

# The Living Church.

## Christ's Poor

BY MRS J. D. H. BROWNE

O Love Incarnate, when Thy holy feet  
In heavenly patience walked the ways of men  
The leper and the outcast of the street,  
The poor, the halt, the blind, were with Thee then.

O Love Incarnate! Still Thy Spirit strives  
With our cold hearts, and to our careless sight  
Points out Thy footsteps, and would make our lives  
A reflex of Thine everlasting light.

O Love! could we but love for Thy dear sake,  
Earth's hapless children, whom Thou helpedst  
here,  
Pity's sweet burden on our shoulders take  
And minister for Thee, with touch and tear!

Could we but love, not what is great alone,  
Of good report, noble and pure and fair,  
But sinners for whose guilt Thou didst atone,  
And outcasts in whose shame Thyself didst share!

So might we come to touch Thy garment's fold,  
And with Thy Baptism baptized might be;  
So might, adoring, from afar behold  
The wondrous meekness of Thy Majesty.

*an Bernardino California.*

# HARPER'S MAGAZINE



## Announcements for 1899

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H. C. LODGE



W. D. HOWELLS



JOHN FOX, JR.



H. S. WILLIAMS



POULTNEY BIGELOW

# The Living Church

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

CHICAGO, DECEMBER 3, 1898

## News and Notes

REQUESTS for further delay having been absolutely declined, Spain, through its Peace Commissioners, has accepted the terms offered by the United States. According to the provisions of the proposed treaty, Spain will receive \$20,000,000, and the Philippine Islands come into possession of the United States. The settlement is considered by conservative people as fair to both countries. It being impossible for Spain to pay a cash indemnity, the islands will be considered as full recompense for financial outlay of the United States in prosecuting the war. Cession, however, in the case of the Philippines, does not mean complete possession. Political affairs in the islands, owing to the industry displayed by Aguinaldo and his insurgent forces, are in a badly tangled condition. In civilized portions of our new domains little difficulty may be encountered in inaugurating an improved regime, but as savage and uncivilized tribes are to be dealt with in certain of the islands, conquest may eventually be necessary to acquire possession and control. In some respects, conditions in the island of Luzon are similar to those in Cuba. The insurgents, with a crudely administered government, are in possession, and may not be inclined to surrender that for which they have fought many years. Soldiers returning from Manila do not speak hopefully, but the strong arm of the United States, assisted by the civilizing agencies of commerce, will accomplish what diplomacy has failed to bring about.

FRACTIONS antagonistic to the present dynasty, which have withheld action embarrassing to the government while peace negotiations were pending, must now be conciliated, if this be possible, before internal affairs of Spain emerge from a chaotic condition. There is a widespread feeling that the government will be held to strict account both for the manner in which the war was prosecuted, as well as for conditions which resulted in the loss of Spain's colonial empire. From surface indications, the present ministry will be succeeded by one which will have in hand the work of reconstruction, striking a balance, and getting finances into shape. The Carlists are reported very active, apparently waiting for a full realization of what has happened to dawn upon the public, then to seize upon the moment of bitterness against the government to slip into power. Precautions against such action have been taken by the ministry. One cause of popular dissatisfaction arises over the return of sick, disabled, and unpaid soldiers from the West Indies. The acceptance of terms of peace offered by the United States is not likely to prove popular, particularly as many hold to the belief that Spain was not, and could not be conquered. All things considered, the outlook for Spain is not hopeful.

MOVEMENT for the relief of the starving Cubans, by means of carefully administered industrial enterprise, has just been started in New York, on a plan suggested by Mr. William Willard Howard, which has the cordial indorsement of clergymen of all denominations, and of philanthropists. It is intended to substitute opportunities for honest work, to be paid for at the market rates for labor, in place of indiscriminate and harmful gifts of "free soup and old clothes," and to avoid pauperizing the beneficiaries, and making the Cubans a nation of beggars. Mr. Howard's plan, which has been taken up by an association formed for the purpose—the Cuban Industrial Relief Fund—is based on his two years' experience in relief

work for the Armenians of Eastern Turkey. In the carrying out of the plan, Mr. Howard will have the assistance of the Rev. Herbert M. Allen who was his chief associate in Armenian relief work.

THE plan in outline is as follows: To secure good farming land where the need of the poor is the most pressing; to station there a capable American superintendent, with implements, seeds, and funds sufficient to employ a considerable number of men; to set at work all the able-bodied poor, and pay them full market rates for their labor; to raise common food crops, sell them in the most available market, and with the proceeds continue the employment as long only as the need exists, using the same money over and over again; to return the farmers to their own former homes as soon as they are physically, mentally, and financially able to re-establish their plantations. While inspired by charitable motives, the whole plan is to be operated purely as a business transaction, in which the laborer will feel that he has rendered service for all he has received, and that he has not been robbed of his manhood by being treated like a beggar. The money thus invested (and it will be invested, not spent), will save the United States millions that would otherwise be used to clothe and feed an idle, though suffering, population. The success of the plan is assured by the results of the industrial relief work done for Armenians under the same auspices; and the practical wisdom and essential benevolence of this kind of relief wins general approval.

AT a conference in Dublin, Ga., Bishop Turner, of the African Methodist Church, proposed a new African colonization scheme as a solution of the negro problem. The colored Bishop proposes to call a national convention of negroes in order to ask Congress for an appropriation of \$100,000,000 to meet the expense of establishing a line of steamers and transporting American negroes back to their ancestral land. The Bishop believes they will prosper in Africa, where social lines are not so clearly defined. Cardinal Gibbons views the matter in a different light. He says: "The race conflicts, antagonisms, and bloodshed, which have recently occurred in several States of the Union can be largely traced to two great causes—the one-sided and ill-directed system of negro education and the indiscriminate exercise and consequent abuse of the ballot box. I am persuaded that a restriction of suffrage by property qualification would be a wise measure. It would be an incentive to industry, and as men are instinctively disposed to protect their own property they will naturally vote for those rulers and public officers who, in their judgment, are more qualified to protect their property from unjust and exorbitant taxation, and to promote the material prosperity of the commonwealth."

IN view of arguments pro and con as to the annexation of new territory, the report of the Secretary of the Interior is of special interest. The report shows that of a total of 1,356,323,972 acres of public domain, 637,339,423 acres have been appropriated, and are now occupied; 109,516,276 acres have been reserved for various purposes, including 40,719,474 acres as permanent forest reserves; 579,368,274 acres still remain unoccupied, of which 262,651,971 acres are unsurveyed. Ninety-four per cent of the unoccupied area is classed as desert lands, and only about 71,000,000 acres are capable of cultivation either by irrigation or under the natural rainfall. This indicates how near the agricultural land belonging to the government is exhausted. During the last year 11,323,037 acres were disposed of to

private settlers, and 1,032,534 acres to railways. The forest reservations which are permanently withdrawn from settlement for the purpose of preserving the timbers and protecting the sources of the streams, are situated in the following States and Territories: Arizona, 1,861,760 acres; California, 8,511,794; Colorado, 3,103,360; Idaho, Montana, and Washington, 16,818,720; New Mexico, 431,040; Oregon, 4,653,440; South Dakota, 967,680; Utah, 875,520; Wyoming, 3,196,160.

IF reports be true, it is a surprising fact that a goodly percentage of money distributed to starving Cubans previous to the war, was not spent by them in the purchase of food, but for lottery tickets. The discovery of this fact led General Lee, then consul at Havana, to recommend that food be sent by sympathetic people instead of money. With the relinquishment of Spanish sovereignty in Cuba, the Royal Lottery, a corporation existing by royal grant, will cease doing business. For many years it has been a channel through which money has been drawn from the Cuban public. Its revenues have been approximately \$1,000,000 monthly, 25 per cent of which has been paid to the Spanish government. The lottery has been a profitable industry, furnishing numerous agents with employment. During the month of October, when people were starving to death, the revenues of the lottery were undiminished. Its promoters hope to make an arrangement with the new Cuban government whereby business can be continued.

THE visit to this country of Don Rafael Iglesias, president of Costa Rica, and his utterances regarding the attitude of Costa Rica toward the United States in the matter of the Nicaraguan canal, are reassuring, in view of fears expressed that recent concessions granted by Nicaragua might cause complications in securing government aid to the enterprise. He says that Costa Rica has certain rights in the matter of the construction of the canal which it will jealously preserve. The boundary line between Costa Rica and Nicaragua is in the centre of the San Juan River. The rights conceded by Nicaragua to the Cragin-Eyre syndicate can, of course, extend only to Nicaragua territory. Before the canal can be built, the consent of Costa Rica must be obtained for rights in her territory. The government in Washington has asked that the condition of affairs in Costa Rica, so far as the Cardenas-Menocal concession is concerned, be not disturbed, and the request of the government has been complied with. The United States will be consulted before Costa Rica takes any action in the matter of granting concessions for the construction of the canal.

WITHIN two years the great Siberian railroad now being constructed by the Russian government, will be completed, and its opening will do much toward dispelling the idea that Siberia is a bleak, desolate country, the home of exiles, and altogether undesirable for residence or commerce. The railway, extending from Moscow to the Pacific ocean, will in a measure transform the country and its people. The southern portion of Siberia has a mild and salubrious climate, and with means of transporting products, the soil will be quickly brought under cultivation. As a wheat producer, Siberia can supply much of the demand of Europe. Its mineral wealth is vast, there being rich deposits of gold, silver, copper, and coal. Settlement of the country, which the railway will make practicable, will mean a vast market for American products. The railroad and ship canal, which the government plans to construct, will have far-reaching effects.

## Church News

### The Church Abroad

A further portion of the extensive mosaic work which is being carried out in St. Paul's cathedral under Sir William Richmond, has just been completed, and it was unveiled on a recent Saturday after morning service. The subject illustrated is Christ reigning from the Tree. The water of life issues from below the tree, making a silver flood. The holy women are on either side; and Adam and Eve, kneeling, are in the two corners. The world is represented as a harvest field. The work fills the concave quarter dome above the lecturn, under the north-eastern portion of the dome; and the surrounding masonry has been decorated in the same style as the chancel. Altogether, a brilliant effect is produced. The work is the gift of the Merchant Taylor's Company, whose arms appear in medallion form in the fine ornamental masonry below. Among those present at the unveiling were the Dean, the Archdeacon of London, Canon Scott-Holland, and Canon Newbolt, and several representatives of the Merchant Taylor's Company. It may be mentioned that similarly beautiful work is now being executed, at the cost of other city livery companies, in the three other quarter domes.

English papers report the death of the Rt. Rev. Thomas Nettleship Staley, D. D., formerly Bishop of Honolulu. He was born in 1823, was educated at Queen's College, Cambridge, and ordained in 1846. His first appointment was as tutor in St. Mark's college, Chelsea, under the Rev. Derwent Coleridge. By his successful work in this capacity, and his interest in the cause of education in training colleges, he achieved a considerable reputation. In 1850 he was appointed principle of Wandsworth Collegiate School, and ten years later he was consecrated Bishop of Honolulu, in the chapel of Lambeth palace. He was selected for this in response to the urgent request of King Kamehameha IV, who had become warmly attached to the Church, and desired to establish it in his dominions. He had already translated the Morning and Evening Prayer and Litany into the Hawaiian language. Bishop Staley remained in Honolulu for ten years, and in 1870 resigned, with the approval of the Archbishop of Canterbury. Upon his return to England he was appointed rector of Oakley, and vicar of Croxall, in the diocese of Southwell.

### New York

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

**CITY.**—At St. Barnabas' House branch mission, a dinner was given on Thanksgiving Day to 1,000 poor persons.

Bishop Potter made his visitation of Ascension church, West Park, on Monday, Nov. 21st, preached and confirmed a class of 12, presented by the rector, the Rev. L. R. Dickinson.

On Sunday, Nov. 20th, Bishop Potter officiated at the dedication of the new edifice of the church of the Strangers. Ministers of several religious bodies took part in the exercises and made addresses.

The Church Association for the Advancement of the Interests of Labor has just opened new headquarters in the Church Missions House. A conference of the members was held there on the afternoon of Nov. 21st.

The Church Club met at its rooms, Nov. 30th. The Very Rev. Dr. Hoffman, of the General Theological Seminary, discussed "The work of the late General Convention." Addresses were also delivered by Messrs. Francis Lynde Stetson and Silas McBee.

Bishop Potter presided Nov. 22d at a meeting of the trustees of the cathedral of St. John the Divine in the see house. It is understood that the crypt under the central part of the cathedral will be completed by New Year's Day, and that Church services will be begun therein at about that time.

The vestry of Old Trinity church has elected the Rev. Wm. M. Grosvenor, D. D., at present

rector of the church of the Incarnation, to be the vicar of St. Agnes' chapel, in succession to the late Rev. Edward A. Bradley, D.D., who died suddenly during the naval review last summer. Dr. Grosvenor in 1895 succeeded the late Rev. Dr. Arthur Brooks at the church of the Incarnation.

At the church of the Holy Communion, the Rev. Dr. Mottet, rector, a meeting was held Nov. 21st in the parish house, at which a series of addresses was delivered on "Domestic art and science in the home." Pupils and friends of the industrial school of the parish were especially invited. The speakers were Principa Frissell, of the Hampton Institute; Mrs. Laura Titus, of Norfolk, Va., and Miss Annie Dawson, Indian field matron of the Arickaree Indians of North Dakota.

At St. Andrew's church, Harlem, after morning service, Sunday, Nov. 20th, a communication from the vestry was publicly read to the congregation, recording and commending the services of the rector, the Rev. Dr. George R. Van De Water, in the volunteer service of the United States as chaplain of the 71st New York Regiment, from which he has just resigned. The reading was received with the most enthusiastic demonstrations of approval on the part of the congregation.

A meeting was held at Cooper Union to show respect and honor to the memory of the late Col. George E. Waring, parishioner of St. George's church, and noted for his philanthropic work. A portrait of Col. Waring was displayed on the platform, draped in the national colors. Prof. Van Amringe, of Columbia University, presided. Addresses laudatory of the character and work of Col. Waring were delivered by Bishop Potter, President Seth Low, LL. D., Hon. Carl Schurz, and others. Memorial resolutions were adopted.

St. John's guild is endeavoring to secure a second Floating Hospital, greatly needed by the enlarged demands of the summer work. The cost will be about \$35,000, and towards this, \$8,000 is already in hand, from a legacy of Mrs. C. A. Wetherill. It is earnestly hoped to get the work under way in time for next season. For the last summer the total number of children and mothers cared for by the existing Floating Hospital was 60,144. The receipts of the guild for the year amounted to \$61,707.80, with a favorable balance of \$6,847.48 remaining in the treasury.

At Old Trinity church, the rector, the Rev. Dr. Morgan Dix, preached on Thanksgiving Day a sermon on "The Causes of Thanksgiving," in the course of which he said:

This year is the most critical in the history of the Nation, and we cannot celebrate in the usual way when such great issues as the present are at the front. Peace has been ruled out, and the nation stands at the door of what? After the lapse of another year, we may see and know more of the outcome of the things in which we are now entangled. Only a fool would now attempt to fathom these things. God is leading the age, and we cannot tell the meaning of God or recent events. Shall we give God thanks for having made war against a feeble nation? Shall we give Him thanks for what the fanatical have called a "holy" war, and which, you will remember, was entered into "for the cause of humanity," and not to acquire territory? Shall we give God thanks for the islands we have acquired, or make God sponsor for America's imperial policy? I say that this is a day that calls for meditation and anxious prayer. Does any man know what is in the future? I envy not the men whose consciences will shape the destiny of this nation to-day.

**MONROE.**—At Grace church, the Rev. J. Holmes McGuinness, rector, the Rev. Charles Martin Niles, D.D., of Sing Sing, has just conducted a very interesting Mission.

**POUGHKEEPSIE.**—The board of managers of the Gallaudet Home for Deaf-Mutes have just held their annual business session. The annual report was presented, and recorded an increase in the prosperity of the institution. Many parochial guilds and organizations in the vicinity have co-operated in money and gifts. Through the legacy of Miss Edson, two-thirds of which

has been received, the mortgage has been paid off; and the Home is now free from all indebtedness, with a favorable balance in the treasury. The inmates number 26.

### Pennsylvania

**Ozi W. Whitaker, D.D., LL. D., Bishop**

**PHILADELPHIA.**—Although Archdeacon Brady who contracted typhoid fever at Santiago, will be unable to see his friends for some time, he is improving rapidly.

The lesson studies for Sunday school teachers have been resumed, and the first of the series was given at the Church House, on Saturday, 26th ult., by Mr. George C. Thomas.

At a meeting of the committee on parochial history of the diocese, held in the registrar's room at the Church House on Monday, 21st ult., the Rev. Dr. C. Ellis Stevens was chosen chairman, and Mr. William B. Wilson, of Emmanuel church, Holmesburg, secretary.

At the weekly meeting of the Clerical Brotherhood, in their rooms at the Church House, on Monday, 21st ult., the Rev. George A. Keller, of old St. David's, Radnor, read a paper on the subject, "Should there be a change in the vocational system?" in which he urged the expediency of its re adjustment.

Services under the auspices of the Divinity School, were held on Sunday evening, 20th ult., in the South memorial church of the Advocate, the Rev. Dr. W. W. Silvester, rector. The sermon was preached by the Rt. Rev. Dr. Doane, Bishop of Albany, whose subject was, "The true basis of Catholic unity as exhibited in the Churches in communion with the Church of England."

Messrs. Hayes & Kelsey, architects, are preparing plans for a very extensive addition to the Home of Our Merciful Saviour for Crippled Children. It will be a stone and brick building, three stories high, and will contain every modern comfort and convenience, including steam heat, electric work, dormitories, lavatories, reception rooms, officers' quarters, etc.

On Friday, 25th ult., in the Orphans' Court, Judge Penrose filed an adjudication in the estate of Samuel Frank, deceased. A balance of \$62,559 is awarded to the trustees who are to invest this sum, and pay over the income thereof to five charitable institutions, the Home for Consumptives of the City Mission being one of them.

