."

The myth in full is as follows. I give Mr. Smith's version. The variations between that and Mr. Sayce's, and Lenormant's are, for our present purpose, of little importance:

"When above the heavens were not raised, and below, on the earth, not a plant had grown.

The abyss also had not broken open their boundaries.

The chaos, Tiamet (the sea) was the mother of them all.

At the beginning those waters were ordained.†

But not a tree had grown, not a flower had unfolded.

When the gods had not sprung up any one of them.

Not a plant had grown, and order did not exist. Then were made the great gods, the gods Lahmu and * * * * * Lahamu they caused to come * * * and they grew. The gods Sar and Kisar were made next. A course of days, and a long time passed, and (then) the gods Anu, Bel, and Hea were born of Sar and Kisar."

This is the whole—every word—of the first tablet. Instead of "paralleling the work of the first day in Genesis," it is as opposite as possible.

The myth represents the world as in existence "before the great gods were made, any one of them." Genesis represents God as in existence before the heavens and earth. The myth says the universe made the gods. Genesis says God made the universe.

The dominant idea in Genesis is God the Eternal, who at a point in His infinite existence creates. The myth knows nothing of any creation, nor on this tablet does it intimate that the gods ever made anything.

It speaks of waters and chaos, while Genesis speaks of an earth once without form and void; but although there is here superficial resemblance, it vanishes as soon as we know from the study of modern scientists that while the myth describes what never existed, Genesis describes most exactly the once nebulous condition of our earth. The one is imaginary and false, the other is real.

The purpose which appears to have occupied the mind of the Assyrian writer was to give the pedigree of his gods, or "the generations of the gods," as Mr. Sayce says.

The next that is known of these myths is as follows. I give Mr. Smith's version:

*Page 58, Prof. Sayce's Geo. Smith Chal. Genesis. Sayce, the later translator, writes the words, "At the beginning."

1. "When thou didst make the foundation of the ground (or cavern, according to Sayce) of rock.
2. "The foundation of the ground—or cavern—thou didst call.
3. Thou didst beautify the heavens.
4. To the face of the heaven * * *
5. Thou didst give * * * *

What part of Genesis it is that parallels this, I am unable to discover. But Assyriologists say it corresponds to the third day's work of Genesis.

But how? In the latter we read that God caused the dry land to appear from under the waters—a geological truth of vast importance, unknown till present times; and that the waters are gathered, not into separate places—but into one place, an important geographical fact not known in the times in which the myth was written. On the tablet we read merely that the "foundation of the ground is made of rock." This statement illustrates the character of all the inscriptions. So far as what they say is true, it is no more than every man of that day possessing the slightest powers of observation already knew.

The next fragment is the largest and is the best preserved. Assyriologists say that it corresponds to the work of the fourth day in Genesis, and that it is the original from which Moses, or some one else, took the account:

1. "It was delightful all that, was established by the great gods.
2. "He arranged the stars and caused their appearance (in figures) or animals, to
3. "Establish the year, through observing their constellations."
- Of what part of Genesis is this the original?
4. "He arranged twelve months of stars in three rows from the day when
5. "The year commences, to its close.
6. "He marked the positions of the planets to shine in their courses, that
7. "They may not injure or disturb any one.
8. "He fixed the position of Bel and Hea with him."

In these eight verses the writer rises only to the idea that the god arranged the stars; but the writer in Genesis rises infinitely higher. God made the stars also. The greater includes the less; if their Creator, He arranged them as he saw fit, but deemed it needless to speak of the fact. If the myth thus far has no claim to be the original of Genesis, still less have the remaining verses:

9. "And he opened the great gates which were shrouded in darkness, whose
- 10) fastenings were strong on the right hand and on the left.
11. "In the mass he made a boiling, (Mr. Sayce says, in its centre he made a staircase.)
12. "He made the moon (the god Ura) to rise out of it.
13. "The night he overshadowed, to fix it also for the light of the night until the shining of the day; that the month (14) might not be broken, and that it might be regular in its amount.
15. "At the beginning of the month, at the rising of the night, its horns break (16) thro' to shine in the heavens.
17. "On the seventh day it begins to swell to a circle, and stretches farther (18) towards the dawn.
19. "At that time the sun will be on the horizon of heaven at thy rising.
20. "Thy form will determine and make a circle.
21. "From hence thou wilt return and approach the path of the sun.
22. "Then will the darkness return, the sun will change."

The rest is too mutilated to be worth repeating here.

Certainly there is nothing in Genesis of which this is the original.

But even in the order of its statements the tablet is antipodal to Genesis. The tablet speaks first of the stars and then of the moon and, lastly, of the sun. Genesis speaks first of the sun and moon and then of the stars.

The stars in the myth are most important. It is they that make the year. In Genesis it is the two great lights that are to be for signs and for seasons, for days and years.

In the myth the month is the most important measure of time as in their system it ought to be from its connection with their religious rites. In the Genesis account the month is not even mentioned.

Whatever may be the meaning of this omission, it is unaccountable on any theory that makes the myth the original of the Hebrew account.

One more tablet has been found which is supposed to belong here. I give Mr. Sayce's version, the differences between his and Mr. George Smith's and Lenormant's are unimportant.

"At that time, the gods in their assembly * *

"They made suitable the strong monsters * *

"They caused to come living creatures * *

"Cattle of the field, beasts of the field and creeping things of the field * *

"They fixed for the living creatures * *

"* * cattle and creeping things of the city they fixed * *

"* * which in the assembly of my family * * and the god Nin-si-ku (the lord of the noble face) joined the two together * *

"* * to the assembly of creeping things I gave life * *

"* * the seed of Lakhamu I destroyed."

Here, for the first, we find something somewhat like Genesis, but it is remarkably little. The writer speaks of cattle, beasts, and creeping things, and so does Genesis.

The tablet is too mutilated to tell much about it, but it seems to be a statement that the gods made these animals. As the writer is extolling his gods and telling what great things they have done, it was natural that he should include the making of animals. But even this is rather a guess than the absolute reading of the inscription. In this connection it is well to remember that Assyriologists are very apt when trying to make out a difficult word, or sentence, to hastily thrust in some Bible expression. Any one who has read successive translations of the same myth must have been struck with the fact that the translation gets less and less suggestive of the Bible account, as the number of the versions increases.

There is another vitally important difference between the myths and Genesis.

1. In the latter, God announces in advance his work. A fiat precedes each act. And when the work is done God sees it and pronounces it good.

But all through the myths the gods are dumb. As blind forces they arrange or put in order; but they utter no fiat, announce no purpose, speak no approval.

To sum up, the accounts have the following two points in common, and only these:

1. Both speak of sun, moon, and stars, and of land animals.
 2. Land animals are made by a god.
- These agreements are of such a character that it would be impossible to

write a cosmogony without them, and they are so few that they prove nothing.

The differences are many and profound. The myth, on the first tablet, tells only of the origin of the gods. It opens with heaven, earth, and sea in existence, and the "great gods not yet made."

The story in Genesis represents God as first, and then the universe

The myth makes the gods merely the arrangers of things, the givers of law and order.

Genesis represents God as something infinitely higher, the Creator of all things.

It represents God as announcing His purposes in a series of fiats.

The myth represents the gods as announcing nothing.

In Genesis it is God that pronounces His work good.

In the myth it is the writer and not the gods—they are silent—that pronounces the "mansions" of the gods "suitable."

The myth tells of a time "when order did not exist."

Genesis represents matter as always obedient to law.

It tells of a first day and night.

The myth knows no beginning of day and night, the series of days and nights was, to the Assyrians, eternal.

The Hebrew account is divided into stages of progress separated by numbered days.

The myth knows nothing of numbered days.

Genesis makes the year to depend on the two great lights.

The myth makes it to depend on the stars.

In the Genesis account, the month is not so much as mentioned.

In the myth it is by far the most prominent measure of time.

If internal evidence has any value, it is impossible that the Genesis story was derived from the Chaldean.

But there is another line of investigation equally fatal to such a claim. Both accounts purport to tell of occurrences before man was created. The Chaldean, or Assyrian, for these are here synonymous, tells of no fact which was not patent to every observer. Tested by the discoveries of to-day its physical statements are platitudes, or falsehoods.

The Hebrew account tells of matters which our most advanced physical science has but lately caught up with. It speaks of some things which are yet beyond its reach. But thus far, as science has risen to greater heights, and we in our exegesis have clung closer to the simple words of the story, rejecting all explanations based upon our theories, the harmony of this old document with the older record written in the sky and the rocks, has grown clearer and broader.

It seems to me that these two lines of evidence effectually dispose of the claim put forth in behalf of the tablets by men who, however eminent as Assyriologists, have shown but a crude acquaintance with the Hebrew story of Creation.

I have given all the inscriptions which are supposed to belong to this account. There is one which at first it was thought ought to go here, but most of the late Assyriologists reject it. It is very much mutilated and as far as it can be read, is of no importance in this connection.

There is a copy of Mr. Geo. Smith's Chaldean Genesis in the City Library, of Poughkeepsie, N. Y., to which any one can refer.

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A prize of one hundred dollars is offered by the publisher of THE LIVING CHURCH for the best original story suited to its columns; copy to be ready about Nov. 1st. For further particulars address the editor.

A WRITER in *The Evangelist* speaks of the "praise service," which is growing in popularity, as "the beginning—one of the first notes, so to speak—of what is to become the acknowledged American Evensong." He says that this "Vesper-song" is upon us to stay, and yet it is a very uncertain and unregulated exercise, a mere drift of religious sentiment and fancy. If it is to be permanent and productive of good, as this Presbyterian writer admits, it must have some settled liturgical basis. "To speak frankly," he says, "the true logic of a praise service is a liturgy. Perhaps we are coming by this indirect and yet legitimate way, to that which few of us now approach openly."

THERE is at the present period a peculiar restlessness which naturally intrudes itself into the religious sphere. All around us the various religious denominations are engaged in the criticism of their older formularies, and proposals for revision. This extends even to the distinctive points which originally formed the ground of their separation from the Church, and in some cases the very foundations of the Faith itself are shaken. This restless spirit, as was natural since it seems to be a characteristic of the age, has crept into the Church itself. So long, however, as it only affected individuals, and appeared in the utterances of isolated teachers, the danger was comparatively slight; but it has now for a long time shown itself in the arena of Church legislation. First, we have had the revision of the Bible, which starting from the idea of a few corrections, ended in the issue of what was substantially a new English

Bible in which the old religious dialect, a most precious part of the Anglican heritage, was wantonly disregarded, as was also the beautiful rhythm which made the English Bible the admiration of the world. Fortunately this movement has fallen dead. The new version of the New Testament was eagerly bought and examined, but soon ceased to arouse any interest except among the learned, while that of the Old Testament, probably much more worthy of notice in some respects, excited no general attention whatever.

