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The Living Church.

SATURDAY, JUNE 4, 1892.

IN two of London's old churchyards the disused receiving vaults are being converted into electric power stations.

A WELL-KNOWN London burglar, who has spent seventeen years out of forty-two in jail, and who has for many months stood the test of the Church Army, has been actively helping that society in reaching others of his own "profession." He was noted as having introduced a new instrument for opening safes in 1878. His heart and life seem altogether changed.

THE judgment in the Lincoln case is still only in MSS., and is going the rounds of the members of the Privy Council. It was finished by the Lord Chancellor during the Easter vacation. The London correspondent of *The Manchester Guardian* is given to understand that it is just possible that it will not be delivered until after the general election, if that event happens in July.

ARCHDEACON TAYLOR, whose parish is in the capital city of Illinois, says that after the experience of opening two State political conventions with prayer, he has come to the conclusion that the only office in the Prayer Book that would be suitable for such an occasion, is contained in the Forms of Prayer to be used (for those) at Sea.

LAST week we gave our readers more than eight pages (33 columns), of Church news, in minion type; being reports from thirty dioceses, of which fourteen were of annual conventions. It was the best week for Church news that we have had for a long time. Even with all the space given, some had to be left over. Of course it is not to be supposed that many read *all* the Church news; some are interested in one locality and some in another. It is our aim to meet the needs of our entire constituency.

THE council of the diocese of Virginia, after an earnest and harmonious discussion, adopted the report of the committee on division, after amending by adding four counties to the proposed new diocese. It was quite natural that great reluctance should have been made manifest at severing the ties which have bound together the Churchmen of the Old Dominion for so many years, but even this strong argument could not prevail against the evident need forced upon immediate consideration by the growth of the Church. Virginia has acted wisely and well. Tennessee will also come to the General Convention with a request for division, for which the deputies from the diocese can present solid reasons.

"THE hours of service in this cathedral are 10 to 4, and we don't want no fancy prayers besides!" was the severe reproof administered (according to the inimitable Dean Hole of Rochester) by

a strict verger to a man whom "he caught in the act" of kneeling in a retired corner of the diocesan fane. But that was in the bad old times. Cathedrals generally, like all decent parish churches, are always open for private prayer.

THE Bishop of London and Captain Cobham, of the Church Association, have been corresponding regarding the presence of the Bishop of Argyll and the Isles at a "celebration of a requiem mass" for the soul of the late Rev. Alexander H. Mackonochie, at St. Alban's, Holborn, in December last. Captain Cobham, in one letter, details the acts with which he charges the Bishop of Argyll and the Isles, whom he calls "your Lordship's episcopal representative." The Bishop of London concludes the correspondence by reminding Captain Cobham that the Legislature has left it to the Bishop to decide whether a clergyman is to be prosecuted for an ecclesiastical offence, and makes the following remark, which looks a little sarcastic, seeing to whom it is addressed: "In deciding such a question, the Bishop will not in all cases take the view that is taken by others, but that cannot be helped."

SOME alarm has been caused at Lincoln by the rumor that one of the towers of the magnificent cathedral is in a dangerous condition. It originated in consequence of the fall of a considerable piece of stone from the northwest, or St. Mary's, tower, of the cathedral, from the height of about 150 feet. The stone shivered the flagstone pavement beneath into fragments. Had any one been near, he must have been killed. The dean and chapter immediately ordered the examination of the stonework of the tower, the result of which was sufficiently alarming to cause them to stop the thoroughfare in front of the cathedral and take steps for the security of the masonry, pending the result of a survey, which they have desired the consulting architect, Mr. Pearson, to make without delay. The mischief seems to be confined to the external feature of the tower, and it is hoped that the material fabric may prove to be sound. It is thought that the stonework has been injured by the extreme alterations in the temperature during the past winter.

UPWARDS of four thousand sailors in English ports bought Bibles with their own hard earned wages, from the chaplains and readers of the Missions to Seamen last year, generally after divine services held with the crews. In this way over 70,000 Bibles and Books of Common Prayer were purchased by sailors in the last twelve years. It is remarkable that these are not all bought by British seamen, but that the Bibles sold were in thirty-one languages, and the Prayer Books in nine languages. The great port of call for ships of all nations is Queens-town harbor, and the Missions to Seamen chaplain has sold on board ships at that anchorage upwards of 35,000 Bibles and Books of Common Prayer

to British and foreign sailors in the last thirty-two years. The second largest sale last year was at the other great port of call, Falmouth Roads; followed by the crews in Cardiff Docks, in Maryport Harbor, and the port of Sunderland, and by thirty-seven other harbors. The merchant sailors and fishermen who thus purchase Bibles and Books of Common Prayer cannot all be bad fellows.