Thanksgiving Day, the attendance at church services was good, in spite of bad weather. Sermons in a majority of parishes treated of national topics. In the chancel of the church of the Crucifixion, a large pyramid was erected of fruits and vegetables, which, after a sermon by the rector, the Rev. H. L. Phillips, was dismantled, and the contents distributed among the poor in the neighborhood. Special services were held both morning and evening at the Educational Home. The Indian boys, in the afternoon, performed a musical programme, accompanied by the band, and Superintendent Given made an address.

Sarah B. Chapman, in her will, probated 23d ult., leaves an estate, value not stated, in trust for the benefit of her sister. Upon her death, the executors are to pay to the "Christmas Fund" of the diocese, \$5,000; to the corporation for the relief of widows and children of clergymen, \$3,500; and to All Saints' church, Torresdale, \$200. One half of the residuary of the principal is to go to the Board of Missions, for domestic missions; and the balance is placed in trust for the benefit of three women, with reversion, upon the death of the last-survivor, to the Board of Missions.

At the monthly meeting of the board of council, City Mission, held on Monday, 21st ult., a communication was presented, signed by M. S. French, general secretary of the National Relief Commission, in which the thanks of the commission were conveyed for the valuable assistance the City Mission had rendered in the work of relieving the wants and necessities of our troops during the Spanish war, and "especially

valuable has been the co-operation and assistance of your superintendent, the Rev. Herman L. Duhring whose intelligence and constant interest cannot be overestimated."

The 16th anniversary of the Italian mission church of L'Emmanuello was held on Sunday evening, 20th ult., the services, in charge of the rector, the Rev. Michele Zara, being in the Italian language. The addresses by the Rev. Messrs. H. L. Duhring, A. J. P. McClure, and the rector, were in English. The annual report of the rector and trustees showed receipts for the year, \$2,647.92, and payments of \$2,769.20. The results of work done were very encouraging. Many had been added to the Church, and increasing interest in the services and schools was manifested. The accommodations for the schools in the parish building, which were ample a few years ago, are now contracted, and more room is a pressing want. The sick diet kitchen connected with the parish has been a great blessing to the whole neighborhood, 8,409 meals and a large quantity of coal having been given to the deserving poor, and the sick visited and supplied with medicine and medical aid. Italians in public institutions and hospitals have been regularly visited by the missionary.

The patronal feast of St. Clement's church was commenced on Wednesday, 23d ult., being St. Clement's Day, with numerous services. The fourth celebration of the Holy Eucharist was a solemn high one, the Rev. C. C. Quinn as celebrant, singing the office. The music was Gounod's impressive "Third Mass," finely sung by the male vested choir, Renie Remont, musical director. The sermon was preached by the Rev. Fr. Osborne, S. S. J. E., from the text Romans xii: 1. Before the Celebration there was a solemn procession, in which the new banner of St. Clement's, which has just been presented to the parish, was carried for the first time. It is one of the most exquisite pieces of ecclesiastical embroidery in this city, is five ft. long and three ft. wide, and was designed and embroidered in the workroom of the All Saints' Sisterhood, in Baltimore. It represents St. Clement, clothed in pontifical robes, standing beside the rock; in his hand is the pastoral staff, and behind him, the anchor of hope to which he was bound when cast into the sea. Encircling the figure are golden chains, symbolic of those chains, now glorified, which once dragged him to his martyrdom. In his mitre shine the jewels of devotion, and from his staff gleams the light which shines for those who, doing the will of God, shall know of the devotion. On either side of the panel is a rich orphrey, with the figures of SS. Vincent and Lawrence robed, as deacon and sub-deacon, in the red vestments of their martyrdom; below them are SS. Katherine, of Egypt, and Cecilia, types of learned devotion and assiduous duty. Twining around them is the Living Vine, the type of Christ our Lord, whose fruitfulness is the saints. The background is in the violet of penitence. Above all, is the vision seen by St. Clement on his way to death—"the Lamb in glory"—standing on the mountain, adored by cherubs in encircling clouds. In the evening, the parish tea was held, and the rector spoke a few words on the finances of the parish, and of the many gifts which have been received during the past year. Fr. Osborne made a very witty address about his work in Africa; he was also the preacher on Thanksgiving Day, when he dwelt upon the power of Christianity in heathen lands, and the duty of the American Church to the people lately brought under the control of the United States. On Friday evening, 25th ult., was the annual procession of the guilds of the Sodality of St. Clement. The sermon was preached by the Rev. R. H. Nelson. The children had their entertainment on Saturday, 26th ult. On the 1st Sunday in Advent, the Rev. Fr. Huntington, O. H. C., was the preacher both morning and evening.

**LOWER MERION.**—A patriotic service, under the auspices of Merion chapter, Daughters of the American Revolution, was held on Thanksgiving Day, in St. John's church, by the rector,

the Rev. H. A. F. Hoyt, chaplain of the State Fencibles, N. G. P. Among the decorations in the church was the first American flag raised in Puerto Rico. It is 18x24 ft. in dimensions, and was presented to General Miles by Mrs. Benjamin Thompson, of St. David's, Pa., a member of Merion chapter. General Miles has returned it to the donor, to be kept as a souvenir. Hence the flag now figures in Merion chapter's decoration.

### Chicago

**Wm. E. McLaren, D.D., D.C.L., Bishop**  
BISHOP'S APPOINTMENTS

#### DECEMBER

4. St. Margaret's, Windsor Park,
  5. Meeting of trustees for Aged and Infirm Clergy Fund.
  8. Church Club dinner.
  - 12-14. Board of Missions, New York, and Committee on Increased Responsibilities.
  18. St. Matthew's, North Evanston, 3 P. M.; S. Luke's South Evanston, 7:30 P. M.
  20. St. John's, Naperville, 7:30 P. M.
  25. Cathedral.
- The Bishop will see persons on business at the Church Club, 510 Masonic Temple, as follows:  
Dec. 5. 10 A. M. to 3 P. M. Dec. 20. 10 A. M. to 3 P. M.  
Dec. 8. 2 P. M. to 6. Dec. 26. 10 A. M. to 3 P. M.

The Bishop's Confirmation candidates in Christ church, Winnetka, on the 4th Sunday in Advent, numbered 11, and at Wilmette, 6. He presided in the afternoon of Wednesday, the 23d, at a meeting of the Mission Board, attended by 23 members, in the Church Club rooms. The committee on the building fund of St. Andrew's, Downer's Grove, were able to present a satisfactory report. The services have been held in the church for more than a month past; the basement, temporarily so used, is now devoted to Sunday school and other parochial purposes. The Chinese Sunday school conducted by Dr. and Mrs. Walters was visited by Dr. Rushton who reports increase since July of 38 pupils and 50 teachers in the afternoon, and of 41 and 20, respectively, in the evening. Satisfactory reports were also presented from St. John's mission, Clybourne Ave., in charge of the Rev. Mr. Goodman; from the Rev. H. C. Kiuney's mission, corner of Garfield Boulevard, (55th St.) and Halsted, an adjunct of Holy Trinity; and from St. Paul's, De Kalb, for the past year or so in charge of the Rev. Dr. Fleetwood's son, a seminarian. The sum of \$150 was voted as remuneration to the student who assists in city mission work. The Bishop spoke encouragingly of the progressive work carried on by the Rev. Dr. Rushton, the Rev. J. M. Chatin, Miss Clarke, and the Sisters of St. Mary, in the city and county public institutions, including the county jail, infirmary and asylum, hospital, and the Bridewell; also at the Home for Incurables, and that for the Friendless.

At St. Philip's, Brighton Park, Dr. H. J. Brown, presented on the morning of Advent Sunday a lass of 10 for Confirmation. At the 8 A. M. Celebration two young men received who had been working all night at the South Chicago mills, and had to attend in their working clothes, for lack of time to change. In the evening at Momence, the Rev. A. W. Higby had an interesting class of 8 awaiting the Bishop's "laying on of the hands" in the church of the Good Shepherd. In the centre of the row were two old men of 70, with three young girls on each side, the six being dressed in white.

The arrangements for the consecration of Dr. Edsall as Bishop of N. Dakota, on the festival of the Conversion of St. Paul, are now completed. The sermon will be by Bishop White, of Indiana, Bishops Seymour of Springfield, and Walker, of Western New York, will present; while Bishops McLaren, of Chicago, Gilbert of Minnesota, (Coadjutor), and Nicholson, of Milwaukee, will be consecrators.

**CITY.**—The attendance at the city churches on Thanksgiving day was generally good, and as a result generous offerings will be reported at the meeting of trustees of the Fund for the Relief of Aged and Infirm Clergy, to be held on the 5th prox. For the seventh time in as many years

Dr. Rushton held Thanksgiving service for the prisoners in the jail. At the Bridewell the exercises partook of the nature of an entertainment. This work has elicited commendatory notice from the daily press. The Sisters are opening this month a kindergarten school for the junior half of the 67 little ones under their care. They are hoping that some who are interested in their self-denying labors may be moved to supply their lack of a piano, as well as material for their new venture of faith.

The Rev. S. C. Edsall delivered the address in St. Peter's, on St. Andrew's Day, that "being the annual day for prayers for missions appointed by the Woman's Auxiliary of this diocese." The usual noonday service for missions, on the first Thursday in each month, will be resumed Dec. 1st.

The executive of the Sunday School Association have put the next annual meeting for Thursday, Dec. 15th.

Christ church chapter of St. Andrew's Brotherhood observed recently with much ceremony, its 10th anniversary, a pleasant evening being passed under the presidency of the rector. Calvary chapter had a well attended meeting on the 18th.

The annual dinner of the Church Club will be at Kinsley's on Thursday evening, Dec. 8th.

Receptions have been held as follows: on the 22d, with large attendance, in the guild rooms of St. Chrysostom's, to the rector, the Rev. T. A. Snively; on the 15th, in Trinity parish house, to the Rev. A. W. Mann, by his deaf and dumb fellow-Churchmen, who, without uttering a word all the evening, were, nevertheless, very enthusiastic. Next day, Mr. Mann held services in the mute language, both morning and evening, and preached in Trinity chapel to his silent flock of All Angels' mission.

The Rev. E. M. Stires who has been confined to his bed for two weeks, by an attack of quinsy, which at one time caused his medical attendants some anxiety, is now so far convalescent as to be able to sit up.

It is proposed by some of his former students and their brethren here to entertain at a clerical luncheon, on Monday, the 19th, the Rev. Dr. Clarke, Professor of Mental and Moral Philosophy in Trinity College, Toronto, who will preach twice in Chicago on the Sunday before Christmas, and lecture on the evenings of the 19th, 20th, and 21st, at Oak Park, La Grange, and Elgin, his subjects being, "Books and reading," Kingsley's "Water Babes," and "Savour-rola."

A pioneer of the early 40's, and one of the makers of Chicago, passed away on the 26th, in the person of Mr. James Morgan, a parishioner of St. Paul's, Kenwood. Born in England 71 years ago, he came with his father, a banker, to America at the age of 16. The district of Morgan Park, where the parents bought 3,000 acres of land, is named after them. For nearly half a century he was a partner in the well-known firm of Hannah, Lay & Co. He was a foremost citizen of Hyde Park, where his property holdings are extensive and valuable. His business reputation was an enviable one, and it is remarkable that his is the first death in a firm that was organized in 1850. The funeral service, on the 28th, was by his friend and pastor, the Rev. C. H. Bixby, and the committal was in Graceland cemetery.

### Connecticut

**John Williams, D.D., LL.D., Bishop**  
**Chauncey B. Brewster, D.D., Bishop Coadjutor**

**NEW HAVEN.**—The rarest treat in ecclesiastical music ever given under the auspices of the Church in this city, occurred on Nov. 18th, when the third annual festival of the Choir Guild of Connecticut was held in Trinity church. The guild is at present composed of five choirs, those of St. John's and Trinity churches, Bridgeport; Holy Trinity, Middletown; St. Andrew's, Meriden, and Trinity, New Haven. At 11 o'clock there was a celebration of the Holy Eucharist

at Trinity church, at which the choir boys of Holy Trinity, Middletown, sang most effectively Merbecks' Communion service. The principal service of the day, so far as the music was concerned, was choral Evensong, at which all the choristers, 250 in number, were present. Trinity church, which was filled to its seating limit, was radiant with light, beneath which shone resplendent the waving banners and bronze crosses of each of the choirs as they advanced up the aisle, singing, "For Thee, O dear, dear Country." The choirs were all under the leadership of the Rev. C. W. Bispham, curate of Trinity, to whom the choir guild owes its origin, and very largely its success. While all the service was remarkably inspiring and effectively rendered, special note ought to be made of Stainer's *Magnificat* in B flat, and the offertory anthem by Stainer, "And now, Lord, Thou art God." The Rev. Mr. Trotter delivered an address on "Church music." The recessional was Wards' "O Mother dear, Jerusalem." The service was one long to be remembered in this city, where good music is no rarity.

#### New Jersey

**John Scarborough, DD., Bishop**

The church of Our Saviour, South Camden, has recalled the Rev. Edward R. Baxter to the rectorship of the parish. Mr. Baxter was first called to this church Oct. 1, 1890. In September, 1894, he took a holiday in Europe. On his return he resumed active labors and continued the same until his resignation, Aug. 1st, this year. Receiving a petition from three-fourths of the communicant members, asking him to return, he has accepted, and will take charge again Dec. 1st. During Mr. Baxter's eight years' rectorship of the church of Our Saviour, nearly 100 persons were added by Confirmation. The property increase was from \$6,000 to \$15,000, and the offering receipts over \$13,000.

**ELIZABETH.**—The vestry of Christ church, the Rev. H. H. Oberly, rector, have purchased a house and piece of ground adjoining the church on the south side, for parish purposes. The land has a frontage of 64 ft., and a depth of 140 ft. The existing house is being altered for use as a parish house, and will soon be ready for occupancy. It will contain a clergy office, guild and school rooms, sewing rooms, and a kitchen. A large hall will be erected in the rear for the Sunday school, industrial school, and general meetings. This autumn the floor of the church has been paved with tiles, in commemoration of the 20th year of the rector's incumbency of the parish.

#### Central Pennsylvania

**Ethelbert Talbot, DD, LL D. Bishop**

**STEELTON.**—Thursday, Nov. 17th, was a day of much interest and rejoicing to the members of the recently re-opened Trinity mission, since on that day the missionary-in-charge, the Rev. Robert Hope, Ph. D., was raised to the order of the priesthood. The ordination services were appointed for 10:30 A. M., but owing to a failure of railroad connections, the Bishop was unable to reach Steelton until noon. Notwithstanding the postponement, the church was well filled at 1 P. M., at which time the services commenced. The details of the ordination will be found under the usual heading, elsewhere in our columns. During the afternoon a reception was tendered to the Bishop by Mr. and Mrs. M. D. Pratt, at whose house he was entertained, after which, accompanied by the Rev. Dr. Hope and by the Rev. Dr. Angell, he proceeded to the residence of one of the members of the congregation, and in the presence of a number of friends, confirmed a member of the household who was just recovering from a severe illness. At 7:30 P. M. the church was crowded, to witness the Confirmation of a class of nine adults, presented by Dr. Hope as the first fruits of his ministry, and to hear a strong and practical address from the Bishop. Trinity mission, which has passed through many vicissitudes, is now, to all appearances, firmly established on a solid basis. The activity, harmony, and interest of its members augur well for the continuance of a prosperity thus auspiciously inaugurated.

**LEWISTOWN.**—Monday, Oct. 31st, brought gladness to the members of St. Mark's parish, since it was the day appointed for laying the cornerstone of the new church. In the unavoidable absence of the Bishop, the ceremony was performed by the Rev. L. F. Baker, the archdeacon. At the preliminary services held in the chapel, addresses of congratulation were delivered by the archdeacon and the Rev. A. E. Woodle. The ceremony marked the renewed beginning of a work which has been near to the hearts of the parishioners for many years, but which has been suspended for some time, owing to the failure of the contractor who first undertook it. Everything, however, now points to its early successful completion without appreciable debt, as funds both for building and furnishing are now in hand. The plans, which call for a handsome and complete structure, were drawn by Mr. C. M. Burns, of Philadelphia. The completion of the work will undoubtedly give a great impetus to the activities and usefulness of this long-established parish, which, under the care of the Rev. F. T. Eastment, is rapidly progressing.

#### Long Island

**Abram N. Littlejohn, D.D., LL. D., Bishop**

Thanksgiving Day was observed by the churches generally throughout the diocese. The harvest-home decorations were rich and effective, and specially fine music was a feature of the day. In most of the churches the celebration of the Holy Eucharist was at an early hour. The mid-day services were of a patriotic character, the hymns being national, and the sermons bearing on the present problem of the nation. Thanksgiving dinners for the poor were provided by many of the parishes.

At the annual meeting of the Brooklyn Clerical Club held on Oct. 31st, the Rev. St. Clair Hester was elected president, the Rev. Horatio O. Ladd, vice-president, and the Rev. Henry D. Waller, secretary and treasurer.

**BROOKLYN.**—The regular fall meeting of the archdeaconry of Northern Brooklyn was held in St. George's church on Wednesday evening, Oct. 26th, Archdeacon S. D. McConnell in the chair. The attendance was about 45; the treasurer's report showed disbursements for salaries of missionaries and insurances, \$2,617.80. Cash balance on hand \$78.95. The Rev. Messrs. West, Heim, and Seymour made interesting reports of their work at the missions of St. Michael's, St. Alban's, and Holy Cross. A committee was appointed by the chair to draw up resolutions expressive of the sad loss to the archdeaconry in the deaths of the Rev. Dr. Charles R. Baker and N. Pendleton Schenck. After adjournment the members were invited by the rector of St. George's to partake of refreshments provided by the ladies.

