

The Living Church.

Miss S F Smiley 18397
Box 34

Recessional

BY RUDYARD KIPLING

God of our fathers, known of old—
Lord of our far-flung battle-line—
Beneath whose awful hand we hold
Dominion over palm and pine—
Lord God of Hosts, be with us yet,
Lest we forget—lest we forget!

The tumult and the shouting dies—
The captains and the kings depart;
Still stands Thine ancient sacrifice,
An humble and a contrite heart.
Lord God of Hosts, be with us yet,
Lest we forget—lest we forget!

Far-called, our navies melt away—
On dune and headland sinks the fire—
Lo, all our pomp of yesterday
Is one with Nineveh and Tyre!
Judge of the nations, spare us yet,
Lest we forget—lest we forget!

If drunk with sight of power, we loose
Wild tongues that have not Thee in awe—
Such boasting as the Gentiles use
Or lesser breeds without the law—
Lord God of Hosts, be with us yet,
Lest we forget—lest we forget!

For heathen heart that puts her trust
In reeking tube and iron shard—
All valiant dust that builds on dust,
And guarding calls not Thee to guard—
For frantic boast and foolish word,
Thy mercy on Thy people, Lord!
Amen.

A Bicycle Free

— FOR A —

CLUB OF NEW SUBSCRIBERS.

Write Us for Particulars.



The Living Church

55 Dearborn Street,
CHICAGO.



What Does it Mean?

It means it is the purest made.
Soaps, strong, with alkali, will eat
And burn the clothes, and leave them
frayed,
But Ivory Soap is clean and sweet.
It washes out the stain and dirt,
And leaves the fabric all unurt.,

Copyright 1896, by The Procter & Gamble Co., Cin. O.

The Living Church

C. W. LEFFINGWELL, Proprietor.

Publication Office, 55 Dearborn st., Chicago.

\$2 00 a Year, if Paid in Advance;

After 60 Days, \$2 50

(TO THE CLERGY, \$1.50.)

Entered in the Chicago Post Office as second-class mail matter.

Single Copies, Five Cents, on sale at the New York Church Book-Stores of James Pott & Co., E. & J. B. Young & Co., Thomas Whittaker, E. P. Dutton & Co., and Crothers & Korth. In Chicago, at A. C. McClurg's. In Philadelphia, at John J. McVey's, 39 N. 13th st., and Geo. W. Jacobs & Co., 103 S. 15th st. In Boston, at Damrell & Upham's, 283 Washington st. In Baltimore, at E. Allen Lycett's, 9 E. Lexington st. In Brooklyn, at F. H. Johnson's, Flatbush ave. and Livingston st. In Washington, D. C., at W. H. Morrison's Son, 1326 F st., N. W.

CHANGE OF ADDRESS.—Subscribers should name not only the new address, but also the old.

REMITTANCES.—Should be by check, postal, or express order. Currency is sent at sender's risk.

EXCHANGE.—When payment is made by check, except on the banks in the great cities, ten cents must be added for exchange.

RECEIPTS.—No written receipt is needed; if desired, stamp must be sent. Change of label should indicate within two weeks the receipt of remittance.

DISCONTINUANCES.—A subscriber desiring to discontinue the paper, must remit the amount due for the time it has been sent.

FOREIGN.—To subscribers in the Postal Union, the price is 12 shillings; to the clergy, 10 shillings.

ADVERTISING RATES.—Twenty-five cents a line agate measure (14 lines to the inch), without specified position. Notices of Deaths free. Marriage Notices, one dollar; Obituary Notices, Resolutions, Appeals, and similar matter, three cents a word, prepaid.

Liberal discounts for continued insertions. No advertisement will be counted less than five lines.

J & R LAMB

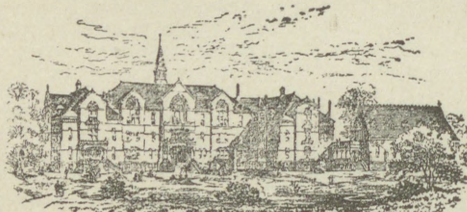
No. 59 CARMINE ST.,
NEW-YORK.

MEMORIAL ALTAR FURNITURE

Hand-Book by Mail Free

ST. MARY'S, Knoxville, Illinois.

Founded 1868; Rebuilt 1883. Reopens Sept. 15, 1897.



ST. MARY'S SCHOOL, KNOXVILLE, ILLINOIS

AN incorporated institution, granting to its graduates the degree of B.A. Has also preparatory, special, and art courses. Expenses moderate. Address.

REV. C. W. LEFFINGWELL, D.D.,
Rector and Founder.

MAJ. J. G. BUTLER, U. S. Arsenal, West Troy, writes:—
"To send a child a thousand miles from home, to be absent for the entire school year, is an evidence of our high appreciation of the perfect appointments of your beautiful School, its admirable discipline and instruction, and its sweet and wholesome influence upon a girl's life, as well testified by our three daughters who have been with you."

The Envelope System

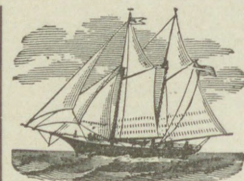
The Most Effective Means
of Church Support. " " "

Equally valuable to pewed or free Churches. Doubles the offerings of Sunday Schools. Trains all ages and classes in the habit of systematic giving. We publish and sell everything needed for the Envelope System.

PROMPT SERVICE. FIRST-CLASS WORK.
LOWEST PRICES.

Send for descriptive circulars prices, and samples to

The CHURCH PUBLISHING CO., Ltd.,
Church Missions House, New York.



For Sale at
a Bargain

Schooner Yacht (like cut) in fine condition; sails nearly new, fully equipped with full racing canvas, windsail, two

boats and davits, three anchors and chains, etc. Furnishings alone cost \$1,500. Has cruised in salt water and in all the Great Lakes. Good cabin accommodations for six besides crew. Length, 52 feet over all; 15 feet beam; tonnage, 14.92. Official number, 140,195. International Code flags, K.D.G.B. Good reasons for selling. Address

C. A. GOODWIN, 153 La Salle st., Chicago.

The Living Church

A Weekly Record of Its News, Its Work, and Its Thought

CHICAGO, SEPTEMBER 4, 1897

News and Notes

THE new head of Keble College is the Rev. Walter Lock, hitherto sub-warden, and well-known as one of the most scholarly men in Oxford. Keble was founded as a place where "high culture of mind" might be attained, together with "sober living." It seems that notwithstanding the tide of luxury and extravagance which prevails so strongly at Oxford, as at some other seats of learning in modern times, Keble has preserved its ideal of plain living. Not only do all the students take their meals together at the same table, nothing being allowed in the rooms but afternoon tea, but all private purchases of food or drink must undergo inspection before they are admitted at the porter's lodge. The "dons" share the same fare with the students and live under the same rules, and this indeed is the only way in which such rules can be enforced. Keble is setting a valuable example.

THOSE who in times past have felt indebted to Dean Goulburn's devotional writings will be interested in the following statement: "The Dean of Wells writes that old pupils of Dr. Goulburn desire to place in Rugby chapel some memorial of that kindly and witty scholar and generous head-master; and other friends of the late Dean, who valued him as a divine of deep and holy influence, express a wish to join in the Rugby memorial. With the entire approval of Dr. James, it is proposed to raise £250, to replace the west window in the south transept, placed there by Dean Goulburn himself, the colors of which, Munich work, have greatly faded; and to intrust the window to the well-known glass-stainer, C. E. Kempe, an old Rugbeian of Dr. Goulburn's time.

THE *Church Times* announces the death of another of that large class of devoted laymen who, during the last half century, have done so much for the advancement of the cause of the Church. Mr. Richard Benyon, of Englefield House, Reading, was one of the most liberal of men. It is stated that he probably built more churches than any other man of modern times, and how many religious works he supported no one can now say, for he acted on the principle of never letting his left hand know what his right did. In the neighborhood of Reading, where he was best known, his loss is deeply mourned by all classes of society. He leaves behind him the memory of a noble example of an unselfish life and unstinted benevolence. Mr. Benyon was born in 1811, educated at Charterhouse and St. John's College, Cambridge. He was called to the bar at Lincoln's Inn in 1837, and at a later time was for sixteen years a member of Parliament for Berkshire.

BEFORE the adjournment of the Lambeth Conference, on motion of the Bishop of Albany, seconded by the Archbishop of Dublin, a minute was passed in memory of

Dr. Benson, late Archbishop of Canterbury. The following is the most notable paragraph:

Edward White Benson, whom God took—we humbly trust—from unceasing labors to unending peace, had this testimony, before his translation, that he pleased God by a life of transparent purity, of unreserved devotion, of beautiful piety. The graces of his mind, and heart, and person were but the enriching of the strength and wisdom of his great character. Up to the latest moment of his life, his thoughts were given to the defense and maintenance of the principles of the Church of England. "There is not a break anywhere in our orders, sacraments, creeds, Scriptures, spiritual gifts, in all that compacts and frames the holiness of the Catholic and Apostolic Church of the Ages." These were his last words written just before he passed, in the act and attitude of worship, after the early Eucharist, through the Confession and under the very utterance of the Absolution, to receive the seal of the Divine favor and forgiveness.

THE *Church Times* gives an account of a recent Salvation Army function in which what it terms the "cultus" of "General" Booth was the most prominent feature. The "General," as is well known, bears much the same relation to his followers as the Pope to the Roman Church, and it is not unnatural that the resemblance should extend to some minor details. "The cultus of 'General' Booth," says *The Times*, "goes on unabated. At the annual function at the Crystal Palace last week, a confused heap of canvas was seen upon the platform, and at a given signal the canvas rose into a stately tent, in which Mr. Booth was exhibited sitting theatrically at a table to receive the homage of his devotees. A hymn, sung twice over, addressing the late Mrs. Booth as a saint, completed the grotesque absurdity of this annual commemoration. Mr. Booth derived great satisfaction from a telegram from the Queen addressed to him as 'General'. He had received, he said, his commission from her Majesty. But he forgot that inverted commas are usually omitted in telegraphic language, and, we fear, he will have to wait some time before he sees his commission formally gazetted. We have no personal feeling, however, about Mr. Booth, who may be a very admirable person. But in the name of Christianity, we do protest against his creation of a religious dynasty, both on account of its audacity, and because of its lamentable effects upon his deluded followers."

IN September Mr. Holcombe will resume his letters on Dr. Breck and his Indian missions. There are several more to complete the series.—Much reading does not make one wise, any more than excessive eating keeps his body in health. It is what the physical or intellectual nature assimilates that does the work.—Concerning the union of the Northern and Southern churches, the Northern Presbyterian Assembly passed the following resolution: "We reiterate our readiness to take active steps toward such union as the Lord in His providence shall open the way"

Resolutions Formally Adopted by the Lambeth Conference of 1897

1. That, recognizing the advantages which have accrued to the Church from the meetings of the Lambeth Conferences, we are of opinion that it is of great importance to the well-being of the Church that there should be from time to time meetings of the bishops of the whole Anglican Communion for the consideration of questions that may arise affecting the Church of Christ.

2. That whereas the Lambeth Conferences have been called into existence by the invitation of the Archbishop of Canterbury, we desire that similar conferences should be held, at intervals of about ten years, on the invitation of the Archbishop, if he be willing to give it.

3. That the resolutions adopted by such conferences should be formally communicated to the various national Churches, provinces, and extra-provincial dioceses of the Anglican Communion for their consideration, and for such action as may seem to them desirable.

4. That the conditions of membership of the Lambeth Conferences, as described in the opening sentences of the official letter of 1878 and the encyclical letter of 1888, should remain unaltered.

5. That it is advisable that a consultative body should be formed to which resort may be had, if desired, by the national Churches, provinces, and extra-provincial dioceses of the Anglican Communion, either for information or for advice, and that the Archbishop of Canterbury be requested to take such steps as he may think most desirable for the creation of this consultative body.

6. We desire to record our satisfaction at the progress of the acceptance of the principle of provincial organization since the date of its formal commendation to the Anglican Communion in the official letter of 1878. We would also express a hope that the method of association into provinces may be carried still further, as circumstances may allow.

7. Recognizing the almost universal custom in the Western Church of attaching the title of archbishop to the rank of metropolitan, we are of opinion that the revival and extension of this custom among ourselves is justifiable and desirable. It is advisable that the proposed adoption of such a title should be formally announced to the bishops of the various Churches and provinces of the communion with a view to its general recognition.

8. We are of opinion that the archiepiscopal or primatial title may be taken from a city or from a territory, according to the discretion of the province concerned.

9. Where it is intended that any bishop-elect, not under the metropolitan jurisdiction of the see of Canterbury, should be consecrated in England under the Queen's mandate, it is desirable, if it be possible, that he should not be expected to take an oath of personal obedience to the Archbishop of Canterbury, but rather should, before his consecration, make a solemn declaration that he will pay all due honor and deference to the Archbishop of Canterbury, and will respect and maintain the spiritual rights and privileges of the Church of England and of all Churches in communion with her. In this manner the interests of unity would be maintained without any infringement of the local liberties or jurisdiction.

10. If such bishop-elect be designated to a see within any primatial or provincial jurisdiction, it is desirable that he should, at his consecration, take the customary oath of canonical obedience to his own primate or metropolitan.

11. That this conference recognizes with

thankfulness the revival alike of brotherhoods and sisterhoods and of the office of deaconess in our branch of the Church, and commends to the attention of the Church the report of the committee appointed to consider the relation of Religious Communities to the episcopate.

12. In view of the importance of the further development and wise direction of such communities, the conference requests the committee to continue its labors, and to present a further report to his Grace, the Archbishop of Canterbury, in July, 1898.

13. That this conference receives the report drawn up by the committee upon the critical study of Holy Scripture, and commends it to the consideration of all Christian people.

14. That while we heartily thank God for the missionary zeal which He has kindled in our Communion, and for the abundant blessing bestowed on such work as has been done, we recommend that prompt and continuous efforts be made to arouse the Church to recognize, as a necessary and constant element in the spiritual life of the body, and of each member of it, the fulfillment of our Lord's great commission to evangelize all nations.

15. That the tendency of many English-speaking Christians to entertain an exaggerated opinion of the excellences of Hinduism and Buddhism, and to ignore the fact that Jesus Christ alone has been constituted Saviour and King of mankind, should be vigorously corrected.

16. That a more prominent position be assigned to the evangelization of the Jews in the intercessions and almsgiving of the Church, and that the various boards of missions be requested to take cognizance of this work; and particularly to see that care be taken for the due training of the missionary agents to be employed in the work.

17. That in view (1) of the success which has already attended faithful work among the Mohammedans, (2) of the opportunity offered at the present time for more vigorous efforts, especially in India and in the Hausa district, and (3) of the need of special training for the work: it is desirable—(a) That men be urged to offer themselves with a view to preparation, by special study, for mission work among Mohammedans. (b) That attention be called to the importance of creating or maintaining strong centres for the work amongst Mohammedans, as for instance, in the cities of Delhi, Lucknow, and Hyderabad (Deccan), and elsewhere.

18. That while we fear that there is much to encourage us in what has been done, and is now in progress, for the establishment and development of native Churches, we consider it to be of the utmost importance that from the very beginning the idea that the Church is their own and not a foreign Church should be impressed upon converts, and that a due share of the management and financial support of the Church should be theirs from the first. But we hold that the power of independent action, which is closely connected with the establishment of a native episcopate, ought not, as a rule, to be confided to native churches until they are also financially independent.

19. That it is important that, so far as possible, the Church should be adapted to local circumstances, and the people brought to feel in all ways that no burdens in the way of foreign customs are laid upon them, and nothing is required of them but what is of the essence of the faith, and belongs to the due order of the Catholic Church.

20. That while the converts should be encouraged to seek independence of foreign financial aid, and to look forward to complete independence, care should be taken to impress upon them the necessity of holding the Catholic Faith in its integrity, and of maintaining at all times that union with the great body of the Church which will strengthen the life of the young Church, and prevent any departure from Catholic and Apostolic unity, whether through heresy or through schism.

21. That due care should be taken to make the diocese the centre of unity, so that, while

there may be contained in the same area under one bishop, various races and languages necessitating many modes of administration, nothing shall be allowed to obscure the fact that the many races form but one Church.

22. That bishops and clergy engaged in missionary work should give to those of their flock who may travel in other countries letters of commendation in each case, to persons who will interest themselves in the spiritual welfare of such travelers.

23. That this conference desires to give expression to its deep sense of the evils resulting from the drink traffic on the West coast of Africa and elsewhere, and of the hindrance which it presents, not only to the development of native churches, but also to the acceptance of Christianity by heathen tribes.

24. That, while it is the duty of the whole Church to make disciples of all nations, yet, in the discharge of this duty, independent Churches of the Anglican Communion ought to recognize the equal rights of each other when establishing foreign missionary jurisdictions, so that two bishops of that communion may not exercise jurisdiction in the same place, and the conference recommends every bishop to use his influence in the diocesan and provincial synods of his particular Church to gain the adherence of the synods to these principles, with a view to the framing of canons or resolutions in accord therewith. Where such rights have, through inadvertence, been infringed in the past, an adjustment of the respective positions of the bishops concerned ought to be made by an amicable arrangement between them, with a view to correcting, as far as possible, the evils arising from such infringement.

25. That when any particular Church contemplates creating a new foreign missionary jurisdiction, the recommendation contained in Resolution I. of the Conference of 1867 ought always to be followed before any practical steps are taken.

26. That this conference earnestly commends to the consideration of the Churches of the Anglican Communion the suggestions contained in the Report of the Committee on Foreign Missions as to the relation of missionary bishops and clergy to missionary societies.

27. That in the Foreign mission field of the Church's work, where signal spiritual blessings have attended the labors of Christian missionaries not connected with the Anglican Communion, a special obligation has arisen to avoid, as far as possible, without compromise of principle, whatever tends to prevent the due growth and manifestation of that "unity of the Spirit," which should ever mark the Church of Christ.

28. That in accordance with the sentiments expressed by the bishops who met in the last conference, we regard it as our duty to maintain and promote friendly relations with the Old Catholic community in Germany and with the Christian Catholic Church in Switzerland, assuring them of our sympathy, of our thankfulness to God who has held them steadfast in their efforts for the preservation of the primitive faith and order, and who, through all discouragements, difficulties, and temptations, has given them the assurance of His blessing, in the maintenance of their principles, in the enlargement of their congregations, and in the increase of their Churches. We continue the offer of the religious privileges by which the clergy and faithful laity may be admitted to Holy Communion on the same conditions as our own communicants.

29. That we renew the expression of hope for a more formal relation with the old Catholics in Austria, when their organization shall have been made more complete.

30. That we recognize thankfully the movement for the formation of an autonomous Church in Mexico, organized upon the primitive lines of administration, and having a liturgy and book of offices approved by the presiding bishop of the Church in the United States and his Advisory Committee, as being framed after the primitive forms of worship.

31. That we express our sympathy with the Reformation movement in Brazil, and trust that it may develop in accordance with sound principles.

32. That we repeat the expressions of sympathy (contained in the Report of the Lambeth Conference of 1888) with the brave and earnest men of France, Italy, Spain, and Portugal, who have been driven to free themselves from the burden of unlawful terms of communion imposed by the Church of Rome; and continue to watch these movements with deep and anxious interest, praying that they may be blessed and guided by Almighty God.