THE Rev. George Herbert Kinsolving, the assistant Bishop-elect of Texas, is at present the rector of the church of the Epiphany, Philadelphia. He was born in Bedford county, Va., in 1849. His father is a clergyman, and to this calling both he and his brother were summoned naturally. He graduated from the University of Virginia and from Alexandria Theological Seminary, and was then appointed rector of St. Mark's church, Baltimore, where he served for several years. He was called to St. John's church, Cincinnati, and it was during his incumbency there that he married a sister of Bishop Jagger. In the autumn of 1881, Dr. Kinsolving assumed the rectorship of his present church, since which period he has resided continuously in Philadelphia. Among the Philadelphia clergy who have recently been elected to the episcopate, are Dr. Dr. William F. Nichols, Dr. I. A. Nicholson, and Dr. Thomas F. Davies.

MR. JOHN MURRAY, the third of the race of famous publishers of Albemarle st., died on April 4th. He was nearly 84 years of age when he died, but up to the last was full of activity and of keen interest in literary affairs. His death, it has been said, severs the last link with the golden time of our literature in the beginning of the century. He was educated at Charterhouse and at Edinburgh University, and he became very early in life the confidant and business associate of his father. As a boy he had seen Byron and Scott, Moore and Campbell, Crabbe and Southey, and he was on familiar terms with the most brilliant literary men. He succeeded his father, as head of the business house, in 1843, and under his care the firm brought out some of the best books of the day. Mr. Murray's liberality to poor authors and his scrupulous desire that they, as well as their publisher, should participate in the profit of their labors, was well known. One instance of this was the case of a poor man, with a brilliant future before him, but whose genius was then undiscovered, who submitted a manuscript to Murray. He desired to sell it for money down. Murray was willing, but advised his visitor to publish on the terms of a division of profits. He said the book must certainly prove a success. But as the author was pressed for money, he sold his rights for £600. The work, as Murray had foreseen, succeeded beyond all expectations, and there was speedily a very large sale, whereupon the publisher sent the author a check for a balance of £2400, remarking that £3000 would have been his share had

he taken advice as to the nature of the agreement. It was such acts as these which have endeared his name to many authors of the century.

CHICAGO.

WM. E. McLAREN, D.D. D.C.L., Bishop.

CITY.—The Commencement exercises of the Western Theological Seminary were held at the cathedral, on the evening of Ascension Day. The examinations were held upon the Rogation days. After Evensong the Bishop of Springfield preached the sermon in his earnest and effective style, after which Bishop McLaren conferred the diploma of the seminary upon the four graduates: Messrs. F. D. Ward, Chas. E. Bowles, George S. Whitney, and A. B. Curtis. Mr. Bowles then delivered a graceful valedictory address. Mr. Curtis, who is a candidate from Fond du Lac, will take charge of St. Agnes' church, Ahnapee, Wis., immediately after his ordination. The other members of the class were ordained at the opening service of the annual convention of this diocese. Mr. Ward will be appointed to St. Peter's church, Sycamore; Mr. Bowles will remain at St. John's, Irving Park, where he has done a remarkable work, and Mr. Whitney will continue his labors at the mission of the Nativity. The prospects are that an unusually large class will enter the seminary next fall.

The second annual reunion and supper of the alumni association of the Western Theological Seminary was held Monday evening, May 30th, in the Seminary refectory. A short business meeting was held before the beginning of the festivities. Four new men, Messrs. Bowles, Curtis, Ward, and Whitney, of the class of '92, were admitted into the association and the officers for the preceding year were re-elected:—The Rev. S. C. Edsall is president, the Rev. P. G. Davidson, vice-president; the Rev. H. R. Neely, secretary, and the Rev. F. W. Keator, treasurer. Promptly at 7:30 the alumni, accompanied by the Rev. Dr. Gold and the Rev. Dr. Elmendorf, proceeded to the well-appointed refectory, which, by the tact and efficiency of the gracious matron of the seminary, Mrs. Chamberlin, had been transformed into a scene of beauty. Great regret was expressed that the dean of the seminary, owing to the approach of the 54th annual diocesan convention, could not be present. In due time, reveries of certainly a very distinctive order were indulged in. The past was mentioned with complacency, but the hope, the energy, the enthusiasm, of all was directed to the present and the future, as containing elements of promise, sure to be speedily realized. A prophecy of this was seen in the number of alumni present, the great majority of whom are situated in this diocese, and have already given guarantee of a helpful and inspiring record.