#### Western Michigan

**Geo. De N. Gillespie, D.D., Bishop**

The 49th semi-annual missionary meeting of the diocese was held in the church of the Good Shepherd, Allegan, Nov. 15-17th. The services were well attended, and all portions of the diocese were well represented. On Tuesday evening, after the address of welcome by the Rev. Wm. Lucas, the subject "Clerical work and relations" was taken up for discussion. "The clergyman, studying, in his social relations, in private conference with his people," was the many-sided topic ably handled by the Rev. Messrs. J. W. Armstrong, W. H. Thomas, D.D., and J. N. Rippey, M. D. On Wednesday morning, prayer was said at 9 o'clock, and an excellent paper read by the Rev. George Forsey, on "The Inspiration of Holy Scripture." At 10:30 the Bishop celebrated, assisted by the rector and a former rector, the Rev. Woodford P. Law. The sermon to the clergy was preached by the Rev. Frederick Hall. Sister Helen, of Indianapolis spoke in the afternoon, on "The woman assistant in the parish." The Rev. Lewis Brown gave a succinct history of the last General Convention, which provoked much discussion and some witticisms. At the 4 o'clock service for children, the Rev. Charles D. Atwell preached an interesting sermon. The last public service,

held at 7:30 P. M., was thronged, and the papers and addresses were of an unusually high character. The Rev. C. R. Hodges' paper on "Week-day services" was of peculiar interest to the clergy, and called forth many opinions. The paper of Miss Elizabeth Jones, on "Kindergarten work in its moral and religious aspects," was ordered printed. The address of the Rev. Wm. E. Wright, chaplain of the 34th Michigan U.S.V., was replete with thrilling personal experiences. He and his three sons were in the late Spanish-American war. Only one escaped the deadly fever, but all returned with thankful hearts. A conference of the clergy, with an address from the Bishop, closed the last of these meetings which for 25 years have proved so profitable to clergy and laity.

#### The Province of Illinois

**Primus, the Bishop of Chicago**

The synod held its annual meeting on Thursday, Nov. 10th, at the Western Theological Seminary, Chicago. The Bishop of Chicago, Primus, presided. All the Bishops of the province (except Bishop Burgess) and representatives, both clerical and lay, from each of the dioceses, were present. The Rev. Dr. Rudd was re-elected secretary.

Appropriate action with reference to the death of Mr. Candee, the secretary of the synod from its beginning, and also with reference to the necessary absence of the Bishop of Quincy, was taken.

Reports were received from the treasurer of the synod, from the house-mother of the Orphanage of the Holy Child, a provincial institution, and from St. Mary's School, Knoxville.

Messrs. R. F. Newcomb and Charles E. Chandler were nominated as trustees of St. Mary's School, to represent the diocese of Quincy. The following were elected as trustees of the Orphanage of the Holy Child: For one year, Messrs. A. W. Cowan, Chicago, Edward W. McClure, Quincy, Frank Howe, Springfield; for two years, Arthur M. Clafin, Chicago, William H. Boniface, Quincy, James T. Jones, Springfield; for three years, George H. Webster, Chicago, Charles E. Chandler, Quincy, Charles H. Hay, Springfield.

The Rev. Dr. Taylor was elected treasurer of the synod.

The report prepared some years ago by a committee of the synod, and which has been missing for a long period, has been found, and will be published, we hope, in the near future.

After the adjournment, most of the members of the synod remained at the seminary and were entertained at dinner by the Primus.

The Province of Illinois has not accomplished wonderful things, it may seem to some, but it nevertheless keeps the idea of the province alive, and when the Church shall have settled the provincial system definitely, it will be ready to assume and exercise all needed powers.

#### Massachusetts

**William Lawrence, S. T. D., Bishop**

The eighth annual conference of the Girls' Friendly Society called together a large representation of members and associates in the society rooms of Copley Hall, Boston. At the business meeting, reports from the recent convention at Philadelphia were read. From the committees in charge of the missionary pennies for 1899, and of Milford Holiday House, encouraging reports were submitted. Plans for a Convalescent Home at Milford with room for 12 girls, have been adopted, and the building will soon be erected. Miss Anne E. Stebbins was elected vice-president in the western part of the diocese. Miss McIntosh in opening the conference, made an address of welcome, and then introduced Miss Irwin, dean of Radcliffe College, who talked entertainingly upon the dangers and difficulties which beset the woman of the 20th century. Mrs. John H. Rice treated the subject of domestic dangers and difficulties, dwelling chiefly on the lack of attractions which home life apparently has for the women of to-day. The physical and spiritual sides of the subject were ably discussed by Dr. Julia N.

Plummer. Three papers followed on the danger of the branch work absorbing the interest to the exclusion of the work of the general society, and were read by Miss C. E. Marshall, of New York; Mrs. Benjamin Curtis, Wellesley Hills; Mrs. George A. Strong, of Brookline. In the afternoon the general subject of economy was taken up. Mrs. Walter B. Nye, of Brookline, pleaded for the forces of economy. Miss Helena S. Dudley discussed the two points of time and finance. Miss Heloise Hersey treated the subject of amusements. Following the discussion of these topics a cordial welcome was given the president who has been absent one year. Over 41 State branches were represented at this conference.

BOSTON.—St. Stephen's parish house has enlarged its accommodations for the laundry, so that now 50 girls are found there, who, bringing their soiled linen, are taught to launder and to mend it. The care of the body and the upbuilding of the character are topics upon which they receive weekly talks, given by a competent nurse. The work among the Armenians is another aspect of the missionary zeal displayed in this parish. Services are held in their interest every Sunday in the school room, conducted by a native priest. In the afternoon, the Armenians gather in the church and are taught the Church service in English. Their children come three times every week, and are instructed in various branches of knowledge. The mothers' meeting welcomes the women. These people are very desirous of becoming part of the Church, and are very grateful for the kindness and interest shown them.

The vested choir of St. Paul's church sang on the afternoon of Sunday, Nov. 20th, Thomas Adam's cantata called "The Rainbow of Peace." It was repeated on Thanksgiving Day.

Thanksgiving Day was universally observed in the churches. The Rev. Dr. Donald of Trinity church preached a strong sermon upon recent events in national history from the text: "The Lord shall make thee the head, and not the tail, and thou shalt be above only, and thou shalt not be beneath if thou hearken unto the commandments of the Lord thy God." The Rev. Dr. Parks, of Emmanuel church, addressed over 600 prisoners in the House of Correction and also spoke at the gathering of the B. C. T. U. which was also addressed by the Rev. Andrew Gray, D.D.

STOUGHTON.—The corner-stone of Trinity church was laid by Archdeacon Smith on Nov. 20th. Service followed afterwards in the hall, where addresses were made. The building will be 60x20 ft. This town was formerly the stronghold of the Universalists, and one of their former pastors became a clergyman of the Church.

TAUNTON.—St. Thomas' church has presented to St. Paul's church, Hopkinton, a bishop's chair, a number of choir stalls, and a pulpit, saved at the recent fire. The rector is making an effort to start a mothers' meeting. The parish next month will be 170 years old.

MEDWAY.—Trinity church will soon have a parish house, the corner-stone of which was laid Nov. 30th. Already \$2,000 has been contributed towards this object.

CAMBRIDGE.—Upon the return of the Rev. and Mrs. W. B. King from abroad, the parishioners of Christ church tendered them a reception in the parish house, which was largely attended, and was a very happy occasion.

LONGWOOD.—A very costly memorial window was unveiled on Thanksgiving Day at the church of our Saviour. The Rev. Reginald H. Howe, D. D., made the address. The window is the gift of Mr. John Wales, and is placed in the nave of the beautiful church, on the south side. Its height is seven ft. The subject is the visit of the women to the tomb on the morning of the Resurrection. It is an exquisite piece of workmanship, the glass is rich and deep in its coloring with excellent surrounding effect. Mr. Frederick Wilson is the designer, and Tiffany, of New York, the maker.

### Pittsburgh

Cortland Whitehead, D.D., Bishop

St. Mary's church, Charleroi, is now under the temporary care of the Rev. Henry Blacklock, of the diocese of Ontario. Lately the basement of the building has been fixed up as a Sunday school and parish room, and gifts have been added to the church in the shape of an eagle lectern and credence table, a large Bible for the lectern, altar service book, and Prayer Book and Hymnal for use in the chancel. A flourishing Sunday school is in progress, and congregations are increasing in numbers.

A grand musical service was given by the newly organized vested choir of Trinity church, New Haven, on Thursday evening, Nov. 17th. The Bishop preached the sermon, and addresses were made by Archdeacon Cole and the Rev. Dr. Clarke.

The work of St. Stephen's parish, McKeesport, is reported to be in a most encouraging condition, under the administration of the present rector, the Rev. Mr. Rosenmuller. At the Bishop's visitation on the Sunday next before Advent, a class of 17 was presented for Confirmation. Through the efforts of Mr. Rosenmuller, a Civic Club has been established in the city, composed of the most intelligent citizens of the community, which bids fair to accomplish much good.

PITTSBURGH.—Thanksgiving Day was very generally observed in all the churches of the city. At Trinity church, the service was a particularly appropriate and enjoyable one. The chancel was trimmed exclusively with grapes and wheat, other decorations of fruits and vegetables being reserved for the less sacred parts of the building. The large vested choir furnished the thanksgiving music, for which this parish is noted, and the Rev. Dr. Arundel, rector, preached an able and instructive sermon upon the text, "Ye are not your own, ye are bought with a price." A large congregation was in attendance. Other churches combining Harvest Home and Thanksgiving services, were St. Luke's and the church of the Good Shepherd. In all of these, the offerings were given at the close of the service to various Church and charitable institutions.

On Thursday afternoon, Nov. 17th, the Rev. Henry Forrester spoke in behalf of the work in Mexico, before the Missionary Guild of St. Andrew's church and invited guests from the various parish missionary societies. At the close of the meeting, tea was served by the ladies of the guild, and an opportunity afforded to meet the speaker.

### Missouri

Daniel S. Tuttle, D.D., Bishop

The Rev. Jonathan Allan Wainright, M. D., entered into rest Sunday, Nov. 15th. He was born at Plattsburgh, N. Y., Oct. 24, 1821, was educated in Montpelier, Vt., graduating at the University of Vermont in 1846, and at the Castleton Medical College in 1849. After seven years of the practice of medicine and surgery, he became a candidate for Holy Orders in the diocese of New York, under Bishop Wainright. He graduated from the General Theological Seminary, and was ordered deacon at Trinity church, New York, by Bishop Horatio Potter, June 27th, 1858. His first parish was St. Philip's, Fort Johnson, N. C.; from thence he was called to St. John's church, Wilmington, N. C., where he was ordained priest May 17, 1860, by Bishop Atkinson. At the outbreak of the Civil War he resigned his parish and came North, and was commissioned as chaplain of the 19th Regt. Conn. Vol., afterward 2nd Conn. Heavy Artillery. After the war he accepted the rectorship of St. John's church, Salisbury, Conn., where he remained eight years, and was then invited to the presidency of St. Paul's College, Palmyra, Mo., by Bishop Robertson and the board of trustees. In 1874 he resigned that office and became headmaster of Wolfe Hall, Denver, Col. At the end of that year, at the kind solicitation of Bishop Robertson, he returned to Palmyra, and resumed the responsibilities of the college and parish, of which he continued to be the rector to the day of his death.

In all the varied relations of a useful and busy life, Dr. Wainright was always cheery, dignified, and faithful. He was an earnest, thoughtful student even to the last, and his sermons, lectures, and essays, many of which have been published, show the richness of thought and feeling that come from deep study and close observation. Although in later years he was somewhat hampered in his work by increasing deafness, and his life was more in the world of books, he never lost touch with the living world about him, but attended faithfully to every possible duty, a loving, sympathizing, noble, and true priest, friend, and father to his family and flock. May he rest in peace and light perpetual shine upon him.

The pre-Advent session of the Hannibal convocation was held at St. Jude's church, Monroe City, Nov. 14th to 19th. Monday evening there was an address by the dean, the Rev. Wm. A. Hatch. Tuesday, Wednesday, Thursday, and Friday evenings, sermons by the Rev. Messrs. C. H. Canfield, T. A. Waterman, and P. G. Davidson, and the Bishop. There was a celebration of the Holy Eucharist every morning at 7 o'clock. Morning meditation, with prayer, at 10 A. M.: conference every afternoon at 2:30, on the subject of Missions: Tuesday, "Possibility of reform in methods," leader, the Rev. R. W. Rhames; Wednesday, "Promoting interest in missions;" Thursday, "The importance of the personal element," leader, the Rev. E. P. Little; Friday, "The financial problems." The following minute was adopted:

The Hannibal convention, assembled in St. Jude's church, Monroe City, learning of the death of the Rev. John Allen Wainwright, M. D., rector of St. Paul's church, Palmyra, do

*Resolve:* That, whereas, Almighty God, in His wise providence, has called out of this world the soul of our deceased brother, we express our deep sense of bereavement, and our high appreciation of his character.

He was known to us as a man of singular pureness of heart and clearness of intellect. His training and culture made him a great educator, not only in the class-room of the school and college, but also in the broader circle of social influence. His personality in the sacred sphere of the Church's holy ministry was felt in every place where he was called to serve, and in his death, not only his late parish, but the diocese of Missouri and the Church at large, lose a faithful priest, a ripe scholar, and a devout man of God.

May light perpetual shine upon him, till we meet him where there is no night.

(Signed)

WM. A. HATCH, Dean,  
EDW. P. LITTLE, Secretary.

Nov. 17, 1898.

### Colorado

John Franklin Spalding, D.D., Bishop

The convocation of the Southern deanery was held in Trinity church, Trinidad, on Nov. 14th and 15th. Bishop Spalding and a number of the clergy were present. Much important business was transacted, and the parishes and missions were shown to be in a healthy and progressive condition. The Bishop and Mrs. Spalding addressed a large gathering of the women of the city in reference to the Woman's Auxiliary as a missionary agency of the Church. They described the recent General Convention and the Triennial Meetings of the W. A. at Washington, in an interesting and inspiring manner. All were rejoiced to learn that the Colorado Woman's Auxiliary contributed more than threefold the amount contributed three years ago. There is a marked advance being made in all the work of the diocese. A new church and rectory are in course of erection at Florence; and in other parishes indebtedness necessarily incurred in the early work of this young diocese is being commendably reduced. The Home for Consumptives and St. Luke's Hospital are doing a magnificent work. The diocesan schools, Wolfe Hall and Jarvis Hall, are being placed on a better financial basis. The difficulties through which they have been passing, owing to the universal depreciation of the value of property and other causes, are about to be removed through the liberality of the people of this diocese. Very able principals and teachers have been secured for both schools, and their prospects are very promising.

In view of the approaching close of the 25th year of the Bishop's consecration as Bishop of this diocese, a memorial was read to him at the convocation missionary meeting. He replied in felicitous and feeling terms, and the whole congregation stood up and sang the Doxology. A number of stirring missionary addresses were made by several of the clergy. The text of the memorial is as follows:

*To the Rt. Rev., the Bishop of Colorado.*

RT. REV. AND DEAR BISHOP: We, the members of the Pueblo deanery, desire hereby to tender to you, our Reverend Father in God, the expressions of our heart-felt gratitude to Almighty God that he has been pleased to spare you for so long a term of service (a quarter of a century) in your eminent and sacred office of the episcopate. We most thankfully recognize the many blessings and large measure of progress and prosperity enjoyed by the diocese under your able and self-sacrificing administration. It must of-ford you, Rt. Rev. Sir, great gratification to witness the fruitfulness of your many years of self-denying labors in the Master's service.

Your relation toward every one of your clergy and people is, and always has been, truly that of "Father in God." We hope that you will not consider this to be any formal recognition of this auspicious time in your episcopate. It is the spontaneous and sincere expression of our grateful hearts. Your fatherly sympathy with each one of your priests, their families and their parishioners; your personal interest in every particular of the work of each parish and mission; your comprehensive grasp of all the needs and affairs of the diocese; your great foresight and financial ability in procuring much property and in establishing important Church, educational, and charitable institutions, for the future permanent benefit of the Church, cause us to rejoice greatly that our Heavenly Father has spared you to us and to the Church.

We most earnestly pray that you may have many years of the same blessed relations, the same energetic and successful efforts, and the same happy and eminently useful life before you, such as has characterized the twenty-five years during which you have presided over this diocese.

We desire to renew to you, Rt. Rev. Bishop, our pledges of faithful endeavors and unwavering loyalty in upholding your hands in your noble efforts for the welfare of the people and the upbuilding of the Kingdom of our Lord Jesus Christ.

We also beg you to tender to Mrs. Spalding, your able and devoted consort, who has most efficiently assisted you in all your labors of love for our Blessed Lord, our profound respects and sincere affections.

"May the God of peace Himself give you peace always, by all means. The Lord be with you."

Signed in behalf of the convocation.

EDWARD PEARSON NEWTON,  
Rural Dean.  
E. W. SIBBALD,  
Secy. Convocation.

*Trinity church, Trinidad, Colo., Nov. 15th, 1898.*

### Washington, D. C.

**Henry Yates Satterlee, D.D., Bishop.**

A general meeting of the Brotherhood of St. Andrew was held in the parish building of the church of the Epiphany, on Monday evening, Nov. 21st. There was a large representation from the various chapters, and spirited addresses were made by Bishop Satterlee and Mr. W. B. Howell, assistant secretary of the treasury, upon the personal and general work of the Brotherhood. Part of the evening was devoted to an echo meeting of the recent convention. The Rev. Messrs. Paddock and Rhineland, Messrs. Dent, of St. Paul's, Wilkins, of Christ church, Georgetown, and Pierce, of the Epiphany, spoke in an entertaining manner of their impressions of the services and meetings in Baltimore. One of the pleasant features of the evening was the account given by Lieut.-Commander Buhler, U. S. N., of Brotherhood work in the navy. Director Frank Evans reviewed the work of the past year.