33. That we recommend to the Archbishop of Canterbury and the primates and presiding bishops of other churches in communion with the Church of England the appointment of at least one representative of each Church to attend the International Congress which is to meet in Vienna on Aug. 30th, 1897; and we express the hope that there may be a revival of such conferences as those held at Bonn in 1874 and 1875, to which representatives may be invited and appointed from the Church of England and the churches in communion with her.

34. That every opportunity be taken to emphasize the Divine purpose of visible unity amongst Christians, as a fact of revelation.

35. That this conference urges the duty of special intercession for the unity of the Church in accordance with our Lord's own prayer.

36. That the Archbishops of Canterbury and York, and the Bishop of London be requested to act as a committee with power to add to their number, to confer personally or by correspondence with the Orthodox Eastern patriarchs, the "Holy Governing Synod" of the Church of Russia, and the chief authorities of the various Eastern churches with a view to consider the possibility of securing a clearer understanding and of establishing closer relations between the Churches of the East and the Anglican Communion; and that under the direction of the said committee, arrangements be made for the translation of books and documents setting forth the relative positions of the various churches, and also of such catechisms and forms of service as may be helpful to mutual understanding.

37. That this conference, not possessing sufficient information to warrant the expression of a decided opinion upon the question of the orders of the *Unitas Fratrum* or Moravians, must content itself with expressing a hearty desire for such relations with them as will aid the cause of Christian Unity, and with recommending that there should be on the part of the Anglican Communion further consideration of the whole subject, in the hope of establishing closer relations between the *Unitas Fratrum* and the churches represented in this conference.

38. That the Archbishop of Canterbury be requested to appoint a committee to conduct the further investigation of the subject, and for such purpose to confer with the authorities or representatives of the *Unitas Fratrum*.

39. That this conference, being desirous of furthering the action taken by the Lambeth Conference of 1888 with regard to the validity of the orders of the Swedish Church, requests the Archbishop of Canterbury to appoint a committee to inquire into the question, and to report to the next Lambeth Conference; and that it is desirable that the committee, if appointed, should confer with the authorities or representatives of the Church of Sweden upon the subject of the proposed investigation.

40. That the bishops of the several churches of the Anglican Communion be urged to appoint committees of bishops, where they have not been already appointed, to watch for opportunities of united prayer and mutual conference between representatives of different Christian bodies, and to give counsel where counsel may be asked in this matter. That these committees confer with and assist each other, and regard themselves as responsible for reporting to the next Lambeth Conference what has been accomplished in this respect.

41. That this Conference, while disclaiming any purpose of laying down rules for the conduct of International Arbitration, or of suggesting the special methods by which it should proceed, desires to affirm its profound conviction of the value of the principle of International Arbitration, and its essential consistency with the religion of Jesus Christ.

42. That this Conference welcomes the indications of a more enlightened public conscience on the subject of International Arbitration, and desires to call the attention of all Christian people to the evidence of the healthier state of feeling afforded by the action of legislatures, and in the increasing literature on the subject.

43. That this Conference, believing that nothing more strongly makes for peace than a healthy and enlightened public opinion, urges upon all Christian people the duty of promoting by earnest prayer, by private instruction, and by public appeal, the cause of International Arbitration.

44. That this Conference receives the report of the committee on the duty of the Church in regard to industrial problems, and commends the suggestions embodied in it to the earnest and sympathetic consideration of all Christian people.

45. That this Conference recognizes the exclusive right of each bishop to put forth or sanction additional services for use within his jurisdiction, subjected to such limitations as may be imposed by the provincial or other lawful authority.

46. That this Conference also recognizes in each bishop within his jurisdiction the exclusive right of adapting the services in the Book of Common Prayer to local circumstances, and also of directing or sanctioning the use of additional prayers, subject to such limitations as may be imposed by provincial or other lawful authority, provided, also, that any such adaptation shall not affect the doctrinal teaching or value of the service or passage thus adapted.

47. That the Archbishop of Canterbury be requested to take such steps as may be necessary for the re translation of the *Quicumque Vult*.

48. That in the opinion of this Conference it is of much importance that in all cases of infant Baptism the clergyman should take all possible care to see that provision is made for the Christian training of the child, but that, unless in cases of grave and exceptional difficulty, the Baptism should not be deferred.

49. That the baptismal promises of repentance, faith, and obedience should be made either privately or publicly by those who, having been baptized without those promises, are brought by our clergy to Confirmation by the bishop.

50. Where difficulties arise in regard to the administration of Holy Communion to the sick, we recommend that these difficulties should be left to be dealt with by the bishop of each diocese in accordance with the direction contained in the preface to the Prayer Book of the Church of England concerning the service of the Church:

"And for as much as nothing can be so plainly set forth, but doubts may arise in the use and practice of the same; to appease all such diversity (if any arise) and for the resolution of all doubts, concerning the manner how to understand, do, and execute the things contained in this Book; the parties that so doubt or diversely take anything shall always resort to the bishop of the diocese, who by his discretion shall take order for the quieting and appeasing of the same; so that the same order be not contrary to anything contained in this Book. And if the bishop of the diocese be in doubt, then he may send for the resolution thereof to the archbishop."

51. That this Conference welcomes heartily the proposal for the temporary employment of younger clergy in service abroad as likely to lead to the great benefit of the Church at home, of the Church in the colonies, and of the Church at large.

52. That the Conference requests the bishops of the Church of England to grant the same privilege to clergymen temporarily serving in any of the missionary jurisdictions of the United States, with the consent of their diocesan, which they accord to clergymen serving in the colonies.

53. That it is the duty of Church people in England to give aid to education in the colonies, whether generally or in the training for the ministry and for the work of teaching: (a) In the establishment and strengthening of Church schools and colleges; (b) for the establishment of studentships in England and in the colonies tenable by men living in the colonies, and under preparation for colonial Church work.

54. That the endowment of new sees wherever needed, and the augmentation of the endowment of existing sees, wherever inadequate, deserve the attention and support of the Church at home.

55. That, in the judgment of this Conference, it is the bounden duty of those who derive income from colonial property or securities to contribute to the support of the Church's work in the colonies.

56. That while the principle of gradual withdrawal of home aid to the Church in the colonies, according to its growth, is sound policy, the greatest circumspection should be used, and the special circumstances in each case most carefully examined before aid is withdrawn from even long established dioceses.

57. That this Conference desires to draw renewed attention to the recommendation of the committee of the Lambeth Conference of 1888, on the subject of emigrants, and recommends that every care should be taken, by home teaching, by commendatory letters, and by correspondence between the home dioceses and the dioceses to which emigrants go, to prevent them from drifting from the Church of their fathers when they leave their old homes.

58. That this Conference desires that every care should be taken by the Church at home to impress upon emigrants the duty of helping to provide for the maintenance of the Church in the country to which they emigrate.

59. That it is the duty of the Church to aid in providing for the moral and spiritual needs of our seamen of the mercantile service, who in vast numbers visit colonial ports, by means of Sailors' Homes and like institutions, and by the ministrations of clergy specially set apart for this work.

60. That it is the duty of the Church to give all possible assistance to the bishops and clergy of the colonies in their endeavor to protect native races from the introduction among them of demoralizing influences and from every form of injustice or oppression, inasmuch as these, wherever found, are a discredit to Christian civilization and a hindrance to the spread of the Gospel of Christ our Lord.

61. That this Conference commends to the consideration of the duly constituted authorities of the several branches of the Anglican Communion, the report of the Committee on "Degrees in Divinity" with a view to their taking such steps as to them may seem fit, to meet the need of encouraging, especially among the clergy, the study of theology; and that the Archbishop of Canterbury be requested to consider the recommendations contained in the report, with a view to action in the directions indicated, if his Grace should think such action desirable.

62. That this Conference is of opinion that, failing any consent on the part of existing authorities to grant degrees or certificates in divinity without requiring residence, and under suitable conditions, to residents in the colonies and elsewhere, it is desirable that a board of examinations in divinity, under the archbishops and bishops of the Anglican Communion, should be established, with power to hold local examinations, and confer titles and grant certificates for proficiency in theological study.

63. Several causes have combined to create a

desire for information on the history of the Anglican Church, especially in the early and mediæval times, but, while recognizing with thankfulness the interest now shown in the history of the Church, we think it necessary to call attention to the inadequate and misleading character of the teaching on this point incidentally contained in some of the "Historical Readers," which are put into the hands of the young. We recommend that the bishops in all dioceses should inquire into the nature of the books used, and should take steps to effect improvements; and that manuals written in a non-controversial spirit should be prepared to enable teachers to give correctly the oral explanation of the elementary readers.

New York City

At the church of Zion and St. Timothy, the Rev. Dr. Lubeck, rector, the parochial branch of the Church Periodical Club sent out regularly last year 184 periodicals, which were contributed by 70 persons.

At St. Thomas' chapel, the Rev. Dr. Pott, vicar, the industrial school has greatly improved under the Platt system. An advanced class has been formed for girls who have passed through the lower grades, and machine sewing has been taught. The scholars entered have numbered 236, with an average attendance of 148; officers and teachers, 30.

At Christ church, Tarrytown, in the suburbs, the Rev. J. Shelden Spencer, rector, a brass tablet has been ordered for erection in the church, in memory of the Rev. E. C. Bull and his wife. Through a legacy of the latter, added to from other sources, between \$9,000 and \$10,000 has been expended in improvements to the church property. The rectory is to share in these improvements, and a new bell is to be placed in the tower.

The rector of the church of St. John the Evangelist, the Rev. Dr. B. J. DeCosta, some time ago sent to Queen Victoria a fine sketch of the window placed in the church in commemoration of her Majesty's Jubilee, and described in the columns of THE LIVING CHURCH. He has just received a letter of thanks from the Queen's private secretary. The Queen had already sent her grateful acknowledgments for the Jubilee service held in this church by the Society of St. George, composed of British subjects.

Mr. Chas. R. Dickey, a prominent parishioner of Grace church, the Rev. Dr. Wm. R. Huntington, rector, was buried Monday Aug. 16th, at an advanced age. The burial service was conducted by his former rector, Bishop Potter, assisted by the Rev. Geo. H. Bottome, of Grace chapel, and the Rev. R. W. Brydges. Mr. Dickey some years ago declined the honor of an election to the vestry of Grace parish, which was tendered him. He was a partner in the noted banking house of Brown Brothers, with which one of Bishop Potter's brothers was also connected.

At Calvary church, the Rev. J. Lewis Parks, D.D., rector, the Women's Benevolent Society received last year \$984.05, and expended \$614.82, leaving a balance in hand of \$269.23. The Maternity Society has furnished baskets of supplies to poor families of the "East Side." The income received has been applied to the purchase of material and the making of garments. About 100 garments have been distributed. The store-room at Bellevue Hospital has been kept supplied with clothing for infants, who are often in sore need of such provision.

At St. Bartholomew's parish house the Men's Club had a membership last year of 390, being an increase of 68 over the year previous. Of 120 new members received, 47 were mechanics, artisans, or laborers, and the remainder were largely engaged in mercantile pursuits, many being clerks and bookkeepers. The income from all sources has been \$2,420.08. The social life of the club has been enlivened by receptions in the gymnasium, under the management of a special committee, and entirely paid for by those participating. The meetings of the club have shown that the men are taking a deeper interest

than ever before. The reading-room has been patronized, and the library is gradually growing in favor. Familiar public talks have been given from time to time by men of prominence, on practical themes of interest.

The City Mission Society of the Church held last year 4,530 services in various localities, with an aggregate attendance of 300,591. The Blessed Sacrament was celebrated 386 times in public, and 352 times in private, with an aggregate of 8,349 to partake of it. The Baptisms numbered 108 adults, and 465 children; 233 persons received the rite of Confirmation. There were 33 marriages, and 201 burials. The endowments of the society amount to \$158,603.72; in addition to which is the real estate property of the society, for the use of the several mission stations under its care.

At St. Michael's church, the Rev. Dr. Peters, rector, the Penny Provident Fund has had 175 depositors on the roll the past year; the amount of money deposited being \$551.53. This is the largest amount of money deposited in this parochial branch of the fund during the six years of its existence. The fund is not a savings bank, but merely an agency whereby small savings may be readily deposited. Many of the children deposit sums too small to be placed in a savings bank and transfer them to a bank when the sum has reached sufficient proportions. The majority of depositors are obliged to use their savings for clothing and the necessary expenditures during the winter season. The fund is found a valuable factor in Church work in many ways.

In Grace parish, the Rev. Dr. Wm. R. Huntington, rector, the temperance work doing for its section of the city, and beyond, is singularly effective. The Grace Commandery of the Knights of Temperance has so grown that it has been divided into two sections. The parish also has a vigorous organization known as the Woman's Temperance Union, composed of adults. The Maids of Honor have enrolled 33 girls, ranging in age from 14 to 21. The Band of Hope, composed of girls under 14, has 56 members, under the charge of one of the deaconesses of the parish. The Church Temperance Society and its Woman's Auxiliary are actively sustained for this parish, which, both by means of its church and its new chapel, is pushing temperance work along practical lines among the dwellers of the "East Side."

St. Agnes' Day Nursery and Kindergarten, connected with the church of the Ascension, the Rev. Percy S. Grant, rector, cared during the past year for 10,125 children, an attendance larger than ever before. There was no serious sickness among the little people. The children have enjoyed many fresh air outings, through the interest of kind friends. The board of managers have replaced the former wooden cribs with iron beds, and replaced hair mattresses by those of woven wire, under advice of the Board of Health. The money for these improvements was raised by the managers without taking anything from the regular funds. There never has been a time since the institution was opened when there has been so much suffering among the people who bring their children as during the past year. The managers have therefore specially appreciated the co-operation of St. Elizabeth's Guild, the Needlework Guild, the chapel of the Comforter, Christ church Employment Society, and various other helpers. During the year 274 garments were given to the children, some of the mothers paying for them in work in the nursery. The attendance at the kindergarten was so large that the committee in charge found it necessary to give an assistant to Miss Slade who has been untiring in her devotion to the work.

The 24th annual report of the Home for Old Men and Aged Couples shows current expenses of \$9,902.05, of which \$3,099.99 was for rental. The institution sheltered 40 beneficiaries; 12 new inmates were admitted (four old men and four aged couples), and six inmates were removed by death. In the last report, abstract of which was given in the pages of THE LIVING CHURCH,

the purchase of land for a new building was announced. Since that time ground has been broken and the new edifice built. The occupancy marks the "silver wedding" of the institution. The site is near the cathedral of St. John the Divine, and the structure will be a worthy addition to the notable church buildings already clustered about this ecclesiastical centre. The trustees call particular attention to a plan of endowing special rooms in the home, the donor to give his or her name to the room so endowed, and to nominate the occupant. The amount requisite for the endowment of a single room is \$5,000; of a double room, \$8,000. The new building is well located at the corner of streets, allowing windows on both front and sides. It is of substantial construction, with a handsome entrance of Gothic style. The details of architecture are modified Tudor Gothic, and the roof terminates in three Gothic gables, surmounted by crosses of stone. A grouping of Gothic windows forms a pleasing feature, both outside and in. The main edifice, according to the designs, rises four stories, in addition to basement and high roof arranged for rooms—making six stories in all. An extension is one story lower.

Philadelphia

Bishop Whitaker, when last heard from, was at Belfast, in excellent health. He expects to return by the "Rotterdam" on Oct. 1st.

Bishop Whitaker writes that he has found his trip delightful, and, at the date of writing, was on the eve of departure for a tour through Ireland.

The Rev. S. F. Hotchkin, registrar of the diocese and rector of the memorial church of St. Luke the Beloved Physician, at Bustleton, returned from Europe on the 17th ult., and resumed his pastoral charge on Sunday, 22nd ult.

Interior alterations at the church of the Holy Trinity, the Rev. Dr. W. N. McVickar, rector, were commenced on the 26th ult. This work will include alterations to the chancel and stair towers for the purpose of placing a new organ in position, and also to erect choir seats.

The Rev. Henry C. Mayer, formerly rector of St. Philip's, or of the church now called by that name, where he is most kindly and gratefully remembered by many of his old parishioners, is officiating at St. Martin's church, Oak Lane, new, during the absence of the rector, the Rev. Walter Jordan.

The Rev. T. William Davidson, of St. Stephen's church, Norwood, officiated as chaplain at the funeral of Major Clarence T. Kensil, 1st Regiment, N. G. P., whose remains were accorded military honors on the 24th ult. The Burial Office was said at his late residence, and the committal at West Laurel Hill cemetery.

Work was begun on the 21st inst., by the contractors on the church of the Beloved Disciple, the Rev. George R. Savage, rector, which is to include the construction of a new floor raised about 20 ft. above the old one, which is to be used to support the new organ. The roof on the aisle will also be raised.

The Ven. Archdeacon Brady is out of town for a couple of weeks. He is certainly entitled to a rest after the hard work he has done for the diocese during the past season, in giving a new impulse to the missionary cause, and in building or collecting the funds to erect another church. He will make a most efficient secretary, if elected, of the General Board of Missions.

The Rev. Alfred J. P. McClure, assistant minister of the church of Our Saviour, Jenkintown, and priest-in-charge of All Hallows' chapel, Wyncote, has been called to St. Bartholomew's parish, New York City, as the successor of the Rev. Dr. G. H. McGrew, late vicar of one of the chapels connected with that large and flourishing parish.

Among the passengers who arrived at this port on Sunday, 22nd ult., on the American liner, "Rhyndland," from Liverpool were the Rt. Rev. Dr. White, Bishop of Indiana, and Mrs.

White; the Rev. J. M. Koehler, rector of All Souls' church for the deaf, who was accompanied by two teachers of the Pennsylvania Institution for the Deaf and Dumb. Bishop and Mrs. White subsequently were guests at the Hotel Lafayette, where they remained a couple of days.

Two wills were probated on the 23rd ult., each containing bequests to various charitable institutions. The property of Mrs. Sarah T. Stewart, of this city, who died on the 11th ult. at Lake Minnewaska, N. Y., where she was spending the summer, amounts to \$30,000. One-half of this estate is left in trust to her husband, and at his death the principal is to be divided into five shares and paid over to several institutions, the Home of the Merciful Saviour for Crippled Children being one of them, which is to receive \$200. Among the bequests in the will of Sarah Hulme Hiester is one of \$1,000 to the Home for Consumptives, at Chestnut Hill, which is under the care of the city mission.

Never heretofore within the city limits have there been so many churches and parish buildings in course of construction as during the present summer. Beginning at the extreme northeast, the parish building of the Holy Innocents, Tacony, which will also provide sittings for the congregation, is rapidly progressing. St. Alban's, Olney, and St. Nathaniel's, Kensington, have their foundations laid, and the South memorial church of the Advocate, which has been over five years in construction, will be consecrated when Bishop Whitaker returns. These four are north of the city's centre; and there are four others in the southern section, all of which have been noted in these columns quite recently: St. Mary's mission (of St. Mark's church) and St. Augustine's (of the Crucifixion) for the African race; St. Elizabeth's church and clergy house for the "Religious" of the C. S. S. S.; and lastly, the church of the Holy Spirit, for which latter ground was broken on the 9th inst., with appropriate services, and the architect's plans were submitted to the building inspectors on the 18th inst. In West Philadelphia, the parish house for Calvary monumental is nearly completed; Grace church chapel is being enlarged; St. Mary's parish building is being rebuilt, and St. Andrew's church restored; the two latter having been partially destroyed by fire.