NEXT came the agitation of a revision of the Prayer Book. Here again, the only thing which any general sentiment called for was a few restorations of certain elements unfortunately omitted a century ago, obscuring the meaning of the Daily Offices, and the correction of a few rubrics, with a provision for proper abbreviation in some cases. It was believed by all conservative men in the Church that nothing in the remotest way affecting doctrine would be touched, and above all that the sacramental services would not be tampered with under any circumstances. But, as in the case of the revision of the Bible, the temptation to revise the whole Prayer Book on a larger scale has been too great for those to whom this business has been entrusted. One attempt to foist a new Prayer Book upon the Church was temporarily successful in 1883, but was completely routed in 1886. At present we are threatened with another attempt of the same character, more insidious and even more dangerous than the first. The original understanding that the sacramental Offices would not be touched in any material way has been completely disregarded in the report which is now before the Church, and it is felt by many that serious doctrinal and practical questions are raised by some of these alterations. We cannot believe that any such attempt to carry the Church beyond the old safe conservative lines can possibly be successful. Such plans of revision are doomed to share the fate of the Bible revision before it. The mass of Churchmen are weary and sick of uncertainty, and above all things they deprecate the renewal of party strife in the General Convention. A fixed standard Prayer Book is demanded without delay.

MANY good men, and men whom we respect and revere, have been carried away by this agitation and are no longer satisfied with the attainment of the substantial practical ends which were at first aimed at. We have regretted to observe the charge made by some from whom we should have expected

other things, that those who desire that the revision should end at the present stage, have some ulterior motive, that they have in mind some liturgical ideal which they hope to be able to achieve at a future time. This, we believe, completely misrepresents the true attitude of affairs. The real point of separation is between those who believe that under the limitations placed upon us, the utmost which ought to be proposed in any liturgical revision is some immediate and practical end, and those on the other hand, who are at the present moment urging on the movement for change, in order to accomplish ideal purposes of their own. What else does the statement mean that to stop the movement now is to leave it incomplete, except that the promoters of the movement have some ideal before their eyes which they wish to carry out? The measure of revision which the Church called for has been accomplished—it has been accomplished with practical unanimity, and it has a completeness of its own. In the further movement now proposed, this unanimity is destined to disappear. It will give place to strife and misunderstanding. The persistent advocates of change may well pause and consider the responsibility which rests upon them before they precipitate a conflict which must turn upon the most vital points and make the solemn forms of worship in which we approach Almighty God the instrument of offence and contention.

PROPORTIONATE REPRESENTATION, ANOTHER NAME FOR A PROTESTANT EPISCOPAL TRUST.

Syndicates are multiplying on every hand. The spirit of combination is in the air, it is like malaria, it affects everybody. Trusts are being formed with a view to lay the hand of monopoly upon the necessities of life, and the commodities near of kin to these, and compel the many to pay tribute to the few in the food which they eat, the clothes which they wear, the fuel with which they are warmed, and the staples which are needed for convenience and comfort. In these methods of concentrating capital, the result is inevitable. The rich must become richer and the poor poorer. These great combines may multiply millionaires by the tens, but they must multiply paupers by the thousands. The close corporation which controls the production and distribution of oil, for example, may admit at its pleasure its favorites to share in its splendid profits, but the consumers, every one, must pay the margin between a fair remuneration and the exorbitant price which imparts

splendor to that profit. The process once successfully put in operation becomes a suggestion, and capital on every hand is used to repeat and vary the experiment.

What wonder that it should be so, the acquisition of wealth and power is so natural to the heart of man that he pursues it as he does the satisfaction of his bodily appetites. Hence he may be, and often is, unconscious that he is sacrificing principle to self-interest, and integrity and honor to the desire to be rich and great in the plans which he adopts. There is nothing so blinding in its effect upon the moral and spiritual sense as the lust for power and the greed for gold. The one helps on to the other. "Money is power," says the proverb; not a power, but power in the abstract, the source of power, it enables its possessor to grasp almost everything which belongs to earth from a dispensation from the Pope to violate the law of God to the purchase of social recognition among the elite of the land.

This disease, which has within the last few years become epidemic, has infected the Church of God, and as might have been expected, has seized upon those who were predisposed to the attack by the plethora of their own purses, and the accumulation and concentration of capital in their own neighborhoods. They are in most cases, perhaps in all, in blissful ignorance of their inoculation. They imagine that they are absolutely free from the fever for trusts, and the malaria which quickens into a passion, the desire to aggrandise themselves and dominate their brethren. We acquit them in advance of any conscious purpose to do this, and hence we write these lines in part to open their eyes to their own danger, and in part to draw the attention of all others to the fact that the advocates of proportionate representation are the victims of the fever for trusts, without the slightest suspicion that they have caught the distemper.

But few words will be required to make our proposition perfectly clear. The constitution of our General Convention as settled by our forefathers in the Faith, the contemporaries of Bishop White, makes the dioceses the subjects of representation, and gives each an equal number of deputies on its floor. The House of Bishops, it goes without saying, represents its own order and nothing besides. This mode of representation after Bishop White's plan, adopted one hundred years ago, distributes power all over the Church, east, west, north and south, in equal measure, so that as far as may be, sectional, and geographical, and class distinctions are shut out, and the small are not crushed under

the heel of the great, nor the weak pushed to the wall by the strong.

Now it is proposed and urged by certain parties, as they allege, in the interest of justice and fairness, to break up this system, arranged by our fathers, and substitute for it a plan of proportionate representation, which will give one deputy to a certain number of communicants. This proposal seems very specious, it would make the House of Deputies like the lower branch of our National Legislature, which consists of members representing a fixed number of constituents, and is therefore constituted on the principle of proportionate representation. But the States, it must be borne in mind, are represented on an equality by two members each in the Senate. There is nothing corresponding to this in the General Convention. The bishops do not and cannot in the very nature of things, in any proper sense, represent their diocese. Consequently proportionate representation in the choice of deputies, clerical and lay, in our General Convention, must be the absolute and unconditional surrender of the weak to the strong, and the poor to the rich. The possession and concentration of wealth enables the Church to put on strength.

She can by means of money command the best talent in her pulpits, she can build cathedrals and splendid churches, she can provide what we may call the luxuries of religion, she multiplies eleemosynary institutions, and naturally and properly swells the volume of her communicants to immense proportions as compared with the Church when she is weak and poor. Communicants as a rule represent wealth, and hence the disguise is so thin that we can readily see through it, and say what we know to be the case, that the cry for proportionate representation based upon a certain fixed number of communicants is in reality asking for the sovereignty of wealth in our General Convention. If it be urged that communicants do not invariably grade wealth by their numbers, as is shown by chapels for the poor in great cities, still they would in such cases simply be counted to swell the power of the rich as the aggregate would settle the number of deputies to which the diocese would be entitled and these would be chosen by the diocesan convention, which is controlled, not by chapels for the poor, but by the rich churches which support them. At all events, practically, what will be the result of proportionate representation in our General Convention, on any basis of numbers of communicants?

New York and a few dioceses near and around her will have the absolute mastery of our national synod. We do not say that the trust

would use its power for ill, and not for good, nor do we think that it would, but we deprecate this state of things as perilous in the extreme to the peace, if not to the very existence, of our Church as a national branch of the Catholic body.

What is very likely to be the outcome of the so-called "trusts" in our social system? It needs no prophet's sagacity to forecast and answer that unless legislation steps in and checks these combinations against the common weal, there will be, there must be, popular outbursts of discontent and fury under tyranny and oppression, and ultimately revolution and perchance anarchy. We may ask in the same breath what will be the result if this religious trust is secured in the Protestant Episcopal Church of these United States? We answer without hesitation, the break up of our General Convention when constituted on the plan of proportionate representation. The sequel of the changes is not difficult to anticipate. The minority, consisting of over four-fifths of the dioceses, will soon learn that their presence is simply needed to give dignity to the assembly, and to record the will of the majority representing the plutocracy of eastern cities, or else if they resist and protest, to be forced to submit.

On those terms, and under such conditions, no diocese, which retains its self-respect, and values its character and honor, will consent to be represented in the General Convention constituted, as it then will be, little as the advocates for the change think it, as "a religious trust."

REDUCTIO AD ABSURDUM.

The Church News and Forum, of San Francisco, has a very clever article upon the fad of Proportionate Representation, which should have the effect of laying that unquiet spirit. We give a part of the article, in which after assuming that the scheme has been adopted, the writer becomes a spectator of the organization of the General Convention upon the new basis:

"We are in the gallery of the House now, and the work of apportioning representatives is under way. They have begun with the least of all the dioceses, Arkansas, with some thirteen hundred and odd communicants, as per last report of the General Convention. How many representatives will they give Arkansas? As few as possible, no doubt. And how many will that be? Hark, they are at it now! Two representatives for Arkansas, one clergyman and one layman. Well, that is just what we expected. Now, for the next diocese. Delaware, Easton, Florida, Fond du Lac, East Carolina—any one will do—as each has two thousand and odd communicants reported. 'Well, gentlemen of the House, what do you propose doing with these?' 'I move you, Mr. Speaker,' says one, 'that they be given the same representation as Arkansas.' 'I move to amend, by giving them each one additional delegate,' says another. 'What manner of man shall that additional delegate be, a

clergyman or a layman?' inquires a third. [Cries of 'Clergyman,' from the clergy, and 'Layman,' from the laity. The Speaker: 'Order, gentlemen, order.'] 'Dress a layman in a cassock vest, or a clergyman in a pepper-and-salt cutaway, and split the difference,' suggests a delegate from Ohio. The Speaker: 'Order, gentlemen; The Churchman,' of New York, has the floor.'