The Sunday School Institute of the diocese held a meeting at the Epiphany parish rooms on Tuesday evening, Nov. 22d. The vice-president, the Rev. Alfred Harding, presided, and there was a very good attendance in spite of wet weather. Professor Micou of the Virginia Seminary, delivered an address on "The Church's hope," suitable to the coming Advent season; and a paper on the necessity of weekly meetings of Sunday school teachers was read by Dr. Glazebrook, superintendent of the Epiphany Sunday school.

## The Anglican Church in Jerusalem

CONSECRATION OF THE COLLEGIATE CHURCH  
OF ST. GEORGE THE MARTYR, JERUSALEM

On St. Luke's Day, this event, destined probably to have far-reaching consequences in the history of Christianity, took place, by the joint act of the Bishop of Salisbury (as delegate of the Archbishop of Canterbury) and Bishop Blyth, the Anglican bishop in Jerusalem and the East. The ceremony constitutes a new historical starting-point. Never before has the Anglican Church been able to represent itself in the East in its true character as a faithful descendant of the Apostolic Church founded by our Lord on this sacred spot, and claiming by its authorized ritual and ceremonial an equal place in the sisterhood of Catholic Christendom.

No one who had the privilege of taking part on this deeply interesting occasion, and of hearing Bishop Blyth's sermon, can ever again doubt the wisdom of reconstituting the bishopric. The function was attended by three delegates of the Orthodox Church (including two archbishops), an Archbishop and a priest of the Armenian Church, the Bishop and a priest of the Syrian Church, the Bishop and a priest of the Coptic Church, the Superior and another priest of the Abyssinian Church, and three pastors of the Lutheran Church. The authorities of the Latin Church; namely the Latin Patriarch and the Custos of Terra Santa, together with the prior of the Dominican Convent, all wrote most kindly to Bishop Blyth, expressing their regret that they could not attend or send delegates, but assuring him of their good will, and promising the co-operation of their prayers at the Throne of Grace.

The whole consular body was present, with the sole exception of the Austrian Consul who was unavoidably prevented by the coincidence of a visit of several hundred Tyrolese pilgrims. Nowhere else, in the entire absence of any political interest, could such a representation of Catholic Christianity have been gathered together, and it is satisfactory to note that none went away disappointed. Catholics were surprised to find how Catholic we are, and unbiased Protestants recognized the absence of those points against which alone the battle of the Reformation was fought.

The group of buildings, the erection of which is entirely due to the untiring exertions of Bishop Blyth, consists of a quadrangle, having on the east side the church and vestry; on the south side, the warden's house (the residence of the Bishop); on the west, the library (not yet built) and gate tower; on the north, the sub-warden and fellows' lodgings, of which only the lower story is built. The whole will eventually be connected by a cloister running round the four sides. The Bishop of Salisbury, attended by the Rev. W. S. Murray as staff-bearer, and Canons Hutchings and Watts as chaplains, was received at the tower gateway by Bishop Blyth, attended by Canon Oldfield as staff-bearer, and the Rev. Messrs. A. H. Kelk (head of the L. J. S. mission) and J. Longley Hall (Palestine secretary of the C. M. S.), his chaplains, and a procession of about 30 clergy, headed by Mr. Dyer Ed-wardes, bearing a very beautiful and ancient silver processional cross, presented by himself, and followed by the English consular body. The Bishops being seated in their chairs under the tower, the Bishop of Salisbury presented the letter of the Archbishop of Canterbury, authorizing him to act in his Grace's behalf. Bishop Blyth then presented his petition for consecration; this being accepted, the procession wound its way around the quadrangle, singing Hymn 396 (A. and M.), up to the west door of the church. After the usual summons, the doors were opened, and the keys presented to the Bishop of Salisbury, and the procession traversed the ambulatory singing the xxivth Psalm until the altar was reached, upon which the keys were placed, and a copy of the Archbishop's letter was formally presented to the representative of the Orthodox Patriarch. After a short litany had been said by Bishop Blyth, the two Bishops, attended by their chaplains and

staff-bearer, solemnly proceeded to the dedication of the font, chancel steps, lectern, pulpit, stalls, choir seats, the two altars, and the holy vessels, the intervals being occupied by singing suitable passages of Holy Scripture. After the sentence of consecration had been signed by both bishops, and read by the acting registrar, Mr. George Jeffry; the beautiful and dignified English service of the Holy Communion was proceeded with, the Bishop of Salisbury being the celebrant. This service was closely and intelligently followed by the representatives of the other Churches. The whole ceremony was much brightened, and the Bishop's heart cheered, by the presence of some thirty-five English visitors who came out with the Bishop of Salisbury, nearly half of them being English clergy who took part in the procession. The offerings amounted to a little over £107.

THE SERMON BY THE RT. REV. G. F. POPHAM  
BLYTH, D.D., BISHOP OF THE ANGLI-  
CAN CHURCH IN JERUSALEM.

That they may all be one, as Thou, Father, art in Me and I in Thee, that they may also be one in Us; that the world may believe that Thou hast sent Me. John xvii: 21.

The prominent thought which this day is upon the minds of those who have been concerned in the building and equipment of this church, is that of thankfulness to Almighty God who has granted to our work the issue of success.

When we remember that He Himself ordered and arranged the solemnities which inaugurated the erection of the Tabernacle, and of the first Temple of God in this city, we can scarcely miss the lesson that, "except the Lord build the house, their labor is but lost that build it;" we could scarcely have presumed, without appeal to Him and without trust in His sanction, to build a house for the worship of God upon holy ground. We cannot but feel that He who was the first Missionary in these "holy fields," and who remains so still, is conscious of, and interested in, the foundation of such an edifice. It was prophesied as the crowning distinction of Zerubbabel's Temple, that the presence of the Messiah should hallow it. And it has interested me greatly to note that such a thought as that of the consciousness of Christ of this building has been on the mind of some of those who have made offerings towards it; one and another of whom have said: "I have thought that perhaps His feet may one day stand within its walls at His coming again." His Presence we know is here; it is with us "to the end of the ages." But such a thought as I have mentioned may be no mere sentiment, as it regards a building erected here, in days which seem to the Eastern mind a turning point of the ages. As we have been permitted to build this house on such ground in the holy cause of witness to that primitive Faith of the Gospel which our Church holds sacred, and in that of the destined reunion of the branches of Christ's Holy Catholic Church, it cannot be without His cognizance, who from this Holy City first gave His faith and witness to the world; where also He prayed for and willed the unity of Christendom. Here in Jerusalem is the natural centre of the accomplishment of His will; here we must return with childlike purity, as to the cradle of the primitive Faith. And with such professed aim are the representative bishops of the communions of national Churches of Christendom gathered at the mother city of our religion. And their presence here is without prejudice to the right of the throne of St. James, the first bishop. Such is the true theory of the gathering of the bishops of the Catholic Church in the Holy City; and I have heard it acknowledged by the representatives of every Church which is so personated amongst us.

Alas for the unworthy differences of assumptions which for the present bar us from joint action!

And now let me state to you one or two of the causes which have led to the building of this church. There have been indeed many coincidences which have to my own mind sufficiently indicated that the church is one which has our Lord's sanction, and it has a certain future in His service. But I will speak of causes, not of impressions. When I first came to this city, I



saw at once that should there be any increase of success in the missions, and consequent settlement of resident members of the congregation around the churches; or any influx of English Churchmen, whether temporary as visitors, or permanent as residents, there must be a considerable increase of church accommodation. My first thought was to make the most of existing circumstances, and I proposed myself to raise the sum of £5,000 for such enlargement of one of the churches as would meet one or both of these contingencies. Plans were drawn by the society's architect, and duly submitted to them. But the proposal struck them in a light which I had not anticipated. They admitted the common-sense of the plan, but considered that it might lead to some alteration in the distinctive style of their services; therefore they unconditionally refused it. Whether any such alteration as they foresaw might be desirable or not, the intention had not entered my thoughts. I think that most bishops feel (and it would be well if religious societies felt also) that the authorized minister of the church is properly responsible, within ecclesiastical order, for the character of the services in his church. No patron of a church at home may claim the right of interference with the vicar. This is a point on which I, as bishop, never interfere. But I did take particular pains and pleasure in working out the details of this plan, in friendly concert with the minister of the church in question, who readily understood its real scope. Events, however, are ordered and shaped for the best, if the right direction of them be sought. The plan I desired to carry into effect, though entirely beneficial to the society which refused it, would certainly have retarded the development of the reconstituted bishopric, and its legitimate influence upon the wonderful prospects which are now coming into view.

But shortly afterwards a somewhat similar idea came forward from a very different point of view. It was represented to me by the late Patriarch of Jerusalem (and he wrote his proposal in detail to the Archbishop of Canterbury and to two other prominent English Churchmen of his acquaintance,) that if the Anglican Bishop would build a house, with a church attaching to it, after the usual Oriental custom, and with resident clergy, not being under the control of any society, but of the Bishop alone, and if he would place on evidence before other Churches such services and ceremonial and order as are fairly representative of and legal in the English Church, without party bias (a matter which he understood quite well) that this would more than anything else could, give to the Churches which are also represented here, a clear conception of what Anglican worship and doctrine profess, and of our Catholic claim and position. He pointed out that this might not be expected of missions, tied down by restrictions of language and by adaptations of services held desirable for converts and inquirers, and by the direction of home committees. I felt that this was a reasonable proposal, and from it I developed the present plan. This, you know, is a bishopric of representation, both of the Catholic claim and position, and of the Apostolic order of the Anglican Church, and also of the distinctive and primitive missionary spirit of our Communion. And I have always endorsed that view which I have already stated to you, that in the same way that the bishops of all other branches of the Catholic Church are represented here, namely, as their Apostolic founders had their common home in the Mother City of the Faith (without detriment to the rights of St. James), so are we also present here. Nowhere else in the world is such a gathering possible. It is due from us, therefore, that we should present with episcopal authority what is legal and usual in the Church at home; and that we should give illustration (as may be legitimate in our position here) of that missionary character which so prominently distinguishes her amongst the Churches. No one can tell the importance which may result from our fidelity to this duty in days when the Churches of the land shall turn their attention to this vital point, or, more

especially, when the Church first planted in the world, which is the real Church of the land, shall revive according to Christ's promise; and the Church of the Hebrews shall recover her lost place in the sisterhood of Catholic Christianity.

There is another important cause, though secondary to that which I have just stated, which led to the erection of these buildings. It is certainly necessary that we should now transfer our work from hired houses to permanent buildings of our own. This bishopric, which has been so heavily weighted by the misgivings of Churchmen and by party strife, is being better and better understood throughout the Church at home. The Anglican bishopric in Jerusalem is one of the oldest of our bishoprics, (it is the twelfth amongst ninety-three) and alas! one of the most backward. It is, however, thank God, no longer the "Dead Sea." The clergy have more than doubled in number since its revival. They were twenty-five, they are now fifty-six; and the bishopric is ripe for subdivision, and we face interests ample and interminable. This alone necessitates permanent headquarters for our work, though I do state it as the least important of an hundred reasons. And we are thankful to have the holding of our own on the sacred soil of the common Faith. The marvelous growth of buildings connected with other churches evidences not only the religious, but also the political, interest of which Jerusalem is the centre. I think I may fairly state that whilst the object of the Anglican Church is absolutely without political intention (there being no State support whatever behind us, since all that has been spent here has been raised by private benevolence and gifts), there is still a national interest in St. George's church, and the queen's font in yonder baptistry is indeed a royal gift. We English people are somewhat slow to entertain a new idea, but tenacious of it when once it is accepted, and I trust that the growing intelligence of the mission of the Anglican mission in the East, and specially with regard to the coming of the Jews, and of their separate claim under our Lord's commission as to missionary enterprise, will give evidence in days to come that our Communion desires to replace past neglect of our trust by attentive obedience to the full terms of our Lord's missionary commission to the Church.

And it is thus that I would introduce the concluding thought which I wish to connect distinctly with the foundation and mission of this collegiate church. During the whole time that these buildings have been in progress, I have been engaged in laying before the Church, first through the convocations of the provinces of Canterbury and York, and then before the conference of the bishops of the Anglican Communion last year at Lambeth, the necessity for a distinct recognition of the claims of the Jewish missions. Whilst our Lord delivered to the Church as one integral side of His missionary commission the evangelization of the Jews, as He did separately also the evangelization of the Gentiles, the Church has not so observed the terms of Christ's commission, as you see His words recorded over the font in this church. The Apostles reverently and to the end obeyed it, but the Church fell away from this command. She neglected those colonies of the Jews which Providence had planted, in the interests of the Gospel, in all the leading cities in which Christianity was first preached. There is no apology, though there are many reasons, for this neglect. The direct succession of Bishops of Jerusalem from St. James is given in the chronicle of Eusebius, later than the time of the building of Constantine's Basilica, A. D. 396, part of which survives in the present building of the Holy Sepulchre. The fall of Jerusalem and the later desolations of the land, affected indeed, but did not destroy, the Christian Church and Bishopric of Jerusalem whose forty-eighth bishop may very possibly have been present at the consecration of Constantine's church. But it little suited the growing ambition of Rome, or later, of New Rome, that the claims of the Mother City should be conserved. And the neglect which affected Jerusalem, affected also from a Church point of

view, all colonies of Jews in the civilized world. The Saviour's command, "beginning at Jerusalem" and the apostolic motto, "to the Jew first and also to the Gentile," passed out of the practice of the Church, as if that priority had been of time and locality only, and not the standing order of her commission. With this disobedience died down the missionary zeal of the Church in the patriarchate of the East, and from those very lands named by the voice of prophecy as provinces of the Kingdom of Christ came forth the avenger who subdued the Christianity of the East, and of necessity the only Patriarchate which remained free, dominated the religious world of the West. The balance of Church power was broken.

The revival of national spirit amongst the Jews, their growing power in the world, the awakening of their ambition towards their own land, seem to herald days foretold by their own prophets as well as by their rejected Messiah, when the Spirit of God's mercy shall react upon them from the mercy shown to the Gentiles on their fall. The ministration of this mercy is the gracious return appointed to the Gentile Churches for what we have received in their stead, that thus they may also at length inherit the mercy of Christ with ourselves. Some Communion must first raise the protest against the long-maintained disobedience of the Church to the command of Christ with reference to them, so touchingly emphasized after His rejection, and on the eve of His Ascension. If we profess no political aim with regard to our presence in the Holy Land, let us give the lead in showing to them this mercy. No nation has, like England, accepted their national claim and recognized their equal rights of citizenship and religious freedom. Let the Anglican Communion be foremost in these later "times of the Gentiles" to recognize the rights of the Jews, under the commission of Christ, to the common mercy and privilege of the Gospel of Grace. In their response to this call, and in their recovery of their lost position in the dispensation of Christ's mercy, may lie the real key to the reunion of Christendom and the restoration of the balance of its power.

May the fact that the great conference of the Anglican bishops has now struck a note of unity which has been dumb since apostolic times; and that convocation has echoed their call to a perfect obedience to both sides of the Saviour's missionary commission, inaugurate a new era in the furtherance of Jewish missions. Such a declaration may, I think, best be enunciated at this meeting-ground of the branches of the Catholic Church. If we can do anything to promote that great cause of unity which was no only dear to the Saviour's mind, but which it is His Will shall be one day the glory of His Church; if we can advocate the revival of that missionary enterprise which is the very life of the Church; if we can lead forward towards an obedient recognition of both integral sides of her missionary commission, then dawns the advent of the day when the earth shall be filled with "the knowledge of the glory of the Lord, as the waters cover the sea."

Let it be our ambition to show forth and to maintain our own Apostolic and Catholic position and our reverence for the same gifts as are common to sister Churches, not by standing apart and claiming to ourselves rights which are as common to the sisterhood of the Churches as were our apostolic founders several but equal in their unity, witnessing simply that the double missionary commission of Christ to the Jew and to the Gentile is the broad banner of life and of unity in the faith of Christ.

And as to this building which we consecrate to-day, should its walls cease to echo the plea for obedience to the double and perfect aspect of the Saviour's command which the apostolic age first pleaded from this city, then must its proper mission lapse, for in that perfect obedience will revive the unity of the apostolic era. Hear the Saviour's prayer for it, "That they all may be one, as Thou, Father, art in Me, and I in Thee, that they all may be one in Us; that the world may believe that Thou has sent Me."

## The Living Church

Chicago

Rev. C. W. Leffingwell, Editor and Proprietor

THE recent extraordinary attack upon the Church of England has centred largely about the question of "additional services"; that is, services over and above those contained in the Prayer Book. Such services have, under certain conditions and limitations, the sanction of express law. It is not, therefore, a question whether such services shall be allowed or not, though in much that is said and written on the subject, either through ignorance or through sheer unscrupulousness, that is made the question. The real question is whether the conditions under which alone these services are lawful, have been observed. One of these conditions necessarily is that they shall have episcopal sanction. Most of the bishops have instituted inquiries into the forms in use, with the view of deciding how far they are able to set upon them the seal of episcopal approbation. The Bishop of Manchester, no friend of anything that can be called extreme, has recently given the results of his investigations. He said that out of four hundred and seventy-four forms of prayer for special occasions which he had received, he had been able to authorize three hundred and eighty-nine without the change of a word. Of the remaining eighty-five, a few slight alterations had to be made in most, and there were only thirteen of which he could not approve. If this is a fair sample, it would appear that there is comparatively little ground for the accusations so sweepingly made against the clergy as a whole. Nor does there seem to be any inclination on the part of the clergy to dispute or resist the decision of the Bishop on such points. It is only when the Bishop has put himself out of court by conspicuous disregard of the law of the Church, or has played fast and loose with the Faith, that there is any tendency to ignore his authority.