Chicago

Wm. E. McLaren, D.D., D.C.I., Bishop

The vested choir of Trinity church at Wheaton were encamped for five days, including Sunday, on which day Mr. W. A. Shearson, lay-reader, in the absence of the rector, officiated at the Evening service in the grove near Warfield, several of the congregation driving over to take part in the beautiful service. The weather was perfect. Mrs. Shearson and Mrs. Peirmeet, "choir mother," were in charge of the camp, and through the generous assistance of some of the congregation the camp was supplied bountifully.

St. Ann's mission is undergoing some extensive repairs. The church building is being remodeled and raised, and under the new arrangement the basement will be devoted to guild and choir purposes. The Sunday school has outgrown the capacity of the church building proper, and in the future the basement will be utilized for Sunday school purposes. Mr. Peabody, the architect, has been employed in the remodeling, and the work is in charge of Mr. Stevens, of St. Philip's church. The Rev. John Mark Ericsson, deacon in charge of St. Ann's, is home from an extended sojourn at his old home in Ridgefield, Conn., and the Adirondack Mountains.

The Rev. W. C. DeWitt, of St. Andrew's church, is home from Ashland, where he has spent several weeks; and the Rev. H. R. Neeley is home from California.

Bishop McLaren, when last heard from, was in Paris, enjoying good health. He is expected home about Oct. 1st.

The finance committee of St. Augustine's mission, Wilmette, at a meeting held on Wednes-

day evening of last week, resolved themselves into a committee of the whole in connection with the lay-reader in charge, for the purpose of raising funds for the erection of a church building. Plans have been secured, and in all probability the new church will be under roof before snow flies. The sum of \$400 is required before work on the building will be begun, and \$100 of this amount has been raised within the past few days. Contributions to help this work along should be sent to Mr. Burton Thoms, Wilmette, Ill. The vested choir of St. Augustine's will resume their functions next Sunday, and the Sunday school will also be resumed. The Rev. Dr. Rushton, the Bishop's secretary, will celebrate the Holy Communion, and will preach at this mission on the third Sunday morning in September.

The rectory at Highland Park has been completed, and the rector, the Rev. P. C. Wolcott, has moved in. The present church building is overcrowded, and the congregation hopes soon to be able to erect a new stone church.

The Rev. Dr. Edwin H. Rudd, chaplain of St. Mary's School, Knoxville, Ill., officiated at the church of the Atonement, Edgewater, last Sunday morning.

The Rev. Jos. Rushton, L.H.D., the Bishop's secretary, will make his home for the future in Evanston. He hopes to be installed in his new quarters by Sept. 16th.

The 25th anniversary of the consecration of St. Luke's church, Dixon, Ill., will be celebrated on St. Luke's Day. Sixty years ago Bishop Chase held the first church service in Dixon.

Glencoe is to have a church, to be erected at a cost of \$2,000. Plans have already been prepared.

Several of the Chicago clergy attended a Retreat which was held from Tuesday until Saturday of this week at the cathedral in Fond du Lac. Father Huntington, superior of the Order of the Holy Cross, was in charge.

The new stone church at Downer's Grove is almost ready for the pews. The church has a seating capacity of 150, with a basement for guild purposes.

The new mission at Glen Ellyn is getting on well. The congregations at the Sunday services have thus far averaged 100.

The Rev. Wm. B. Hamilton has returned from Minnesota, where he spent his summer vacation of one month, and has resumed charge of Calvary parish, Chicago.

Olympia

Wm. Morris Barker, D.D., Bishop

SEATTLE.—The Rev. D. C. Garrett who leaves Seattle Sept. 1st to assume the rectorship of Trinity church, Portland, came to Seattle July 1st, 1891, and took charge of St. Mark's parish, which had been organized about one year. The record for the seven years is as follows: Baptisms, 351; confirmed, 322; communicants received, 462; communicants lost, 407; net increase over all losses, 377; present number, 578; marriages, 129; burials, 147. The aggregate receipts in the way of actual offerings, donations, etc., have been over \$60,000. The new rector of St. Mark's, the Rev. J. P. D. Llwyd, late rector of the church of the Good Shepherd, Omaha, will be instituted Sunday, Sept. 12th.

New Jersey

John Scarborough, D.D., Bishop

The congregation of St. Paul's church, Westfield, has recently secured the church property formerly known as Grace church, and services were held in the church for the first time Sunday, Aug. 22nd. The building has been repainted and decorated inside and out, and there are many improvements in the way of furnishing, etc. The Rev. W. S. Barrows, who has been acting as priest-in-charge, has resigned, and the parish expects now to secure a resident rector, so steady has been the growth during Mr. Barrows' incumbency.

The church property of St. Stephen's, Beverly, is now entirely free from debt, the last in-

stallment of \$500 having been paid by the ladies of the parish.

At Sewaren, the people of St. John's have also made a very successful effort to pay off the mortgage on the property. The debt is \$1,500, of which \$1,000 has been paid, and it is hoped that the remainder will be raised by the end of the year.

Christ church, New Brunswick, Christ church, Elizabeth, and Christ church, South Amboy, all expect to have parish buildings soon. At Elizabeth, the fund is now about \$6,000; at South Amboy, there is a fund of \$2,000, and the old building will be remodeled, enlarged, and practically made new; at New Brunswick, the plans have already been approved for the new building, and the old one is to be given for the use of the boys' club.

The Rev. Messrs. Samuel Ward, R. E. Ward, and M. Pratt, deacons, have been added to the staff of the Associate Mission at Trenton, and the Rev. Messrs. W. O. Baker and F. M. W. Schneeweiss have retired, the former going to Bar Harbor as curate, and the latter becoming curate at St. Timothy's, Roxborough, Philadelphia. During the summer, in addition to the regular work of the mission, extra services have been maintained at St. Mary's, Point Pleasant, where there is a large summer congregation.

New York

Henry C. Potter, D.D., LL.D., Bishop

The work on St. Paul's church, Sing-Sing, is nearing completion. The fund raised for making the alterations has been increased recently by a check for \$500, from Mrs. E. N. Strong.

Contrary to a current report, the Astor memorial window for the church of the Messiah at Rhinebeck, N. Y., has not been ordered in Italy, but the order has been definitely placed by Mr. J. J. Astor with an American firm, the Tiffany Glass and Decorating Company, and the window will be made entirely of American glass. The window will be placed in the chancel of the church. The subject is "The Ascension," designed by Frederick Wilson. When finished, it is expected the window will be the finest ever made by the firm of their Favrire glass.

SING SING.—The work of remodeling the interior of St. Paul's church, which it was expected would be completed by Oct. 1st, will probably not be finished till about Advent.

The Rev. Richard Cobden, rector of St. John's church, Larchmont Manor, in the suburbs, had a narrow escape from death in a runaway accident there, Monday, Aug. 23rd. He was driving with Mr. John C. Dempsey, a soloist of St. Mark's church, New York, to visit a sick parishioner, when, attracted by a noise behind, they saw a team of horses dashing along the road. The team was dragging the fore part of a heavy wagon. Before they could turn out, the wheels caught their carriage and overturned it. Mr. Cobden was wedged under the fragment of the wagon, and dragged a quarter of a mile. He was unconscious when picked up. His guest was crushed under the wreckage and sustained bruises. The injured men were placed in blankets and carried home. Mr. Cobden was until lately curate of St. Mark's church, New York, and has many friends here.

Massachusetts

William Lawrence, S. T. D., Bishop

On Aug. 22nd, the Rt. Rev. Dr. Huntington, Bishop of Central New York, acting for the Bishop of Massachusetts, confirmed a class at St. John's church, Northampton, presented by the Rev. G. S. Richards, rector of Christ church, Meadville, who also preached the sermon on Confirmation.

Western Michigan

Geo. D. Gillespie, D.D., Bishop

The journal of the 23rd annual convention, just published, gives a very good idea of the faithful discharge of duty by the Bishop, the clergy, and the lay officials of the diocese. The funds have

been well cared for, and the foundations are laid for future growth. The parochial disbursements for the year for all purposes amounted to \$55,124.52, against \$53,141.51 for the previous year, and indebtedness had in a number of cases been decreased or wiped out altogether. The Baptisms reported were 435, and Confirmations, 353. In spite of close-cutting by rectors of the larger parishes in Grand Rapids, the communicant list of the diocese numbers 5,029. Two missions were organized during the year—St. Andrew's, Hart, and St. Alban's, Dowagiac. The clergy list at present numbers 24 priests and no deacons, the Rev. Cyrus Mendenhall having been advanced to the priesthood since convention. There are in the diocese 25 parishes, 29 organized missions—in all, 61 places in which services are held.

Connecticut

John Williams, D.D., LL.D., Bishop

NEW HAVEN.—Christ church parish, the Rev. G. Brinley Morgan, rector, by untiring and self-sacrificing efforts led by the rector, has erected and freed from debt a beautiful church edifice, and is looking forward to its consecration some time in October. Plans for a parish building in the near future are under consideration. The last number of *The Chronicle*, the parish paper, published a prayer and suggestions for preparation for a Mission, which, it is hoped, will be conducted by the Rev. Father Huntington, superior of the Order of the Holy Cross, early in '98.

FARMINGTON.—St. James' mission, the Rev. Wolcott W. Ellsworth, has undertaken to raise funds for a chapel, the room hitherto occupied being undesirable, both as to location and accommodations. Plans for an appropriate stone edifice have been drawn.

California

William F. Nichols, D.D., Bishop

The diocese has lost its most venerable presbyter in the death of the Rev. Benj. Ackerly, D.D., rector *emeritus* of St. John's church, Oakland, which occurred on Tuesday morning, Aug. 24th, at his home in Oakland. Dr. Ackerly was in his 85th year, having been born in the year 1812. He was a graduate of the General Theological Seminary, New York City. The first years of his ministry were spent in Michigan and Wisconsin, where he founded several missions, notably what is now known as St. John's church, in the city of Milwaukee, where he remained for 12 years. In the year 1857 he came to San Francisco, was married in Sacramento, and afterwards went to Oakland to reside, where he founded St. John's church, which was destroyed by fire last summer, but is now being replaced by a handsome new structure. During his long ministry at Oakland, Father Ackerly, as he is familiarly known on the Pacific coast, founded several missions, some of them now large and influential parishes, among which are the church of the Advent and St. Paul's church, East Oakland. Dr. Ackerly's ministry of over 55 years has been a broad and energetic one. The declining years of his life were spent as rector *emeritus* of the church he founded and loved so dearly. It is said that Dr. Ackerly baptized, married, and buried more people than any other clergyman on the Pacific coast.

SAN FRANCISCO.—A large and interesting meeting of the Guild of St. Barnabas for Nurses was held at St. Luke's. The address was delivered by the Rev. D. O. Kelly, associate priest of the Order. A deep interest is being awakened in this most excellent Order, and it is hoped that all nurses of the different hospitals will be brought within its influence.

The Rev. John A. Emery, archdeacon of the diocese, has just returned from a tour among the mining districts of the diocese, and reports an increased fervor in Church work.

The Bishop of the diocese has returned to New York, but it is not expected that he will return to San Francisco until some time in October.

The Living Church

Chicago

Rev. C. W. Leffingwell, Editor and Proprietor.

Marriage and Divorce

I.

DOUBTLESS there is need enough for reform in the divorce laws of most of the States, and the Church canon on this subject may be improved, but as marriage must come before divorce, the agitation for reform should begin at that point where the trouble begins. If foolish and vicious marriages could be prevented, the divorce courts would be deserted. Granted that people cannot be made prudent by legislation, yet it may be reasonably argued that laws should not encourage folly; least of all in that which concerns the nation so vitally as this, its home life and domestic peace.

Almost as frequent as the reports of divorce proceedings are the accounts of reckless marriages that should be impossible under the laws of a civilized community. While some of our States and Territories have achieved a scandalous notoriety for divorce made quick, there are others that seem to be seeking an infamous eminence for marriage made easy. Perhaps the latter is the worse of the two evils. Abate that, and the other will in the same degree be lessened, for it is but the corollary, the inevitable sequence. The law which helps people to marry "unadvisedly" is consistent in making the way of escape very broad.

After all, there is always something back of law that must be reckoned with before law can be reformed. Law is the expression of the general conscience and wisdom of the community, and in this matter of marriage these certainly have not reached a very high plane. This "holy estate" is for the most part treated very lightly and often profanely; witness the reports, "married in a buggy," "married by telephone," "married on a bike," "married at the county fair," etc. "Butchered to make a Roman holiday" may be said of many a bride in these days; the performance that can advertise a marriage among its farcical attractions is sure to be popular. The profanity is always greeted with applause.

The saddest fact about this sad business is that Christian people lend their example and influence to the desecration of the marriage rite and the degradation of the idea of matrimony. "Mock-marriages" are not infrequently advertised among the attractions of "church" entertainments. "Tis true 'tis pity, and pity 'tis 'tis true." We have before us the account of "a midget wedding" performed by an M. E. Social Aid Society, in which two "little tots" personated bride and groom. A request was made for the loan of a cassock and cotta from our Church choir, we are told, but it was promptly declined. A bad state of things it is for a community when children are taught to play at marriage. They might better play with edged tools or with fire.

Worse and worse! It cannot be denied that Christian ministers sometimes make merchandise out of the haste to be married which is the great driving wheel of the divorce mill. What excuse can be offered for "solemnizing" marriages in the dead of night, without witnesses, and with everything pointing to clandestine relations? What reason but greed for money can a minister give for marrying young girls to

men who have evidently prevailed upon them to elope, to abandon parents and home and hope? The papers last week contained the announcement of one escapade in which a girl of fifteen was the victim; another in which thirteen was the age of the bride; another in which she was not yet in her teens! This lamb was led to slaughter at the age of twelve. Whether married by a minister or by an officer of the law, is not reported.

It would not be believed, if it were not affirmed upon good authority, that "reputable" ministers engage in matrimonial traffic. So far as we have heard, they are not of our Communion, though some of our clergy may be not overcautious in bestowing the blessing of the Church upon strangers. A Chicago paper has recently been denouncing the abuse of official sanction, both civil and ecclesiastical, bestowed upon runaway couples who seek a hasty union under the lax laws of a neighboring State. A clerical correspondent from that State declares that the indictment is not too severe. It is humiliating to admit that what this writer says is true, but we have no doubt the proof can be had. We quote a few lines:

This laxity of law lays us liable to form marriages that have no right to be. The most honest clergyman is thus open to fraud. But, still worse, those of our profession who have lost that delicate sense of right and wrong that ought to characterize those who stand as the leaders of the world in matters of conscience, find in these conditions the opportunity of most shameful abuses. What those abuses are *The Times-Herald* has already told. But it is not all told yet. When ministers of the Gospel of Jesus Christ stoop to enter into alliance with the hackmen of their city and divide with them the marriage fees, when they have runners upon the boats that enter their city, when they advertise their whereabouts for the sake of obtaining this "trade," it becomes not only a question of individual viciousness, but it casts a stigma upon the profession and upon the Church, which has enough enemies without any such means of manufacturing them. I know the pressure that is brought upon one to stoop to these means, and so I ask for an abolition of the laws that make these things possible.

We are reluctant to leave this phase of the subject without paying our respects to the contemptible creatures that pass for men, who entice young girls from their homes and induce them to dishonor their parents and themselves, under the infatuation of romantic love. No words are strong enough to denounce these domestic assassins as they deserve. Who steals a purse steals trash, in comparison with the robbery which these cowardly kidnapers perpetrate when they sneak away from parents in the night with the choicest treasure of their house; when they snatch from a girl the joy of youth and lay upon her the cares and responsibilities which are hard enough for the mature woman to bear. The most evil aspect of these conditions is that they are calmly taken as matters of course. The public conscience is entirely apathetic concerning them. But threatening as they do the very foundations of society and religion, it falls upon those whose office it is to arouse or guide this conscience to call attention to the evil, and at least to suggest a remedy. And this we propose to attempt.

IN view of the criticisms to which foreign missions are often subjected, it is interesting to know the views of competent and highly educated laymen. No one could stand higher in this respect than Mr. James Bryce, the author of the epoch-making "His-

tory of the Holy Roman Empire." At the meeting lately held in London, on behalf of the S. P. G. Oxford mission to Calcutta, this distinguished scholar delivered a speech of unusual weight, both for its testimony to the importance of missions and the value of its suggestions. He dwelt first of all upon the necessity of sending to such a field as India the best men who can be procured. "There are thousands of years of metaphysics lying behind the cultivated Brahmins of India." Another important point was the expression of his belief that "the missionary in India, above all countries, ought to try, if possible, to live among the people in their own way." That, he said, could best be done by unmarried men. In other countries the wife of the missionary is often as useful as he is, but not, he thought, in India. "A missionary living in the kind of missionary settlement we have founded in Calcutta is able to approach and get hold of the young men in a way impossible to the ordinary missionary household, such as is desirable to have in most other countries." The three classes to be dealt with in India are the Hindus, the Mohammedans, and the hill tribes. Special effort ought to be made for the conversion of the latter class, who are at present easily open to Christian influences, but are in danger of being absorbed into Hinduism or Mohammedanism if left to themselves. Mr. Bryce added here some very sensible warnings not to expect too much: "I do not mean to say that they will be, in the first instance, very good Christians. Very often they will not. They will be very raw and crude Christians who will give great occasion for scandal; but at the same time they will have been saved from becoming either Mohammedans or Hindus, and in generations to come they will be able to become Christians in a sense in which we may be justly proud of them." Mr. Bryce deplors the indifference to missions displayed by so many Anglo-Indians, but says that the wisest and most thinking men whom he met held the view that the progress of missions is of vital importance to the progress and extension of British influence. He concluded that "missions in India have the very highest and deepest claim upon our sympathy and support," and he was convinced that "among the missions, none were more entitled to sympathy and support than those which were conducted by the universities." The large amount of attention which India has attracted of late, as well as the inherent importance of the considerations advanced by this distinguished scholar, must be our apology for devoting our space to this review of his remarks. There are lessons here for missionaries in other lands than India.

Five-Minute Talks

BY CLINTON LOCKE

CXVIII.

LET me take the following powerful lines of Robert Browning as a text:

"God is all wise, all powerful, all good;
All wise, and knoweth, therefore, what is best;
All good, and willeth, therefore, what is best;
All powerful—can do, therefore, what is best.
And if He can, why, must."