"Mr. Speaker and gentlemen," says The Churchman, in an impressive, double-leaded tone, 'I submit, or, if you will permit me to speak editorially, we submit, that, inasmuch as you have given two representatives to Arkansas on the basis of one thousand communicants, you must, if you would be perfectly fair and just, and equitable, and honest, as we have no doubt you are, from our personal knowledge of your records in our subscription books, you must give, we say, to the dioceses of Delaware, Easton, Florida, Fond du Lac [cry of 'No, never,' from a Virginia delegate], and East Carolina, just twice the number of representatives you have given to Arkansas, because these dioceses have each one thousand communicants more than Arkansas. We have adopted one thousand communicants as a unit, because we were not justified in barring Arkansas from representation, and, therefore, we must maintain the proportion throughout, if we would be perfectly fair, and just, and equitable, and honest, as we believe we are. We may regret that in the case of poor, puny, little Arkansas, we cannot saw our Rev. Brother James J. Vaulx, and our lay brother, R. Vernon McCracken, in two, and, uniting their sectional differences, or portions thereof, make of them one representative. But the canons estop us from such a solution of the question, and although in the Primitive Church, representatives were frequently sawn asunder, modern usage has rendered this sort of unit inexpedient, if not impossible. Therefore, we submit that the only fair, equitable, just, honest, and common-sense solution of the problem before us is to grant to each diocese two representatives, one clerical and one lay [deep sighs of relief from the Arkansas delegates], on the basis of each one thousand communicants reported by each diocese to this Convention.' [Loud and prolonged applause.]

"The Speaker puts the motion, and it is carried without dissent. The House takes a short recess to allow the secretaries to prepare a table of representatives in the proportion suggested by The Churchman. Shortly the House is called to order, and the apportionment of representatives is read as follows:

Table listing representatives for various dioceses: Arkansas (2), Kentucky (10), Wisconsin (10), Iowa (10), S. Ohio (12), Minnesota (12), Missouri (12), Ohio (14), Pittsburgh (14), Rhode Island (14), Central Pennsylvania (16), Chicago (18), New Jersey (18), Michigan (20), N. New York (22), W. New York (22), Central New York (26), Albany (28), Virginia (30), Long Island (36), Connecticut (44), Massachusetts (44), Maryland (48), Pennsylvania (62), New York (88), S. Carolina (10). Total Representatives: 708.

'As this result is announced, the House suddenly becomes very still, and by degrees all eyes are turned towards The Churchman, who evidently is expected to say something. Rising slowly, he, or, editorially, they, thus address the chair in deep, solemn, turned-rule, obituary tones:

"Mr. Speaker, as one, or, editorially,

as several, who voted 'aye' on this question, we move you, sir, that the vote just taken be now reconsidered." The motion was put and carried unanimously, and the House took a recess."

IS THE BIBLE GOD'S WORD?

BY BISHOP HUNTINGTON.

Mr. Joseph Cook, the well-known lecturer and author, sends out a request to several clergymen in the United States, whom he regards as authorities in theology, that they will furnish written answers within a given space to the above question, for what he calls a "Symposium" in a publication entitled "Our Day."

It seems proper that the reply of the Bishop of this diocese should be here printed:

- 1. I believe the Bible to be the Word of God because, at the first, my father and mother taught me that it is, and trained me in that belief.
2. Because as I grew up, I found that whatever was good, true, and just in those about me was to be traced to that Book, and that the welfare of society appeared to proceed from it.
3. Because I found in it what answered to the best intuitions of my mind, met all my conceptions of what is morally right and spiritually holy, satisfying both my affections and my aspirations; and it does so still.
4. Because I have found at every step that in every temptation to evil, or conflict with it, the Bible was on the side of good; at the same time enlightening me as to what good and evil are.
5. Because the Bible, coming to man as a message from the Father to His child, expresses the mind, will, and character of a personal Being, absolute and eternal, and unchangeable in all perfections.
6. Because the more I study the history of the world, the plainer it is made to me that what this Book declares of God and His providence, explains and interprets that history, and that without it Christendom and its civilization could not have been, including its order, liberties, industries, and education.
7. Because the Bible, and the visible kingdom of God, set up on the earth by Jesus Christ, agree together, the Church witnessing to the Scriptures, and the Scriptures instructing and directing the Church in worship, doctrine, and practice.
8. Because, on all reasonable grounds of evidence, and by all the accepted methods and principles by which we get a knowledge of the past, the facts recorded and affirmed as such in the Bible are substantially and sufficiently authenticated and established.
9. Because the utmost strength and skill of learning, argument, and ingenuity, expended from the beginning to this day, in efforts to disprove the facts and discredit the record, have so failed that both the external and internal evidences are clearer and firmer at this time than ever before since the apostolic age, the contents of four Epistles of St. Paul, which hostile modern criticism allows to be indisputably genuine, certifying to the narrative of the Evangelists with its superhuman element, and divine authority.
10. Because the marvellous history of the Scriptures themselves, in manuscript and print, and of their effects, places them above the plane and power of human compositions.
11. Because the Book as we have it, containing no literary or other error affecting in the least the spiritual life of man, shows itself to be an inspired

and doubtless an everlasting Gospel of his salvation, suited to all his spiritual needs, and the only assurance of his immortality.

12. Because the more I study the Bible, and seek to order my life by it, the stronger these convictions respecting it become.—*The Gospel Messenger.*

GAMBLING.

The Bishop of Manchester in a recent address spoke of gambling as follows:

"This is a practice which I fear is increasing amongst us, sowing on every hand, in all classes of society, the poisonous seeds of a reckless selfishness. There is good evidence that what is called bookmaking is becoming a regular calling, and that a numerous class of men are contented to win their daily bread by the losses and moral degradation of their reckless and deluded neighbors. If I speak strongly on this subject it is because I see clearly the pernicious influence which gambling is exerting on all classes, and especially upon that section of our young men who are in narrow circumstances. Hundreds of respectable and promising youths have robbed their employers and come to the felon's dock in their anxiety to pay their debts of dishonor; thousands have been tempted into the practice of degrading vices by their temporary success in the betting ring; and I fear the number is almost beyond computation of those who have forsaken the paths of steady industry for those of feverish chance under the impulse of the passion for gambling. Surely, then, it is time for the clergy to lift up their voice against this soul-destroying vice, and to show people its true nature and its terrible consequences. We are often told that we have no business to denounce gambling until we have defined it—until we have enabled people to understand what it is that we are warning them to avoid. No doubt we ought to be ready to answer this challenge. Let me, then, endeavor to set forth as clearly as I can what gambling is. A man, I believe, is guilty of gambling when he seeks to possess himself of the property of another without returning to that other any adequate value or service. The purest form of gambling is that which is connected with betting and games of chance; for in these one of the parties seeks to obtain possession of the property of the other without giving to him in return any value or service whatever. But there may also be an element of gambling in transactions which when fairly conducted would be lawful. Thus, although it is lawful to require the customary rate of interest, the fair wages of abstinence, for money lent, yet if any one, taking advantage of the need or folly of his neighbor, proceeds to exact whatever he can wring from his necessities, he imports an element of gambling into his dealing. If, again, a man buys shares for another, he has the right to charge the customary rate of brokerage as the payment for his service; but if, taking secret means to give a fictitious value to those shares, he extorts for them from his neighbor's ignorance what he knows to be an excessive price, he thus converts a lawful into a gambling transaction. In such cases, as in all others where the aims of the dealer are mixed, it may be difficult to fix the limit where fair dealing ends and gambling begins. But this does not make gambling a less real or less pernicious vice. Moralists have frequently pointed out that the

essence of sin is selfishness, that there is no single offence against the Decalogue which may not be reduced to some form of excessive self-seeking. But gambling is the very essence of selfishness. No man can gain a penny by gambling except at the expense of some one else. The gambler's consuming desire to win is, on its other side, a consuming desire that his neighbor may lose. No one who lives by gambling can honestly say the Lord's Prayer. He cannot say: 'Give us our daily bread,' for his constant desire is, 'Give me this day my brother's bread.' Surely this fact alone should be damning evidence against this rapidly extending vice, and should be enough to compel every minister of Christ to lift up the voice of warning and protest against it.

SECTARIANISM.

The reunion of English Christianity by the re-absorption of the English people into the body of the English Church, is the key of the ecclesiastical position. The example of England would be followed in the countries and colonies which are influenced by England. This course would give such strength and prestige to the Anglican Communion as would affect the whole Church of Christ. It is the divisions and ecclesiastical disorders of English Christianity which make the ancient Churches afraid to follow the example of our self-reformation. It is these divisions which weaken the cause of Christ in all those English-speaking countries in which the various denominations are rivals for the adhesion of the people; these divisions more than anything else paralyze the preaching of the Gospel to the heathen.—*Cutt's Turning Points, etc., 403.*

One of the most alarming symptoms of an apostate mind is the growing indifference in which men indulge themselves to other men's religious sentiments. Under the guise of charity and toleration we are come almost to this pass: that no difference in matters of faith is to disqualify for our approbation and confidence, whether in public, or domestic life.—*Keble's Sermons, 136.*

The confessed existence of falsehood and fraud in religion imposes upon every human being the solemn obligation to discriminate and decide between truth and falsehood, an obligation from which there can be no escape, except upon the plea of mental imbecility.—*The Rev. Dr. Craik, "Old and New," 44.*

In matters of religion we may not follow our fathers farther than they have followed our Master, Christ. We must think not what others have said and done before, but what He Which is before all others, hath said and done, "Hear Him!" The Scripture hath given us warning to be wary on this point. God "fed Israel with wormwood, and gave them waters of gall to drink," because "they walked after Baalims which their fathers taught them."—(Jer. ix: 14-15), *Archbishop Sandys.*

The dissenter is bound to ascertain whether his discipline is according to the tradition of the Church, and he will find that for 1,500 years no such discipline was ever heard of.—*Gresley.*

All Churches have been governed by bishops, and all baptized persons were, or ought to be, and were taught that they should be confirmed by bishops. "In these things" all Christians ever have consented, and he that shall prophesy or expound Scripture to the prejudice of any of these things, hath no part in that article of the Creed:

he doth not believe in "the Holy Catholic Church;" he hath no fellowship, no communion with the saints and the servants of God.—*Ford's Notes, Rom. xii: 6. From Bishop Taylor.*

When Arius asserted that presbyters were equal to bishops, and that he had just as good a right to ordain others to the sacred ministry as they, this was denominated heresy; because it was contrary not merely to the Faith, but to the practice of the Church. But was he allowed to go about propagating these views, not only to the prejudice of his inferiors, but to the prejudice and detriment of the Church? Was he permitted to hold them, and yet be acknowledged as a good and faithful presbyter of the Church? No! far from it. A council was immediately convened. Arius was arraigned and tried, and such was the feeling against him, that he was not only degraded from the ministry, but he was also ex-communicated from the Church for merely entertaining such notions.—*Rev. Dr. Uarmichael, "Fathers," 332.*

The blessed Apostle, St. John, did not distinguish any one heresy or schism, or set down that any were specially separated, but all who had gone out of the Church, or who had acted against the Church, he called "Anti-Christ, St. John ii: 18, 19; whence it appears that all are adversaries of the Lord, and Anti-Christ, who have departed from the charity and unity of the Church.—*Cyprian Epis. lxx.*

Whoever shall be found without the Church will be cut off from the number of sons. He will not have God for his Father, who refuseth to have the Church for his mother.—*Bishop Browne on the Articles, Am. Edition, 443-4.*

If any one follows him that makes a schism in the Church, he shall not inherit the kingdom of God.—*Ignatius, Episc. Philad., i: 9.*

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.