SUNDAY, Oct. 9th, a window, dedicated to the memory of Archbishop Laud, was unveiled in the chapel of Gray's Inn, where the great prelate studied Canon Law. At the conclusion of the service, the Bishop of London preached on the subject of Laud and his work. One expression from this sermon has been quoted by itself, as denoting that Dr. Creighton is out of sympathy with Laud: "There was," he said, "no man who was a more conspicuous instance of practical failure;" and again, "it was impossible to deny that Laud was a failure." So then, we are told, so great an authority as Bishop Creighton has no place for Laud and his movement. But a man's utterances must be taken with their context. The very next words to those last quoted are these: "Not that his ideas were a failure, not that the principle he upheld was a failure, but that his method of putting them forth was a failure in the sense in which the word 'failure' is used in speaking of the things of this world." The preacher proceeded to enlarge upon this. In the first place, Laud was heedless of showing to others that his ideas were right and just. He had no belief in persuasion. His ideas were true in his own time, and they are true in the present day. Contrary as it is to the common view of his policy, he strove to prevent the

narrowing of the Church of England. He wished for large freedom in the Church of England in the intellectual sphere. At the same time, he desired external uniformity. The one important thing to his mind was to uphold the system of the Church of England, within which everyone must go, within which everyone must worship, and then, when all were inside, when the doors of the fold were closed, there was to be the largest possible tolerance, liberty of opinion, and freedom of discussion, until such agreement was obtained as could be maintained amongst Englishmen. That was Laud's object. In the preacher's opinion, it was an excellent object. But, in the second place, he made the mistake of trying to bring it about by compulsion, with the aid of the State. He used an intolerant method of establishing a system of toleration. He used methods of tyranny to maintain intellectual freedom. Two could play at that game, and those who most loudly condemned Laud fell back upon his methods; such methods were right, they insisted, if only used on their side. Though generations have passed, it has been hard to learn the lesson that in dealing with the spiritual aspirations of man, we must be patient and trust to persuasion.

### Notes on the English Church Congress

IN the discussion on the subject of "social and Trade Relations," a working man spoke on the duty of the Church to leaven the commercial life of the nation. He considered such subjects as ritual and Church government "abstruse and non-practical," and hailed the introduction of a subject like this as a new and hopeful departure. He spoke very effectively of the immorality of employers, landlords, directors, and shareholders. A certain firm in Glasgow was mentioned, employing two hundred women in the binding of Bibles, which paid from four to six shillings per week for work which received twenty-three and twenty-four shillings in London. Surely in the production of their sacred books they should be free from the taint of the sweater, and realize that the laborer is worthy of his hire. As an old employe of the Oxford University Press, he was in a position to say that every Bible and Prayer Book bearing the Oxford imprint carried no reproach with it.

ONE of the subjects of discussion at Bradford was the Church Congress itself: How it might be made more useful. Several of the speakers considered that it was well enough as it was, and that the attempt to do more with it might result in spoiling, rather than improving, it. No one desired to narrow its range or throw it too much under control of a single party. A few speakers offered suggestions worthy of consideration. One, for instance, thought there was not enough variety in the speakers from year to year. The same old favorites were always on the programme. There was danger of too much local control. There ought to be, besides the local committee, another of a more general character, comprehensive, national, and permanent. A new policy was suggested in managing the workingmen's meetings, which should make a part of them, at least, less formal, giving the men a chance to speak plainly of their difficulties and their convictions. One speaker thought a larger proportion of lay-

men might be induced to write papers or appear as speakers in the Congress. Also it would be extremely useful if they could secure men who were specialists to address them. Dr. Thackeray said they had abundance of bishops and other dignitaries and incumbents, and also plenty of laymen, but the 13,000 or 14,000 unbeneficed clergy were conspicuous by their absence. Something ought to be done to correct this. On the whole, the discussion showed that the Church Congress still continues to excite the most lively interest, and that, as one of the speakers remarked, there was no question of its abolition, but only of its evolution.

ON the last day of the Congress, the subject of the forenoon was, "The Devotional and Practical Use of Holy Scripture." The first paper, by the Bishop of Glasgow, was a defence of the Revised Version; but the remainder were more in accord with the subject presented. It was most gratifying and refreshing to hear the Dean of Salisbury speak of "the feeling that mastered all emotion and ecstasy, that the Bible found us, spoke to us, and seemed never to lose sight of us, and sustained with an awful and majestic force a hold which could only be explained by the knowledge that the voice of God spoke inwardly to the soul assuming the reverent attitude of humble submission." Canon Newbolt, worthy successor of Liddon at St. Paul's, spoke of the way in which certain phrases and precious truths out of God's Holy Word, once taken into the heart, had come to the surface in moments of sorrow and joy, and remained like rivets of steel, firm and indestructible, when everything else seemed inadequate. He spoke of the *Magnificat*, so largely founded upon Old Testament language, as an instance of this; and of Our Lord quoting the Psalms as He hung upon the Cross. Likewise, of St. Augustine, and, in later times, of the seven bishops. "The words of the Bible were alive with the breath of a reality which depended not on its poetry, its antiquity, or its reputed sanctity. There was a real Presence of God in its sometimes rugged and simple phraseology." Great works of men of genius might be used to meditate upon, but that was not like meditation on the Word of God. "There were many metals in the world worth mining; but the Holy Scripture was the mine of gold." Dr. Moule said the Bible was God's oracle in a sense unique among written things. Its natural body had everywhere a supernatural soul. Canon Body spoke particularly of the Gospel of St. John. It was, of course, the great dogmatic treasure of the Church; but one of its great characteristics was that it was the Gospel of the interior life of Christ. Since the imitation of Christ is practical Christianity, it is necessary to know and conform to His interior life as it is revealed to us, in order that we may rightly conform to His exterior life. Christ's life was lived in the consciousness of the Divine Fatherhood; secondly, in the consciousness of His divine mission, which made the interior life a life of quiet peace and perfect constancy amidst all the pains and sorrows and disappointments of life. Third, He lived in His assumed human nature, in entire dependence on, and receptivity from, God. "It had been for centuries a happy fact that the English people had been a Bible-loving people, and the English Church was a Bible-honoring Church. He hoped it might be so to the end, and that

other nations would say, 'Surely this is a wise and understanding people.'"

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THE last session of the Congress was on "Mission Work," apparently with reference to the foreign field. The Bishop of Newcastle was enthusiastic on the subject of the Student Volunteer Missionary Union. He spoke well of the duty of parents and friends in the encouragement of young men: "Why one son should be encouraged to risk his life in the Soudan, while another was discouraged from saving his higher life by preaching the Gospel in the Soudan, or why one son should be encouraged to enter the Indian Civil Service, while another was discouraged from entering the still higher service in India of the King of kings, was a little difficult for a Christian to understand. There were, happily, amid all the angry voices of the day, signs of a great awakening. The constraining love of Christ would be its great motive power, and when the awakening came, the work could be reached in a generation with the voice of the messengers of Christ." Others speakers brought out various aspects of the work in different parts of the world, its difficulties, dangers, perplexities, necessities, and encouragements. At the close, we are told that "the audience said the General Thanksgiving, after which the Bishop of Wakefield pronounced the benediction, and the Congress concluded."

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### Five-Minute Talks

BY CLINTON LOCKE

CLXXXIII.

WE are going to have three little Advent sermons, not as good as you have in church, but very much shorter. The first one is about holding a preliminary examination of your life now, as a sort of prelude to the great examination at the Last Day. I know you will say that in that examination you are to stand before Christ your Judge. Now, you and I believe that when we kneel at the altar, we are in the real Presence of our Lord, veiled under the forms of bread and wine, present to give Himself to every yearning heart. Is it then irreverent for me to ask you to consider yourselves now as accused persons standing before that Real Presence? Unseen it is, I know, but are not some of the most powerful forces in nature unseen? Does invisibility detract at all from reality?

When students are preparing for some great examination, the passing of which, well or ill, is to make or mar their fortunes, nothing is more common for them than to institute among themselves preliminary examinations, where one of their number takes the subject and asks his fellows such questions as they will have to answer in the decisive one; and by their readiness or unreadiness it may be seen whether they are prepared to go before their judges. Let us in like manner rehearse that last and terrible searching, where we are all to be sifted. Let us go over the ground now, find out what answers we will have to make, and determine now how we would pass if at once the examination should commence. I would recommend that we do this at a Celebration before our Lord really present, while others are communicating. It will deepen its meaning.

What do you require in a judge? First, says the accused, I ask of my judge that he

shall not only be fair; but merciful, that he shall take into account all my surroundings, the weakness of my own nature, the force of my temptations; that he shall lean toward the side of mercy, and not exult in being able to fix guilt upon a man. I ask that he shall be a man and not a statue, and feel for the slips of this poor human nature. We feel that any accused man has a right to talk thus, and how proudly we turn to this Judge of all men, for He is just what every true man would picture to himself as the ideal judge. Never forget for a moment that your Judge is a real man, a Man who has been tried by every temptation and lashed by every storm of adversity. He is perfect gentleness, mercy incarnate, love unspeakable. He will make for every man the amplest excuses that could be made. He will take into account the most trifling and extenuating circumstances. He leans toward the erring, His heart yearns after those who have gone astray. He sacrificed His life for their salvation. You could not ask for a truer friend and a gentler judge.

On the other hand, society has a right to say: We want a judge who will vindicate insulted law, who will maintain the sacred cause of order, who will not be moved by a weak flood of tears or some wild cry for mercy. We want a judge who will do right, and who will mete out justice though the heavens fall. We know that earthly judges often fail here, not because they are corrupt, but because their knowledge is so imperfect. Now, Jesus Christ is just such a judge. He is Justice and Right and Equity in their very essence. To do right is inherent in His Being, for He is Right. The Sovereign of heaven cannot be a weak and nerveless leader, sentimental and unable to resist a mere appeal to feeling. He is the absolutely True and the absolutely Good. Before such a Judge, then, you stand. Not a Jeffries, crying out: "Blood, blood," not the creature of a ring, whose decisions are given for a party purpose and to advance some greedy supporter, but the perfect Judge, the Man who loves all men as only such a Being could, and the God who, just because He is God, must see that justice is done to all. Do not be afraid. Remember, we are at rehearsal. This is not the Last Day; you are here on earth. The Presence in which you stand is the Hidden Presence, not Jesus confessed in judgment. Just as the student failing in his trial examination, would say: "I must set myself to hard study or I will fail when my great examination comes," so you will have time to correct your life and make the future days different.

And now you force yourself to remember, and slowly out of the ocean of memory begin to come up the things drowned long ago. Down to the bottom they sank, but now they float up to the surface, for as we think and think, word and deed join on to word and deed. You know how the photograph, so dark and lifeless, comes out as the operator pours some preparation over it; so now your life photograph, if you will put your mind on it, will gradually come before you; even minute details will live and breathe again. I presume every one has tried that experiment, and knows how, with a little mental exertion, he can bring up the forgotten and horrid past. And now with your life, past and present, coming out into the light, and you humble and yet confident in your Judge's perfect fairness, we will next week begin this examination. May it help us indeed to prepare for our final one.

## Lessons from the Pentateuch

### II. MONOTHEISM AND REVEALED RELIGION.

BY THE REV. WM. J. GOLD, S. T. D.

THE greatest feature of the Pentateuch, its lesson of most far-reaching and enduring value to mankind, is its revelation of monotheism. All expounders and critics, even the most extreme, acknowledge this, and emphasize it. Some of them, it is true, represent this monotheism as not yet exhibited in its highest form, and disparage what they term the "anthropomorphism" of the conception of the Divine Person presented in these sacred pages. It may be that in this disparagement their eyes have been blinded to some considerations of the most essential importance. At any rate, it remains true that through the presentation of God contained first in the Pentateuch, the most exalted idea of God known to the human race became indelibly stamped upon the minds of the Jewish people, and through them has become the heritage of all mankind.

Jevons, in his "Introduction to the History of Religion," has shown the difficulties which attend any attempt to prove that this monotheism was evolved out of polytheism, or any known form of primitive religion. "The monotheism of the Jews," he asserts, "is a unique and solitary phenomenon in the history of religion. Nowhere else in the world has the development of religion culminated in monotheism." He further says that religious progress moves wholly on one line, that of personality, and is the unveiling, revealing disclosure of what is implied therein." Now this was the line upon which religion moved among the Jews. There and there only did the conception of God as one and also personal, come to be held with unshaken tenacity.

Aubrey Moore ("The Christian Doctrine of God," *Lux Mundi*) has explained with admirable lucidity the distinction between philosophy and religion in dealing with the idea of God. Philosophy demands unity, whether personal or impersonal. Religion demands a personal object, be that object one or many. But so long as philosophy has no room for a personal God, religion must exclude philosophy; and so long as religion retains any trace of polytheism it will necessarily be rejected by the philosopher. The only hope, then, of reconciliation between philosophy and religion, is in the conception of God as personal and yet one. And this is the conception of the Hebrew Scriptures. But philosophy still objects that that conception is anthropomorphic. So far as that assertion is true, it is unavoidable. Religion cannot exist without anthropomorphism in a certain sense. If we are to believe in a personal God, we must clothe Him with that which we know to be the best in ourselves. It is a primary assumption of religion that there is a moral relationship between God and man, the relationship of personal beings.

If this be anthropomorphism, we cannot help it. But Christianity refuses to call it anthropomorphism. It condemns anthropomorphism, properly so called, as heathenism or heresy. God is not in the image of man, but man is in the image of God. It is a theomorphic view of man which religion asserts, not an anthropomorphic view of God. This is the doctrine which stands in the very fore front of the Pentateuch: "God created man in His own image, in the image of God

created He him," and by this saying every utterance and delineation which is disparaged as anthropomorphic, is to be interpreted.

We have heard much of late years of the two expressions, "transcendence" and "immanence," as applied to God. Here again there has been a collision between religion and philosophy. "Religion demands as the very condition of its existence, a God who transcends the universe; philosophy as imperiously requires His immanence in nature." Philosophy, in realizing the immanence of God, tends to deny the transcendence. But religion, on the other hand, in insisting upon the transcendence has never denied the immanence. On the contrary, as the same eminent Christian writer quoted above says in the introduction to "Science and the Faith," the immanence of God in the world is, indeed, an essential part of the Christian revelation, a commonplace of Christian theology. Referring, furthermore, to certain writers who have represented this doctrine as lost since the time of the Greek Fathers, and only of late revived, he says: "It is only by the wildest display of ignorance that men are able to show that the doctrine of immanence was the teaching of the Greek, not of the Latin, Fathers, of St. Athanasius, not of St. Augustine."

It has been contended that the Old Testament exhibits a gradual unfolding of the divine immanence, that being considered as the culmination of the revelation of God. Nothing probably could be further from the truth. The immanence of God hardly needs revelation, since in very low forms of religion we discover intimations of it, and it is the goal of philosophic thought about the Divine Nature. What is needed is that it should receive the sanction of revelation, and be brought into relation with other ideas, without which it remains fruitless, so far as religion is concerned. Religion has preferred for the word "immanence" to speak of "omnipresence." And this is expressed or implied from the beginning to the end of the Old Testament. But it is the Transcendent God who is the direct subject of revelation. It was absolutely essential that men should be taught that the One God was also a Person.

But the revelation of God in Holy Scripture has no merely theoretical purpose. The inspired writers were not concerned with the reconciliation of philosophy and religion. Nor had they in view any mere theoretical or intellectual view of monotheism. They were not content that men should believe in God as devils do. A direct, practical purpose is the main consideration throughout the Old Testament, and is nowhere more apparent than within the Pentateuch. It is this which impressed monotheism so deeply and indelibly upon the Jewish mind. It was because monotheism, as it was revealed to them, was of such an intensely practical character. God was revealed as almighty, and hence omnipresent; then as a Person, perfectly good, with whom men are placed in relations which they can understand. This Person is revealed as One to whom they owe absolute subjection, who is the Judge of right and wrong. More than all, He is so revealed as to be recognized as the object of love and of worship. It is not simply as One and as a Person—conceptions which may satisfy the intellect—but as a lovely Person, an adorable Person, thus satisfying to the full the emotional nature and the religious instincts.

And this revelation is conveyed with the utmost vividness. It is difficult to see how such an intimate conception of God, such an apprehension of the intense reality of the relation between God and the individual man, could either be established or maintained without reference to the relations of time and space. Thus the revelation of God in the Old Testament is strictly in line with that in the New. It is a revelation of the Transcendent God in such wise as to lead up to its grand culmination in the Incarnation, wherein by an inscrutable economy, God is localized, and brought within the sphere of human cognizance.

It is to be observed, therefore, that in the Pentateuch God is nowhere worshiped, or allowed to be worshiped, simply as the God of nature, or God immanent in the universe. It is not towards God as infinitely extended and everywhere exercising His power, that prayers and sacrifices are directed, but it is to God as revealing Himself supernaturally, apart from nature, under limitations of time and space.

According to Dillman and other commentators, Eden is a sanctuary, "The first sanctuary of the world," "the real dwelling-place of God." Here God manifests Himself to our first parents; for as Dillman again says, His appearance as described in chapter third, is presupposed as something usual, and to be taken for granted. After the Fall the cherubim with flaming sword guard the unapproachable Presence, "and the garden is characterized as a real dwelling-place of God, just by the fact that the cherubim guard it." It will be remembered that elsewhere these mysterious beings appear as the attendants upon the Divine Presence. Their images are placed in the holy of holies. In the Psalms God is spoken of as sitting between the cherubim. In the Prophets Isaiah and Ezekiel, they recur again with the same divine association. And in the Apocalypse they surround the throne. Evidently it is before this primeval sanctuary that Cain and Abel offer their worship. It is from this Presence of God that Cain is driven forth. Though this sanctuary is lost to men, the memory of God as a Person remains. Men "call upon the Lord." In some mysterious way He makes Himself known to the choicer spirits. Noah hears the divine voice and obeys the call that comes to him. But there is no sacred place. Men think of God as existing in the vastness of the firmament. Altars are built on high, and the smoke ascends to lose itself in the infinite. It could not be long before God and nature would be confounded. But the supernatural religion is revived in Abraham. Through the theophanies, the idea of God as a Person, and One who cares for men, and is accessible to their approach, is emphasized in the most convincing manner. At the "terebinth of Moreh," near Sichem, or Shechem, God appears to Abram. This is the first of those mysterious manifestations which, whatever explanation may be given of them, have always been rightly regarded as intimations of the Incarnation. And where the Lord appeared to Abraham, there recognizing the spot as sacred, the patriarch built an altar. In the time of Joshua, we find still a "sanctuary of the Lord" under an oak by Shechem, for these spots so consecrated were kept in remembrance as holy ground, the abode of God's Presence through after ages. The greatest of these sanctuaries was the Bethel of Jacob, where God appeared twice to him,

and of which he said, "The Lord is in this place," "this is none other but the house of God, the gate of heaven." It became a place of sacrifice, and the Tabernacle, with the Ark of the Covenant, seems to have stood there in the time of the Judges and Samuel.