If we could only weave these lines into the very texture of our hearts, they would give us such peace and power. God made great laws by which the world could be governed in a certain way, and in the action of those laws certain consequences are evolved; and

there is nothing cruel and nothing unjust in the terrible difficulties the working of these consequences bring on those we love, or on those who seem very important to the nation or the Church. For example: God has made water to act in such a way that if you fall into it you will be drowned, and no scientific man can see how water could be made any other way. Do you think that because a darling child of yours falls in, God immediately ought to make the water act like a bed of down and upbear your child upon its glassy surface until you can get to it? Your common-sense, applied to the lines with which I began this paper, will show you that no possible world could be carried on in that way; that human action would be paralyzed unless it could predict that water would always act the same. Yes, you say, but does not God listen to prayer? He is not bound by any vain necessity. He could save the child if He wanted to do so. Well, how often He does; not one child in fifty who falls in water perishes. A boat, a ready hand, a passing dog, a thousand utterly unmarked circumstances, bring about the rescue of the forty-nine. Ah! but the fiftieth? Yes, I know the bitter pang, but I see no other solution and no other comfort than in saying, "That rescue was not in the plan of God." If it were not so sad, it would be amusing to notice how the very people who grumble at God and kick against His will, pursue with their children the very plan God pursues with them, and wonder why the children do not see that it is for their good. They cause these children to suffer frightful agonies at the dentist's or the surgeon's hands. They deny them things they want very much. They pay no attention to the children's cries of "unjust, cruel," because they know that their plan is the wise and the good one and the very best for the children, and, more than that, that in no other way could children be properly dealt with. Will you please tell me how a wise and good parent's way of acting differs from God's plan of acting? You do not call the parent cruel, because you see the end from the beginning. You have foresight enough for that; and just because that foresight cannot see God's end from His beginning, shall you call Him cruel? How unreasonable! Recall the thought: "If God is all powerful and can do always what is best, why, then, of necessity, He must always do that; He could not be God or good and do otherwise." Sometimes we think God's plan has failed because it takes so long before we see any good coming from it; but, remember, God is never in a hurry. He does not count by hours and days. Like other husbandmen, He plants some things very deep, and it only betokens silliness to say they are never coming up, because they do not come up the next day.

People say, "How can I know my plan is God's plan?" Now that is a difficult question to answer in a moment, but you can know many things about it. Certainly you can know this: When you form a plan directly contrary to God's teachings, a plan for impurity, a plan for obtaining a good deal of money in a crooked way, a plan for stabbing some unconscious man in the dark by evil words and malicious whispers, you know this is not God's plan. Your plan may seem to succeed. You gratify your desire; you make the pile of money; you down your opponent, and you may smile and say: "Tush! God doth not see, neither doth the God of Jacob regard it." But hold on a

little; God's plan is to reward the good and punish the evil, and His plan must be carried out. You cannot stop it. You will help carry it out, no matter how much you kick. You will find yourself sucked into its maelstrom, and then you will discover that your success would better a thousand times have been a failure. One thing more let me say for your comfort: I make plans for good, and I go to work to put them into execution. I do all I can. I work hard, but I seem to accomplish so little. My health, or my circumstances, or my environment, or some obstacle out of my reach, hampers me. I see the good work only half done, and it frets me. I worry over it, and it seems a failure. Now, do not do that. You have done your day's work. Some one else will do his to-morrow, and the whole field will so get ploughed. You have turned your furrow. That was what you had to do. God will look out for the rest. Be content. There are others.

— 2 —

Do Foreign Missions Do Any Good?

SINCE my arrival in the United States I have been asked, "Do foreign missions do any good?" There are several ways of looking at this question. Let us look at it from the material point of view. Foreign missions have been the pioneers of civilization all over the world. When the first missionaries go to a savage or semi-civilized race they find men more or less opposed to intercourse with the outside world, sunk in ignorance, and unable to develop their own resources. These missionaries study the language of the country, reduce it to some system; they translate the Bible, the Prayer Book, and many other books into the native tongue. They give the people works on geography, history, the arts, and sciences. They instruct the natives in mechanical arts. By living with their families amidst these simple people, they daily show them the methods and the needs of a more advanced form of life. As these natives become instructed they begin to develop the resources of their country, they also acquire new wants, and by the sale of their surplus productions they are enabled to enter the markets of the world and become the customers of civilized nations.

Moffat and Livingstone, by their travels in Africa, opened up vast portions of the dark continent. They familiarized the natives with the presence of the white man, and paved the way for the advancing wave of civilization, which is now spreading over that continent. The great success of the English Church's mission to Uganda shows what can be, and what is, accomplished by foreign missions.

Where missionaries go to peoples who are living in a more advanced state of civilization, while the conditions are somewhat different, the results are the same. Take, for instance, China. We find a people quiet, orderly, industrious, having an ancient civilization and literature of which they are inordinately proud. They are proud of their past, unwilling to make any changes, and if left to themselves would continue on the down grade, until they became disintegrated by internal corruption; for the eternal laws prevail, and the man or the nation which does not continue to progress cannot stand still; they must inevitably go backward until the process of decay is completed and the final ruin is consummated.

Wherever we go in China we see evidences of former grandeur—massive sea walls and stone bridges, great pagodas, huge walled cities; they are all old and are gradually going from bad to worse. The present generation are doing nothing to compare with the great works of their forefathers. The missionaries came to China, and they found a people who deemed that all knowledge was buried in their past literature, who had three religions, Taoism, Buddhism, and Confucianism, but no active, vital religious belief which was a daily living influence upon their lives. The missionaries settled in the different provinces and gathered in the boys and girls. They taught them in schools. They opened hospitals, where even the natives were soon convinced that cures could be wrought every day which were marvelous to them. They gave the people the Bible and the Prayer Book, and devotional books translated into their own language, and they have written or translated hundreds of works on every branch of human learning, art, industry, science, and law for the benefit and instruction of the Chinese nation.

The missionaries have published newspapers which are bold and outspoken in their utterances on the causes of the present state of affairs in China, and which at the same time point out the logical remedies for the existing evils. These papers also let their readers know what is going on in the Western world, and point to the sources of prosperity in foreign countries. These newspapers have become a power in the land, and are regularly taken by the leading gentry and the government officials throughout the empire.

Many years ago the imperial government at Peking found it necessary to establish the Imperial University at Peking in order to train men for use in its foreign office and diplomatic work. The president of this university was Dr. Martin, a missionary who has been, and is to-day, a tower of strength to the rulers at Peking. The Rev. Timothy Richard, after long years of service in the interior as a missionary, was called to Shanghai to succeed the late Dr. Williamson as superintendent of the Society for the Diffusion of Christian and General Knowledge amongst the People. Under Mr. Richard's able supervision, amongst other books many works have gone out which show to the educated Chinese how faulty their methods of agriculture, mining, transportation, revenue, manufacture, and river conservancy are, and how famines and floods can be averted or mitigated. They show what progress has been made in these and kindred matters by Western nations, and by a carefully prepared system of comparative statistics, they show how very great the advantage would be to China if she would adopt such methods and reap the benefits to be gained by the adaptation of Western science and industrial arts to her own daily needs.

So great was the respect in which the Rev. Mr. Richards was held by the rulers of the nation, that during the late war between China and Japan, the viceroy of the province in which Shanghai is situated sent for him twice to go to Nankin and advise him about important matters. Since the war Mr. Richard has lived in Peking, and he has been on the friendliest terms with the great viceroy, Li Hung-chang, and other officials of the highest rank.

Without multiplying names or giving

more instances, it can be truly said that there is hardly a province in the Empire of China where there are not one or more missionaries at work who are the leaders of thought in their districts. The literature, both Christian and general, which is published and sold to the more thoughtful among the Chinese people is the greatest agency at work to-day for the advancement of this nation. The English papers which are published in China for the English and other foreign merchants and business men, freely admit that the missionaries are the pioneers—the advance couriers of international commerce. They open up new provinces, they educate the people, they create a desire for comforts before unknown, and, above all, they remove the prejudice against all foreigners; and then the merchant follows up the opening, and new centres for trade and commerce spring up.

So much for the consideration of the merely material results of the work of foreign missions. Who can calculate the inestimable results of the higher education, the Christian education and training, the growth in knowledge of spiritual things, in the Christian graces, in the refinement of life and manners, in the wholly inestimable value of the raising of the status of the women and girls, and of the hearths and homes of these people, who were steeped to the lips in all ignorance, superstition, and degrading customs until the light of the Gospel shone down upon them, and the scales of darkness fell from their eyes?

How many thousands and tens of thousands of Christian converts have laid down this mortal life and are now among the great throngs of the redeemed! How many hundred thousands are now upon this earth and fighting the battle which all Christians must fight daily until the time shall come to each one when he shall hear the blessed words, "Well done, good and faithful servant; enter thou into the joy of thy Lord."

The question is, "Do foreign missions do any good?" Yes—material good, moral good, spiritual good. They are beyond all doubt, beyond all question, the very greatest power at work in this world to-day for the uplifting of the nations that were in heathen darkness into the noonday light of Christian civilization. The Church of God is raising herself up as she fulfills the Divine command: "Go ye, therefore, and teach all nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost."

HENRY W. BOONE, M.D.,
Medical Missionary.

Church Missions House, New York, July, 1897.

— ❧ —

The Relation and Duties of Vestries to the Rector

BY THE RT. REV. ABIEL LEONARD, D.D., MISSIONARY BISHOP OF NEVADA, UTAH, AND WESTERN COLORADO

THIS is a very large subject which I am asked to treat in a very brief space. It seems to me it would be well to add to our subject "and congregation," and it would then read, "The Relation and Duties of Vestries to the Rector and Congregation." This would set forth more clearly the twofold relation which the vestry sustains, on the one hand, to the rector, and on the other, to the congregation. There is, in this country, and more especially in the West, too much of a disposition to look upon the vestry as a body which exists for its own pleasure, instead of a small body to

which the congregation, by its own suffrages, has committed the temporal affairs of the parish for the space of twelve months. If it were more convenient to administer the affairs of the parish by the entire congregation, it would serve a good end to abolish the vestry and allow the congregation to do so. Certainly such a proceeding would allow the people to see some of the difficulties which under our present methods are hidden from them. Certainly the congregation should reflect that it was never intended by the framers of our canon law to take the entire responsibility from the people and place it upon the shoulders of the vestry. We have grown into the habit of electing the same men year after year as members of the vestry, and so it has come about that oftentimes these men think this is a position which of right belongs to them, while the people are disposed to think that the members of the vestry should assume every obligation and discharge every duty. When the vestry has been elected it is brought into very close relation with the rector. It is his cabinet, as it were. For the more effectual discharge of its duties, it is divided into committees which have charge of various departments of work. The vestry are the rector's aids in all matters which come within its province. The vestry, acting for the congregation, elects the rector, but this is simply a business arrangement. The rector does not derive any authority whatever from the vestry. The authority to minister in holy things comes from God, through the Bishop who ordained him, and he executes the functions of his priesthood in accordance with the canons of the Church and the rubrics of the Book of Common Prayer. The services which he shall hold are prescribed by the Book of Common Prayer, and as to their frequency, he will himself be the judge. The vestry has no authority over the rector. Where he has been elected and instituted a relation is formed which is terminable only by resignation, death or canonical procedure. The relation which the rector sustains to a congregation is not that of a hired man, because the services which he renders in holy things are beyond all compensation. For a vestry to pass a resolution asking a rector to resign his charge, is an insult, because, in the first place, the clergy are usually gentlemen, and if treated in a respectful way, they will not need to be asked to resign. In the second place, if treated in a gentlemanly manner and he does not resign, and there is any good reason why he should resign, the canons furnish an adequate means for bringing about this result. The rector, then, is a spiritual guide. He is judge of the spiritual teaching which his congregation needs, and in that teaching he is responsible to the Church, whose servant he is.

We have said that the vestrymen are the rector's aids in all the work he undertakes to do.

What a pity that this thought cannot receive greater emphasis.

When the rector calls a meeting of his cabinet, for what purpose is it? Usually to discuss ways and means for the support of the parish. Is it not a pity that it should be so?

Suppose that vestries should sometimes discuss with their rector the best means of reaching souls, or of bringing to bear upon individuals the teaching which the rector has been seeking to inculcate. Suppose

that, instead of talking to men about subscriptions, they should talk about going to church and to Holy Communion. Suppose they should interest themselves in the Sunday school, in the Brotherhood of St. Andrew, and similar organizations, would there not be a revolution in our parishes? Suppose they should vie with each other in their loyalty to the rector, and in their eagerness to hold up his hands in his efforts to make the services attractive; in short, in their efforts to see how near the dear Lord and Saviour they can live. Would not such a state of things become contagious? Would not the whole congregation become affected, and would there be any necessity for the discussion of ways and means?

Some one may say this would be an ideal condition of things. Still I submit it is an ideal which may be made real in any congregation whenever the people, by the grace of God, determine to have it so. Such a condition would cause rejoicing among the angels, as well as make the parish in the community an influence to be felt throughout all time. Such a condition of things would bring joy to the heart of the rector and make him feel that his labor is not in vain, and moreover that the relation which he sustains to his people is the sweetest that can be known.

Reader, will you have a part in bringing about such a condition of things? You may inaugurate the change if you will. Doubtless your own people in your own parish are waiting for just such a leader.—*Our Church Work.*

— ❧ —

Facts about Dr. Breck's Burial and Grave

To Editor of Pacific Churchman:

An article that appeared in your issue of July 15th, headed "Facts about Dr. Breck's Burial and Grave," makes it an imperative, though a sadly painful duty to have the circumstances of the proposed removal of Dr. Breck's remains to Nashotah, Wis., thoroughly understood.

The writer is loath to believe that any unkind or unworthy motive could have inspired what seems to him the unfortunate and ill-timed article under consideration. It certainly is, however, necessary now (in simple justice to the memory of Dr. Breck, to say nothing of his family) that the Church public should be put in information of the facts in the case.

The facts are these: The Rev. Dr. Breck's work as a missionary pioneer for the Church in Wisconsin, with Bishop Kemper and the Rev. Drs. Adams and Cole, of sainted memories, is too well known to need recapitulation here. The same is true of his labors in Minnesota. Faribault and the Indian missions in the diocese of Minnesota, as well as his earlier efforts at Nashotah, Wis., stand to-day a living memorial of his self-denying zeal.

Dr. Breck's work, however, in California (abundant as it was in saintly effort and in a far-sighted wisdom) stands, alas, to-day simply in ruins. And this through no fault of his, but the result of untoward circumstances in no wise under his control.

Perhaps no better, broader foundations could have been laid than those prepared by him for a future Christian educational welfare of the diocese of California. The establishment of St. Augustine College for boys and young men, at Benicia, Cal., and of St. Mary's Hall for young ladies at the same place, included as well collegiate foundations and a divinity school for the Church on this coast.

The future of this wise and much needed work was placed in the hands of a board of trustees, that thus the interests of the Church might be properly conserved. The success of

Breck's work at Benicia in its incipiency is too well known to need any statement in detail here. Money was raised, property acquired, students increased in numbers. St. Augustine College became a power for good from its very beginning. St. Mary's Hall, as well, bade fair to rival this work for boys and young men in usefulness.

The early death of Dr. Breck left the future of his work, so successfully begun, directly in the hands of a board of trustees; indirectly it remained with the Church public here to see his wishes carried out.

To-day this work is but a memory; it exists but in name. All is gone for which he toiled and labored and prayed—for which he practically gave his life. St. Augustine College is dead. The same is true of St. Mary's Hall. Even the property acquired by these institutions has passed out of the hands of its board of trustees (long since dissolved), and is now in possession of the Bishop of the Northern Jurisdiction of California, subject to the claims of his heirs, like other assets, in case of his decease.

Where the fault lies, if any, is aside a present purpose. We can only think tearfully of the many self-sacrificing labors of the saintly life that has gone; of so sad an outcome as this for the Church upon this coast.

In dying, Dr. Breck—looking forward most naturally to the successful progress of an undertaking that seemed even in his lifetime to have fairly taken root—left it as his special wish that his remains might be placed under the altar of a chapel to be erected upon the ground of St. Mary's Hall, his school for girls, there to rest in the midst of (so to speak) this garden of his life's last labors, until the Master might speak the word, "I say unto thee, arise."

It scarcely needs the saying; he could never have dreamed in this his dying hour of results which sadden many a heart here to-day. His schools are closed; his dying request made practically an impossibility.

The very place where his body at the present reposes, though laid away in love, really emphasizes the neglect (a stranger might almost think the ingratitude) of those for whom he labored and died.

As to his present grave, most naturally his widow in her grief might give consent to a temporary resting place under the chancel of the little parish church of Benicia. She certainly did so, looking forward doubtless to a final fulfillment of his dying request.

But that her husband's remains should rest there permanently, such a thought could never have entered her mind. It would have been to consent to frustrate the last wish of a dying loved one. It would have been for a wife to have permitted the last resting place of her husband—one whose memory is a blessed heritage of the Church at large—to become an advertisement, as it were; a standing memorial of the unmerited failure of the closing years of such a life. The wording of Dr. Breck's will is clear; it will not permit any such final disposition of his remains as suggested by the article in your late issue. Such a construction is plainly impossible. To claim Mrs. Breck's desire for such a disposition of Dr. Breck's body would be constructively to impugn a wife's affection.

As far as the legal point raised in this unfortunate affair is concerned, this remains to be tested.

If children, under such circumstances as these, can have no voice in the final resting-place of a beloved father, it would seem quite time for some proper amendments to be made to our civil code. The writer does not believe such to be the case. He cannot think the point well taken, and if it be pressed is quite prepared to exhaust, if need be, legal resources to correct so glaring an injustice.

The thoughtful mind of Church people to-day who revere the memory of Dr. Breck, and look with affection upon his stainless, self-sacrificing life, is demanding that his ashes be taken to his old home, and rest by the side of those at Na

shotah, Wis., who labored with him to establish there that school of the prophets.

It seems a thing pitiful, passing strange, that there should be those who, confessedly unable to carry out Dr. Breck's dying wish here, who can only offer for his body a resting place scarcely protected from the elements, yet are prepared to oppose the removal of his remains to the place where he began his Christlike labors; where something of the honor such a life deserves may be shown his ashes as they rest by those who with him practically began the Church missionary work of the great Northwestern Territories.

It is sincerely to be hoped that the untimely article that has compelled this reply may soon be forgotten; that the unfortunate opposition that seems to have been developed to the removal of Dr. Breck's honored remains to his old home in Wisconsin may once, and for all, be relegated to the oblivion it deserves, and that those who revere his memory may unite in this all too tardy effort to do simple justice to one of the most faithful lives that has blessed the record of our Church:

A PRESBYTER OF THE DIOCESE OF CALIFORNIA.

Personal Mention

The Rev. J. J. Andrew is seeking much needed rest in foreign travel.

The Rev. O. R. Bourne has resigned the rectorship of Grace church, West Washington, D. C.

The Rev. Henry Bedinger has been elected chaplain of the Virginia Stall branch of the Society of the Cincinnati.

The Rev. Geo. F. Breed, of St. John's church, Brooklyn, N. Y., has been visiting on Lake Champlain.

The Rev. Wm. Stanley Barrows has resigned his position as Mayo Fellow in the General Theological Seminary, in order to accept the headmastership of De Veaux College. Address De Veaux College, Niagara Falls, N. Y.

The Rev. Walter Edwin Dakin has accepted the rectorship of the church of the Heavenly Rest, Springfield, Ohio.

The Rev. M. Eddie, of Carson, Nev., is spending the months of August and September in San Francisco.

The Rev. H. W. Greetham is in temporary charge of St. Luke's church, Orlando, Fla.

The address of the Rev. D. C. Garrett, rector of Trinity church, Portland, Ore., is 140 16th st.

The Rev. Arthur Gray, D.D., has resigned the rectorship of St. Thomas' church, Somerville, Mass., to take effect Sept. 30th.

The Rev. John W. Higson should be addressed at 1756 Waverly Place, St. Louis, Mo.

The Rev. John Graham, having resigned the rectorate of Trinity parish, Shamoken, Pa., desires all of his mail addressed to 50 A Prospect Ave., Windsor Terrace, Brooklyn, N. Y.

Official

TO THE CLERGY

I WISH to open correspondence with some of the enterprising blind of the United States. If you know some such, please send me their addresses, or have them write me for further information. I use any of the systems of raised characters. MISS R. J. TURNER, Brookfield, Mo.