The opening speech of the president and toast-master, Mr. Edsall, in which he said, that the characteristic of the seminary was the definite, unified presentation of the facts that have ever an eternal relation, and that there was no "crosscut" or easy course without patient labor, by which this could be secured, was greeted with rounds of applause. Inspiring speeches were made by the Rev. Dr. Gold, the Rev. Dr. Elmendorf, the Rev. F. J. Hall, the Rev. H. R. Neely; the Rev. Messrs. De Witt, Moller, Keator, Davidson, Averill, Bowles, and others. It was felt by all, especially in view of the unusual dignity and impressiveness of the recent Commencement service, that the seminary had been lifted above the sphere of a merely curious interest, and was actually making itself felt in the lives of those who were sent forth from its walls to do the Master's work in this vicinity.

The Living Church.

Chicago, Saturday, June 2, 1892.

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SUGGESTIONS have recently been made touching the powers of General Convention, which call for some attention. It is contended that on certain points connected with the Prayer Book, the Convention may legislate without the postponement provided for in the constitution in the case of "Alterations in the Book of Common Prayer." The re-arrangement of the contents is the chief example given. It is proposed that the Psalter be printed immediately after the Offices of Daily Morning and Evening Prayer and Litany. The use of the Psalter in these offices makes the reasonableness of this apparent. Things which belong together in use are brought together in the book. Then would follow the Collects, Epistles, and Gospels for the year, with the Communion Office. This would complete the whole order of ordinary public worship.

A MORE daring proposal is to relegate the other forms, namely, the Baptismal Offices, Confirmation, Matrimony, Visitation of the Sick, Burial of the Dead, etc., to a separate volume, as being merely "occasional offices." Of course such a grouping of subjects would be rational and in accordance with historical precedents. We should thus have, first, the simple "Breviary" of the Anglican Communion, and next, clearly distinguishable from it, the "Missal", to use the ancient names, and, finally, a manual of sacramental and other offices. We have grave doubts, however, whether our canonists would not hold that so wide a departure—though it be simply in the matter of sequence—from an arrangement some centuries old, is

equivalent to an "alteration" within the meaning of the constitution.

As to consigning the latter part of the Prayer Book to a separate volume, we feel quite sure that such a proceeding would be far too grave in its bearings to be seriously contemplated by many persons. To banish such offices as those of Baptism, Confirmation, Marriage, and the rest, from the volume in common use, would be to make them practically unknown to a large number of our people. The teaching contained in these services, and their relation to the Christian life, are matters of too much importance to allow any proposition to be entertained which would render them obscure or unfamiliar. Besides the instruction they contain for our own people, it is to be remembered that these occasional offices have been no unimportant element in that silent missionary work for which the the Prayer Book has been so famous. They have brought into many families quite unacquainted otherwise with the teachings of the Church, new and beneficial ideals of the relation of religion to life and its great turning points, and have paved the way for a glad adherence to a Church which makes fitting provision for the consecration of each chief event in the history of the human soul from the cradle to the grave. We rest secure upon the conservative sentiment of the Church at large, which has carried us safely through the dangers of revision, to resist all novel propositions or expedients, however plausible.

FROM all accounts, Archbishop Ireland has succeeded in vindicating himself at the Vatican from the aspersions cast upon him by the opponents of his policy, and has also carried his point all along the line. As to this latter statement there seems to be some difference of opinion. Archbishop Corrigan, who is evidently not quite friendly to the special plans of his brother of St. Paul, has interpreted the Papal decision in precisely the contrary sense, and regards it as a virtual condemnation of the methods with which it is concerned. Both prelates have delivered themselves on the subject through the columns of the daily press, which may be taken as another evidence of the influence of the American atmosphere. It has sometimes been made a reproach to the Episcopal Church that the discontented and aggrieved and factious among us are so much addicted to washing ecclesiastical linen in public. But we must decline to accept any pre-eminence in that respect. It must be confessed that the two prelates do not lack courtesy. Arch-

bishop Corrigan having virtually denied the correctness of Archbishop Ireland's statements, the latter gently regrets that his brother should have fallen into so great an error, but assures the public that his own interpretation is correct. He writes from the vantage ground of a favored guest at the Vatican, and with a faint tinge of triumph in his allusions to the opposition of the Jesuits, which may or may not be wise. It may be taken for granted, we suppose, that the "American policy" is to be allowed to go on for the present. Just now, so far as the Archbishop of St. Paul is concerned, it turns chiefly upon the relation of parochial schools to the public school system. The ingenious programme of this sagacious prelate, by which he has stolen a march upon the advocates of a purely secular education, would be likely, we should imagine, to approve itself to a Pope of the temper of Leo XIII. But the Archbishop may find that he has a longer and harder battle to fight with the good people of Minnesota than that with his antagonists within the fold, over whom he has, for the time, won a victory.