At last, as the sequel to this course of things during the patriarchal times, tending to impress upon men's minds the Personality and Oneness of God, and to associate His Presence for worship with specified sacred places, we are brought to the final disposition of things under the Old Covenant. The Theophanies culminate in the perpetual Covenant Presence in the holy of holies. There, under local limitations, He was to receive the unceasing worship of His people. The crude smoke of the burning victim upon the great altar of the priests court, ascending towards the open sky and losing itself in indefinite space, was not allowed to carry the idea of worship. The sacrifice became acceptable to God when the smoke of the victim was exchanged for that of the sweet-smelling incense, which, carried into the sanctuary, and burned there upon the coals taken from the same fire in which the continual sacrifice was consumed, conveyed the whole force and efficacy of that sacrifice to the Divine Presence, beyond the veil of the most holy place. Such was the local direction of all worship under the Old Dispensation. Toward this most holy spot, the faces of the adoring multitude were turned. Wherever a Jew might be, in whatever distant part of the world, at the time of prayer he turned himself and bent his thoughts toward the seat of God's Covenant Presence. In the prohibition of worship upon the high places, even when men had the true God in their thoughts, we may understand that they were not to worship the immanent God, as immanent. The danger was too great that His personality might be lost sight of, or else His unity obscured.

All this is but the "shadow of good things to come," the foretype of the dispensation of the last times, wherein the Word was made Flesh, and became visible to men, and mingled with their life, suffered their near approach. He, Himself, declared: "He that hath seen Me hath seen the Father." He accepted the adoring exclamation of St. Thomas: "My Lord and my God," and the Apostles, as St. Luke declares, "worshiped Him," as still clothed in flesh, He ascended out of their sight. Though He has withdrawn His Presence from the natural vision of men, it is only as those in the first sanctuary, already heavenly in its character, are withheld from looking with their outward eyes upon Him who is yet close before them, and in the Bread of the Presence, manifests Himself continually to the eye of faith, and gives Himself as the medium of His people's worship, and the food of their souls. It is in the Eucharist, then, that we have the earthly extension of the Incarnation, the outward image of heavenly things themselves.

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#### Letter from our Swedish Clergy

THE REV. J. WILLIAMS, OF NEBRASKA, AND THE ALLEGED MESSAGE FROM THE SWEDISH ARCHBISHOP

During the last session of the General Convention in Washington, D. C., a report was circulated through the Associated Press that the Rev. J. Williams, of Omaha, Neb., was the bearer of a message from the Swedish Archbishop, in which this prelate denied "that the

Sweden were in favor of Church Unity," and stated "that the Swedish bodies now in connection with the American Church have been stolen."

This report was based upon a speech made by the said Rev. J. Williams in the House of Deputies during the discussion of Dr. Huntington's resolution. In *The Churchman* for Oct. 22, 1898, page 564, this speech is reported as follows:

"Mr. Williams, of Nebraska, then spoke of the irritation of the 'virtual Archbishop' of the American Swedes at our filching of his congregations and committing them to priests whom the Archbishop thought unworthy. Our whole action towards the Swedes was deserving not of praise, but of censure, and had made the thought of unity vain." Because of these words and of what was sent out by the Associated Press every one was forced to think that a most sweeping and grave accusation against the Swedish clergy and their work within our Church must have been made on the authority of the Swedish Archbishop.

To all those who know the views of the present Archbishop of Sweden, this step on his part was entirely astonishing, and when it put us in such a wrong light before the public, we thought best to investigate the matter. A letter was sent to the Rev. J. Williams, asking him to furnish us with a copy of the message. He answered that he could not do so, because he had no such message, and never spoke of any such message. What he said in the House of Deputies was in substance this:

"As I was about to leave for the East, I met Dr. Svard, president of the Augustana Synod, who is my very good friend and neighbor here in Omaha, and said to him, 'Dr. Svard, what message shall I take from the Swedish Lutherans to the General Convention on the question of Christian unity?' 'You may say from us,' he replied, 'that so long as you permit the faith you profess to hold to be openly denied by your own ministers, and so long as you are willing to receive into your ministry men, the proof of whose unworthiness is offered to you, it will be no use to talk of Christian unity with us.'"

At first we thought that the Rev. J. Williams' utterances were not worth to be mentioned, because nobody would believe that the Swedish Archbishop had any communications with him whatever, but now we find, both that many of our American friends surely think that the Swedish Archbishop has sent the message, and further, that the Augustana Synod has in its official paper for Oct. 27th taken up the matter, and declares that a message from Archbishop Sundberg, of Sweden, was delivered to the General Convention in Washington, containing the same accusations as those given in the report of the Associated Press. For his good behavior, the Rev. J. Williams has in this last report been honored by the high-sounding Swedish name, J. Andersson, of Nebraska.

Such is now the result of the unfortunate blunder of the Rev. J. Williams to give the title Archbishop to a man who by his position as president of the Augustana Synod is an enemy to our work and who, therefore, ought not to be the proper person from whom to gather information in regard to what steps may be taken by our Church in this matter.

For answer to a second letter to Rev. J. Williams, requesting him to publicly correct his alleged statements, he replies that he would not do so, because "he felt himself under no sort of moral or other obligations so to do."

And therefore nothing else is left for us to do but to take the matter into our own hands and explain it. Justice demands it, and we feel in duty bound to lay the matter before the public in its true light and to correct the false conception undoubtedly caused by the report.

The whole case can briefly be summed up as follows: 1. No such message as this has ever been delivered from the Archbishop of Sweden to the General Convention. 2d. The accusations against the Swedish ministers for unworthiness is entirely without foundation. 3d. None of the Swedish congregations in connection with the Church has ever been stolen. 4th.

Finally, we have to express our surprise that a deputy to the General Convention should deem a chance street conversation of such weight as to occupy the time in discussing it in such a place, especially as it came from an outsider, and was hostile towards the Church to which the said deputy belongs and of which he claims to have such high views.

For the Swedish clergy of the diocese of Minnesota.

O. A. TOFFTEEN,  
J. V. ALFVEGREN,  
ERIK FORSBERG.

[The Rev. John Williams did not claim that he had a message from the Archbishop of Sweden. The "blunder" should be charged to reporters and newspapers that made the statement.—ED. L. C.]

## Faith

BY CHAS. V. HALL

Although the worst of earthly ills betide,  
I still may grasp Thy Hand,  
Knowing that Thou wilt surely, safely guide  
Into the better land.

Though faint and sick, though poor and friendless,  
still  
I lean upon Thy Hand.  
Secure in Thy support and comfort, till  
I reach the better land.

No path seems long, no night is dark or stormy,  
While I can feel Thy Hand  
So strong to lead: Thy feet a light before me  
Toward the better land.

Let me have grace to walk beside Thee, holding  
Always Thy guiding Hand,  
Up to the gates of glory which, unfolding  
Disclose the better land.

*New Milford, Conn.*

## Personal Mention

The address of the Bishop of Georgia is No. 14 Currier st., Atlanta; his office address remaining unchanged—St. Philip's Tower, cor. Hunter and Washington sts.

The Rev. De Lou Burke has resigned the rectorship of St. James' church, South Bend, Ind., and accepted the rectorship of St. James', Vincennes, Ind., entering upon duty on the 1st Sunday in Advent.

The Rev. H. L. Clode Braddon has assumed the charge of Trinity church, Haverhill, Mass., the rector, the Rev. D. J. Ayers, having gone abroad. Address accordingly.

The Rev. G. A. Carstensen has been mustered out as chaplain of the 158th Indiana Regiment U. S. Volunteers, and has resumed his duties as rector of St. Paul's church, Indianapolis, Ind.

The Ven. Archdeacon Caswall should be addressed at Harriman, Tenn.

The Rev. J. N. Foster has resigned the rectorship of St. Thomas' church, Methuen, Mass., to accept the curacy of All Saint's church, Ashmont, in the same diocese.

The Rev. W. B. Guion has resigned the care of the church of the Ascension, Donaldsonville, La., and accepted the rectorship of St. John's church, San Antonio, Tex.

The Rev. John W. Higson has accepted the charge of St. Luke's church, Detroit, Minn.

The Rev. Abel Millard has resigned the charge of St. John's church, Newtonville, Mass., to accept the rectorship of St. John's church, Framingham, in the same diocese.

The Rev. Edgar Gardner Murphy has resigned the rectorship of St. John's church, Kingston-on-the-Hudson, to accept the rectorship of St. John's church, Montgomery, Alabama. Address at Montgomery after Dec. 25th.

The Rev. John T. McGrath has taken charge of Trinity church, Wrentham, and Epiphany, Walpole, Mass. He has resigned his former charge, church of the Holy Spirit, Mattapan, after many years of faithful service.

The Rev. Charles S. Olmsted, S.T.D., of St. Asaph's church, Bala, Pa., has accepted the call to the rectorship of Trinity church, New Haven, Conn.

The Rev. Wm. J. Robertson has accepted the curacy of St. Simeon's church, Philadelphia, Pa.

The Rev. Paul Robert Talbot has been elected archdeacon of Indiana, with headquarters at Anderson.

## Official

ALL communications for the Standing Committee of Indiana should be sent to the president, the Rev. H. M. Denslow, at Muncie, Ind.

## Ordinations

Nov. 17th, in Trinity church, Steelton, diocese of Central Pennsylvania the Rev. Robert Hope, Ph. D. was advanced to the priesthood by Bishop Talbot. After an able sermon by the Bishop, on the divine call to the ministry, based on St. John xv: 16, the candidate was presented by Archdeacon Baker. The Holy Communion was celebrated by the Bishop. A number of the neighboring clergy were present. The Rev. Dr. Angell, Archdeacon Baker, the Rev. Messrs. Dorwart, Wood, McMillan, Chittendon, and Koehler united in the imposition of hands.

## Died

HEDMAN.—In Newport, R. I., on Nov. 9, 1898, the Rev. John Hedman, late minister-in-charge of the Swedish congregation in that city, aged 50 years.

LEE.—Entered into rest, at the Mercy Hospital, Chicago, on Nov. 15, 1898, Leighton Lee, son of Benjamin Lee, M. D., of Philadelphia, and grandson of the late Bishop Alfred Lee, of Delaware, in the 33d year of his age.

MALLORY.—Entered into life, at her residence, Park place, Bridgeport, Conn., at five o'clock Friday morning, Nov. 18, 1898, Lucilla, widow of the late George Mallory, and mother of the late Rev. Geo. S. Mallory, D. D. in the 82d year of her age.

MIEL.—At Sacramento, California, Nov. 20th, Elizabeth Frances Miel, only daughter of the Rev. Chas. L. and Elizabeth F. Miel, a native of San Francisco, Cal., aged 17 years, 2 months, and 24 days.

MONTGOMERY.—Entered into life, at Intervale, N. H., on St. Michael and All Angels' Day, Sept. 29, 1898, Mary R. Schuyler, widow of the late John H. Montgomery, M. D., of Marshall, Mich.

"May Thy light shine upon her more and more unto the perfect day."

"O blest communion, fellowship divine!

We feebly struggle, they in glory shine.

Yet all are one in Thee, for all are Thine."

OLIVER.—On Nov. 17, 1898, Adelaide, widow of the Rev. Andrew Oliver, D.D., in the 67th year of her age.

Interred at St. James the Less churchyard, Scarsdale, N. Y.

TYNG.—At Paris, France, on Thursday, Nov. 17th, 1898, the Rev. Stephen H. Tyng, D.D., of the diocese of New York, of typhoid fever.

## 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.)

Upon application the following reports submitted to the Board of Missions at Washington may be had: The Triennial Report of the Board of Managers (single copies), the Report on Domestic Missions, with reports from the Missionary and Diocesan Bishops receiving appropriations from the society, and the Report of the Commission on work among the Colored People appended, and the Report on Foreign Missions, including the reports of the several Foreign Missionary Bishops and the Bishop of Haiti. The Domestic and Foreign Reports may be had for distribution. Address Secretary, 281 Fourth Avenue, New York.

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.

## Church and Parish

COMMISSIONAIRE.—I do purchasing for out of town customers. Fashionable millinery and dresses a specialty. Bridal trousseaus complete. My commission comes from the stores. Send for references. Satisfaction guaranteed. MRS. C. A. BLACK, 302 Baird Ave., Austin, Ill., or Marshall Field Chicago.

EUCHARISTIC wafers, priests' wafers, one cent; people's wafers, twenty cents a hundred; plainsheets two cents. MISS A. G. BLOOMER, 229 Railroad ave., Mt. Vernon, New York.

Among the educational articles which it will shortly publish, THE YOUTH'S COMPANION announces "Hints on Reading," by the Right Hon. James Bryce, author of "The American Commonwealth;" "Art Students in New York," by the President of the Art Students' League (G. W. Breck); "A Growing Profession," that of the librarian, by the chief librarian of the Boston Athenæum, and "Singing as a Profession for Young Men," by the eminent baritone, David Bispham.

## The Editor's Table

### Kalendar, December, 1898

4. 2nd Sunday in Advent.	Violet.
11. 3d Sunday in Advent.	Violet.
14. EMBER DAY.	Violet.
16. EMBER DAY.	Violet.
17. EMBER DAY.	Violet.
18. 4th Sunday in Advent.	Violet.
21. ST THOMAS, Apostle.	Red.
25. CHRISTMAS DAY.	White.
26. ST. STEPHEN, Martyr.	Red.
27. ST. JOHN, Evangelist.	White.
28. The Innocents.	Violet.

### How Long, O Lord, How Long!

BY MRS. R. N. TURNER

When shall dawn the day triumphant,  
Day of gladness, day of dread,  
When the King returns to judgment  
And the last decree is read?  
When shall Christ, the Son of Mary,  
Come to visit us again—  
Come in regal pomp and splendor,  
As a Monarch comes to reign?

For the sorrow that shall greet Him,  
By a lost and thankless race,—  
Pitying Saviour, Great Redeemer,  
We implore Thy tender grace!  
By Thy measureless compassion  
Judge them in that dreadful day—  
Only Thou, Divine and Holy,  
Shalt the final sentence say!

But Thy Church puts forth her pleading  
That her days of conflict end,  
That unto the Bride expectant  
Christ the Bridegroom may descend,  
Now from 'neath Thy holy altar,  
Where the waiting saints may throng,  
Come the cry of love and pleading,  
"Lord Divine, how long—how long!"

Bristol. R. I.

— x —

THE Church of England has lost its most famous painter, in the person of the Rev. F. C. Jackson, rector of Stanmore. Nearly all the pictures at the rectory were painted by Mr. Jackson himself. Several of them were exhibited at the Academy, while many others were seen at the leading galleries. Once or twice a year the foremost R. A.'s would run down to Stanmore to see the "rector's latest." His painting was a part of his religious work, for Mr. Jackson actually restored two churches from the proceeds of some of his pictures when residing in Cornwall, and further built the national schools at Ruan from the same financial source. Archbishop Benson used to look upon the rector of Stanmore as the best specimen extant of "the fine old English gentleman."

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IN 1699, Dr. Bray came out to America as commissary of the Bishop of London for Maryland. To this good man the Church of those days owed much. One of his excellent schemes was the founding of libraries for the use of the clergy. It is not many years since remnants of these collections of useful and solid theology might still be found in some of the old parishes of lower Maryland and the eastern shore. It is not improbable that they have not yet entirely disappeared. His services to the cause of religion did not end with this. He was the real founder of those two grand missionary institutions which have so wonderfully extended the work of the Church of England in foreign lands, the S. P. C. K. and the S. P. G. Dr. Bray was at one time vicar of Lea Marston, Warwickshire, and Lord Norton has lately put up in the church there a brass tablet to his memory, this year being the bi-centenary of the foundation of the S. P. C. K. He was, says *The Church Times*,

"one of the greatest of the splendid band of Churchmen who flourished between the Restoration and the paralysis of the Church which came with the suppression of Convocation in 1717, and illustrated by a life of good work, exactly the kind of character which we maintain the English Church is certain to produce when her system has fair play and is honestly applied."

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PROFESSOR HOPKINS who was widely known in musical circles in this country and England, a son of Bishop Hopkins, died Nov. 4th at his summer home, near Athenia, N. J. When a child he evinced wonderful talent, writing a musical composition when four years of age, and at the age of eight years playing the church organ. Professor Hopkin's edited for a number of years the *Philharmonic Journal*. One of his greatest accomplishments, and the one of which he was perhaps most proud, was the establishment in New York of the "Orpheon" free schools, for the tuition of pupils desiring to sing in church choirs. During his musical career, Professor Hopkins wrote more than six hundred compositions, a number of which were presented in England, and in numerous cities in this country.

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ONE of the latest exploits of so-called "Christian Science" is reported as follows by cable from London, under date of Nov. 8th: The coroner's jury, which has been investigating the death on Oct. 19th last, of Harold Frederic, the correspondent of the *New York Times*, rendered a verdict to-day of manslaughter against Kate Lyon, a member of the late Mr. Frederic's household, and Mrs. Mills, a Christian Scientist. As Harold Frederic died without medical attendance, an inquest was held over his remains. It was shown that Mr. Frederic had, in his later years, been influenced by the Christian Scientists. Kate Lyon, a member of the Frederic household, was an enthusiastic votary of the faith-cure doctrines, and it was at her instigation that Mr. Frederic was induced to dismiss Drs. Brown and Freyberger who had attended him. In their stead, Mrs. Mills, a Christian Scientist leader, was called in, who applied what she called the "absent treatment." Though John Stokes, Mr. Frederic's amanuensis, had warned Kate Lyon that she would render herself liable to a charge of manslaughter in case Mr. Frederic should die without receiving proper medical treatment, she persisted in keeping the doctors away from the sick bed. Drs. Brown and Freyberger said that the deceased had suffered from rheumatic fever, that he was paralyzed on one side, and that he died of syncope. Both declared their belief that with proper treatment the patient would have recovered.