Table listing various periodicals and their prices, including 'The Living Church', 'The Forum', 'The Art Amateur', 'Harper's Monthly', 'Harper's Weekly', 'Harper's Bazar', 'Harper's Young People', 'The Century', 'St. Nicholas', 'English Illustrated Magazine', 'Atlantic Monthly', 'Scribner's Magazine', 'Youth's Companion', 'The Living Age', and 'Good Housekeeping'.

Address THE LIVING CHURCH, 162 Washington St., Chicago, Ill.

PERSONAL MENTION.

The P. O. address of the Rev. W. M. Steel, after Sept. 1st, will be Normal, McLean Co. Ill. This removal of his family does not affect his charge of the missions at Pontiac and El Paso.

The Rev. H. B. Jefferson has accepted an appointment to Guthrie Oklahoma, Ind. Territory, under the Bishop of Arkansas and Indian Territory.

The Rev. J. A. McClurg's address is 123 Pearl St., Buffalo, N. Y.

The Rev. E. Ashley, Dean of Niobrara, So. Dakota, has been appointed, by Bishop Hare, priest-in-charge of the work on the Cheyenne Reserve, with post office address at Ft. Bennett, Dakota. Address accordingly.

OFFICIAL.

A RETREAT for the clergy, conducted by the Rev. Pelham Williams, S.T.D. will be held (D.V.) in Marlboro, Mass., from the 16th to the 19th of September. Those desiring to attend will please send word as soon as possible to the REV. A. E. JOHNSON, 256 County St., New Bedford, Mass.

THE annual convocation of the Northern deanery in the diocese of Indiana will be held at Trinity

church, Logansport, Ind., September 17th, 18th and 19th, 1889. Clergy will please bring surplice and white and green stoles. The clergy and lay delegates coming will please inform the rector, the Rev. B. F. Miller. All members of the parish and people generally are kindly invited to these services.

THE GENERAL CONVENTION.

The General Convention of the Protestant Episcopal Church in the United States of America will meet in New York, on Wednesday, October 2d, 1889.

The bishops and deputies composing the Convention will assemble for divine service in St. George's church, (Stuyvesant Square, East 16th Street,) at 11 A. M.

The House of Deputies will meet in the same church, at 3:30 o'clock, P. M., for permanent organization.

CHARLES L. HUTCHINS, Secretary House of Deputies. Medford, Mass., August 1, 1889.

OBITUARY.

MURRAY.—Entered into rest, Aug. 13, 1889, Thomas Alfred Murray, of Revere, Mass., aged 61 years.

APPEALS.

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 meanwhile, 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.

MISCELLANEOUS.

EXPERIENCED teacher (English) his open to an engagement School or family. English Latin, French business branches, military tactics, etc Address, PRECEPTOR, care THE LIVING CHURCH.

I WILL give unbound copies of THE LIVING CHURCH from No. 335 to No. 543, inclusive, and Youth's Companion from Dec. 24, 1885, to Dec. 27, 1888 inclusive, to any rector for guild or society uses. Address A. G. F., Box 909, Springfield, Mass.

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.

WANTED.—Choir-master and organist at Tacoma, Wash. 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.

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

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 crewel 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.

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.

THE CONFRATERNITY OF THE BLESSED SACRAMENT.

OBJECTS.—1. The honor due to the Person of our Lord Jesus Christ in the Blessed Sacrament of His Body and Blood. 2. Mutual and special intercession at the time of and in union with the Eucharistic Sacrifice. 3. To promote the observance of the Catholic and primitive practice of receiving the Holy Communion fasting.

Any communicant of the Church is eligible to become an associate. For information apply to the REV. J. STEWART-SMITH, Secretary, Elgin, Ill.

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—SEPTEMBER, 1889.

- 1. 11th Sunday after Trinity. Green.
- 8. 12th Sunday after Trinity. Green.
- 15. 13th Sunday after Trinity. Green.
- 18. EMBER DAY.
- 20. EMBER DAY, (Red at Evensong.)
- 21. ST. MATTHEW, Evangelist. EMBER DAY. Red.
- 22. 14th Sunday after Trinity. Green.
- 29. ST. MICHAEL AND ALL ANGELS, 15th Sunday after Trinity. White.

THIS IS THE WAY.

BY C. W. W.

Is this the way that leads me Home,
This stormy path of tears!
Where clouds obscure the sun-bright hopes
That shone o'er earlier years?
Yet o'er my path the Day-Star shines
With pure and steadfast ray,
To guide through wave and storm-cloud here
Up to the perfect day.

Is this the way that leads to Thee,
That Thou, the Way, hast trod?
Hast borne the heavy cross in death,
Jesus, my Saviour-God!
Yet oft some rippling fount appears
Along the narrow vale,
From Thee, the Well of Life Divine,
When flesh and heart shall fail.

Then let my way be smooth or rough,
So that it leads to Thee,
Father, my times are in Thy hand,
Choose Thou the way for me,
So when life's journey all is trod,
And I in faith have striven,
My heart shall bless the way that led
To Jesus, Home, and Heaven.
Trinity-tide, 1889.

The following is too good to be omitted: "In Church St., Notting-hill, stands the Carmelite church, where on any Sunday afternoon a more or less good sermon and excellent music may be heard. The preacher is always a monk in Carmelite garb. On one Sunday when I was present, the pulpit was occupied by a foreigner, whose command of English was remarkable. He was very fluent, and extremely impressive. In the course of his sermon, he told us of a certain French Jew who was anxious to fill some position under Government, for which he was well qualified, but debarred in consequence of his creed. On bemoaning his fate to a friend, who was a Catholic, the friend said:

"My dear fellow, why do you allow your religion to stand in the way of your advancement? Change it—change it at once."

"Ah," said the Jew; "I never thought of that. I certainly will."

He did so, and the valuable post became his.

Shortly after his promotion, he was met by his Catholic friend, who had heard of his advancement; and, after congratulating him upon it, said:

"When I advised you to change your religion, I meant that you should change it for the only true religion—the Catholic. Now I hear that you have turned Protestant."

"To be sure," said the Jew; "I wanted to be as little of a Christian as possible."

In the new volume of Mr. Frith's "Reminiscences," published this year, are several characteristic anecdotes which are peculiarly interesting to Churchmen. Among them is the following: "Solomon Alexander Hart was a Jew—the first and, up to the present, the last of his race ever seen in our Academic ranks. The year of Hart's election as associate I forget—if I ever knew it; but it must have taken place about 1830. In the course of the associate's round of calls, he paid his respects to an R. A., whose name I shall conceal under that of Mr. Christian. This gentleman had the reputation of being a very religious man—a constant church-goer; he also had the reputation of being of an ill-natured and jealous disposition, and famed for saying unpleasant things. Of this Hart was fully aware; but he was not prepared for

so complete an illustration of this habit as his interview afforded.

"Mr. Hart," said the Academician, "I am glad to see you. You must forgive me, sir, if I say that I view your admission into our ranks with disapproval, not, believe me, because I do not admire your art (your picture of Wolsey frowning on Buckingham I thought good, very good indeed); but I cannot conceal from myself that, as your co-religionists are neither admitted to Parliament nor to any offices of State, more especially as they are not permitted to enter the colleges of Oxford and Cambridge, your admission to the Royal Academy is—forgive me, my conscience compels me to speak—a matter to be deplored."

"This was a facer," said Hart, as he related it to me; "but it was nothing to what followed."

Mr. Christian lived in a handsome house in the suburbs, having the advantage of a large garden, in which, on the occasion of Mr. Hart's visit, a boy was trundling a hoop. Mr. Christian tapped at the window and called to the boy, who presently entered the room.

"Henry," said the Academician, "I want you to see the new associate, Mr. Hart, this gentleman, Henry, is a Jew. I hope you bear in your mind the lesson last Sunday, in which your mother instructed you so fully on the history of that misguided race. They are spoken of, you know, as 'the wicked Jews.' Wicked, indeed, they were; for the death of our Blessed Lord lies at their door. It is to that sect that this gentleman belongs."

"Could anything," said poor Hart, "be more un-Christian and cruel than this?"

* * * * *

"Mr. Christian lived to see Hart an Academician; but relations were never cordial between them, and no wonder."

THE SEXTON OF ST. MARY'S.

BY HENRY FAULKNER DARNELL, D.D.

AUTHOR OF "PHILIP HAZLEBROOK," ETC.

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CHAPTER III.—CONTINUED.

Still the young girl's path was by no means a smooth and easy one. Her duties were incessant, and her cares many. As she had fondly hoped and believed, the responsibilities and prominence of his position had been a great help and restraint in the case of her uncle. But he needed her constant care and vigilance, for she knew the disastrous effect in every way now of a return to his old habits. Among the multitudinous revelations hereafter, wonderful and beautiful, above all, will be the secret prayers and efforts, the silent self-sacrifice and devotion, of just such hearts as that which beat in the breast of this poor, maimed girl.

The noblest lives that have been lived upon the earth have, not infrequently, been such as these. Not those that have been conspicuous in the eyes of men, or that have been spent in the glare of public observation and received the incense of popular applause; but those which, comparatively unnoticed and unregarded, have yet tended to purify the atmosphere about them, and been helpful in uplifting and ennobling all with whom they came in contact.