THAT enterprising monthly called *The Sabbath Outlook*, the organ of the Seventh Day Baptists, is industriously engaged in exposing the inconsistencies of Protestantism. Accepting in good faith the principle of "Bible and Bible only" as the source of everything to be believed, observed, or performed, by Christian people, it asks why Baptists who insist that immersion alone constitutes valid Baptism, as against the tradition of the Church, because, as they think, they find that to be the only method indicated in the New Testament, should insist upon keeping Sunday the first day of the week instead of Saturday the actual Sabbath. "There is not a word of 'the change of the Sabbath' or its displacement by the Sunday; the book of Acts shows that the Apostles kept the Sabbath throughout their history and while organizing the Gentile churches spoken of in that book." *The Outlook* is certainly more consistent, so far, than the main body of those whom it addresses. It convicts them clearly enough of rejecting the authority of the Church in one point and accepting it in another. But we fear that our contemporary has still a certain amount of inconsistency to answer for on its own part. It appeals to the "Bible and the Bible only," but upon what authority does it receive the Bible? Admitting all that may be said of the self evidence of the Bible as a whole, for its own inspiration, the

question remains, on what authority did the Bible as we have it come to be a whole? On what authority were the Chronicles, the book of Esther, and the Song of Solomon declared to be inspired? Or what is there in some of the Epistles of St. Paul which attests to the human soul the Divine Voice more than can be found in other books which might be mentioned. Is not *The Outlook* itself inconsistent in the same manner as those to whom it appeals? It rejects the authority of the Church on other points, but silently yields to it upon the chief point of all. For it is this authority alone which gives us certain books as Scripture inspired of God.

THE PRAYER BOOK IN PENNSYLVANIA.

At the recent convention of the diocese of Pennsylvania an important report was presented upon the proposed changes in the Book of Common Prayer which are to come up for final consideration in the General Convention next October. The general tenor of this report proceeds upon the principle of advocating the ratification of those propositions which are required by uniformity or consistency. Most of the others are disapproved. Among the latter is the proposal to insert eight versicles in the Evening Prayer after the Creed. These have been adapted from the English Prayer Book. The disapproval of the committee is based chiefly upon the first one which has been changed from "O, Lord, save the Queen," to "O Lord, save the State." Attention is drawn to the ambiguity of the expression. The fact is that these versicles, if introduced, will be a very slender and imperfect example of enrichment. In the English Prayer Book, the Creed is followed, after the first versicle and response, by the threefold *Kyrie* and the Lord's Prayer, after which follow the eight versicles in question. This preserved a characteristic feature of the ancient services and one which had a significance.

We are inclined to agree with the Pennsylvania convention in their disapproval of this change, though not simply on the same ground. The criticism made in this report upon some of the new prayers which it is proposed to insert, are notable for their truth and common sense. One is characterized as "frigid, disjointed, unrhythmical, and full of awkward amplification and repetition;" "it would be a deformity." Another is described as "common-place" and "not above the average of extemporaneous effusion." The committee does not seem enamoured of the "great and

good work" of 1689. They say that it came to naught, and seem to imply that it deserved that fate.

We quite agree with the report in thinking it undesirable to insert a lesson in the Confirmation Office. The reason assigned is the fact that the lesson selected is of "doubtful application." We would add that the use of any lesson in that place is contrary to all liturgical precedent, and that it is not desirable to impress a strong didactic character upon this office. We are somewhat surprised that the committee should have reported adversely to a celebration of the Holy Communion at weddings. In another place they deprecate "the prevalent spirit of disregard for the Divine Law." Certainly there is no part of that law which is so flagrantly disregarded as that of marriage, and it would seem expedient to surround it with every possible safeguard and sanction. But we observe that a little further on the question is asked: "Why should not the parties concerned receive at an earlier hour?" The future "higher critic" will infallibly conclude from this that daily celebrations of the Holy Communion were the rule in Pennsylvania in 1892! "Evidently" he will say, "the parties concerned would not be referred in this matter-of-course way to reception at an earlier Communion, if there were no earlier Communion to receive." We trust the inference is not without foundation, but from our western situation we may not have been able to keep up with the more rapid advances of remote dioceses on the seaboard.

We have no intention to do more than refer those who are destined to take part in the important business of the next General Convention, to this report, which they will find well worthy of perusal. For ourselves, we shall accept with entire equanimity the decision of the Church upon these propositions, whether it is to approve or to disapprove, provided only that the whole matter is brought to a conclusion and we can have once more a settled standard.