WARNING

Will you warn Church people against an Armenian bearing letters from Bishop Johnston and others of the clergy, testifying to their belief in his story and their excellent opinion of the good judgment of their brethren?

I have written to his most valued reference and found his representations to be untrue.

He professes to sell Armenian goods, and does so on the principle that gain is godliness. If the goods are not worth selling on commercial principles, they should at any rate be unaccompanied by clerical testimonials—patent medicines have a monopoly of that.

WM. E. MAISON.

Ogden, Utah, Aug. 23, 1897.

Died

AKEVLY.—Entered into rest at his home in Oakland, Cal., Aug. 24th, 1897, the Rev. Benjamin Akevly, D.D., rector *emeritus* of St. John's parish. Dr. Akevly was rector of St. John's parish thirty-four years, and rector *emeritus* five years.

HOWE.—Entered into rest at Battle Hill, Jackson, Miss., on Thursday, Aug. 12th, the Rev. Wm. Torrey

Howe, son of the late Hon. James H. Howe, of Wisconsin, and son-in-law of Bishop Hugh Miller Thompson, in the 33rd year of his age.

WHITTLESEY.—Mrs. Sarah A. Whittlesey, at her home, Grand Rapids, Mich., July 31, 1897. Aged 72 years. "Full of good works which she did," and deeply loved by many friends. The Lord grant her His peace.

Obituary

MISS ELIZA D. OGILBY

Entered into the rest that remaineth for the people of God, on the Feast of the Transfiguration, Aug. 6, 1897, Miss Eliza D. Ogilby, of East Orange, N. J., but formerly of New York City. She was a sister of the Rev. Dr. John D. Ogilby, formerly Professor of Ecclesiastical History in the General Theological Seminary, and of the Rev. Dr. Frederick Ogilby, assistant minister for many years of Trinity church, New York. Unobtrusive in her Christian life, faithful to her religious obligations, warmly interested in the Church and in all Church work, she has left an example to her many friends which may well be followed, and will be by them ever remembered.

She leaves a widowed sister and many nephews and nieces to mourn her loss. We believe she sleeps in peace and rests in Paradise.

THE REV. WILLIAM G. STONEX

Was born in the city of London, England, on the 17th day of November, 1818. He studied law and was admitted to the bar before he studied theology and was received into the ministry of the M. E. Church. He began to preach as a minister of that organization when he was 22 years old, and continued to do so for about 20 years. He then entered the ministry of the Episcopal Church. After his entrance into the priesthood of the Church, he ministered to congregations, as rector, in Hudson, Albion, Ionia, and Mackinac Island. From Mackinac Island he went to Connelville, Pa. He was stationed for a time at Ashtabula, Ohio. After his return to Michigan, he was rector in succession to the churches of Lapeer, St. Clair, and Dexter, in which last mentioned place he departed this life on the 13th inst. His wife died eight years ago, in Lapeer, while he was rector of the church at that place. His remains were deposited in the cemetery at Goshen, Ind., by the side of his wife, for whom he had the greatest love. When dying, and about to receive the Holy Communion at the hands of his son, he remarked to the son and his two daughters who were to receive with him; "I shall be so glad to see your mother!"

His passing from this life was wonderfully peaceful and quiet—so peaceful and quiet that those who were about him scarcely realized that his spirit had taken its flight.

Appeals

(Legal title [for use in making wills]: THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY OF THE PROTESTANT EPISCOPAL CHURCH IN THE UNITED STATES OF AMERICA.)

Domestic missions in nineteen missionary jurisdictions and thirty-five dioceses.

Missions among the Colored People.

Missions among the Indians.

Foreign missions in China, Japan, Africa, Greece, and Haiti.

Provision must be made for the salaries and traveling expenses of twenty-two bishops, and stipends of 1,368 missionaries, besides the support of schools, orphanages, and hospitals.

Remittances should be made to MR. GEO. C. THOMAS, treasurer, 281 Fourth Avenue, New York. At present, please address communications to the Rev. JOSHUA KIMBER, Associate Secretary.

Spirit of Missions, official monthly magazine, \$1.00 a year.

THE CHURCH MISSIONS TO DEAF-MUTES, N. Y.

Incorporated in 1872, asks for offerings from churches and individuals in the dioceses of New York, Long Island, and Newark, on the 12th Sunday after Trinity.

THOMAS GALLAUDET, D.D., general manager.

114 West 13th st., N. Y.

MR. WILLIAM JEWETT, treasurer,

89 Grand st., New York.

Church and Parish

TWELFTH Sunday after Trinity offerings are needed to meet the expenses of the Mid-Western Deaf-Mute mission. They may be sent to the general missionary, the Rev. A. W. MANN, Gambier, Ohio.

PRIVATE boarding, with pleasant rooms; convenient location, reasonable rates. References exchanged Mrs. MARY E. BYRNE, 1823 Indiana ave., Chicago

WANTED.—Choirmaster for vested choir of men and boys with auxiliary choir of ladies. Must be a thorough musician, but need not be an organist. A competent violinist preferred. Habits must be good. Population of city, 22,000—largely German. Address the Rev. L. D. HOPKINS, Sheboygan, Wis.

The Editor's Table

Kalendar, September, 1897

5.	12th Sunday after Trinity.	Green.
12.	13th Sunday after Trinity.	Green.
19.	14th Sunday after Trinity.	Green.
21.	ST. MATTHEW.	Red.
26.	15th Sunday after Trinity.	Green.
29.	ST. MICHAEL AND ALL ANGELS.	White.

Bird-Wings

BY MARGARET DOORIS

In church, I marked, while listening
To the Gospel that was read,
The pretty bird-wings glistening
On many a woman's head.
A great oak branch was swinging
Across the open door,
A meadow-lark was singing
As I watched it upward soar.
I looked around, while listening,
At the lovely, bright wings glistening
Of the birds that all were dead;
All their sweet, glad songs unsung—
Cruel seemed each woman's head,
Mournfully the branches swung.

Then I hearkened to the reading
Of the words that Jesus said,
And I wondered, are they heeding—
Those with birds upon their heads?
"God's great love is over all—
E'en He notes a sparrow's fall."
All around the bird-wings glistened,
And the people knelt to pray;
But, I thought, the while I listened,
What will Christ, the Master, say?
When, through His redeeming grace,
We shall see Him, face to face,
In His Paradise above,
And He asks our life account,
Nought will then avail but love—
Love for beast, and bird will count.

London, Ohio.

— x —

THAT such an ungrammatical redundancy as "sort of a thing" should be current in reportorial style does not surprise us, but to meet it almost every day in literary magazines and in the writings of reputable authors amazes and vexes us. Here in *The Bookman* for July we read on page 362, "Any one can get any sort of an opinion from eminent writers." How many "sorts" are there to "an opinion"? On the next page we read, "The rarest sort of a book," quoted from Bagehot. These examples occur upon the opening of the magazine at random. While we may speak of the rarest sort of book, it is absurd to talk about any sort of a book.

— x —

ANOTHER barbarity which it seems useless to protest against is "the splitting of infinitives." The issue of *The Bookman* from which we have quoted above has some good notes on this. "Why do you object to the splitting of the infinitive?" asks a correspondent. "Because we consider it inelegant," answers the editor, "besides being unkind to the infinitive." He continues:

This query starts in our mind a train of painful thought, and we might as well get the thing over with right here. We are grieved to say of Mr. Hamilton W. Mabie what was said long ago of Alexander the Coppersmith, that he hath done us much harm; for in the very number of the magazine wherein we said "that if an archangel sent us a communication containing a split infinitive, we should promptly unsplit it," Mr. Mabie wrote down the baneful words, "to fully enjoy." So you can imagine what followed. Our old friend, *The Evening Post*, noted this first, and then the letters began to pour in. The Lady Dedlock affair was nothing to it. Pretty nearly every one begins by asking whether Mr. Mabie is higher than an archangel, and then they go on to say other things. Now, we ask all these people to turn back to our archangel pas-

sage, and they will find it stated there that when articles are published by writers of distinction who sign their names, we do not scrutinize their sentences with great minuteness. And so in this case, we had already discovered and unsplit four split infinitives in the proof of the June *Bookman*, and by that time had grown a little weary. And to tell the truth, we had always supposed that Mr. Mabie was too humane to do any injury to a timid, harmless, shrinking, little infinitive.

— x —

QUEEN VICTORIA, it is said, likes the novels of the late Mrs. Oliphant better than any other. *Harper's Weekly* says: "Her stories are nice stories of English life, which contain nothing unsuited to a young person, and which have given a great deal of innocent pleasure to a great number of readers. Even if they are not great, they are certainly good, both ethically and as literature." For nearly half a century Mrs. Oliphant's name has been familiar to story-readers all over the world. She wrote, also, some biographical and historical sketches, and a few verses. Her ode on the Queen's Jubilee was published in *Blackwood's* at about the time when her death was announced.

— x —

AT Harvard University, the Church is represented by the St. Paul's Society, whose objects are: "to bring the Church students of the university into acquaintance with each other; to afford them opportunities of uniting in worship agreeably to the spirit and forms of the Church; of giving each other counsel and support in the performance of Christian duties; and of undertaking missionary work; and, by maintaining a library, to give them convenient access to religious literature."

There is also a chapter of the Brotherhood of St. Andrew composed entirely of Harvard students

If the clergy who have parishioners that are to enter Harvard this fall will send their names, the members of the St. Paul's Society and of the Harvard chapter of the Brotherhood will be glad to call upon them and be of any service they can. Address either Glenn Tilley Morse (president of the St. Paul's Society and director of the Harvard chapter of the Brotherhood of St. Andrew), 22 Beck Hall, Cambridge, Mass., or W. H. P. Hatch (secretary of the Harvard chapter), 45 Perkins Hall.

— x —

THIS is a note on behavior in church about the year 1750. Those ladies who came early could envy or find fault with the dress of the ladies who came late. These sailed up the aisle in succession in "fan hoop," a "negligee with a furbelowed apron," a "Trollope," a "Slammerkin," with treble ruffle to the cuffs, pinned and gymped, the sides of the petticoats drawn up in festoons; green bibs and black aprons; "Joan" caps; nuns' hoods, the whole forming an exhibition especially proper to raise the mind to a lofty spiritual standard. As they entered their pews the ladies breathed through their fansticks, and the gentlemen gazed into the lining of their hats—so ancient, my dear reader, was the mystery of the church-going hat, now almost forgotten. Before sitting down, however, they looked round the church, bowing, smiling, kissing hands to their acquaintances and friends in the church. At last they sat down, the service commenced; it was accompanied by a running fire of artillery, caused by the unlocking, opening, and shutting of the pew doors.

It was continued amid a loud murmur of conversation. The singing was done by a band of vocalists who went about from church to church, singing the hymns in the new Winchester measure; and the more pathetic parts of the service were drowned and ruined by the snuffling, sneezing, hawking, and grunting of the snuff-takers—and all were snuff-takers, women as well as men. Snuff was everywhere; it disfigured the leaves of the Prayer Book; it lay on the white kerchiefs of the ladies and the lace neckties of the men; at home it swam on the surface of the teacup; it lay on the tankard of beer; it was handed with the wine; it even destroyed the snowy whiteness of the turnip in the vegetable dish. But in church, nobody would believe who had not witnessed it how great an interruption snuff was to the flow of piety. As for enthusiasm or emotion, it was effectually checked and destroyed at the very outset by the sneezing of the congregation.—*Sir Walter Besant.*

— x —

ACCORDING to the British consular reports, the new railroad from Jaffa to Jerusalem has proved a greater commercial success than was anticipated even by those who were most sanguine about its future. It has carried more than twenty thousand tons of merchandise to Jerusalem during the last six months, and has led to the invasion of the Holy City by some eighty to one hundred "drummers," four of whom were Americans, eight English, and about fifty German. Moreover, public works are proceeding apace in Palestine, and the River Jordan is now spanned by a handsome bridge, while steamboats travel up and down the stream, and likewise traverse the often stormy waters of the Sea of Gallilee.

— x —

Alcohol and Digestion

A MEDICAL EXPERT in Michigan, after repeated and careful experiments, gives the following results of the administration of one ounce of alcohol internally:

1. To diminish nerve activity.
2. To diminish cerebral activity.
3. To impair the co-ordinating power of the brain.
4. To lessen muscular strength.
5. To decrease digestive activity to a notable extent.

"Both my experience as a physician, and laboratory experiments which I have conducted," he says, "demonstrate very clearly that alcohol is not only of no value as an aid to digestion, but is in the highest degree detrimental."

The editor of *La Nature*, as quoted in *The Literary Digest*, says:

People who drink eat little. Alcohol sustains them, say the drinkers. It is a fact that in those who use fermented drinks to a great extent the process of digestion is slower. When we drink water, digestion is hastened. The stomach takes good care to inform us of this fact; we are hungry three or four hours after eating. Persons who reason badly conclude from this, naturally, that wine is nourishing and that fresh water is not. The illusion is complete. It is something as if we should say that a stove, furnace, or fireplace works better when the combustion is slow and lasts a long time. It certainly lasts longer, but it does not give out much heat; it would only take a little to put out the fire.

The animal cell was not made to be gorged with alcohol; that it may remain in its normal state, water is necessary, otherwise its func-

tions are interfered with. Therefore the organism impregnated with alcohol finds itself in a morbid condition. Maladies due to obstruction of nutrition show themselves, and the characteristic symptoms appear—obesity, gravel, rheumatism, etc. So this false idea about the "sustaining power" of alcoholic drinks leads directly to a diminution of strength and a change for the worse in the general health. The man whose digestion proceeds slowly, under the influence of alcohol, is already a sick man. He is in great need of water, a remedy better than those found in drug stores.

Is it a fact that alcohol retards the cellular and general nutrition? Observation shows this to be usually the case, and experiment confirms this. . . . Three years ago an experiment that was very conclusive was made in the United States. It followed naturally upon those made once on a time by railway engineers upon English workmen who lived on meat, and Belgians fed with peas and beans. The meat-eaters accomplished double the work done by the vegetarians. Likewise, in America, they set to work twenty men who drank nothing but water and twenty that drank wine, beer, and brandy. At the end of twenty days the work done was measured. The workmen who drank strong liquors did the best for the first six days; then there was a kind of period of reaction; finally, the water-drinkers did at least three times the work of their rivals. The experiment was verified by exchanging the roles. The water-drinkers were made to adopt the alcoholic regimen for twenty days, and the wine-drinkers were put on clear water. This time, too, the water-consuming workmen ended by doing a quantity of work notably superior to that of the wine-drinkers. The conclusion naturally follows. For prolonged effort the use of alcohol diminishes the muscular power. In other words, the human machine fed with water gives out more energy than with alcohol. Then is it nothing but a popular fallacy to assert that wine gives strength? To give a momentary effort, yes; for prolonged work, no.

At the same time the scientist above quoted frankly avows that he does not favor total abstinence; he claims that rarely, but sometimes, alcohol renders valuable service by giving greater activity to the circulation, and that wine contains valuable medicinal qualities, though it is difficult to make choice of the particular wine needed in any case. If left to haphazard, it is as likely to harm as to help. In short, he says, "water is the natural drink. With the drinkers of wine, beer, cider, and all fermented drinks, there must come a time where the functions are modified and the nutrition is changed and impeded. This trouble comes in its own appointed time; its approach may be foreseen."

—x—

How the Church was Built at Kehoe's Bar

BY JOHN BENNETT

THERE were eight hundred men at Kehoe's Bar—and such men—with cold, unrecking eyes, brown, tough, creased, and year-singed faces, hard as stone through their matted beards. There were two hundred women at Kehoe's Bar—and such women. Of them the least said soonest forgiven.

There was no church at Kehoe's Bar. A tall, spare man, with deeply earnest eyes, had once sternly denounced the sins of the Kehoites, under their very noses, and warned them of the wrath to come, and to flee while yet there was time. They laughed the gray-haired man to scorn, and drove him from the town, with curses. Bewildered and bruised he went away, and Kehoe's

was its struggling, wolfish self once more.

Yet here, again, "the Diggin's" were in an uproar and dumfounded with sheer amaze. Another "Gospel sharp" had dared to show himself at Kehoe's. And, what was more, and "tarnedly wuss," between the pines by Pursell's flapped a broad white sheet, announcing in bold capitals a religious service there that evening. They all came down to see the fun, tall and stumpy, fat and hungry, fearless and contemptuous alike of God, man or devil. Across the stumps was nailed a plank, and upon this platform stood the "Gospel sharp"—young, slender, steady-eyed, his yellow hair thrown carelessly back. There was a moment or so of anticipatory calm. The frank blue eyes of the young missionary gauged the motley crowd. He spoke low but firmly: "I have come to build a church at Kehoe's Bar."

No minstrel premier ever more convulsed an appreciative audience with a comic yarn. Such screams of laughter and hoarse whoops of mirth. A church at Kehoe's! Out of it all arose a clear tenor voice. With unflinching gaze and earnest smile, the young minister was singing; singing until the wild derisive howl had died down through sheer exhaustion, and they listened again. This was a novelty. Sweet and strong rang out the strong voice. "Sweet By-and-By" was a new song to them, and a good voice a rarity in their bacchanals; but "sweet" and "beautiful" were too effeminate words for the vocabulary of Kehoe's Bar. They struck no sympathetic chord, and the murmur of adverse intent bubbled up anew. The singer paused a moment, irresolute, his eyes wandering above the passion-tossed human waves before and around him. He had thought to speak, but words failed him now. Stretching out his hands almost appealingly, he gazed out over the muddy stream, the last radiance of the dying day lighting his pleading face, and sang, with a thrill of yearning, that wondrous prayer-song:

"Jesus, lover of my soul,
Let me to Thy bosom fly,
While the nearer waters roll,
While the tempest still is high."

There was a sharp agonized cry in the crowd—a struggle—a fight? No. A herculean gold washer, wild and unkempt, wrenched his way through the swaying mob, and, leaping to the plank, almost savagely clutched the singer by the shoulders.

Them's the words—sing 'em ag'in—'while them nearer waters rolls'—sing 'em ag'in."

With a startled fervor and a deeper tremor of feeling that rang of victory, out quivered the pleading words:

"Jesus, lover of my soul,
Let me to Thy bosom fly,
While the nearer waters roll."

"Them's it. Stop right whar yer is, parson—'while them nearer waters rolls.' I've got suthin' to say. Boys, ye all knowed Dick Norcott?"

A strange new light was in this miner's wolfish eyes. A stir breathed assent from the crowd, breathless, voiceless, to know what this all meant; for well they knew Dick Norcott, or had known, young, quiet, and strange when he came among them, his life-hope killed by a mistake that was not a crime. Abused, browbeaten, bullied, cursed, and threatened daily, uncomplainingly and ever unflinchingly he had worked at his claim, under the horrible stigma of cowardice; for, with one bitter memory

ground into his soul, he had refused to fight, and became the butt of the brawling camp.

"Big Tom" Reckett spoke again: "Parson, we don't want no cantin' whangdoodle in ourn. We ain't the kind of ducks that kin be skeered into heaven. When the day comes up, it's us an' the rocks an' the san' an' the work, work, work. When the night comes down across the divide, it's us an' the dark, to be tough an' kill time an' sleep, until the day comes up ag'in, an' then back ter the rocks an' the san' an' work, work, work. We kin all do that. We has done it year in an' year out. All what men needs fer men, fer work, we'se got right hyar in these arms of ourn" (and brawny muscles swelled beneath the clinging flannel), "but it's when them nearer waters roll.