But in her saddest and most anxious hours Jeannie had found, as she anticipated, a perfect haven of restfulness and peace in the sacred quiet and seclusion of the old church which she had already learned to love so well. How calm and sweet were the hours she spent within its walls! With what a reverential spirit she performed her self-imposed duties, and how soon the sacred place began to bear witness to her loving care. She gave not only her hands, but her understanding and her heart to her work. She brought to bear upon it not only her natural thoughtfulness and refined taste; but, aware of her own ignorance in such matters, she made a careful study of a Church calendar she had found in the vestry, and such other books as were accessible to her.

It was remarkable how receptive her mind was, and on what congenial soil fell the ancient Churchly rules and usages which have come down to us through the ages, and have commended themselves successively to so many generations of men by their appropriateness and significance. Even the rector himself would be agreeably surprised to see the font and altar fair with the pure, white Easter lilies on the precious festival of the Resurrection, or decked with greenery and berries at the happy Christmas-tide, and experience an added warmth and glow in the conduct of the services from these sweet but silent exhibitions of a sympathy which had been so lacking heretofore.

It was astonishing, too, how comely and attractive the church soon seemed to grow, and how the interest began to widen. It would not have been easy to say precisely where the change came in, but it was none the less appreciable. There was no dust and untidiness now; no books scattered hither and thither. There was no uncertainty as to the summons for prayer, for Jeannie had found a disused clock stowed away in the vestry cupboard, and had gained the rector's permission to have it set in order. On the Sundays Hank tolled the bell, and on the week days the duty fell to her; but, Sunday and week day alike, you might have set your watch by it.

The church was almost always open now; and sometimes people would look in, and stay awhile and watch the busy crippled girl going about her duties with such sweet content. Occasionally, it may be, they felt, like her, that it was a good thing for them to be there, for they would linger awhile, and no doubt left the sacred place with a fuller insight into its true character and purpose, and its claims upon their reverence and love.

And so the months and years went by. By unceasing watchfulness Hank had been kept up to his share in the duties of their joint office. Only at rare intervals had his old habit gained the mastery over him, and on these occasions he had been so far shielded by her forethought and extraordinary exertions that no ill results had followed.

Everybody said it was a pleasant thing to go to St. Mary's now; and, as they passed in and saw Jeannie at the porch, with peaceful, happy face, would nod to her and smile.

Soon many of the ladies would leave flowers at the little cottage door for the church, or fruits and other matters for herself. Others, less thoughtful, would tell her what she could have by sending for them, forgetful that her only means of locomotion was her crutches, which pattered about so busily the whole day long. But the flowers were always called for and in their place on the following Sunday or holy day, as the case might be.

And now the children began to be interested, and would look in at the church and ask leave to help; and, as a natural consequence, they behaved better during the worship and tried to understand and take part in it, Jeannie often keeping some of the more heedless and restless beside her, and finding the places for them in the Prayer Book.

Gradually some of the older people began to thaw; and here and there, where it was least expected, some one who had been long indifferent would suddenly wake up, until the rector—he could scarcely understand why—did not find himself standing quite alone, as he used to do.

Yes, another wave of the advancing tide was sweeping in upon St. Mary's. As it first rose, it looked such a very little wave that it did not seem possible it could accomplish much. But it was the beginning of the returning tide, and, as we have shown, its influence had already begun to be felt.

* * * * *

It was Christmas Eve, some three years after Hank and Jeannie had entered upon their duties in connection with St. Mary's. It was bitterly cold, and the snow was lying

in deep, heavy drifts up against the fences and comfortable dwellings, driven by the furious northeasterly blasts which had been raging since the day before.

Jeannie had been at the church already twice through the day with a few young children, dressing it as far as they were able, for the approaching festival. But for the inclement weather, there was to have been an appropriate service. As it was, there were very few to help her with the decorations; and to crown it all, the furnace had gone out, so that they had to leave before their task was fairly finished, on account of the intense cold. But she could not have the church look altogether bare at this, the sweetest feast in all the year.

She had hurried home from the church that she might have Hank's supper ready for him, and get him to re-kindle the furnace as soon as possible, that the building might be warm and comfortable on the morrow. This had always been one of his duties, as she was entirely ignorant as to its management.

The table was spread, the hearth blazing brightly, the supper ready by the usual hour. She had also lighted both the lamps—an unwonted luxury, and placed a few green boughs about the room, so that it had quite a festive appearance. She wanted her uncle to find it comfortable and Christmas-like.

But "why didn't he come?" she asked herself again and again. It was beyond the customary time for supper, and he had told her at noon there was but little work doing just now. And how the wind did howl, and beat upon the panes, as if they must be driven in! Where could he be? What could have happened?

But, as the hours sped on, the bright face paled and saddened, and the eyes filled with tears as she saw how vain were all her efforts in regard to the little feast she had prepared, and the surprise she had planned for her uncle on his return. It was a bitter disappointment; but then, her uncle had known nothing of it, and might have been detained or taken tea with a neighbor, so she tried to make the best of it.

But, as the night drew on—nine—ten o'clock—a terrible suspicion took possession of her. Her face grew deadly pale. She trembled from head to foot, and her heart seemed to stop its beating. Oh, had he yielded again to his old enemy? And now, one after another, several circumstances came to her mind which seemed to verify her fears which only too soon grew into awful certainty.

Then all at once came to her the thought of the church; the bitter cold; the furnace out. "It cannot—it must not be!" she cried in anguish. The people would perish; the services would be spoiled, and uncle Hank disgraced and deprived of his situation. All her happy work would be at an end, and perhaps, even their home taken from them. No, no, it must not be!

But she must act at once. There was no time for hesitation. She must shield her uncle if possible. She had never lighted the furnace yet; but she must try, or all would be lost.

Clothing herself as warmly as possible, she trimmed the lantern, took down the key from its accustomed place beside the door, and hastened to the church. It was as much as she could do, with her crutches, to stand against the wind and blinding sleet. But, stumbling and half dazed, she pushed her way through the deep drifts banked against the entrance, and made her way into the basement.

How dark and cold it was! She shuddered as she entered it; but not with fear. There was no room for fear within the heart filled but with the one great purpose which had ruled her life.

But everything was strange to her. It was long before she found the necessary materials for re-kindling the fire, and longer yet before she could get the furnace to draw, for she knew nothing of the draughts; and all the while she grew colder and colder yet.

(To be continued.)

A SUNDAY SCHOOL ADDRESS.

BY THE BISHOP OF CHICAGO.

I must begin my talk to you to-day, dear children, by asking you a question which I am afraid none of you will answer. My question is: Where in the Prayer Book does the Church authorize the Sunday school? Now, put your thinking caps on, and think very hard for a minute. Well, I am not surprised that you have not thought out an answer; but I am unwilling to keep you in ignorance, and so I ask you to open your Prayer Books, and look at the first rubric at the end of the catechism, which, as you see, reads thus:

¶ The minister of every parish shall diligently, upon Sundays and holy days or on some other convenient occasions, openly in the Church, instruct or examine so many children of his parish, sent unto him, as he shall think convenient, in some part of this catechism.

Thus the Church distinctly authorizes the Sunday school; and I only wish we had reached the point where every parish minister could have the children sent to him not only on Sundays, but on other holy days, that he might properly instruct the lambs of the flock in things pertaining to God, so that each day they might thoroughly learn "some part of this catechism," every day a part, which implies long and careful study. You must notice, dear children, that the minister is the superintendent and teacher, and if he super to call in others to do some of his work, they are his helpers, under his guide and lead. The Church holds him responsible for your spiritual education, and to him therefore belongs the duty of wise, prayerful, and loving leadership over you and his under teachers. A pastor who neglects the lambs of the flock is not fit to be the shepherd of the sheep.

Well, dear children, we have now discovered that the Sunday school is decidedly a Prayer Book institution, and that the clergyman is its natural and proper superintendent. But he needs a great deal of help. The teachers must help him. The librarian and the organist must help him. The sexton must help him. But much more is needed. Can you think of any one else who ought to help him? That is another hard question, I infer from your silence! Well, children, look at the next rubric, which is as follows:

¶ And all fathers, mothers, masters, and mistresses, shall cause their children, servants, and apprentices, who have not learned their catechism, to come to the church at the time appointed, and obediently to hear, and to be ordered by the minister, until such time as they have learned all that is here appointed for them to learn.

But there are others still whose duty it is to help the clergyman. If you look at the exhortation following the public Baptism of infants you will find that godfathers and godmothers are solemnly required to see that the baptized child "may learn the Creed, the Lord's Prayer, and the Ten Commandments, and all other things which a Christian ought to know and believe to his soul's health." Just think what an army of helpers the Church has provided for the clergyman—fathers, mothers, masters, mistresses, godfathers, godmothers, and all the teachers he may appoint! I wonder if all these helpers are busy about their duty in this parish.

Children, how many of you have ever been spoken to by your sponsors in Baptism about your duty to go to church to worship God and "hear sermons?" (Silence.) O, why is it that good people will be so unreal, so neg-

lectful of duty, so unfaithful to their plighted vows? It is too bad, dear children, that you should be so kindly cared for as to your bodies, and so neglected as to your souls, by those who are responsible for you in the sight of God. But I am glad that your pastor has his heart warm toward you, and is seeking to teach you the Church's way of salvation. As you are the children of a heavenly Father, I hope you will remember your vows taken in Baptism and be more faithful to your souls than your sponsors have been. But now, my dear children, I want to ask you another question. I want you to tell me what object the Church has in authorizing the Sunday school with the minister as its head, and all the multitudes of his helpers holding up his hands. What is the Sunday school for? ("To teach us to be good!") That is a very good answer, dear little girl, and God help you to learn that lesson so you will never forget it. But who can give me another answer? What is the Sunday school for? ("To get 'libraries' to take home and read!") Well, that is true, my dear boy, but your answer scarcely covers the whole ground. Then some Sunday schools have no 'libraries,' you know. I want another answer. ("That we may learn the Creed, the Lord's Prayer, and the Ten Commandments.") Ah, that little lady with the black eyes sees farther into the subject. She is going in the right direction, and she only needs to take a step more. ("To love the Son of God and to serve Him!") Yes, yes, that is also true, deeply, solemnly true, but that is he object of the Church as well. What I want is to get at the particular end, the immediate practical object, the Church has in her mind in establishing the Sunday school, and not to puzzle you too long, I want you to look at the next rubric, which reads thus:

¶ So soon as children are come to a competent age, and can say the Creed, the Lord's Prayer, and the Ten Commandments, and can answer to the other questions of this short catechism, they shall be brought to the Bishop.