To re-open revision now for whatever imagined advantage, could only be in the interests of rationalism. Therefore, we approve most heartily the resolutions on this subject of the diocese of Pennsylvania, the second of which is as follows:

Resolved, That the convention of the diocese of Pennsylvania reiterates its earnest desire that the revision of the Book of Common Prayer may be brought to a close, and requests the deputies from this diocese to oppose any new movement or suggestion looking to a continuation of the agitation of the subject.

O si sic omnes!

PROVINCIAL SYNODS.

BY BISHOP LITTLEJOHN.

Your attention has been called to the fact that in the last twenty years eighty bishops have been added to the list, some to fill vacancies, and some to fill newly created sees. In the near future the increase will go on at a still more rapid rate, not only because there will be more vacancies than in the past, but still more because of the growing demand for more bishops within the existing areas of episcopal jurisdiction. With this demand will be coupled another which is made as a necessary part and condition of the further growth of the episcopate—the demand for provincial organizations. Notwithstanding that this demand has been pressed on the Church's thought with more or less vigor for now some forty years, it is still a thing in the air, but most of us are beginning to understand that the logic of events is fast converting it into an intensely practical question, and that the time is near when it must be made and settled. Great organic changes, to be safe and workable, must be preceded by a period of education. We are now in the midst of such a period. The lines of inquiry and study for the laity as well as the clergy are clearly marked out, and the whole question turns upon a wise application to the present of the Church's experience in the past. For ages the Church did on a vast scale what she is slowly making up her mind to do again. The condition of things in the Roman empire, in respect of population and territorial divisions, was singularly analogous to the condition of things in this republic. The Church promptly and easily adapted her organization to the former, and there is no reason why she should not do so to the latter.

The only really serious difficulty in the way is to ascertain to what extent and in what particulars the ancient provincial system must be modified to meet existing requirements. There are, indeed, difficulties of habit and sentiment to be overcome, the outgrowth of uses and custom. We must learn to think of the General Convention as a body confining the exercise of its power mainly to matters of faith and worship, and to meet less frequently; and of the diocesan convention as a body having very much less legislative authority than now; of the synod of the province doing much of the work now done by the other two. It may take some time for the mass of Churchmen to learn the nature and effect of these organic changes, and to lay aside habits of thought and action produced by the traditional usages of the century past. But changes are inevitable, and contingent consequences must take care of themselves. The power to organize provincial or federate councils already exists, but somehow no group of dioceses within State limits has yet succeeded in putting this power into practical operation. The attempt has been made by five dioceses in this State, but nothing beyond an attempt is yet on record.

But this disagreement, so far as it exists, grows out of the difficulty of finding any substantial and urgent work for a federate council to do. Under the general canon on federate councils it can deliberate on any and all questions affecting the common in-

terests of the dioceses concerned, and in regard to such questions it can advise, recommend, exhort; but it has no mandatory authority whatever, save in the single instance of procuring from the State such civil legislation as may be required for the protection of Church property and the due organization of parishes or other incorporated institutions of the Church. As a matter of fact, there is so little of this kind of work to be done, that to many it seems idle to set so much machinery in motion to do it and nothing more. This feeling will continue until new views and old facts shall change it. On one side the General Convention must modify or repeal the restrictions imposed by the present canon, and on the other side, the diocesan convention must be educated up (if this be a possible thing), to a voluntary surrender to the province of most of the law-making power (especially in all matters of discipline) now so tenaciously held by them.

Some day the question will be raised as it has not been heretofore: Why should there be as many canonical codes as there are dioceses? or, why would not one set of canons for a group of contiguous dioceses within the same State lines be every way better than diverse and not seldom contradictory sets now in use within the same limits? Bound up with such inquiries will be others relating to the establishment of a satisfactory judiciary. It is quite certain that the present judicial arrangements of the Church cannot last much longer. When the thought of the Church shall be seriously turned to this subject, it will, at the same time and of necessity, be turned to the ways and means of bringing into life the old provincial principle, with such modifications as may be needed to adapt it to the existing order of things in the Church and State.—*Convention Address, 1892.*

A WINTER VACATION.

XV.

DEAR LIVING CHURCH:—A day in Oxford brings with it many delights. I know not of any place which so satisfies a reflective nature, one that can be touched with the glory of the past, the vigor of the present, and the splendid promise of the future.

We rambled about, my friend and I, and cunningly he would bring me to points of picturesque advantage where on either hand some graceful piece of architecture would emphasize the vista. One such lovely spot is to stand on the "High," opposite the Schools Building, and see on one hand St. Mary's spire and on the other the lovely tower of Magdalen College, with the graceful sweep of the noble street in Europe stretching in between.