"Parson, we called Dick Norcott coward, but one day down thar at Two-Mile Bend, a homeless widder's babby tottled inter the san's. 'Twan't no earthly use, that babby, but Dick, out perspectin', hearn it cry, an' I hearn Dick yel. When I kim on the jump, yander were Dick a-wallerin' in the quick san' arter the kid, the little un so light he just begun to sink, but Dick knee-deep a'ready with his weight. I kin see it yet, how he tore the screamin' babby from the san's an' throwed him back like a gy'nt inter the shaller water an' safe bottom, when the mucky, shaky, hungry stuff had sucked him down to the waist. How I tried to fin' a plank, an' none in miles. How I tried to rope him, an' the lariat were too short; him, quiet an' pale like death, advisin' an suggestin', an' me the only soul in hearin'. An' how I screeched for help, an' then cussed an' cried when we both knowed it were too late. 'Tom,' says he, 'drop that. I can't go over the divide to that tune.' An' him a lookin' back to me with the last sun acrost his face, an' gal-like hair jes' like yourn, parson, smiling that smile, sweeter and quieter 'an a babby on its mammy's breas'. The san' oozed like under his stretchin' out arms, an' shook and wiggled like a big coiled up snake jes' under the water."

The strong man covered his face with his hands and shuddered as he lived it all again. The crowd moved, painfully silent, chewed hard; not one would look into another's face. There was a suspicious dimness in Tom Reckett's eyes when his brawny hands went down.

"Then's Dick's voice came gentler, like a wind wisperin'; 'Tom, tell the boys that—that I wan't afeard.' His voice was as clear as a silver bell, nary a shake ez two little swirls showed his shoulders wus under. 'Oh, Dick,' an, I swore, a-fallen on my face so'st I mighn't see the en': 'fergive us, Dick, fergive us, we didn't knowed ye.' 'Tom,' says he, deep and calm, 'thar hain't nothin' ter fergive. I never beared ye no grudge. But Tom, give every man a fair shake, an' tell em' I wan't afeard. Good-by, old man, good-by.'

"I looked, parson, I sees him now, head throwed back in the sun an' water roun' it, nary 'fraid in them boy's blue eyes o' hisn' an' him a-smilin' up at the sky. I seed no more. I couldn't look. But hearn him sing out all to oncet, like an angel in heaven. Parson, I'm tough, but my heart hurts yit; an' them's the words what he sung:

"Jesus, lover of my soul,
Lemme to Thy bosom fly,
While them nearer waters rolls."

The great, hoarse voice shook as it stumbled through the lines. "While them nearer waters rolls." "How his voice rang

thar, then so still I hearn myself a-breathin'. I could 'a' died right thar on the san's. When I durst see, them lyin', shiny waters wus splashin' long in the sun, an' up the hills I seem to hearn them words a-cryin', 'While them nearer waters rolls, lemme to Thy bosom fly.' With the days an' nights an' the work an' fightin', yes all, men on Kehoe's Bar don't need no sech; but its when 'them nearer waters rolls', that's what we wants. Boys, words that Dick Norcott could die to 'll do fer men to live to. Here's fer a church at Kehoe's: Parson, sing them words ag'in."

Into his huge sombrero clinked his sack of dust, and, as the words rang out again in the growing dusk, a wordless shout, a cry of all that was good in the hearts of these men, welcoming "words that men could die to," rose like a cheer. Almost scrambling over one another, into the wide hat dropped the golden offerings, until, heavy with its load "Big Tom" Reckett laid it at the singer's feet.

And so the church was built at Kehoe's Bar.—*The Diocese of Fond du Lac.*

— x —

The Philosophy of Rest

WHEN the managers of summer resorts think it compulsory on their part to provide all manner of distracting entertainments for their guests, they unconsciously, perhaps, violate the most fundamental conditions under which the modern vacation season has become an integral factor in our complex civilization. The average seeker for rest in the summer season rushes into he knows not what when he intrusts himself to the tender mercies of the average resort proprietor. Craving quiet and surcease from the strain of city life, he finds himself confronted with a bewildering round of excursions, regattas, tournaments, and the inevitable ballroom hop as a wind-up of the day's diversions. Rebelling against these so-called pleasures provided by the overzealous summer hotel guild, the average seeker for rest may, as he frequently does, take to the woods, or if this option fails him, he may stay at home.

Hygienic experts tell us that the American people suffer more than all else from a lack of rest. Overstrained minds and bodies are the field of action for the nerve specialists, and as a nation we are said to lack the equipose that comes from an understanding of the laws of relaxation. It must be admitted, however, that there has been vast improvement in this regard since the increasing wealth of the nation has segregated a class that has little else to do than seek amusement. Where there is wealth to purchase leisure there is an upward trend in the conformity to hygienic laws, excepting always the abuse of wealth by the frivolous idlers.

But for the great working body of Americans, both men and women, the race of life is keen and the hours of leisure are few. One of the greatest blessings that can come to any individual is knowledge how to employ leisure, and this is especially true when applied to the usual summer vacation. Instead of planning an exhaustive round of pleasures, with a time schedule for every hour of the precious outing period, it would be well if the overworked vacation seeker would learn the philosophy of absolute rest. Sightseeing tours, always profitable to the eager mind, and even the frivolities at gay

watering places, are well enough in their way, and, like every other factor in nature's economy, are useful when not abused. Change of scene and climate are in themselves beneficial, but the average man or woman needs to learn that the most beneficial change during vacation is a complete cessation from the wasteful expenditure of nerve and brain force.

To the wholesome mind rest does not bring rust, but strength for future battles. There is a storage of reserve power that oftentimes makes gladiators of weaklings. For this reason alone it is a misnomer to claim that solitude in a hammock, where only the splash of rippling wave or the cry of a lonely water fowl is heard, comes under the category of idleness. It may be and generally is to the normal human person the charging of the mental and physical storage battery that is to run without stopping for another year.—*The Chicago Chronicle.*

— x —

A Delightful Resting Place

Amid the pressure of business cares and social duties men and women are conscious of the need for rest, but find no time or place for it. Perhaps they stand in urgent need of rest, but are unaware of the fact, until overtaxed nerves put in a claim for it that must be heeded. But where shall they get just what they need? Merely doing nothing does not give rest. It makes them feel worse than before. From personal experience testimony can be given as to the satisfactory results to be obtained from a visit to the Sanitarium at Alma, Michigan. A fine, large building located in a quiet country town, easy of access, it is handsomely furnished and kept in first-class condition. Everything is on a par with the best hotels. Cheerful rooms, well lighted and ventilated, in which the beds are comfortable and incline the occupant to spend many hours within them; beautifully furnished parlors with easy chairs, broad verandas with numerous rocking-chairs, settees, and couches, and the sun parlor (a veranda, under glass), well supplied and adorned with growing plants, palms, and ferns, are also tempting to the weary lounge. The grounds around the building are kept in good condition, and the velvety lawns and brilliant flower beds afford delightful rest to tired eyes. A private park lies back of the sanitarium, and here hammocks are hung under the trees and bicyclists may ride around a well-kept track. The atmosphere of the institution is delightfully informal and home-like. Doctors and nurses are in readiness to care for those who need their help, and in spacious bathrooms are provided mineral, electric, and vapor baths, massage, and other forms of treatment. Gymnastic exercises are accompanied by music, and Swedish mechanical movements afford opportunities for muscular development. How to help one to rest and to get the most good out of the time devoted to it, is one of the aims of the institution, and the genial, courteous medical superintendent is indefatigable in his efforts to secure for every one the best results in this direction.

— x —

Book Notices

The Sacrifice of Fools. By R. Manifold Craig. New York: Frederick A. Stokes Co. Price, \$1.

A pleasant story for an idle hour. The plot is interesting and the morale of the story good. The reader is taken from England to India, and the introduction to the natives of that land adds materially to the interest of the novel.

Modern Methods in Church Work. By the Rev. George Whitfield Mead. New York: Dodd, Mead & Co.; Chicago: A. C. McClurg & Co. Price, \$1.50.

An excellent book for the study of methods of work among sectarians. It contains full accounts of the various denominational institutions, with a cursory glance at some Church so-

cieties. The author has spent much time on the study of his subject, and the results are quite satisfactory for all who wish to obtain information on modern institutional work.

The Philosopher of Driftwood. A Novel. By Mrs. Jenness Miller, Washington, D. C. Jenness Miller Publications.

The author's name is a well-known guarantee for thoroughness in anything she undertakes. For a first effort at novel writing she has succeeded well. The plot of this story is a good one and the interest well sustained. The reader will be pleased with the style, but we are sorry if he accepts the author's teaching on the subject of divorce. While this may be an important part of the modern novel, it is sad that writers should accept it as a necessary and justifiable remedy for mere misunderstandings in married life.

The Private Life of the Queen. By a member of the Royal Household. New York: D. Appleton & Co.; Chicago: A. C. McClurg & Co. Price, \$1.50.

It is difficult to praise too highly this book. The subject of it is the one ruler of the world whose name and life have been in all men's minds in this her Diamond Jubilee year. This work, however, gives us the life of the woman, rather than the Queen. We can commend the book with the highest praise to all readers, but more especially to women, mothers, housekeepers, wives, and those who will wish to know how to live in luxury without ennui. Her majesty possesses traits that would win friends everywhere, even were she the wife or widow of a poor man. The descriptions of the royal households are minute and interesting. The anecdotes are capital, and the illustrations are most excellent. The book will undoubtedly command a large sale.

Success is for You. By Dorothy Quigley. New York: E. P. Dutton & Co.; Chicago: A. C. McClurg & Co. Price, \$1.

A capital book to put into the hands of young men or young women who have to make their own way in the world. The book is cheery, bright, and encouraging for those who have to struggle.

Opinions of the Press

The Interior

HOW TO COMPEL ATTENTION.—The bane of the religious press is the diffusiveness which the space-filling daily, and especially the chaffy Sunday daily, is cultivating. We find it not less, but much more difficult than formerly, to find contributors who will write to the point. There are two alternatives: to laboriously condense an article which contains good thought, or to fling it impatiently into the waste-basket, and as the latter is the line of motion with the least resistance, it is usually followed. Why can't you say what you want to say—send us the wheat and not the unthreshed and unwinnowed wheat-stack?

Cumberland Presbyterian

NO AWAKENING YET IN CHINA.—Gen. Delaware Kemper, the retiring American Consul at Amoy, has just returned from China. He says that the awakening of China predicted by Marquis Tseng and talked of by Li Hung Chang is moonshine. He added: "The Chinese have profited little from the lesson the recent war taught them. At Amoy there has been absolutely no change from the old regime. A Chinese company attempted some time ago to start a line of steam launches up the river. It was a commendable undertaking, but the company could not make it go. One of the officials of the province set the stamp of his disapproval on the project, and the steam launches are now tied up. Most of the activity shown by the Chinese in developing manufacturing industries is to be noticed at Shanghai and its neighborhood. For several miles the river is lined with manufacturing establishments, but the most of them are backed by European and American capital. The awakening of China has not yet come."

The Household

Irene: or, The Angel of the Household

BY VIRGINIA CARTER CASTLEMAN

V.

"WHAT has come over Julia Lewin?" queried one of two young ladies as they walked away from the— Building the day before the closing exercises were to take place. "How do you mean?" asked her companion, a pretty brunette, with laughing eyes.

"She has been so quiet this last week; and the other day she didn't even answer back when I was teasing her about it. Two weeks ago, she would have been in a rage with less provocation."

"Now you mention the subject," said the second speaker, with an unusually sober countenance, "I will tell you I have noticed the change in Julia, and I have been puzzling my brain somewhat over an occurrence of last week. That provoking Saidie Greene was meddling with Julia's things one day, and broke that silver pencil, the one Julia thinks so much of. Saidie was dreadfully uneasy, being afraid to tell Julia; for we all know what a tiger she can be upon occasion. But somehow Julia heard the news, and came walking up to her desk with a dangerous light in her eyes. She was just about to vent her wrath in words, and perhaps mightn't have stopped there; but suddenly her expression changed; she closed her lips in a determined way, and although she was pale with emotion, she sat down very quietly, opened a book and began to study, without a word of reproach to Saidie."

"What did Saidie say?"

"She was very much ashamed of herself, and began to apologize; but to the astonishment of everyone Julia answered quite gently, 'Never mind, Saidie, you can't help it now. I valued the pencil simply because Aunt Irene gave it to me.' No further words passed upon the subject; but I have been wondering ever since at Julia's self-control. I always believed she was a person of strong character, and she is bright enough; it is only her dreadful temper which keeps her from making friends."

"If there's one person in the world who has an influence over her, it is her aunt, and no wonder! Miss Lewin looks like one of the saints of mediæval times, with her sweet, peaceful face and those grand dark eyes!"

"You know her then?"

"Yes, she is matron at the Home for the Aged, and my mother's cousin is one of the inmates. I often go there to see Cousin Martha. It is a beautifully ordered institution, and Miss Lewin is in charge of everything. I have talked with her upon several occasions, and it always does me good just to look into her face and hear her speak, her voice is so sympathetic, but there! I must stop talking. Here's my car, good-by, Katie!"

The above conversation is proof in part of the way in which Julia Lewin had been affected by her aunt's words upon that memorable afternoon when Irene's life story was revealed to her niece. The latter had, indeed, been making an earnest effort to overcome her besetting sin. Never before had her eyes been so opened to the hold which pride, vanity, and selfishness had gained upon her; and she despaired of ever becoming like her ideal among women, "Sis-

ter Irene." Yet day by day the little victories gained were strengthening Julia for a greater and nobler conflict with self. But still were there in store for her days, years, of struggling; for from the consequences of sin can no man escape, although he may repent with tears and anguish of heart.

Commencement day came and passed; the two sisters sat side by side at the closing exercises; and although the most simply dressed among the pupils of the graduating class, there was in their appearance and manner a certain distinction which caused more than one eye to linger upon them.

When it was all over and the two girls stood once more in their own home, they felt that something had gone from their lives which they would not possess again in the long years to come; and that something was the careless happiness of youth. With the ending of their schooldays came the entering upon womanhood—womanhood with its deeper sorrows and deeper joys, and those responsibilities whose shadows the lightest heart must feel at times.

Rena, as well as Julia, felt the dawning of a new era in life. The sisters were very busy the following week with preparations for the summer.

"I almost envy you your work, Rena," said Julia one morning, as they sat together sewing. "It seems selfish, too, to leave you here in the city during the hot weather."

"I don't mind, if I can earn enough to justify my staying," replied Rena. "Mr. Wythe told me yesterday that he had some work in view for me, but he won't tell me what it is until he is sure of getting it for me. He says it will be worth the doing, so I hope for success in obtaining it."

After a short silence, she added, "He was to let me know by to-day's mail."

"There's the postman, now," said Julia, as a ring was heard at the door; and she ran downstairs eagerly, for she, too, expected a letter. Presently she returned, waving two letters; one she handed to Rena, the other she opened and perused with glowing cheeks.

"Julia! Julia! listen to this! Mr. Wythe says he has secured the work for me. What do you think it is?"

"I can't guess," replied Julia, in an absent minded way, for she was engrossed with another topic at the moment.

Awarded
Highest Honors—World's Fair,
Gold Medal, Midwinter Fair.

DR.

PRICE'S
CREAM
BAKING
POWDER

A Pure Grape Cream of Tartar Powder.
40 YEARS THE STANDARD.

"No, you can't guess, so I will break the news gently," said Rena, with a smile. "Professor Shirley has offered me the copying of his forthcoming lectures on Napoleon. Isn't that splendid? He will let me take my own time, and of course he will pay well; he is liberal, they say."

"And very particular," interrupted Julia, with a grimace.

"Yes, I'll have to be very, very careful I'll do my best."

"Perhaps you'll see the inside of the enchanted palace," exclaimed her sister, casting a glance out of the window at the gloomy looking stone mansion on the opposite corner of the street.

"Not much likelihood of that, unless I meet the sister. I am to call at Mr. Wythe's office for the manuscript, and to leave it there when finished; but I hope this work will give me sufficient means to meet the payments for my Remington this summer."

"It will be a very interesting subject, Napoleon," mused Julia, who was especially fond of history.

"Who is your letter from?" asked Rena, presently.

The color mounted in Julia's cheeks, as she replied: "It is from Horace; you know he is out of town for a few weeks."

(To be continued.)

ARMSTRONG & McKELVY
Pittsburgh.
BEYMER-BAUMAN
Pittsburgh.
DAVIS-CHAMBERS
Pittsburgh.
FAHNESTOCK
Pittsburgh.
ANCHOR } Cincinnati.
ECKSTEIN }
ATLANTIC }
BRADLEY }
BROOKLYN } New York.
JEWETT }
ULSTER }
UNION }
SOUTHERN } Chicago.
SHIPMAN }
COLLIER }
MISSOURI } St. Louis.
RED SEAL }
SOUTHERN }
JOHN T. LEWIS & BROS CO
Philadelphia.
MORLEY
Cleveland.
SALEM
Salem, Mass.
CORNELL
Buffalo.
KENTUCKY
Louisville.

WHAT has been your experience? That the "just-as-good," "sold-for-less-money" kinds are the most expensive? That the best, or standard, in all lines is the cheapest? The best in paints is Pure White Lead and Linseed Oil. (See list of the genuine brands.)

FREE By using National Lead Co.'s Pure White Lead Tinting Colors, any desired shade is readily obtained. Pamphlet giving valuable information and card showing samples of colors free; also cards showing pictures of twelve houses of different designs painted in various styles or combinations of shades forwarded upon application.

National Lead Co., 1 Broadway, New York.

The Science of Home-Making

AFTER quoting two opposite opinions—one that housekeeping is a profession, complicated and difficult, and needing special training, the other, that preparation is surperfluous and "any bright girl can learn all there is of housekeeping in six weeks," a writer in *The American Kitchen Magazine* continues:

"Which is the true view? Certainly multitudes of women every day are undertaking the duties of the home without any training whatever. Many of them learn in time to be excellent housekeepers, and many, alas, fail utterly in making home what it should be. Those who succeed do so through dint of many failures and much trying experience. Who of them would not have done better to have entered upon her work well trained and equipped for her duties?"

"We Americans are prone to depend upon our quick wits and ready intelligence, and to undervalue training. Other nations are establishing trade schools. We think we can carry on great industries without any such aid. One of the special commissioners to the Paris Exposition reports that in the textile industries, in such branches as designing, for example, we are far behind other nations where textile schools are maintained.

"In the great business of housekeeping we shall fall behind the best unless we are willing to avail ourselves of every possible help. The notable housekeepers of the past had their training in the home. The tendency to-day is to look to the schools for instruction. Whether at home or school in these days of complex life, the work should be done somewhere.