Now, children, what is the Sunday school for? ("To prepare us for Confirmation.") That is it, and I am glad the dear boy who had his mind on "libraries" is the first to give me the answer of the Prayer Book. After all, the Prayer Book is the best library, for it contains everything we need to know for the soul's health and salvation, and, if well studied, is much more interesting than the little story books. Well, then, the great aim of the Church in establishing the Sunday school is, that the pastor, with all his helpers helping him, may prepare the baptized children for Confirmation.

Now for another question: What is Confirmation? Is it "joining the Church?" (One voice, "Yes, Sir.") Another voice, "No, Sir.") One scholar says yes, and another says no, and I am not proposing to take sides with either, but shall refer them to the Prayer Book. Now, is the young girl who said yes a baptized girl? ("Yes, sir.") And when were you baptized? ("When I was a little child.") And have you learned the catechism? ("Yes, sir.") What is your name? ("Mary, sir.") Who gave you this name? ("My sponsors in Baptism; wherein I was made a member of Christ, the child of God, and an inheritor of the kingdom of heaven.") "A member of Christ, the child of God, and an inheritor of the kingdom of heaven," and yet waiting to join the Church! O, no, my dear girl, you are just as truly in the Church as I am. Because you have been made a mem-

ber of Christ, you are a member of His body, which is the Church. In Holy Baptism we are joined to the Church. Look at the Baptismal office again, just after the sacred act, where the minister says: "We receive this child into the congregation of Christ's flock [that is the Church] and do sign him with the sign of the cross, etc." Then immediately, the minister bids to prayer, saying: "Seeing now, dearly beloved brethren, that this child is regenerate, and grafted into the body of Christ's Church, etc." The object of the prayer is "that this child may lead the rest of his life according to this beginning." This is the beginning of the Christian life and of membership in the Christian Church. Thus you see, dear children, that Confirmation is not "joining the Church."

If the word "defend" were to read "confirm," the sentence which the Church puts upon the Bishop's lips at Confirmation would give you a very good answer to my question.

"Confirm, O Lord, this, thy child with thy heavenly grace; that he may continue thine forever, and daily increase in thy Holy Spirit more and more until he come unto thy everlasting kingdom. Amen."

Confirmation means continuance, and strengthening grace is given to help the child who proposes to "continue Christ's faithful soldier and servant to his life's end," that he may become a better soldier and servant, growing in grace and the knowledge of God, daily increasing in holiness more and more until he comes to God's everlasting kingdom.

But here are some who tell us, dear children, that it is not enough that you should know the Creed, the Lord's Prayer, the Ten Commandments, and the rest of the catechism. Religion is a thing of the heart and not of the memory, and children ought to be converted. Very true; if we did not believe in heart religion and conversion, we would not spend our time in preparing our children for Confirmation. To learn the catechism as a child learns the multiplication table—two times one are two, two times two are four, two times three are six, etc.—would be a ghastly farce. But the catechism itself forbids so wicked a thing as that. I know of no words that express the idea of conversion better than these: 1, Renunciation; 2, Faith; 3, Obedience; and these are made indispensable to Confirmation. You remember, children, the question: "What did your sponsors then for you?" ("They did promise and vow three things in my name; first, that I should renounce the devil and all his works, the pomps and vanity of this wicked world, and all the sinful lusts of the flesh; secondly, that I should believe all the articles of the Christian Faith; and thirdly, that I should keep God's holy will and commandments, and walk in the same all the days of my life.")

When a child stands ready to renounce all evil, to accept all truth, and to promise all obedience, I want no better evidence that his young heart is turning towards God. I want no better heart-religion than that which you profess when you answer the next question: "Dost thou not think that thou art bound to believe, and to do, as they have promised for thee?" O, children, think of those solemn words as you repeat them! ("Yes, verily; and by God's help so I will; and I heartily thank our heavenly Father, that he hath called me to this state of salvation, through Jesus Christ our Saviour,

and I pray unto God to give me his grace, that I may continue in the same unto my life's end.")

No faithful pastor would present a child for Confirmation unless he could say every word of that from his inmost heart, and no pastor ought to prevent any child from coming to the bishop who can say it. The truth is, dear children, that real religion is of the mouth as well as of the heart. St. Paul says: "If thou shalt confess with thy mouth, the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation." Faith without open confession would be disobedience to God, and so not faith at all; while confession without faith would be hypocrisy. The Church's way is the best way, because it provides in Confirmation the means whereby the religion of the heart and the mouth may keep blessed company.

I am so happy to hear that some of you are coming to Confirmation this evening. God only can know how tenderly my heart goes out towards the children of the Church who kneel before me to receive the blessing of my Master. It means so much to them, so much to their dear parents, so much to the Church, so much to their angels who always behold the face of their Father in heaven,* so much to their Saviour who would have them come to Him! May every child in this school remember what the school is for, and be in due time prepared for Confirmation!

*St. Matthew xxiii. 10.

WORK OF A WINNEBAGO GIRL.

[The following is a copy of a brief address delivered by Cecilia Londrosch, a Winnebago Indian, at the Carlisle Training School, on occasion of opening the new gymnasium. The address is "set up" by the compositors exactly as furnished by the writer, without any correction or suggestion from any one; no word being misspelled; neither capital nor point being out of place. The writing is as legible and almost as nice as copper plate work. Capt. Pratt and his faithful assistants, as well as all who love to see good work accomplished, should take great satisfaction in such a performance.—ED. L. C.]

GREETING.

To my lot has fallen the pleasant duty of welcoming you, our friends, to our exhibition to-night. Though my words of greeting are not many, I trust you may feel them to be sincere. We are very glad to see you all here and we hope you may find pleasure in thus spending an hour with us.

We, who are before you, represent forty different nations. We gather here, Ojandagas from New York, Oneidas from Wisconsin, Chippewas from Minnesota. The roaming Siouxs from the prairies of Dakota. Crows have flown here from the mountains of Montana, Nez Percés from Idaho. Iowas, Omahas, and Winnebagoes from the State of Nebraska. The war-like Cheyennes and Arapahoes from Indian Ter., have turned from the war path, and Kiouas and Comanches have left their horseback riding.

We have the peaceful Pueblos from their ancient villages among the sunny cliffs of New Mexico. The Apaches from Arizona, whom you have all read about. Other tribes such as Pawnee, Miamies, Modocs, Quapaws, Peorias, Seminoles, Wyandottes, and others principally from Indian Ter., and we have been glad that some Alaskans came to us recently, from the land of icebergs.

Our nationality ceases when we come to Carlisle and we are on the best of terms with each other.

Although, as I have said, there are forty different languages spoken by the pupils before you, the exercises will be carried through from beginning to end in the one which you all understand, the great English language.

Some of you here to-night may have said, "It is of no use, it can never be done there is no hope for the Indians." When our exercises are over you may judge for yourselves if this statement is true and if the government money is being wasted on us Indians.

You, who are all gathered here, are interested in education, we hope not only for your race but for ours also, and though our exercises may seem little compared with white schools we hope that as

Large streams from tiny sources flow
And great lives from small beginnings grow

so may our efforts be the germs of future works which shall exert a wide influence for culture throughout the community in which we live. Again I bid you all a hearty welcome.

CECILIA LONDROSH,
Winnebago.

LETTERS TO THE EDITOR.

"OLD FASHIONED CHURCHMEN."

To the Editor of *The Living Church*:

Please allow me to express my pleasure in your editorial article, "Many Men of Many Minds," in your paper for Aug. 3d. Its broad, conciliatory tone will do much good, and I was particularly pleased with its sympathetic allusion to those who have borne the burden and heat of the day, and yet are not in tune with the new methods. There are many of these devout old worshippers, and they have a claim to the deference of the young, who are entering into their labors, a claim which I was pleased to see recognized in a paper so widely read and influential as yours. On their behalf, please accept my thanks. B.

A SUGGESTION.

To the Editor of *The Living Church*:

In these centennial days, while the praises of Washington and his compatriots are on all lips, it is not wise to forget our dangers or our duties. A thoughtful and eminent writer says:

"Between the period of national honor and complete degeneracy there is usually an interval of national vanity, during which examples of virtue are recounted and admired without being imitated." It is "devoutly to be wished" that the present may not prove to be such an "interval of national vanity."

"To be as good as our fathers we must be better." The teaching of Holy Scripture is, that of those to whom much is given, much must be required. God has given us far more than He gave our fathers. E. H. D.

L'AVENIR.

To the Editor of *The Living Church*:

I beg that you will allow me a few lines of space to commend to your readers, who have some knowledge of the French language, this excellent Church paper, which is edited by Dr. Miel, the rector of St. Sauveur in Philadelphia. I have been a careful reader of *L'Avenir* for the last two years and can commend it as worthy of support, both for its sound Church principles and the literary merit of its articles. Parents, who have children studying French, can find here interesting stories and well written articles in the purest style of modern

French, and at the small cost of a cent a page. As the paper is fully worth its price, it cannot be considered a charity to take it, but those who subscribe, will be helping forward the cause of French reformation on the basis of the old Gallican Church of Bossuet and Fenelon.

J. ANKETELL.

THE GUILD OF THE MISERICORDIA.

To the Editor of *The Living Church*:

The Guild of the Misericordia is ready and willing to do all in its power towards the support of a medical missionary for Domestic Medical Missions. Any bishop of the Church who has need of a medical missionary in his diocese and can give occupation and a small salary to such a man, should address the Provost of the Misericordia. A medical missionary can accomplish much for Christ and His Church. Such a man would afford valuable professional work on week days, and act as a lay reader on Sundays. Medical men who are willing to serve, and bishops who have need of such men, are cordially invited to communicate with me as soon as possible.

Your obedient servant,
WM. THORNTON PARKER, M. D.
Provost of the Misericordia.
Naragansett Pier, R. I.

UNIFORMITY DESIRABLE.

To the Editor of *The Living Church*:

It is to be hoped that the additions made to the anthems in the daily services by the General Convention of 1886, will be carefully considered before taking further action on them at the next convention.

The verses added to the *Benedictus* are taken from the authorized version of the Bible, instead of from the English Prayer-Book. They occur in the Gospel for St. John Baptist's Day, where they accord, in our Prayer-Book, with the English Prayer-Book, not with the version authorized by the late General Convention. The same remarks apply to the *Nunc Dimittis*, which occurs in the Gospel for the Feast of the Purification. Surely, before confirming the action of the General Convention of 1886, it would be well to make these additions accord with the Prayer-Book version, which is also that of the Church of England.