Another such was to stand outside of Canterbury gate, at the corner of Merton Lane and Oriel Lane, with Merton Tower on one hand and St. Mary's spire once more on the other.

Again what a charm it was to watch the glimpses of the colleges as seen, now in one grouping, now in another yet more beautiful than before, framed in by the noble trees, or in combination with each other, and more humble, but ever picturesque, structures of Oxford.

We went calling from college to college, in through quadrangle after quad-

rangle, under time-worn arches, into rooms piled high with books, brooded over by gentle ease and persistent application and steadfast, unselfish work.

Our afternoon's calling done, we passed through Christ church, and down the meadow walk to the river, where a boat race was to come off at 4:30. The day was a trifle chilly, snow flakes were in the air, but that did not deter the thinly-clad and bare-kneed students from their sport. Bright and fresh they looked as they crowded the barges, gay with bunting, and the banks on either side. The crews dropped down the river in their slender shells to the starting point, and soon the beginning of the race was announced by the enthusiastic shouts of the impetuous crowd, cheering the onward speeding crafts. On the boats came in grand style, while the excited students on the shore kept even pace, urging their favorites by enthusiastic shouts.

The sky was an English winter sky, but the over-hanging clouds were not without their beauty. The curving stream, the dashing boats, the gay colors flying, the crowd of generous and splendid fellows absorbed in the vigor of the effort, made a charming picture. When all was over, the crowd trickled off through the winding paths and up the meadow walk, adding continued interest to attractive Oxford.

In the evening, we went to St. Barnabas to hear the first of a series of Lent lectures by Father Maturin. There was the same crowd as on Ash Wednesday, earnest and attentive. The service consisted of a Litany of Repentance, sung kneeling, a hymn, and then the sermon, and such a sermon. But first, I must tell of Father Maturin. He looks well and strong, and it seems to me that his voice is more rich and full than ever. A hush fell over that congregation as he gave out his text in the mellowest of tones, but thrilling to the very core: "What I would, that do I not; but what I hate, that I do."

For nearly an hour he kept us stilled with beating hearts, as he showed us ourselves in our sinning freedom, and in our almost despairing remorse at the sins which we do, but hate; and then with sympathetic and gentlest words, he showed us how we may do better, through love of Him in whose strength we could battle on and on against our faults. I never heard a sermon which more forcibly showed the inside of one's heart, the struggles and despairs of experience, or which sounded out in such trumpet-tones the necessity for effort, and the assurance of victory to all who strive to follow in love the teachings of the Master.

One short Collect and the benediction from the pulpit, pronounced with pathetic tenderness over that deeply-moved audience, brought all to a close.

What follows is not germane to the foregoing, but it may as well be said here as elsewhere.

One often finds in England such hazy views about the American Church, and this in most unexpected quarters, that one longs to give to our brethren juster notions and wider conceptions as to our mission in the United States.

To a true Churchman, no condition of the Church since the time of Constantine presents a more interesting study than our position in America: a Church absolutely free from State control, in the usual sense of that

BRING THE YOUNG TO CONFIRMATION.
To the Editor of The Living Church.

Will you kindly permit an old layman to express, through your columns, his gratification after reading this morning the newspaper reports of the address of the Bishop of Maryland to the convention of his diocese, now in session in the city of Washington.

Among other topics, the Bishop enlarged somewhat upon the importance of preparing the young for Confirmation. He said: The Church does not say: "The children may be, but that they shall be brought to Christ," and commands the clergy to instruct the children, and urge their parents to bring them to Confirmation. Surely, many of our clergy, and parents, and other sponsors, are sadly remiss in this most important duty. In my experience as a layman, it has been (as I esteem it), my happy privilege to become sponsor in Baptism for a number of children, and in my humble way, I have striven, with at least some degree of success, to prepare them for Confirmation as they advanced in years, say as they became about the age of twelve years; and I am sure if "sponsors in Baptism" would strive, by personal appeals to their god-children, to avail themselves of the great blessing which awaits them at the hands of their Bishop, they would soon experience a spiritual joy, in having been permitted to be humble instruments in bringing some boy or girl to understand the nature of their Baptismal vows, and so "with their own mouth and consent, openly before the Church, ratify and confirm the same."

Let me say, with all respect to the clergy, that if they would, occasionally, at least, remind parents and sponsors of their duty in this particular, and that the Church, as expressed in the Baptismal service, expects and really requires sponsors "to take care" that their children be brought to the bishop to be confirmed by him, "so soon as they can say the Creed, the Lord's Prayer, and the Ten Commandments, and are sufficiently instructed in the other parts of the Church catechism set forth for that purpose," there would surely follow a great increase not only in the number of Confirmations and the size of the classes, but what is vastly more important, those confirmed would be much better prepared to enter upon their Christian warfare against sin, the world, and the devil; and would so be vastly helped in their efforts to "continue Christ's faithful soldiers and servants to their life's end."