"There has been a lament that our educated women, our college women, are unwilling to undertake household duties. Is it not partly because of this very feeling that the work in the home requires no preparation, and can be done as well by the untrained and even the ignorant woman as by the most educated? There are no talents too varied, no education too complete, no training too perfect, to find use and exercise in household affairs "

A Brave Deed

IT hardly seems possible that a girl of sixteen should save nearly fifty people from a terrible death, yet that is what Grace Bussell did. Her father was one of the first settlers near the Swan river in Western Australia. She used to help in many ways, would ride twenty miles a day with the cattle, and was as much at home in the saddle as she was in the kitchen. Now it happened one day in December that a vessel was wrecked off the coast, about eight miles from the Bussell's home. The steamboat sprang a leak, and not being far from land, the captain tried to steer her in. But she ran aground, and there she stayed, with the water gradually flowing into her. The lifeboat which was on board the steamer was lowered, but it leaked, and eight people who ventured in it were drowned. The surf ran so wildly that no one dared to swim through it, and there was not a house or a person in sight. The girl of sixteen was riding along with a native servant. She caught sight of the vessel, and turning her horse's head towards the coast, started at a quick gallop. When she reached the sea she urged her horse into the angry surf. She rode bold-

ly on till she reached the vessel. With much difficulty she took some of the children in her arms and put them before her on the saddle, then took women and larger children. So she went backward and forward four hours till all were safe on land, the servant having ridden in to bring out the last man. Tired and wet as the girl was, she still had something more to do. Those forty-eight people must have food and protection before night came on. So Grace rode for help, but by the time she had gone the eight miles, she was so worn out that she fainted, and it was some time before she could tell what had happened. Her married sister started off at once with food and wraps for the shipwrecked people, and the next day they were all taken to Mr. Bussell's home.

Grace well deserved the medal of the Royal Humane Society, which was presented to her.

Marrying a Man to Reform Him

THE most subtle and deceitful hope which ever existed, and one which wrecks the happiness of many a young girl's life, is the common delusion that a woman can best reform a man by marrying him. It is a mystery to me how people can be so blinded to the hundreds of cases in every community where tottering homes have fallen, and innocent lives have been wrecked, because some young girl has persisted in marrying a scoundrel in the hope of saving him. I have never known such a union, and I have seen hundreds of them, result in anything but sadness and disaster. Let no young girl think that she may be able to accomplish what a loving mother or sympathetic sisters have been unable to do. Before there is any contract of marriage, there should be convincing proof that there has been a real and thorough regeneration.—*Ladies' Home Journal*.

IT is announced, says *Electricity*, that "a Frenchman has discovered a new use for electricity, and has invented an arrange-



THE SEPTEMBER
LADIES' HOME JOURNAL
Is rich in suggestive matter for girls:

The Girl About to be Married
Will find the newest ideas in decorations for home weddings; also a full outline of the groom's part in his wedding.

The Girl Starting Her New Home
Will find in Mrs. Rorer the wisest help and counselor. This month she tells twenty ways of making bread and rolls; also how the small leaks in a household can be avoided.

The Girl Who Aspires to Art by Ruth Ashmore
A New Waltz by the Composer of "Erminie"
Hamlin Garland's Story of a Beautiful Girl
All the New Winter Fashions for Girls

One Dollar a Year Ten Cents a Copy
Twenty-five Cents for Three Months
The Curtis Publishing Company, Philadelphia

ment by which the cries of a baby are received in a microphone placed in a cradle over the infant's head, and by some intermediate mechanism not described start the current in a circuit containing an electric bell. The mother or nurse can thus be summoned from any distance." What a deplorable spectacle it is to see a genius thus wasting his energies! What is wanted is not something that will enable us to hear the little cherub's cry at the distance of hundreds of miles, but rather some device that will enable the baby to cry in our own bedroom without disturbing our slumbers. The man who will invent such a device will find customers at once and in plenty; but that Frenchman has mistaken the demands of the times.

IF YOU WANT TO KNOW

Anything about Life Insurance

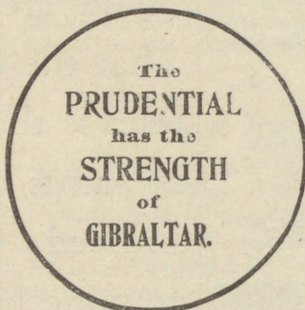
The Prudential

can tell you, and sell you, any form of policy which may be desired.

THE PRUDENTIAL

is one of the most progressive Companies in the world. It has

Assets,	/	/	\$19,541,827
Income,	/	/	14,158,445
Surplus,	/	/	4,034,116



Write

The Prudential Insurance Company of America,

Home Office, Newark, N. J.

JOHN F. DRYDEN, President



Between the dark
and the day-light,
When the night is
beginning to lower,
Comes a pause in the
day's occupations
That is known as
the Children's Hour.

A Grandmother's Rules

SOMEbody's grandmother has bequeathed to her descendants these admirable rules of conduct:

One is: Always look at the person to whom you speak. When you are addressed, look straight at the person who speaks to you. Do not forget this.

Another is: Speak your words plainly; do not mutter nor mumble. If words are worth saying, they are worth pronouncing distinctly and clearly.

A third is: Do not say disagreeable things. If you have nothing pleasant to say, keep silent.

A fourth is—and oh, children remember it all your lives—think three times before you speak once.

Have you something to do that you find hard and would prefer not to do? Then listen to wise old grandmother. Do the hard things first and get it over with. If you have done wrong, go and confess it. If your lesson is tough, master it. If the garden is to be weeded, weed it first and play afterward. Do first the thing you don't like to do, and then, with a clear conscience, try the rest. *The Evangelical.*

VOYAGE TO EUROPE

On Small Monthly Payments.

To make it possible for people to visit Europe without the extravagant cost of the old methods has been an unsolved problem until now. Americans will not travel second-class, and to go first class by the fast steamers means a cost of \$200.00 to \$300.00 for the steamer ticket alone to begin with. The subject has been very carefully investigated and some new methods brought to bear, so that now the ocean voyage can be paid for at the rate of \$6.00 per month, for the round tour to the Paris Exposition, and \$15.00 for English and Mediterranean voyage next season, on monthly payments. No second-class and no steerage carried on the steamers. This is an opportunity for the school teacher, physician, minister, merchant, etc., etc., to take a trip to Europe, which thus far has been an impossibility with many.

The cultivated and intelligent classes in America are perhaps better qualified to understand and appreciate the scenes and historical spots in Europe than any other class in the world.

The details of how the plan has been worked out are interesting, and the handsomely illustrated pamphlet of particulars, containing over 100 fine half-tone engravings, is sent free on application to the Postum Cereal Co., Limited, of Battle Creek, Mich.

Jack's Certificate of Character

"WE must hurry or we won't get a chance at the nuts. The Ninth Grade boys are going over to the grove in a body, and if they get there first we might as well stay away," this from George Brandon, who was getting over the ground as fast as his short legs would carry him, while his cousin kept pace with him without an effort.

As they swung along the street in the outskirts of the village, talking of the day's promise of a good time, and wondering if the Ninth Grade boys had started yet, they came to a sudden halt. They were opposite a queer little house, old and weather-beaten; windows placed irregularly for convenience rather than outside appearance; wooden eaves-trough; a lean-to and a scraggy grape vine clambering up toward the roof; a tangled mass of weeds and flowers that had escaped the early frost grew along the fence.

As the boys came opposite, a window was hastily thrown up, a man's head and shoulders were pushed out, and a voice called out:

"Hallo! Say, you young fellows, are you going to the village?"

"No!" replied George, moving forward; but Jack said:

"Hold on; let's see what's wanted."

"We haven't time!" persisted George.

"We'll take time! Turning to the man, he said: "Can we do anything for you, sir?"

"Well, I'm that stiff with the rheumatics that I couldn't hobble to the village and back in half a day. Miss Green wants her shoes for Sabbath, and I've run out o' thread and can't finish them nohow, 'thout I got some. I thought mebber you'd just as soon get me some; boys like to run about. My! I wish I was a boy!"

George demurred, and explained that they were in haste, and were not going down the business street of the village, and, anyway, did not expect to return before two o'clock. "We could bring the thread then, if that would do?" he said.

The old man shook his head. "There wouldn't be time to finish the work after that, and Miss Green, she don't like to be kept waiting. Besides I promised her—and I never broke a promise yet," and the old voice faltered, as the head drew back; he was about to shut the window, when Jack spoke up:

"I'll do the errand, sir, if you'll tell me just what you want and where to get it."

The old face brightened. "Bless you, my good young sir! You'll save an old man's reputation for keeping his word, and Miss Green won't be kept from church tomorrow!"

In spite of his cousin's protest, Jack waited for his orders, and cheerfully undertook one or two additional commissions. It is true that he was late at the grove, and the Ninth Grade had been before him, so that the nuts were scarce, and George, with his bag full, said tauntingly:

"If you hadn't been such a greeny as to

Enameline



DUSTLESS. BRILLIANT.
ODORLESS. LABOR SAVING.

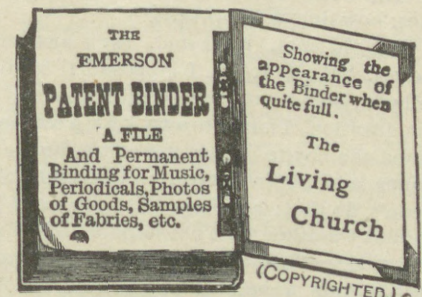
THE MODERN STOVE POLISH.

Try It on Your Cycle Chain
J.L.Prescott & Co. New York.

"The Alma,"
Alma, Mich.

A PERFECT health resort offering all the comforts of home. New buildings of solid brick, elegantly furnished. The physicians in charge are men of recognized ability. A full equipment of the most approved remedial appliances. Two valuable and distinct mineral waters, especially in the relief of Rheumatism, Skin, Kidney, and Nervous Diseases. Everything strictly first-class and up to date. Beautiful boat for the asking. Through Wagner sleeper from Chicago to Alma every Monday and Thursday, via Michigan Central.

PENNOYER SANITARIUM,
KENOSHA, WIS.
For Invalids, Only an hour's ride from Chicago. Luxurious Accommodations. For illustrated book, address N. F. PENNOYER, M.D., Mgr. Chicago office, 70 State st. Tuesdays 1:30 to 4.



... Bind Your Copies of ...

THE LIVING CHURCH

By special arrangement we are able to supply the Emerson Binder, cloth, neatly lettered in gold, to our subscribers at the moderate cost of 75 cents. Address all orders to

THE LIVING CHURCH,

55 Dearborn Street, Chicago

turn into an errand boy for old Snitz, you might have had as many. You got nothing for it, and lost your chance here."

"You are mistaken; I did get something!"

"You did! What?"

"Thanks, and a promise to do me a good turn," returned Jack, quietly.

"That was good pay! Likely you'll get into the President's cabinet on the strength of his influence," exclaimed George, ironically.

"Well, Snitzer, at it yet?"

"Yes, Jedge, I allers at it!"

"Can you sew up a rip in my boot just now while I wait?"

"Reckon I can, sir. The truth is, I kinder kalkerlated to lay off this afternoon. I had other business on hand."

"Ah! How so?" asked the Judge, with a show of interest.

"Well, I have been writing out a certificate of character for a boy. You know about John Brandon's orphan boy—he lives up to his Uncle Fred Brandon's now; but he wants to get a chance to make something out of himself, and I just writ out a paper for him, mebbe you'd like to look it over while I take the boot in hand?"

This is what Judge Cary read, written in a cramped hand, with some misspelled words:

This certifies that Jack Brandon, son of the late John Brandon, is a polite, kind young fellow. He is kind to animals, helpful to the poor and helpless, honest, can reckon money correct, and has good strong temperance principles. He can stand ridicule and can sacrifice his own interests without wanting to be known as a martyr. Anybody that wants this sort of a boy better get hold of Jack Brandon.

(Signed)

KARL SNITZER.

"How do you know all this?" asked the Judge, when he had spelled out the scrawl.

"How do I know? Well, I'll tell you, Jedge." While the rip in the boot was rapidly closing, the old man told of his interview with the two Brandon boys; then he went on to say: "Now, that Jack took off his hat while he talked with me, an old cobbler; so I know he is a really polite boy. He stooped to pat the cat when she rubbed up against him, so I know he is kind to animals. He gave up the nutting party to do me a kindness and didn't seem to think it was any great thing to do. He did my errands all square and brought back the change, more than I expected, because some of the things were cheaper than I thought; so, you see, I know."

"But what about the temperance principles; how do you know that?"

The old man hesitated, then answered slowly, "Well, Jedge, I suppose I'll have to tell you; being you are so stiff yourself on the question, I hated to own up. You see, I asked the boy to bring me out a bottle of liquor, and he just stood up and said, 'Sir, I can't do that; anything else you want I'll do; but I neither taste nor handle.' My! I am ashamed. Well, he got all I sent for, and brought me a pail of hot coffee besides. Wouldn't take no pay for that either; just set down the pail and ran off. I tell you, Jedge, if you want a boy, he's the one for you."

Not long ago Jack Brandon was admitted to the bar, taken into partnership with Judge Cary. Looking over some old papers in view of the new arrangement, the Judge came across one over which he smiled, then handed it to his new partner, saying:

"I think I never showed you this; perhaps it may interest you."

Jack read it with a puzzled expression, then as light broke, he said with feeling:

"He did 'serve me a good turn!'"

It was Jack's "Certificate of Character."
—*Youth's Temperance Banner.*

A Little Soldier

A SMALL boy only three and a half years old, living in New York, is the son of a soldier. His father and mother had promised him that he should see his father and comrades march on Decoration Day. When Decoration Day came this little boy's mother could not go. His father did not want to disappoint him. It was decided that his father should take him to a place in the line of the procession where a friend of his mother's had promised to meet him, and view the procession. When the small boy and his papa got to this place the lady was not there, and there was not time for his father to take him home. He put the small boy in front of a post, and said to him: "You must stand here until papa comes back. You must not leave here with any one. Stand still just where I put you until I come back. Remember, you are a soldier's son and must obey." There the small boy stood over an hour all alone. People puzzled by his loneliness in such a crowd spoke to him. To each one he answered: "I am waiting for my papa; he told me to stand here." There he stood, a little picket on duty, a little soldier in truth, though he did not wear a uniform. He had learned the first lesson of a soldier's duty—obedience.—*Lutheran Observer.*

A Great Host

Of people testify that Hood's Sarsaparilla has done them untold good. It has purified the blood of millions. It conquers scrofula, cures salt rheum, overcomes dyspepsia, rheumatism, and catarrh. It builds up the run down system, relieves that tired feeling, gives vigor and vitality, and makes the weak strong. Is it not exactly the medicine you need?

Hood's Sarsaparilla

Is the best—in fact, the One True Blood Purifier.

Hood's Pills easy to buy, easy to take, easy in effect. 25c.

ST. AGNES' GUILD,

Calvary church, Chicago, solicits orders for Eucharistic Vestments, Cassocks, Cottas, Girdles, Altar Hangings, and Linens, Choir Vestments, Fringe for Stoles, etc.
Address, THE REV. WM. B. HAMILTON, Rector,
938 Park ave., Chicago.

SAFETY | Send to the Steam Gauge & Lan-
in | ern Co., Syracuse, N. Y., for their
LIGHT | some lamp catalogue. It will in-
 | rest you. Sent free.
 | Mention "Living Church."

For Choicest New Flowers,
Vegetables, and Fruits (Seeds, Bulbs, Plants, and Trees), apply (catalogue free) to **JOHN LEWIS CHILDS, Floral Park, New York.**

TO LIVE WELL AND HAPPILY
Use "Garland" Stoves and Ranges.

HIRES Rootbeer
is sold everywhere. Pack-
age makes 5 gallons.
Make some to-day.

MAGEE RANGES and HEATERS
HAVE NO EQUAL
MAGEE FURNACE CO., 32-38 Union Street, Boston.

Luetke's Art Works and
Church Furnishings,
41 University Place, New York City

CHURCH AND CHANCEL FURNITURE
OF ALL KINDS.
PHENIX M'FG CO. —:— Eau Claire, Wis.

Educational

CANADA

Trinity College School,

Port Hope, Ontario.

A Church School for Boys. Founded in 1865. New buildings, with all modern improvements. Fees, \$240 per annum. Next Term begins Sept. 15th. Apply for Calendar, etc., to

THE REV. DR. BETHUNE,
Headmaster.

The BISHOP STRACHAN SCHOOL FOR GIRLS

Established 1867. Toronto, Canada.
The school will re-open after the midsummer holidays on Wednesday, Sept. 8th, 1897. For calendar, terms, etc., apply to

MISS GREER, Lady Principal.

HELLMUTH LADIES' COLLEGE,

London, Canada. A very superior school at moderate expense. Board and Academic Studies, \$275 per year. Combined rate, including with the above, Piano, Singing, Harmony, Painting, and Elocution, \$400 per year. Four graduation, also elective, courses. Climate excellent. For calendar, address

THE REV. E. N. ENGLISH, M.A., Principal.

ILLINOIS

St. Margaret's School,

1401-1403 Washington Blvd., Chicago.

Opens Sept. 16th, 1897. Pupils admitted to Eastern colleges and public schools on certificate. Boys prepared for Lewis Institute.

Principals, VIRGINIA SAYRE and FRANCES B. WELLS.

St. Mary's, Knoxville, Illinois,

A School for Girls; a College for Young Women.

FOUNDED IN 1868.

One of the oldest Church Schools in the country; newly equipped and everything up to the times. A few vacancies remain to be filled. Address,

THE REV. C. W. LEFFINGWELL, D.D.,
Rector and Founder.

Waterman Hall, Sycamore, Ill.

THE CHICAGO DIOCESAN SCHOOL FOR GIRLS.

Opened September 18th, 1889. Bishop McLaren, D.D., D.C.L., President of the Board of Trustees. Board and tuition, \$300 per school year. Address the Rev. B. F. FLEETWOOD, S.T.D., Rector, Sycamore, Ill.

St. Alban's Academy,

Knoxville, Ill.

A Classical and Military Boarding School, for Boys of all ages. Gymnastic training and athletic sports.

A. H. NOYES, Headmaster.

St. Agatha's,

Diocese of Springfield, Ill. A School for Girls. Excellent Faculty. Bountiful table. Beautiful grounds.

MRS. PHOEBE H. SEABROOK, Principal.

CHICAGO COLLEGE OF LAW

LAW DEPARTMENT LAKE FOREST UNIVERSITY.
Hon. T. A. Moran, LL. D., Dean. Session each week day evening. For information address Elmer E. Barrett, LL. B., Sec'y, 100 Washington Street, Chicago.

ILLINOIS FEMALE COLLEGE

JACKSONVILLE, ILL.
Thorough courses; superior faculty; refined surroundings; Christian home. Terms reasonable. Write for prospectus.
DR. JOS. R. HARKER, President.

CHICAGO MUSICAL COLLEGE

Central Music Hall, Chicago, Dr. F. Ziegfeld, Pres.
32nd Season Opens Sept. 6th, 1897.
Acknowledged the Foremost Institution of Musical Learning in America.
Unequaled facilities for a thorough course in
MUSIC ORATORY AND DRAMATIC ART
Catalogues Mailed Free.
Applications for free and partial scholarships received until August 16th.

INDIANA

Howe School (Military)

Lima, Ind.

Prepares thoroughly for college, scientific schools, and business. Superior advantages at moderate expense. For illustrations and catalogue address Wm. W. HAMMOND, Rev. J. H. MCKENZIE, Rector. Head Master.

Knickerbacker Hall,

Indianapolis, Indiana.

College preparation and special courses. The Rt. Rev. John Hazen White, D.D., rector.

MARY HELEN YERKES,
SUSAN HILL YERKES,
Principals

Educational

MASSACHUSETTS

No ambitious girl need go abroad for study in music—not even "to be finished." The

New England CONSERVATORY OF MUSIC

offers advantages in the study of music, musical composition, and elocution, that are not surpassed in any musical center of the old world.