M. E. BEAUCHAMP.

RESTORATION IS NOT CHANGE.

To the Editor of *The Living Church*:

The application of the name, "Holy Catholic," to the Church, instead of the name "Protestant Episcopal," is not change but restoration. The true, ancient name of the Church is "The Holy Catholic Church." The application of any other name to the Church is not Catholic, but sectarian and denominational. In the turmoils and strifes, and the contentions and revolutions, through which the world has passed since the era of Christ, many things have been done, and many changes and additions have been made, which were not Catholic. The sober, cool reason and sanctified spirit of happier and more quiet times, have removed these un-catholic additions, have rectified these sectarian and denominational changes, and have restored right usage. God has mightily blessed these English-speaking people by giving them the grace and the holy courage to keep Holy Church so near to its true standards. For this blessing, we should be devoutly thankful; and as an evidence of our thankfulness, let us come with humble, loving, and grateful hearts, and restore to the Church her ancient and true name: THE HOLY

CATHOLIC CHURCH. The Church forever remains the same. When a man removes his ill-fitting and unbecoming garments, he is not changed but remains the same man.

Let us then make this restoration. The whole Christian world will acknowledge the appropriateness of the act, and give it their heartiest approval. Then we may exclaim in holy rapture with the prophet: "Arise, shine; for thy light is come, and the glory of the Lord is risen." Is. lx. 1.

It is time that our children, our young men and maidens, and the whole body of the Church, should be taught that there is a wider difference between Romanism and Catholicism than there is between Catholicism and Sectarianism and Denominationalism.

F. M. DANSBY.
Birmingham, Ala.

RITUAL ADVANCES

To the Editor of *The Living Church*:

There can be no question but that the American Church would be stronger, to-day, if its services were everywhere "levelled up" to the correct standard of public worship, at least if vested choirs were the rule in every parish church, eastward position at the Holy Communion, altar lights and Eucharistic vestments in use. For our Church is only powerful as she is churchly, and sets forth before men the Eucharist as the central rite of public worship, and proclaims the great corollary truths of the Apostolic Succession and the Christian priesthood. As long as merely regarded as one of the many very respectable Protestant sects in this country, which prefers written prayers to oracular, and Episcopal to Presbyterian polity, for no better reason than that we like it better, the great mass of the American people will never be drawn to the Church. We must show them that we have that in doctrine and worship, which the denominations do not claim, and make our services solemnly imposing, and our ritual to some extent "ornate." Far be it from us to urge on the clergy "advances" which congregations are not prepared for, and which would issue in strife and confusion; but are there not hundreds of parishes where the vestments and lights could be used at once, to the great satisfaction of most of the communicants? Are not many of the clergy unduly timid, in doing what they know to be right? We know of a certain "moderate" parish where altar lights were introduced, and have been used for several years, without the slightest friction. Much depends of course, on the popularity and the tact of the priest, and on the feelings of the vestry. The Puritan party among us of twenty years ago would have considered our very usual services of to-day, vested choirs, processional crosses, colored stoles, etc., the rankest popery. The world moves, and the Church awakens to her true nature, privileges, and possibilities.

The use of altar lights is very important, for they symbolize that which all High Churchmen hold dear, and what no Churchman of any name has any right or reason to deny, the Spiritual Presence of Christ, the Light of the world, in His Church, especially in the Holy Sacrament. May we not hope that ten or fifteen years from now their use will have become universal in the American Church? All we can do to hasten that day, is a work for God. And how better can we show our sympathy for that great bishop who is undergoing persecution in England for

boldly claiming the Church's right to the Church's ritual, than by doing all in our power to extend the use in America of the ritual and practices which the Church Association so hates? Let the issue not be mistaken, the Orthodox Christian faith, the Church as a divine institution, the doctrine of the "Historic Episcopate," are on the one side in this conflict; an ignorant Puritanism, and an anti-Christian Rationalism are arrayed on the other; the issue is really between Jesus Christ and Anti-Christ, between the Church of Christ as a supernatural power in the world, and the Church of Christ debased and degraded to be a slave and creature of the State. The Bishop of Lincoln stands for the Church against the world. And, if we can help on the cause of the Church by ritual improvements, in many parishes where they are needed, so we can by spreading Church principles in the form of literature. One most effective means to this end is the weekly Church paper, and every bishop and priest would do well to commend to his flock, constantly in private, if not from the pulpit, our most able and fearless, yet wisely cautious, exponent of Anglo-Catholic principles, THE LIVING CHURCH.

AMERICAN CATHOLIC.

BAPTIST BAPTISM.

The Christian Index, a highly respectable Baptist paper published in Atlanta, comments adversely on the doings of one of its preachers, who re-baptizes his already baptized Baptist brothers, who fearing they were not converted before they were baptized, ask for "believer's" Baptism. This will never do, says *The Index*, for there is no telling how many times such may have to be immersed, and over and over again. This appears sensible; but will *The Index* tell us, if a man is validly baptized on a profession of faith which turns out to be false, why infant Baptism may not be valid? Neither have faith on the supposition; yet the adult without faith is truly baptized, but the infant without faith is not baptized at all!

The Index seems to be inconsistent, not only in this position, but in another. A correspondent writes to him: "Is it right for a Baptist church to receive a member from a Campbellite church on his Campbellite Baptism? Please answer through *The Index*." To which he replies: "We think it is not right."

Why is this? Is Baptism divine or human? If divine, it must be treated as divine, and Baptism is to be administered only as Christ orders, and it is ordered to be done once, and once only. But if a Campbellite who has been immersed, immerses a believer in the name of the Holy Trinity, why is not that valid according to divine appointment? If an unconverted adult's Baptism is valid, according to *The Index*, if administered by a regular Baptist, can it be that a converted man's Baptism, administered by a converted Campbellite, is invalid and has to be repeated. Who gave men authority to reject a Baptism in water seriously undertaken and administered by a baptized believer. You do greatly err, Mr. *Index*. You treat Baptism as if it were yours, and not Christ's. But as you err in other matters connected with Baptism, both as to mode and subjects, it is no wonder you err in repeating Baptism, just as if it were a Church and not Christ's ordinance.—*The Southern Churchman*.

IN A DUTCH PRISON.

A prison in Holland is rather an embellishment than a disfigurement to a town, at least such is the fine new penitentiary at Leeuwarden, one of the most famous prisons in Holland, and a model of its kind. It is completely built of stone, brick, and iron, consequently fire-proof; staircases, halls, and workshops are built with mathematical precision and in such manner as to permit of constant surveillance. The yards are large and spacious, all the rooms whitewashed from top to bottom and well ventilated, the inner and outer walls even bearing witness to the proverbial Dutch cleanliness. The steps and passages are equally clean, and you would look in vain for a soiled spot or grain of dust. Not a crack or tarnished pane of glass can be found in the whole building. Everything is washed, brushed, and waxed with a care we might well envy in many of our American homes. The dormitories are regularly scrubbed every day and well ventilated. Their aspect is, however, curious. Each consists of a large, whitewashed, asphalt-floored room, in the centre of which is an immense iron-trellised cage, armed on the inside with spikes. This cage is divided into over one hundred cells, each separated by sheet-iron walls; each has its bed, consisting of a thin mattress, a pillow, a pair of sheets of coarse texture, and two coverlets. Each night the prisoners are locked in these narrow cells, and thus repose perfectly isolated from each other. All around the dormitory run iron water-pipes, with taps fixed at intervals, at which the convicts are supposed to perform their ablutions. Water is general throughout the whole prison, and is to be met with on each story. Baths, which the prisoners are compelled to make use of at stated times, are on the ground floor. The prisoners have three meals per day. In the morning, lukewarm milk and water and a piece of dry bread; at midday, a soup composed of vegetables; in the evening, coffee and brown bread. Sometimes they are allowed a small quantity of meat, but more often bacon. The prisoners, however, can improve upon this food by the money they earn. They have, in fact, a small interest in their work, four-sixths of which is at their disposal, the balance being very properly capitalized and handed to them on their dismissal. Everything is conducted with military discipline in a Dutch prison, which allows neither of ill-will nor question. The dungeons, a kind of subterranean cells, are for the unruly, and irons for the mutinous. No conversation is allowed between the prisoners during hours of work. Perfect order prevails, as a rule, and attempts at escape are events unknown.—*Brooklyn Magazine.*

NUNC SANCTE NOBIS SPIRITUS.

A MORNING HYMN AT THE THIRD HOUR.
(Seventh Century.)

Come, Holy Ghost, with God the Son,
And God the Father, ever One;
Shed forth Thy grace within our breast,
And dwell with us a ready guest.

By ev'ry pow'r, by heart and tongue,
By act and deed, Thy praise be sung;
Inflame with perfect love each sense,
That others' souls may kindle thence.

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 "Eli" 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.

Church Chronicle.

PROPORTIONATE REPRESENTATION.—We join with THE LIVING CHURCH in believing that "the movement which is euphemistically termed 'Proportionate Representation,' is really a movement to place the entire legislation of the Church in the hands of a few who may constitute the majority in the great centres of population. While it professedly aims to protect the franchise of individual communicants, it really would disfranchise many of the dioceses of which the General Convention is the representative body." The great argument of the advocates of this revolutionary measure is that it would make our Church government more democratic. But the same reasoning would destroy our Church constitution in all other respects. The clergy, comparatively few in number, should not have equal legislative power with the laity; that is not democratic. The bishop of the diocese should not have the power by his vote to antagonize both the clergy and laity of his diocese; that is not democratic. The Kingdom of God is not a democracy, and the attempt to make it so would overturn the Catholic Church, and reduce it to a mere popular institution, like our political parties.

The Parish Messenger.