— x —

THE Rev. Dr. W. M. Lawrence, pastor of a Baptist church in Chicago, uttered some very wise words before a large meeting of ministers the other day. We commend them to the attention of any clerics who feel as if they must join one of these "crusades" now in vogue. Dr. Lawrence's words were directed pointedly against one now being heralded with much blowing of trumpets and beating of drums in Chicago. This is what he said:

There is too much attack on the part of the pulpit against things in general, and not enough personal endeavor on the part of pastors to make individuals better. The great trouble with us

pastors is that we are cowards. We are afraid to go direct to a man who has done wrong and reason with him. Instead, we preach a sermon about it, and no one is the better. That is the mistake reformers make. They create great agitations regarding rum selling and gambling, and endeavor to have laws made and enforced against these evils, without in reality making one man or woman better or more able to withstand temptation than he would be if there were no such laws enforced. The place to begin is with the individual. When you have made a sufficient number of individuals better you have removed just that number from the evil influences which are so loudly decried.

How curious it is that the "promoters" of these noisy "reform" movements generally come to grief sooner or later. Their flocks dwindle. The public get tired. A new pastor takes their place, and alas! vice goes on as before. Try Dr. Lawrence's method.

— x —

A CORRESPONDENT of the *Public Ledger* says: In "Doomsday Book," compiled about 1080 A.D., in the list of Yorkshire manors held by various lords in feudal tenure from the Archbishop of York, occur the names of "Ottlai, Pouele, Gisele, Hanoceforde, alias Hanocheford," names that still survive in the modern manors and villages of Otley, Pouele, Gyseley, and Hawkesworth. Now, strange to say, the three theological works of the last few months, in the Anglican Communion, that deal with the subject of the Incarnation, are respectively written by Otley, Powell, and Hawkesworth. Had a Gyseley been included, the queer coincidence would have been complete. Yet surely, even now, the recurrence of these names in this order is extremely odd.

— x —

PUVIS DE CHAVANNES, the celebrated French mural painter whose death occurred recently, is considered one of the foremost artists of his time. Yet, in face of this acknowledged pre-eminence, it is interesting to note that for years his work was ridiculed and adversely criticised, and from 1852 to 1859—when he was at the age of 28-35, his pictures were invariably refused exhibition at the salon. In 1861, however, he won the medal of honor there for his "*Pro Patria Ludrus*." In 1876-'8 he painted the remarkable series of decorations, "The Girlhood of St. Genevieve," for the Pantheon in Paris, and "The Groves Sacred to Arts and Muses," "The Vision of Antiquity," and "Christian Inspiration," for the Lyons museum. In 1888-'9 he painted the hemi-cycle in the Sorbonne, one of the most beautiful mural paintings of modern times. His decorations in the Boston public library are, of course, well known. He received a large sum for this work, but it is estimated that his total earnings for thirty-six years of labor were only \$78,400, an average of hardly \$2,200 a year. At the time of his death he was president of the Champs de Mars Salon.

— x —

"IN view of the fact that ministers over fifty years of age are pretty generally regarded as ineligible for pastorates," says *The Congregationalist*, "it is remarkable that the administration of the war with Spain has been almost exclusively in the hands of men considerably past that age. Dewey, Sampson and Schley, Miles, Merritt, Shafter, Wheeler, and Lawton are more than sixty years old. It appears to be only in the ministry that men of mature years are considered unfit for leadership."

## Ownership of Prayer Books

BY Y. Y. K.

NO one who has had to do with the mental training of the young can have failed to notice the bias that mere possession of a book gives in the direction of the subject upon which the book treats. The ownership of a book of poetry becomes the means of awakening a taste for poetry itself. As a teacher, I have observed that the pupil whose parents had wisely provided him with some one of the standard collections, such as Bryant and Longfellow thought it not beneath them to make, was growing in a taste for the best, far more than were they who were tasting the sweets of literature, mainly in the common though well-stocked library. The sense of ownership quickened the power of appreciation, and not ignobly, I think; while the volume containing the favorite poems grew to be a very cherished belonging. If this be true of literary possessions, must it not hold true of a book sacred to the spirit's highest life?

Now my opportunities for observation may not have been extensive enough to warrant my making any sweeping assertion; but such as they are, they have made me fear that individual ownership of Prayer Books is not as common as in earlier generations. Rarely in any church do I see any one enter carrying a Prayer Book. Dependence seems to be placed upon the well-filled rack in each pew, the cheap copies placed there being the common property of the parish. (Through a mistaken zeal I once provided a struggling church with a supply of them, for which I hope to be forgiven.)

The long years of Prayer Book revision, when approaching changes made it inexpedient to purchase copies for permanent possession, accounts for the changes in the average Churchman's attitude towards Prayer Book ownership—one of the losses that has accompanied the great gain of revision. Children are, I fear, growing up without attachment to the Prayer Book in the abstract, because they are not learning to love it in the concrete. The book that their hands handle, taken promiscuously from the book rack of the pew, cannot be held in equal reverence with one endeared by a sense of ownership, and hallowed, as years go on, by sacred associations.

Many generations, we may hope, will pass before the need of further revision of the Book of Common Prayer, except, perhaps, of its title page. Would it not be well for parents and sponsors to look to it that the present book be made precious to their charges, through a sense of ownership? Let the child, as early as may be, have for his very own as good a copy as can be had, associating when possible, the coming of it into his possession with such circumstances as shall enhance, in his estimation, its value; as good a copy as may be, durability being the first consideration, so that in a year or two it be not shabby with the shabbiness that results from cheap showiness. A thoroughly good piece of workmanship of printers and book-binder does not look shabby when well-worn. Well-worn! Such a book age does not wither. Gilding may grow dim; oft-turned leaves may grow thin; but even in a book, age may have a beauty that youth has not. A Prayer Book, fair without, as all glorious within, possessed and reverently used, will go far to knit the own-

er up to the faith to which the book is a witness, and he will love the Prayer Book best who cherishes with constant and reverent use a Prayer Book that is his very own.

But what of the book that is so often fastened with the Prayer Book, the two constituting what is called a "Prayer-Book set"? I think that the pew rack is an excellent and convenient place for it, and in as cheap editions as you please. There seems to be no good reason for teaching by object lesson that it is the peer of the Prayer Book. It contains, indeed, many hymns that are to be held in reverent estimation, and which one might willingly carry to and fro, even within the lids of the Prayer Book itself, but not—"not the Six Hundred."

—X—

## "Writhing Under Conviction"

The Rev. Dr. Newton has an amiable habit of attending meetings of other congregations than his own. It is not unusual for him to slip into a back seat at a Methodist or Baptist prayer meeting, or at an Advent revival service, or wherever inspiration may be had, human nature studied, or Church fashions observed.

He was at the Salvation Army meeting in the big tent on Hull's lot the other night, an unnoticed but interested listener. Mr. Hull gave the Army the use of the grounds without money or price, but it seems the revivalists had to pay \$1.50 a day for the use of the tent, and this amount at least, was expected to result from passing the hat. On this occasion little more than half was received. The hat was then sent around again, after an appeal, and seven cents more added to the first collection. Then the managers gave it up.

When Dr. Newton arrived at his home after the meeting, he wrote a note to the Army, and enclosed a check for \$1.50, telling the managers to pay the day's bill with the check, and keep the fragmentary collection for the next day's expenses.

Now there may be those who have seen specimens of the chirography of Charles Sumner, Horace Greeley, L. C. Albright, and Alfred Tennyson. These can imagine what Dr. Newton can do in this line when we say that, in unique penmanship, he excelleth them all.

The check was quickly comprehended by the Salvationists, though they couldn't interpret the signature. The note accompanying it was more "blunder" to them than the handwriting on the wall which puzzled the king. They tried to read it backward, forward, upside down, and before a mirror. They passed a hot flatiron over it, hoping to bring out some key to the mystery written invisibly between the lines. All efforts were in vain. It was Sanctified, or worse, to them.

But that evening, as Dr. Newton again sat in a corner of the tent, he heard his gift acknowledged. "We have received to-day," said the speaker, "a very welcome contribution. The donor is unknown, but as near as we can make out, he is some penitent who thus manifests a determination to come out on the Lord's side and help the Lord's work. See now, how prayer is answered in the conversion of souls, in the breaking up of flinty heart-hardened in the selfish fires of business as the clay that was soft and pliable becomes brick in the kiln. This soul, groping its way in the darkness of sin, has had its path illuminated at these meetings, and while we do not know his name, God knows who he is. We can't tell, and if his reward on high depended on ascertaining his name from his letter, or reading what he has written, he might well be in despair; but, dear friends, omnipotent power, let us hope, will be able to unravel the intricacies, the hidden meaning of this groping soul, this remorseful conscience, writhing under conviction, and we will now unite in prayer that this repentant sinner may continue and endure in the way of grace!"—*The Pittsfield Sun.*

## The College of St. James

Few places in Western Maryland possess more interest to both historian and educator than the old college of St. James, six miles from Hagerstown, at the head of the Shenandoah Valley. In the very early days of the Republic, it was the home of the Ringgold family, well-known to the social life of those days, where Dolly Madison visited, and Southern statesmen on their way to and from Washington branched from their route to partake of Maryland hospitality at the hands of General Ringgold, of revolutionary note, or of a later scion of the family, Major Ringgold who gained fame in the Mexican War.

Then in 1842, Bishop Wittingham purchased the property and established there an Episcopal Church school, planned after the institution of Dr. Muhlenburg, at College Point, Long Island, and put in charge of the Rev. Dr. J. B. Kerfoot, an assistant of Dr. Muhlenburg. In twenty years the principal, who was afterward a bishop, had gained for his school a reputation as wide as this country, and had educated many men who have since become prominent in Maryland.

At the outbreak of the Civil War, Dr. Kerfoot sympathized with the North, while most of his students were Southerners, and many left school. Then in 1862 and 1863 soldiers of both armies passed and repassed, camping on the playgrounds and now and then raiding the college. Dr. Kerfoot was finally carried off by Confederates as a hostage for the Rev. Dr. Boyd, of Winchester, Va. Dr. Onderdonk reopened the institution as a grammar school, but it was closed again when he died.

Now the old college is in a third stage. In 1896 Mr. Julian Hartridge, a scholar and graduate of Harvard, reopened a preparatory school for boys, having as his trustees six of the old students of St. James' College—Messrs. Bernard Carter, Charles H. Wyatt, Arthur George Brown, G. Witherspoon Williams, Hon. David Fowler, the Rev. Hall Harrison, and in addition Bishop Paret, the Rev. Dr. J. S. B. Hodges, and the Rev. Walter A. Mitchell.

Once more the playgrounds are the scenes of friendly strife instead of the camping grounds of contending armies, and the peace that seems characteristic of the Shenandoah Valley has again settled on the fine old Ringgold estate and its handsome old mansion, while the Maryland names of Ridgely, Tyson, Harrison, Godby, and others on last year's school roster tend to revive the days when many men of this State were trained and educated.—*The Baltimore Sun.*

## Book Reviews and Notices

**Love in Epigram.** Sapient Guesses and Foolish Conceits about the Tender Passion. Compiled by Frederick W. Morton. Chicago: A. C. McClurg & Co. Price, \$1.

"A dummy-of-convenience for the display of rhetorical trimmings"—to quote the author's words apparently against him—is this little volume: A varied assortment is offered, from Nordau, with his scientific pessimism, to the whimsical words of Charles Lamb and the raptures of the Romantics; from "The Code of Love," of the Middle Ages, to the most modern and erratic utterances of Ouida. The compiler has a wide field of selection, since "Vallombrosa was never more redundant of leaves than literature of opinions respecting love." The compiler has performed the task with the same excellent taste that marked his discharge of a similar office. "Love in Epigram" is intended as a companion and supplement to the former volumes, "Women in Epigram," and "Men in Epigram."

**Tekla.** By Robert Barr. New York: F. A. Stokes Company. Price, \$1.25.

Robert Barr is no unknown writer, but although we are far from thinking lightly of the volume before us, we prefer his short stories. This is a romance of love and war, war predominating. The war is laid in the Middle Ages, the armies on one side commanded by two archbishops, Cologne and Treves, and on the other by a fierce

old Rhine-rober count, with the Emperor Rudolph in disguise as his lieutenant. The attack on the castle of Thurm on the Moselle, is spirited and full of careful detail. The mediæval color is well put in, adventure succeeds adventure in good knightly style. The love making seems tame in the clash of arms, but in the end all the right people get married and the villains suffer.

**The True Benjamin Franklin.** By Sydney Geo. Fisher. Philadelphia: J. B. Lippincott Company. Price, \$2.

The last few years have seen the paint and powder washed off the faces of several heroes, and the public admitted to see their real features. This has been eminently the case in regard to Washington and Franklin. We had to wait long for the truth in regard to these two popular idols. This book performs the task for Franklin pretty thoroughly. Franklin was the greatest American of his time and, in our opinion, of our time, also. When one takes into account his humble origin, his scanty schooling, and his long drudgery at the printing press, it is simply marvelous that he should have risen to the reputation he attained. John Adams who disliked him greatly, says: "That he was a great genius, a great wit, a great humorist, a great satirist, and a great politician, is certain. That he was a great philosopher, a great moralist, and a great statesman, is more questionable." He was, however, in spite of John Adams, a great statesman, and greatest in his extreme old age. We owe to him entirely that immensely important provision in our Constitution that each State, large or small, should have two senators, and representatives according to population. He was adored in France, where his wit, his grace, as well as his brilliant talents, were more appreciated than in Philadelphia. Of course, when we come to his private life, it was a poor thing. He was said to be licentious, and his talk, and often his writings, were vulgar and indelicate. In religion, he was a Deist. He talked so much about religion and morals, and practiced so little of them, it was no wonder he was often accused of hypocrisy. This book is written in an interesting and sprightly manner, and is sure of an extensive sale, which it well deserves.

**Wild Eelin.** By Wm. Black. New York: Harper Brothers. Price, \$1.75.

Eelin is a girl's name, and an ugly name it is, and a wild girl it was, a very hard girl to manage, as changeable as the wind, but every way delightful. She had three strings to her bow, three lovers, and the book is all about her "cantrips" (it is a Scotch novel) while the three were putting in their courting. She agrees to marry Gilchrist, the journalist, but she does not love him the best of the three. Somerlied Macdonald is the one she loves. He is depicted as a human angel, and he does not know he is loved until the man to whom she is engaged saves her from drowning, and then she lets it out in delirium. Gilchrist is willing to give her up to him, but she never recovers from the drowning, and dies, leaving her blessing, a pretty thin legacy, for Macdonald. Here surely is incident enough, and it is told in Mr. Black's fine way, and with his matchless description of scenery.

**Organic Evolution Considered.** By Alfred Fairhurst, A. M., professor of Natural Science in Kentucky University. St. Louis: Christian Publishing Company. Price, \$1.50.

It is greatly to be desired that some one of the strong advocates of the theory of organic evolution, one of those who are so certain in their own minds that the only truth lies in this direction, would stop long enough from his positive affirmations to answer a few of the multitude of objections that seem to the ordinary reader to be crucial difficulties. Deeply interested in the subject, and even anxious to accept evolution as true, we have read everything that has been written upon the subject, that we could obtain, and we have yet to find any answer to even a few of the many difficulties with which this book is crowded. We imagine that Professor Fairhurst has had just the same experience. He has marshaled his objections in logical order and

put them forth in this book. Now will someone please point out where he is wrong? The work seems very strong and particularly well done. There is no air of supporting a theory, or of refuting an antagonist, but a manifestation of what seems to us the true scientific spirit, a careful examination of all claimed results of investigation, and an honest effort made to weigh them, not as making for or against any particular theory, but as very fact. The universality of Professor Fairhurst's reading, and the broad range of this special examination, relieve him from any fair charge of special pleading. A carefully compiled index makes the book a convenient one for reference.

**Our Conversational Circle.** By Agnes Morton, with an Introduction by Hamilton W. Mabie. New York: The Century Company. Price, \$1.25.

Most readers will find this little book both helpful and interesting. The "word" of introduction by Mr. Hamilton W. Mabie expands into three charming pages. He reminds us that, though conversation may be a lost art, as is sometimes asserted, yet being an art, and not a gift of nature, it may be brought into use again. How the ability to talk well may be acquired by those willing to submit to the discipline of its training, the author of our Conversational Circle shows us, by analysis of methods, and by clear, vivid illustrations. There are fourteen chapters dealing with such subjects as the "Talker and the Listener," "The Choice of Topics," "Conversation as a Factor of Progress," etc. The book is daintily bound, and will make an attractive, and not too suggestive, gift for a friend.

**Mistress Nancy Molesworth.** A Tale of Adventure. By Joseph Hocking. New York: Doubleday & McClure. Price, \$1.

In the days when romance was reality, Mistress Nancy Molesworth lived. This is a dashing tale of the adventures that befell her rescuer, Roger Trevanion, in his desperate efforts to retrieve his lost fortunes. Mr. Hocking is well known in England as the author of interesting stories, and the present work compares favorably with his previous tale, "The Birthright," being even more finished and effective.

**The Marie Corelli Birthday Book.** Compiled by M. W. Davies. London: Hutchinson. Philadelphia: J. B. Lippincott. Price, \$1.

It is difficult to criticise a birthday book. As the man said about the dictionary, "It would be more interesting if the subject did not change so often." This book is well gotten up, printed on excellent paper, and with good illustrations by Ernest Prater and G. H. Edwards. Marie Corelli is a writer of exceptional power, and although her eccentricities have exposed her to great criticism, even her enemies must acknowledge her force and originality. The short quotations for each day of the year are well chosen, and often very striking. The book well fulfills its purpose.