GEORGE W. CHADWICK, Musical Director.
Send for our catalogue to
FRANK W. HALE, Gen'l Mangr., Boston, Mass.

The Highland Military Academy.

42nd year Sept. 15. Full Preparation for College, Scientific School or Business. Careful Supervision; Home Influences; Small Classes. Rt. Rev. WILLIAM LAWRENCE, D.D., Visitor. JOSEPH ALDEN SHAW, A.M., Head Master, Worcester, Mass. ("The Academic City").

A CAREFULLY ordered education is given to girls and young ladies at

The Cambridge School,

of which Mr. ARTHUR GILMAN is director. Address Cambridge, Mass.

Bradford Academy.

Founded 1803. For the higher education of young women. Classical and Scientific course of study, also Preparatory and Optional. Year begins Sept. 15, 1897.

Miss Ida C. Allen, Prin., Bradford, Mass.

MARYLAND

Randolph-Harrison Boarding and Day, College Preparatory, and Finishing School.

1405 Park Ave., Baltimore.

Special advantages in Art, Music, and the Languages. Mrs. JANE RANDOLPH HARRISON RANDALL, Principal.

Edgeworth Boarding and Day School for Girls.

Re-opens September 23, 1897. 35th year. Mrs. H. F. LEFEBVRE, Principal.
Miss E. D. HUNTLEY, Associate Principal.
122 and 124 W. Franklin Street, Baltimore Md.

MINNESOTA

St. Catherine's School for Girls

Competent teachers in every department. Prepares for College. Beautifully located. Best of sanitary arrangements. Miss M. S. DUSINBERRE, Principal.

137-142 Western avenue, St. Paul, Minn.
Visitors: The Rt. Rev. H. B. Whipple, D.D., LL.D., the Rt. Rev. M. N. Gilbert, D.D., LL.D. Refers, by permission, to the Rt. Rev. Geo. F. Seymour, S.T.D., LL.D., Springfield, Illinois; General E. C. Mason, U.S.A. (retired), St. Paul, Minn.; Colonel J. H. Page, U.S.A., Fort Snelling, Minn.; Lieut.-Colonel Edward Hunter, U.S.A., St. Paul, Minn.

Shattuck School, Faribault, Minn.

Send for catalogue and learn its advantages and attractions before choosing a school for your boy. J. DOBBIN, D.D. Rector. Lieut. A. T. ABBOTT, U.S.A. Commandant

St. Mary's Hall for Girls.

Thirty-second year opens Sept. 15th, 1897. Terms \$350 per year. Pupils prepared for college. The Rt. Rev. H. B. WHIPPLE, D.D., LL.D., Rector; Miss CAROLINE WRIGHT FELS, Principal. For catalogue, address St. Mary's Hall, Faribault, Minn.

MISSOURI

Bishop Robertson Hall,

St. Louis, Mo.

This boarding and day school for girls will open its twenty-third year, D.V., Sept. 15th, 1897. Apply to SISTER SUPERIOR, 1607-17 S. Compton ave.

NORTH CAROLINA

The FRANCIS HILLIARD SCHOOL,

Oxford, N. C.

A select Church school for 30 girls. Thorough preparation for college. Climate specially recommended for catarrhal affections and weakness of throat or lungs. For circulars, address THE MISSES HILLIARD, Principals.

NEW YORK—STATE

Miss Bennett's School for Girls,

Irvington-on-Hudson, N. Y. An exceptional school, with the most desirable school features. Twenty miles from New York. Refers to Charles Dudley Warner, etc. Apply to the principals.
Miss ELEANOR W. ROSE, Miss MAY F. BENNETT.

Educational

NEW YORK STATE—Continued

St. Gabriel's School, Peekskill, N. Y.

A Boarding School for Girls.

Under the charge of the Sisters of St. Mary. On an eminence overlooking the Hudson River. Prepares for College. Twenty-sixth year will begin Sept. 28, 1897. Address, THE SISTER-IN-CHARGE.

St. Catharine's Hall,

Church Boarding and Day School for Girls.

Primary, Preparatory, Academic, Art, and Musical Departments. Preparatory for College. Special courses. Home influence. Thorough work.

MISS MARY FRANCES BUFFINGTON, Prin.,
SISTER CAROLINE, Head of House,
Brooklyn, N. Y. 286-292 Washington Avenue

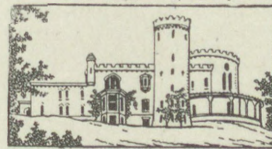
Ossining School for Girls,

New York, Sing-Sing-on-the-Hudson.

Prepares for college. Advanced courses in Art and Music. Albert Ross Parsons, Musical Director. One hour from New York. 30th year begins Sept. 22nd.
C. FULLER, Principal.

Miss C. E. Mason's School for Girls

THE CASTLE, Tarrytown-on-Hudson, N. Y.



Advantage of city and suburb. Endorsed by Rt. Rev. H. C. Potter, Rt. Rev. O. W. Whitaker, Rt. Rev. C. T. Quintard, Rt. Rev. Wm. C. Gray, Rt. Rev. T. F. Galter, Rt. Rev. Davis Sessums, Hon. Chauncey M. Depew.

St. John's School,

Manlius, N. Y.

Next term begins September 16th, 1897. Apply to WM. VERBECK, A.M.

St. John Baptist School,

231 E. 17th St., New York.

A Boarding and Day School for Girls. Pupils prepared for College. Advantages in Music, Art, and Modern Languages. Terms, \$300 to \$500. The Seventeenth Year begins Sept. 30th. Address, THE SISTER SUPERIOR.

The Cathedral School of St. Mary,

Garden City, Long Island, N. Y.

Instruction graded from primary to college preparatory. MISS ELIZABETH L. KOTES, Principal.

Keble School for Girls,

Syracuse, N. Y.

Under the supervision of Bl-hop Huntington. Twenty-seventh school year begins Wednesday, September 15th, 1897. Apply to Miss MARY J. JACKSON.

NEW YORK CITY

St. Mary's School, New York.

Boarding and Day School for Girls. Collegiate, Preparatory and primary classes. College preparation. Special courses. Address SISTER SUPERIOR, 6 and 8 East 46th Street, New York.

The General Theological Seminary

Chelsea Square, New York.

The Academic Year begins on Wednesday in the September Ember Week, with the entrance examination at 9 A. M. The students live in the buildings. Furnished room, with board, coal, gas, and care of room, \$225 per annum, payable semi-annually in advance.

SPECIAL STUDENTS admitted, and a GRADUATE course for graduates of Theological Seminaries. The requirements for admission and other particulars can be had from
The Very Rev. E. A. HOFFMAN, D.D., D.C.L., LL.D., Dean.

NEW JERSEY

Burlington Academy,

BURLINGTON, NEW JERSEY.

This school offers all the essentials of the most thorough education. The situation, on the Delaware River, is most beautiful and healthful; the buildings are thoroughly sanitary and comfortable; the curriculum is exceptionally broad, and opportunities are offered for athletics. Pupils attend the Episcopal Church. Terms low.

References: The Very Rev. Dean Hoffman, General Theological Seminary, New York; The Right Revs. Bishop Scarborough, of Trenton; Bishop Neely, of Maine; Bishop Niles, of New Hampshire, and The Rev. Dr. Bradley, of St Agnes's Chapel, New York.

THE REV. C. E. O. NICHOLS, Head Master.

Educational

OHIO

Miss Phelps' English and Classical

SCHOOL FOR GIRLS. College, preparatory, regular, and elective courses. Special advantages in Language, Literature, Music, Art, Home, and Social Culture. 151 E. Broad st., Columbus, Ohio.

PENNSYLVANIA

ROANOKE COLLEGE,

SALEM, VA.

45th year. Courses for Degrees, with Electives. Large Library. Working Laboratory. Beautiful, healthful mountain location. Good morals. Very moderate expenses. Catalogue free. Address The President.

Church Training and Deaconess House

Of the diocese of Pennsylvania. Two years' course in Church History, Theology, Old and New Testament, Prayer Book, and Parochial Training. Terms, \$200 per annum. Apply to ADMISSION COMMITTEE, 708 Spruce Street, Philadelphia, Pa

PENNSYLVANIA MILITARY COLLEGE

Chester, Pa. 36th year begins Sept. 15. Civil Engineering (C. E.), Chemistry (B. S.), Arts (A. B.). Also Thorough Preparatory Courses. Infantry, Artillery and Cavalry Drills.

"A Military School of the highest order."
—U. S. War Department Report.
Catalogues of Col. C. E. HYATT, President.

VIRGINIA

Episcopal High School,

Near Alexandria, Virginia.

Fits boys for college or business. The 59th year open Sept. 22, 1897. Illustrated catalogue sent on application. L. M. BLACKFORD, M.A., Principal.

"Rose Dale" Home School For Both Sexes.

Old Church, Virginia

Resident teachers, pupils enter best colleges, beautiful grounds. Climate delightful, pure water, special care to backward pupils; gymnasium and other sports. Convenient to Danville R. R. system and C. & O. R. R. Catalogue. Fifth year begins September 20th, 1897.

THOS. P. DARRACOTT, M.D., Ph.D., Principal

WISCONSIN

Cathedral Choir School,

Fond du Lac, Wisconsin.

A first-class school with low rates made possible by an endowment. Illustrated catalogue on application. New term begins Sept. 15.

THE REV. CHAS. E. TAYLOR, S.T.B., Warden.

Grafton Hall,

School for Young Ladies. Fond du Lac, Wis.

New buildings, modern improvements. The best educational advantages, with every home comfort and convenience. Accredited by the State University and Eastern colleges.

THE BISHOP OF FOND DU LAC, President.
REV. B. TALBOT ROGERS, M.A., Warden

St. John's Military Academy,

of Delafield.

For catalogues and all information address Rev. S. T. SMYTHE, Pres., Delafield, Waukesha Co., Wis.

Kemper Hall, Kenosha, Wis.

A school for girls, under the care of the Sisters of St. Mary. The twenty-eighth year begins September 21, 1897. References: Rt. Rev. I. L. Nicholson, D.D., Milwaukee; Rt. Rev. W. E. McLaren, D.D., Chicago; Rt. Rev. Geo. F. Seymour, S.T.D., Springfield; David B. Lyman, Esq., Chicago; W. D. Kerfoot, Esq., Chicago. Address THE SISTER SUPERIOR.

"BECOME A REAL WOMAN"

Study the formation of correct habits. Develop true womanhood. This is the aim of ...AKELEY INSTITUTE... Grand Haven, Mich. [on Lake Michigan.] Three buildings. All modern improvements. Economical expenses. Special care of health and social culture. Music. Art. Send for full information, catalogue, etc. REV. JAMES E. WILKINSON, Ph. D. Grand Haven, Mich.



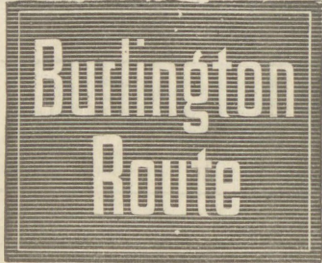
RUBBER STAMPS

ALL KINDS, FOR ALL PURPOSES, AT FACTORY PRICES & GUARANTEED TO PRINT. --- Catalogue for Stamp. --- ALFRED MFG. WORKS. - - CHICAGO.

No lamp is a good one without the chimney made for it.

Go by the Index.

Write Macbeth Pittsburgh Pa



BEST LINE
CHICAGO AND ST. LOUIS
TO
DENVER
FOUR TRAINS DAILY

JOSEPH GILLOTT'S
STEEL PENS.

GOLD MEDAL, PARIS EXPOSITION, 1889,
AND THE CHICAGO EXPOSITION AWARD.
THE MOST PERFECT OF PENS.

SPENCERIAN PEN is the standard American brand of steel pens for uniformity, durability, and superior quality of metal. Sold by stationers everywhere.

TO SAVE YOUR DIGESTION
Use "Garland" Stoves and Ranges.

RILEY BROTHERS,
16 Beekman Street, New York
Are the largest makers of Stereopticons, Magic Lanterns, and Views in the world. Send for free pamphlets.

J. M. ONDERDONK,
ECCLESIASTICAL EMBROIDERIES
AND CHURCH FURNISHINGS.
106 and 108 E. 23rd Str e., New York.

GEO. E. ANDROVETTE & CO.,
STAINED GLASS,
27-29 So. Clinton St., Chicago, Ill.

Cox, Sons & Vining,
70 Fifth Ave., New York.
EMBROIDERIES AND FABRICS, SURPLICES, CAS-
SOCKS, STOLES, AND HOODS.

MENEELY BELL CO.,
CLINTON H. MENEELY, General Manager
Troy, N. Y., and New York City.
Manufacture a Superior Quality of Bells.

THE LARGEST ESTABLISHMENT MANUFACTURING
CHURCH BELLS CHIMES
& PEALS
in the World.
PUREST BELL METAL (COPPER AND TIN).
Send for Price and Catalogue.
MESHANE BELL FOUNDRY, BALTIMORE, MD.

Buckeye Bell Foundry
E. W. Vanduzen Co. Cincinnati, Ohio.
Best Pure Cop- Church Bells & Chimes,
Highest Grade, Pure Tone Westminster
Bells. Founders of Largest Bell in America.



HOMESTUDY FOR BUSINESS
We teach Book-keeping, Business Forms, Penmanship, Com'l Law, Letter Writing, Arithmetic, Short-hand, etc. thoroughly by MAIL at your own HOME. Success guaranteed every earnest student. We give a useful, Money Making Education which leads to a good paying position. A ten-years' success. Highly endorsed. It will pay you. Try it. Catalog free. BRYANT & STRATTON, Trial lesson 10c. 93 College Bldg., Buffalo, N.Y.

Food for Invalids

That flour made from entire wheat contains every constituent of the body, and in nearly the proper proportion, has been insisted upon by the foremost writers upon hygiene. Yet, as many a person with impaired digestion can testify, even bread carefully made from this flour, sometimes sours and ferments in the digestive tract. That this is not the fault of any kind of flour, but of the yeast plant that raises it, I am firmly convinced. How often we find dyspeptics who are forced to confess that they can eat meat with good results, but find it difficult to digest bread. To a healthy stomach bread is well fitted. But, in the circle of my acquaintances I know several feeble folk who cannot, especially at night, partake of untoasted bread without suffering. If twice baked or toasted, there is much less trouble.

For such, I would recommend the use of unleavened bread sticks made from whole wheat flour. They have a delicious nutty sweetness, they must be eaten slow, requiring perfect salivation, and they are easily made.

To make them, we need a quart of sifted flour, taken from a cool receptacle, and milk or water as near ice-cold as possible. If we use milk no shortening is needed. If water, then a rounding teaspoonful of butter should be cut into the flour in small bits. In either case drop the wetting very slowly into the flour, in an earthen bread bowl, briskly stirring with a large spoon. If slowly mixed, so as to allow no puddles, there will be no adhesion to the sides of the bowl or the spoon. The amount of milk or water varies with the kind of flour, but about two-thirds of a pint of water to a quart of flour is sufficient. The dough must be stiff, not clammy, and when reduced to a homogeneous mass, the mixer must cool her hands in water and then knead it from ten to fifteen minutes.

No flour should be added, nor is it required, for there is no stickiness of the dough. With the object of incorporating as much air in the mass as possible, draw the thumbs apart in working it and fold over and over. Soon the mass is elastic to the touch and ready for the oven, which should be hotter than needed for white flour.

Now cut off a piece of the dough and roll over and over, till it is not more than an inch in diameter. Cut into three inch lengths, roll out again to make each bit smooth and straight, and place in rows, not touching, in a baking pan. Prick with a fork, and when it is filled place in the oven and bake half an hour, or until the sticks are a light brown. When partly done turn them over with a fork so that both sides may cook evenly. If the entire process is rapid and the dough cool when ready for baking, the expanded air and moisture will produce a lightness equal to that of yeast, and the rolls will crack open. Anything more delicious than these bread sticks when taken from the stove, it would be hard to find.—HESTER M. POOLE in *Good Housekeeping*.

(To be continued.)

HAVE YOU EATEN TOO MUCH?

TAKE HORSFORD'S ACID PHOSPHATE.

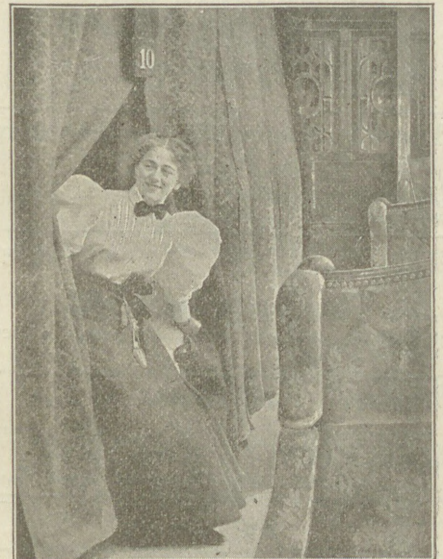
People impose on the stomach sometimes, giving it more than it can do. "Horsford's" helps to digest the food, and puts the stomach into a strong and healthy condition.



KINGSFORD'S
OSWEGO CORN
STARCH

for the table.

The Original, Oldest and Best.



Copyright, 1897, by James Charlton.

GOOD MORNING!

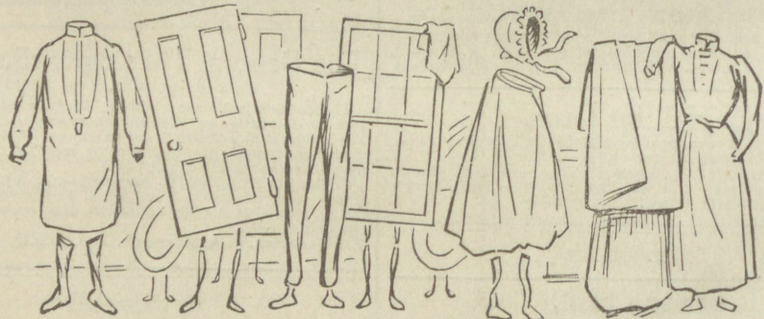
Have you ever traveled via the

Chicago & Alton R.R.

between Chicago and Kansas City, Chicago and St. Louis, Chicago and Peoria, and St. Louis and Kansas City. It is "America's most popular railroad" and offers perfect passenger service between Chicago and Denver, Colorado, Chicago and Hot Springs, Arkansas, and Chicago and California. James Charlton, General Passenger and Ticket Agent, Chicago, Illinois.

PARKER'S GINGER TONIC

The best cure for Cough, Weak Lungs, Indigestion, Inward Pains and the ills of the Feeble and Aged. Combining the most active medicines with Ginger, it exerts a curative power over disease unknown to other remedies, and is in fact the most revitalizing, life-giving combination ever discovered. Weak Lungs, Rheumatism, Female Debility, and the distressing ills of the Stomach, Liver, Kidneys and Bowels are dragging many to the grave who would recover health by its timely use.



"Wash us with Pearline!"

"That's all we ask. Save us from that dreadful rubbing—It's wearing us out!"

"We want Pearline—the original washing-compound—the one that has proved that it can't hurt us—Pearline! Don't experiment on us with imitations! We'd rather be rubbed to pieces than eaten up."

499

Millions **USE** Pearline

"Where Dirt Gathers,
Waste Rules."

Great saving results from the use of

SAPOLIO