THE CHURCH AND THE WORLD.—It is true, we must take the world as we find it, but woe be to us, if we leave it as we found it. God has sent His Church into the world, and sent us, not to condemn, but to uplift it, to save it. We cannot save it if we descend to its level, to think as it thinks, to speak as it speaks, to do as it does. We are here, with sympathetic hearts to speak words of kindness to the world, but to speak the stern words of truth and righteousness. Any weakness, any paltering, any glossing over, any hiding away of the full message which God has committed to us for the world, is treason to God and to the Church of God. The man who can preach clever, interesting sermons that wound no one's self-love, deeply; that run against no one's prejudices, sharply; that make no one feel that he, or she, is truly, a "miserable sinner;" he is a man of most excellent tact and good judgment. If he can make himself "specially attractive to the influential people" of his city, town, or village, if he can get in the "best people," and makes himself agreeable and attractive to the young people of position, socially, that is the priest that can pass the gauntlet of vestries, and win the favorable approval of the honorable women, and even obtain oftentimes, the warm commendation of his bishop. There is no close or searching inquisition as to whether he is building up his people in our most holy faith, or whether he is training them more and more, year by year, in holy living; or whether his people are more or less worldly than when he came to them. Few stop to ask as to whether "the best people" that he has attracted are, in truth, the best people, or only the most wealthy, worldly people; or whether when he has attracted these "best people" he has made them better people. No priest is justified in going through the world with burrs or porcupine quills sticking out all over him; but the prudent, practical tactician, who lives and moves, so as to wound no one of any account, in or out of the Church, in an age like this, is not a true priest. He is a more successful priest that teaches one man or woman to believe rightly, speak honestly, live righteously, than he who attracts a hundred "influential people" to hear him preach, and to rent pews.

THE EVENSONG.—The Rev. R. A. Sawyer, D. D., writes to *The Evangelist* (Presbyterian), of New York, about attending a church in London, when Evensong was sung: "Before you is a chancel window, the growth of two centuries—a whole Bible history in stained glass and marble relief work, the shadow on the one being more than compensated by the growing beauty of the other; while you linger lovingly on this embodied story of the holy pages, the bell ceases and the organ begins. Far away, as if it fell from heaven and just now caught your ear, comes a strain of wonderful sweetness that groweth nearer and grander every

moment, until it breaks into a sort of triumphal march, when a distant door opens, and the white-robed choristers, followed by the clergy, come swiftly forward, fill their places, and bow in prayer, while the organ falls away to silence. Then suddenly, by a trained movement, all stand, and without a note of prelude burst forth into divinest harmony of loftiest praise—not the first time only, but the second and the third, and always the effect is magical on the tired, world-worn spirit. In a moment, in the twinkling of an eye, one seems to make the transit from earth to heaven. Such effects, when honestly won and felt, are of priceless worth. A man must be harder than marble, or the English Evensong will sculpture him into something very like holiness. "Brothers, let us cease to worry over the externals of church order, and give ourselves more to praise. Even 'The Historic Episcopate' is forgiven and forgotten by a Presbyterian when his soul is so uplifted in the hour of the Evening Prayer."

Pimples, boils, and other humors of the blood are liable to manifest themselves in warm weather when the blood gets heated. To prevent or cure them, take Hood's Sarsaparilla. 100 doses \$1.

For a Disordered Liver try Beecham's Pills.

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Wishing to make safe and profitable investments will do well to correspond with Thomas & Co., the well-known financial agents of Tacoma, Wash., whose advertisement appears in another column. This is a firm of unquestionable ability and standing, and all financial transactions made by them are made to the entire satisfaction of all concerned. If you contemplate changing your location or investing where it will bring you the best returns, you could not do better than consult this firm and see what they have to offer.

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The Union Pacific Railway, 'The Overland Route,' has equipped its trains with dining cars of the latest pattern, and on and after August 18th the patrons of its fast trains between Council Bluffs and Denver, and between Council Bluffs and Portland, Ore., will be provided with delicious meals, the best the market affords, perfectly served, at 75 cents each. Pullman's Palace Car Co. will have charge of the service on these cars.

Investors, manufacturers, and business men generally will do well to post themselves thoroughly about Pueblo's wonderful growth. It is settled that it will be the great manufacturing center of Colorado and the Rocky Mountain country. The stability of values there in all things, especially in real estate, is a most gratifying feature.

"Mrs. Winslow's Soothing Syrup for Children Teething" softens the gums, reduces inflammation, allays pain, cures wind colic. 25c. a bottle.

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SUMMER DRINKS.

"Good things for which God hath given us the use of drink."—Jeremy Taylor.

Ice-cold drinks in appreciable quantities are not of course the best thing to take into one's stomach, but if one will drink them "whether or no," he better find them at home than in some more questionable spot. Chopped ice figures largely in all special saloon drinks for hot weather. With this, some slices of lemon, cold water, and a little of any one of the fruit shrubs, one may concoct a "punch," harmless, and delicious.

To make currant or any acid fruit shrub, boil the juice of the fruit and sugar in the proportion of one pound of sugar to one pint of juice, five minutes. Stir it constantly while cooling; when cold, bottle it. One or two spoonfuls of the shrub in a glass of water makes a nice drink.

The merits of good lemonade should be better appreciated. For all those troubled with biliousness, sick headache, nausea, and so on, acid drinks are especially wholesome. Lemonade is improved for many tastes by adding lime juice (sold in bottles) in the proportion of one tablespoonful of lime juice to one quart of lemonade.

Those fond of the flavor of ginger will find the following recipe for English ginger beer very nice: Pour four quarts of boiling water on one ounce and a half of ginger, one ounce of cream tartar, one pound of brown sugar, and two lemons sliced thin. Put in two gills of yeast, let it ferment twenty-four hours and bottle it. Unless the weather is very hot, keeping it two or three weeks improves it. Keep in a cool place, and stand bottles that are to be opened on the ice for some time beforehand.

Those who do not like yeast-fermented drinks will find Dr. Pereira's ginger beer delicious. White sugar, one and one-fourth pounds; lemon juice, four scant tablespoonfuls; honey, one ounce; bruised ginger, one and one-fourth ounces; water, one quart and a pint. Boil the ginger in part of the water for half an hour, then add the sugar, lemon juice, and honey, and the rest of the water, and strain through a cloth. When cold add the least bit of the white of an egg, and a quarter of a teaspoonful of essence of lemon. Let it all stand four days in a cool place, and then bottle. This will keep for months. The honey lends a peculiar softness, and from not being fermented with yeast, the beer is less violent in its action when it is opened.

A most strengthening and refreshing drink is made from oatmeal. Into a large pan put four ounces of fine, fresh oatmeal, six ounces of white sugar, and half a lemon cut into small pieces. Mix all together with a little warm water, then pour over it one gallon of boiling water, stirring all together thoroughly. Use when cold. If preferred, raspberry vinegar or any other flavoring may take the place of the lemon.

To make raspberry vinegar, mash the fruit in an earthen bowl; to every pound of raspberries add one pint of good vinegar; cover and let it stand two or three days, then press it through a jelly-bag. To every pint put half a pound of loaf sugar. Set the juice on the fire to come to a boil, take off any scum that rises; allow five minutes' gentle boiling. Set it to get cool, then pour into small bottles and cork tightly.

A delicious drink is made with water, ice, and orange syrup. The latter is easily made and most convenient to have "in stock." When oranges are plentiful and cheap, it is a very economical syrup to make, as well. Select ripe and thin-skinned fruit. Squeeze the juice through a sieve, and to every pint add one and one-half pounds of powdered sugar, a little of the grated orange peel and the juice of one lemon. Boil for fifteen minutes and remove every particle of scum as fast as it rises, straining the syrup at last if it be not perfectly clear. Bottle and seal tight. Ices, custards, and cream butter for sauce are all nice flavored with this syrup.

Toast water for invalids and those wishing a delicate drink, is prepared nicely by toasting a slice of stale bread, from which the crust has been broken, to a nice brown. Break the slice into three or four pieces in a pitcher, add a slice of lemon, and pour on one pint of boiling water. When cold, strain off for use.

Barley water for infants and others is prepared in France, where the children of rich and poor alike are half fed upon it, in this manner: To a cupful of pearl barley washed clean, add three cupsful of cold water; boil till the barley is soft, then strain and sweeten.

This is but the barest outline of what one may conscientiously offer his neighbor to drink, and drink himself, in hot weather. Once add varied summer drinks to one's "little list," and their possibilities, like those of desserts, are limitless. One last word as to ice. It is not always necessary in order to serve liquids cold that they should contain ice. Standing them, covered closely, upon ice for a time before serving them, brings the temperature down quite enough to make them agreeable to sensitive stomachs.—Dinah Sturgis in Good Housekeeping.

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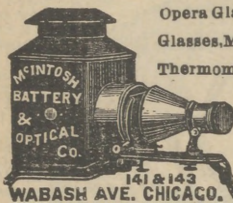
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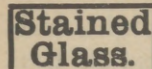
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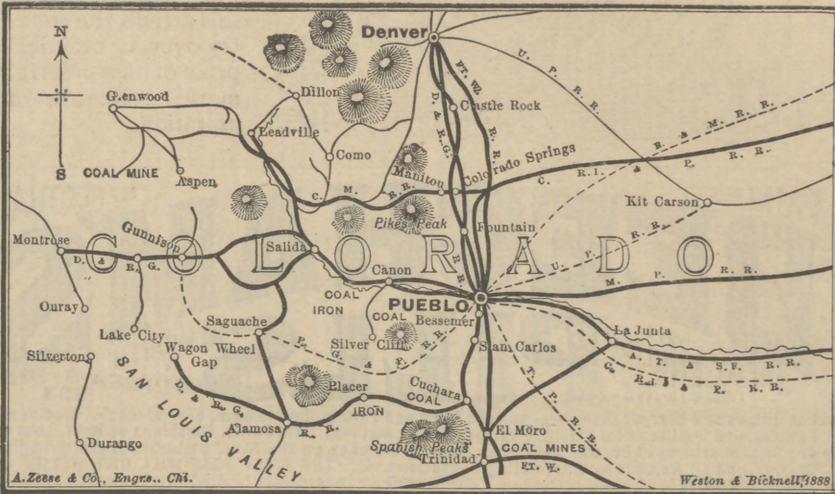
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TEN REASONS WHY PUEBLO WILL MAKE A GREAT CITY!

- 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 pipeline 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 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. We 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 corner lots. 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.

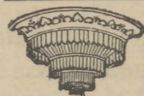
We also have for sale business lots and blocks, residences in all localities, and warehouse and manufacturing sites. We are agents for the property of the following corporations of Pueblo: The Irving Investment Company, The Fairmount Investment Company, The La Veta Park Company, The Mountain View Land Company, and The Pueblo Land Investment Company, The Manhattan Investment Company, The Home Purchase and Investment Co., The Highland Site Company. We have sold over \$600,000 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.

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