If Christian parents and sponsors would keep in mind and act prayerfully upon the injunction: "Train up a child in the way he should go," I verily believe that the promise attached to the injunction would be richly fulfilled, and that when the child "becomes old he will not depart from it!"

A. F.

Baltimore, Md.

THE CHOIR RIGHTS OF SMALL CHURCHES.
To the Editor of The Living Church:

May I ask what constitutes admission to a choir according to the constitution of the Chicago Diocesan Choir Association? I have recently had a case where one of my choir boys sang for two Sundays in the

choir of another parish, without my knowledge or consent, was admitted to rehearsals, to the privilege of the choir gymnasium, was offered pay for his services, announced in the parish paper as a chorister, all the glamor of a large parish thrown around him and his family, and yet upon complaint I am informed that he has never been admitted to the choir; the ground for such a statement being that a purely parochial form of admission has not been used.

I do not think that the Church press has yet pointed out the unfairness which is involved in taking choristers from a small parish. The prominent churches have a large constituency; Sunday schools of several hundred scholars, a well known parochial name, hundreds, if not thousands, of intermittent attendants at services. Parents outside the parish are glad to get their boys into these first-class choirs. As an instance of this there have been three cases where the larger parishes have anticipated me in boys whom I expected to train myself, and in each case the family has followed the boy.

A small church struggles against great odds. When, therefore, we do secure a good voice, spend our time and money in training it, advertise its owner and make a reputation for him, it is unfair to us and un-Christian in a parish with abundant resources, to lure him away.

I have always understood that the Choir Association existed to prevent this very thing.

MONTGOMERY H. THROOP, JR.

IRREVERENCE IN CHURCH.

To the Editor of The Living Church:

Some weeks ago a letter appeared in your paper which I supposed would have many answers, but as, apparently, it has so far attracted no attention, it would seem that it is a subject lacking in interest to Churchmen generally, which is a pity under the circumstances.

Irreverence in church, particularly displayed in talking before, after, and even during service, in the sacred building, was the subject matter.

A church in Washington, D.C., was given as an example where everything is done to make the services beautiful and impressive and most reverent—the only thing lacking, the proper behavior of the congregation. Your correspondent is mistaken in thinking that the rector could not control this bad habit of the people. The writer has seen it done, and so, I am sure, have many others. In the first place, the rector or priest in charge must set a good example and not exchange greetings anywhere in the church proper. And then it is a good plan to personally call the attention of a few leading members to the bad habit into which the congregation is falling, or in most cases, has fallen, and ask them to be careful in occupying their time whenever in the church, week-days or Sundays, in prayer and pious reading (and here let me suggest it is an excellent plan for every one to have, besides his prayer book for public worship, a book of private devotions). Then from the chancel the priest must speak kindly, not scoldingly, at first any way, and make his people think how they are unfitting themselves for worshipping God in his holy temple, and desecrating the place by idle conversation and looking about them. Remind them that before the service, it has been said, is especially a time for praying for their children and god-children, and for those outside the Church, and ask them to spend the time in this manner.

Teach them also that if for any purpose, arranging the altar, etc., two or three or more are in the church during the week, that the work should be done as silently as practicable, and those not at work should spend every moment in God's temple in prayer. Disabuse their minds of the idea that it is either a mark of High or Low Church, but that of all decent, reverent, orderly Churchmen. It can be accomplished. How I wish every priest would try what he can do. It is an evil that is growing upon us in this day and generation. Let us beware. If any do try, I would like to hear with what success. I think the failures would be few.

EXPERIENCE.

THE WORLD'S FAIR.

We must acknowledge that the citizens of Chicago who have taken this work in hand have showed intelligence, courage, and industry beyond expectation. They took up the Fair somewhat lightly. They did not appreciate the drafts it would make upon them when they entered the lists as competitors for the Columbian Exposition. Now that they know the full significance of the undertaking, we presume that they would be glad to let New York, or even St. Louis, shoulder the load. But being "in for it," they have shown and are showing American grit at its best. No assemblage of men could be brought together in this country, or in the world, who could be better charged with this great responsibility.

The dimensions and arrangements of the Exposition were admirably stated by President Baker last evening. The Exposition grounds embrace an area of more than 600 acres, of which 117 acres will be covered by buildings. The grounds have a frontage of nearly two miles on Lake Michigan, besides two and a half miles of interior water-courses adapted to pleasure craft. "The largest building," says Mr. Baker, "is about a mile in circumference, and its central aisle has a clear span of 368 feet and 206 feet high. The Machinery Hall of the Paris Exposition if placed within this aisle would have a space 6 feet wide on each side and 11 feet on each end, with 50 feet clear for ventilation above its roof. There will be used in the construction of this building 6,000 tons of iron and steel. These figures may mean much or little to you, but for the purpose of comparison I may state that the Eiffel Tower required but 7,000 tons, and only 3,600 tons were used in the Brooklyn Bridge, and 5,600 tons in the great railroad bridge at St. Louis. The heroic dimensions of all the buildings have only lately been realized as they have begun to loom up in their perfected outlines. The Exhibition buildings already planned, including annexes, require a consumption of 18,000 tons of iron and steel and have a total floor-space of upwards of 6,320,000 square feet, or 155 acres.

New York is to have no inconsiderable part in the Columbian Exhibition, and entirely without cost to herself. This fact, which has been lost sight of by most people, was brought to the attention of the public by Mr. J. Seaver Page. It is to consist of a naval parade in which all the great Powers will be represented. The object of chief attraction will be an exact reproduction of the ship *Santa Maria*, in which Columbus sailed on his voyage of discovery, manned by the same number of Spanish sailors, wearing the same costumes and using the same charts and the same nautical instruments. This craft will be built in Spain under the direction of Lieut. Little of the navy, a son of the late Jacob Little, of this city. After the naval parade in New York harbor, this craft will be towed through the St. Lawrence and Welland Canals to Chicago, where it will be seen by the millions of visitors to the Exposition, after which it will be towed back to salt water and taken up the Potomac to Washington City, where it will remain in one of the basins near the White House.

We only echo Mr. Page's words when we say that New York, although late in taking hold of this work, ought now to make up for her tardiness by her zeal and energy from now onward. She really owes to Chicago an enormous debt for taking this tremendous task off her shoulders. Where should we have found 600 acres of land suitable for this purpose? Inevitably we should have devastated Central Park before we had seen the end of it. We should have paid an enormous sum in land damages to private owners before we could have begun the real work of grading and building. We should have had lawsuits and heart-burnings without end, and an addition of \$10,000,000 to the city debt. All these things Chicago has kindly taken off our hands. Now let us show our gratitude by giving her a helping hand.—N. Y. Evening Post.

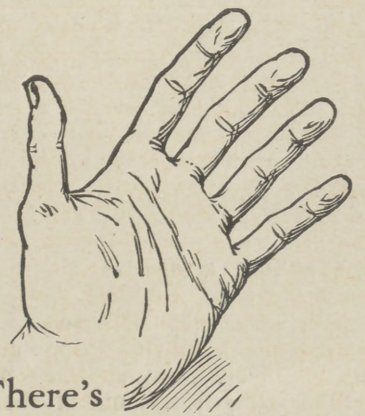
OPINIONS OF THE PRESS.

The Interior.

THE NEW THEOLOGY.—After reading over a careful and elaborate exposition of the new theology by one of its exponents we find nothing distinctly new about it except its omissions. It has not discovered any new principle of morals, any new element of faith, any new solution of ancient difficulties. The best way to build a new home is not necessarily to knock the underpinning from beneath the old. But the only thing we can discover new in this exposition is a new hole or two torn in the old wall. We find the divinity of Jesus Christ, but nothing in his work requiring divinity. We find beautiful teachings of divine love, but miss the majestic revelation of that love in the sacrifice of the Cross. We find some things but we miss more; and what we miss are to us the very essential elements of that redemptive work which only the Son of God could accomplish by His vicarious sacrifice.

The Advance.

CITY GOVERNMENT.—The city council of Chicago took its own measure the other day and put it on record. An ordinance had been introduced providing that a saloon should not be opened in a residence block without the consent of a majority of the property owners. Every reputable daily in the city had strongly approved the proposed ordinance as being every way right and reasonable. The right of people in a residence block to such protection from the intrusion of a liquor saloon was declared to be one which ought to be respected. When, however, it came to a vote, out of sixty-eight aldermen, only seventeen voted for it. That is the moral attitude of the Chicago council. The grog-shop dominates everything. Citizens have no rights which the rum power need respect. Is this the kind of council that is to rule Chicago during the World's Fair? Here is a tremendously ominous fact which the Christian forces of the city will have to look squarely in the face. A considerable number of the councilmen are themselves saloon keepers, but all of them—the seventeen excepted—have snapped the finger in the face of the public defiantly. That there is any necessity that this state of things should always continue, no one believes. The better and decenter order of things will come in when "good citizens" show by what they combine to do, that they really are good citizens.



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