**The Shape of Fear, and other Ghostly Tales.** By Elia W. Peattie. New York: The Macmillan Company. Price, 75 cts.

All these short stories are well written. Some of them are full of pathos, and none of them are likely to harrow up the feelings or keep one awake through fear. Mrs. Peattie possesses the rare faculty of making the most out of incidents that seem trivial at first sight, yet are full of suggestive thoughts. We commend the stories as restful tales to wearied minds, and instructive to all.

**Natural Taxation.** By Thomas G. Shearman. New and Enlarged Edition. New York: Doubleday and McClure Company. Price, \$1.

Mr. Shearman is an authority on the statistics of taxation, and a careful perusal of his book convinces us that he has proved his point. The first half deals with the iniquitous system of taxation as it exists to-day. He shows by figures, which in this case do not lie, that from every point of view our present system is unjust and unfair. He then proposes the Natural Taxation of a levy based on ground rent, and by careful reasoning and the results of much re-

search, he shows conclusively that this is natural, while the system in vogue is unnatural. We commend the book highly.

**Light amid the Shadows.** Poems by Annie Clarke. Chicago and New York: Fleming H. Revell Company. Price, 50 cts.

Some of these poems are very good. It is difficult for one individual to write a book of poems on religious subjects. It is small wonder, therefore, that Miss Clarke should at times drift into mere sentimentalism and often repeat the same thought, in poverty of expressions. The book may help some souls to get nearer to the Lord. We hope it will.

**Buccaneers and Pirates of our Coasts.** By Frank R. Stockton. With illustrations by George Varien and B. West Cline. New York: The Macmillan Company. Price, \$1.50.

A chronicle of the doings of the sea-robbers of the new world from the time of Christopher Columbus to our almost modern pirate, Captain Kidd. Mr. Stockton's characteristic humor and powers of graphic narration assure us an interesting tale whatever his subject. In the present story we are somewhat disappointed to have our pirates exposed to view as most vicious and bloody-minded men, whose only heroic quality is their courage, for we have liked to idealize the "Brethren of the Coast"; yet the recounting of their exploits has the customary attraction for us, in spite of the attempted disillusionment. The book has a historic value, particularly because it gives a comprehensive view of what is new to most of us, and it is so engagingly written that one forgets the historic foundation of these truths that are stranger than fiction. The illustrators have helped to no small degree to make the book attractive.

**Myths and Legends Beyond our Borders.** By Chas. M. Skinner. Philadelphia and London: J. B. Lippincott Company. Price, \$1.50.

The author is already favorably known from a former work, "Myths and Legends of Our Own Land." He has collected in these short papers a wealth of delightful folk-lore, legend, and tale of adventure. He rambles often, and his English is not always faultless (for example, "ungospelled lands"), but the book is full of novelty and interest. The titles of the little papers are very taking: "The Devil's Head," "How the Indians Became Red," "The War God Takes a Bride," "The Alligator Tree." These will beguile almost any one into reading, and he will not be disappointed in what he reads. The illustrations are well done.

**Songs of War and Peace.** By Sam Walter Foss. Boston: Lee & Shepard. Price, \$1.25.

This is a collection of pieces many of which have appeared in different magazines. The author has conferred a boon on the public by issuing them in book form. We have enjoyed reading them all, and the variety of subjects is sufficient to prevent repetition. The dialect poems are specially delightful. War stalks forth with its horrors, but Dewey and the army and navy seem in their triumph to rob it of its cloak of thunder and spoliation.

**Glimpses of God, and other sermons.** By E. G. Wernydd Newton. Cleveland: Franklyn Avenue Congregational Church.

The preface states that these sermons are published to assist in paying off the debt on the church of which the author is pastor. We trust the book will have a large sale, for the sermons are good, sound, and well written. There is a strength of thought in them that one seldom finds in published sermons, and the reader will not put the book down without the acknowledgment that he has learned much.

**From School to Battlefield.** A Story of the War Days. By Capt. Charles King, U.S.A. Illustrated. Philadelphia: J. B. Lippincott Company. Price, \$1.50.

And now comes Captain King who has learned that "of the making of books there is no end," with another recruit for his already long line. This time it is a boy's book which is sent out to delight the band of youthful readers who are ever anxious for "another of King's stories."



# The Christmas Number of THE CENTURY MAGAZINE



CAPTAIN SIGSBEE.



LIEUT. HOBSON.

## LIEUT. HOBSON'S Own Story of the Sinking of the "Merrimac"

and

## Captain Sigsbee's Story of the Destruction of the "Maine"

LIEUTENANT HOBSON, THE HERO OF THE "MERRIMAC," begins in this number of "The Century Magazine" his graphic account of the sinking of the famous collier at Santiago, of the capture of himself and his men by Admiral Cervera, and their experiences in Spanish prisons. Though he tells his story with becoming modesty, yet his narrative is "as interesting as 'Robinson Crusoe.'" The account will be complete in three numbers of "The Century."

CAPTAIN SIGSBEE, COMMANDER of the "MAINE," gives a vivid description of the destruction of his ship in Havana Harbor—the act which precipitated the Spanish War. Captain Sigsbee and Lieutenant Hobson will write only for "The Century's" SPANISH WAR SERIES. Subsequent papers will be contributed by Rear-Admirals Sampson and Schley, Commodore Philip, Captain Evans, Captain Taylor, Lieut. Com. Wainwright, Capt. Mahan, and others.

# The New Life of Alexander the Great

now beginning in THE CENTURY, bids fair to rank with Prof. Sloane's monumental "Napoleon Bonaparte," which also first saw the light in THE CENTURY. Like Prof. Sloane, the author, Prof. Wheeler, of Cornell University, is not only a distinguished scholar, but in the best sense, a man of the

world, and his life of the great world-conqueror is written from the point of view of the nineteenth-century historian. The striking illustrations by Castaigne, Louis Loeb, and others, will add much to the work's popularity. With these are reproductions of rare coins and interesting sculptures.

## MARION CRAWFORD'S NOVEL OF THE CRUSADES

"Via Crucis," now beginning in THE CENTURY, may be expected to become one of this distinguished novelist's most widely-read stories. "A Romance of the Second Crusade" is an attractive sub title, and no one writing an his-

torical novel on this theme could treat it with greater sympathy or more intimate knowledge than Mr. Crawford brings to the task. Each installment will contain a full-page picture by Louis Loeb.

## The "Many-Sided Franklin," by Paul Leicester Ford

The author of "The True George Washington," will contribute a series of separate papers dealing in an entertaining way with different characteristics

of Franklin—"The Humorist," "The Journalist," etc.,—all richly illustrated from rare prints and manuscripts.

## SPECIAL FEATURES OF THE CHRISTMAS NUMBER

**A Colored Cover** by J. J. Tissot, the eminent French illustrator of the Life of Christ, with a sketch by the artist himself, of "Christmas at Bethlehem."

**Dr. Weir Mitchell's Poem,** "To a Magnolia Flower," illustrated and decorated by Albert Herter. Dr. Mitchell is one of the few writers equally skilled in prose and verse.

**Jacob A. Riis,** the popular author of "How the Other Half Lives," contributes a seasonable story of tenement house life, "The Passing of Cat Alley," with illustrations by Jay Hambidge.

**The Road 'Twixt Heaven and Hell,** THE CENTURY College Competition Prize Poem, by Anna Hempstead Branch, with rich pictorial embellishments by Henry McCarter.

**THE ORIGINAL "ALICE IN WONDERLAND,"** from a photograph, with many of Lewis Carroll's most fascinating letters to little girls, will be welcomed by thousands who love the historian of Alice's adventures, but know little of his peculiar personality.

**Uncle Riah's Christmas Eve,** by Ruth McEnery Stuart, with pictures by Edward Potthast.

Other reminders of the season are "Christmas Eve," by Ednah Proctor Clarke, for which Maxfield Parrish has drawn a double frontispiece, printed in tint; and

**Frank R. Stockton's Story,** "The Visitor of the Two-Horned Alexander," a humorous extravaganza in the author's best manner.

**A Portrait by Raeburn,** of Mrs. Scott Moncrieff, engraved by Timothy Cole, is one of the finest examples of this engraver's work.

**By the number and beauty of its illustrations,** the CHRISTMAS CENTURY appeals irresistibly to every lover of art.

**A Christmas Ballad,** a true story in verse, by Helen Gray Cone, illustrated by Hambidge.

## Features to Come

**GENERAL SHERMAN'S EUROPEAN TOUR.** Extracts from his Private Journal.  
**HEROES OF PEACE.** Stories of Heroism in the Railway Service.  
**A PIONEER BOYHOOD.** Pictures of Western Life by Major J. B. Pond.

**NOTES OF A JOURNALIST,** By Jacob A. Riis.  
**HARNESSING THE NILE,** By Ex-Consul-General Penfield.  
**THE NICARAGUA CANAL,** By Capt. A. S. Crowninshield, U.S.N.  
**ON THE WAY TO THE POLE.** The Wellman Expedition.

**AMERICAN HUMOR.** Stories by Ruth McEnery Stuart; Herford's Child's Primer of animals; Sketches by Edwards, Loomis, Butler, and others.  
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**Glimpses of Modern German Culture.** By Kuno Francke, Ph.D. New York: Henry Holt & Co. Price, \$1.25.

Prof. Francke, of Harvard University, says of Germany that it is "the classic land of moral contrasts," where there is "such a variety of parties bent on mutual annihilation" as can nowhere else be found. The contradictions of contemporary life in Germany are due to three conflicts—one, between the State and the Papacy; the second, between monarchy and democracy; the third, between industrial bondage and industrial freedom. The introduction is given to a discussion of these opposing tendencies and activities. The book contains fourteen "sketches," as the author calls them, nine of which have already appeared in American periodicals. All are profoundly impressive and convincing. Probably the average reader will turn first to the latest sketch, "Bismarck as a National Type," written in October of the present year. There is an earlier chapter on Johanna Ambrosius, published two years ago, but here re-printed, from which the English reader will derive a satisfactory estimate of the poor Prussian peasant woman who was unknown to the world four years ago, but who is now placed far above her poetical contemporaries. Prof. Francke's opinion of the present Emperor is not concealed. He characterizes him as an autocrat, "a restless, impetuous, eccentric sovereign of the Stuart order." One would like to quote at length from this small volume, so complete and striking is the author's summing up of the forces at work in the national life of Germany, instead of commending the book, on general terms, to all who would know the causes and the results of modern German culture.

**Philadelphia, the Place and the People.** By Agnes Reppiler. With illustrations by Ernest C. Peixoto. New York and London: The Macmillan Company, Ltd. 1898. Pp. 392. Price, \$2.50.

This is one of the most enjoyable books of the season. In a short compass the author has given a very good history of the city in which so much American history has been made, and her lively sketches of many of its leading characters, her ready play of humor, and her keen appreciation of the worthy part which the city and its citizens have taken in the development of our country, afford us a book without a dry or a dull page. From the grant of Pennsylvania to William Penn, whose character is admirably portrayed, by the way, till the Centennial year and Exposition, and even to the present day, the reader is enabled to see the varied movements of civic life in this important centre, and there has been and is plenty of life in Philadelphia, all familiar jokes to the contrary notwithstanding. The ubiquitous and many-sided Benjamin Franklin, Philadelphia's "guide, philosopher, and friend" for more than half a century, at whom the author cannot resist the temptation to poke a little good-humored fun now and then; the learned and public-spirited Logan; self-sacrificing Robert Morris, the nation's first great financier, bankrupt and forsaken in his old age; the famous Dr. Rush, and the energetic John Cadwalader; the belligerent Free Quaker, Samuel Wetherill, and the far more bellicose Churchman, Provost William Smith; John Dickinson, author of "Letters of a Farmer of Pennsylvania to the Inhabitants of the British Colonies;" Francis Hopkinson, whose ode for July 4th, 1788, in honor of the adoption of the Federal Constitution, was "attributed, on general principles, to Franklin;" the Chews, the Oswalds, the Allens—these are but a few of the familiar names and characters of the historic old town, whom we greet with friendly recognition in these pages. The narrative sparkles and bubbles with humor. The Quaker character is truthfully represented in all its solid worth, yet it is

also the subject of many a shrewd observation which provokes a smile or even a hearty laugh. But the story is always well told, whether it be grave or gay, lively or severe, and we are thankful to the author for telling it so charmingly and truthfully.

**Philology of the Gospels.** By Friedrich Blass, Dr. Phil., Professor of Classical Philology, University of Halle-Wittenberg. London and New York: The Macmillan Company. Price, \$1.75.

The first four chapters of this volume are concerned with questions relating to the Gospel of St. Luke. The author insists that this Gospel is a literary work in a sense which does not belong to the others. There is a chapter devoted to the dedication, in which we are told that correctly read, St. Luke does not say that "many have taken in hand to set forth in order" the Gospel narrative, but "have taken in hand to restore from memory." On the date of this Gospel, Dr. Blass insists that St. Luke would have written as soon as he could, and is of opinion that it was towards the end of the period of two years, during which St. Paul was imprisoned at Cæsarea, before the voyage to Rome. It is evident that St. Luke spent this time in Palestine. In like manner he considers that the Book of the Acts was written during St. Paul's first imprisonment at Rome. He meets and answers in a very satisfactory manner the various objections which have been brought against these positions. We observe that Dr. Blass believes that the Gospels were read from the first at the weekly assemblies of Christians, taking the place of the instructions of the Apostles. Students of textual criticism will find much to interest them in the discussions on the "textual condition of the Gospels." But doubtless that part of the book which is of most importance to scholars at the present time, is in the chapters devoted to the Codex Bezae and the theory that it represents the "first edition" of St. Luke's Gospel and the Acts of the Apostles, while the ordinary text is the second edition. This theory is now associated with the name of Dr. Blass and has been accepted by a number of younger scholars. Many of the conclusions of this volume are in line with traditional views of the New Testament, but this is not because of any orthodox bias in the author's mind. It is abundantly evident from expressions of opinion here and there that he is by no means embarrassed by any deference to ecclesiastical authority.

**The Life-Work of Edward White Benson, D.D., Sometime Archbishop of Canterbury.** By J. A. Carr, LL.D. London: Elliott Stock.

It is not very clear why this book should have been written, in view of the expectation of the author that something more properly called a biography is ere long to be published. Dr. Carr has, however, produced a readable volume, dealing chiefly with the more external and public side of the Archbishop's life. It is very largely made up of quotations from sermons or other public addresses, but they are always connected with important moments or turning points in the life of the distinguished prelate, and are often of considerable intrinsic interest. As a record of the principal events of the Archbishop's life, his successive preferences, and his most important acts, this book is very satisfactory, and a very adequate idea is conveyed to the reader's mind of the personal traits and methods of administration which made Dr. Benson's career so uniformly successful. The last four chapters are devoted to the visit of the Archbishop to Ireland, where the writer of this memoir became acquainted with him, and to the circumstances of his death, and various tributes of respect and regret.

**Crooked Trails.** Written and illustrated by Frederick Remington. New York: Harper & Brothers. Price, \$2.

We are glad that Mr. Remington has followed his "Pony Tracks" by a second volume of like nature. In this line of work he has the field to himself, and he fills it ably; pictures and text are complementary, and the two together form a perfect combination. The author is essen-

tially virile in all that he does, and as an ill-traitor he has made for himself a place apart—we recognize one of his sketches as we recognize a "Gibson Girl." Readers of "Pony Tracks" will hail this later production with delight.

ONE of the most attractive and helpful little books of the season is the essay of the Rev. Dr. Henry Van Dyke, entitled "Ships and Havens," published by T. Y. Crowell & Co. It is printed in red and black, in old style, bold-faced type, on hand-made paper. It is quaint and attractive, and the essay itself is worthy of its fine setting. Price, 60 cents.

We are glad to see the old friend of the children coming up every year to be with us around the Christmas tree, and assure him that he is among the most welcome guests. "Sunday Reading for the Young" has been for a long time a household favorite. It is full of pictures and short stories, all good and wholesome. The cover this year is especially pretty. [Messrs. E. & J. B. Young & Co., New York.]

THE need of new and interesting books for primary instruction in the Sunday school seems to have been well met by the "Primary Lessons" prepared by Miss M. E. Hutcheson, 142 Garfield avenue, Columbus, Ohio, from whom specimen copies can be obtained. These lessons are highly spoken of by several bishops and others. The series begins with Advent and follows the Church Year. There is a teachers' manual with helpful suggestions.

### Books Received

*Under this head will be announced all books received up to the week of publication. Further notice will be taken of such books as the editor may select to review.*

#### HARPER & BROS.

In the Forbidden Land: an Account of a Journey into Tibet, Capture by the Tibetan Lamas and Soldiers, Imprisonment, Torture, and Ultimate Release brought about by Dr. Wilson and the Political Peshkar Karak Sing-Pal. By A. Henry Savage Landor. In two volumes. Illustrated.

#### HOUGHTON, MIFFLIN & CO.

The Making and Unmaking of the Preacher. By Wm. Jewett Tucker. \$1.50.

#### E. P. DUTTON & CO.

Through Armenia on Horseback. By George H. Hepworth. Illustrated.

The Lord's Prayer. By the late E. M. Goulburn, D.D. Among the Forest People. By Clara Dillingham Pierson. Illustrated.

Bishop Walsham How. A Memoir. By Frederick Douglas How.

#### M. F. MANSFIELD, New York

The Story of Religions. By the Rev. E. D. Price, F. G. S. Pp. 227. 75 cts.

#### GEO. W. JACOBS & CO., Philadelphia

Kittyboy's Christmas. By Amy E. Blanchard.

Katie. By Mary A. Gilmore.

Thy Friend Dorothy. By Amy E. Blanchard.

With the Dream Maker. By John Habberton.

Joselyn Vernon. By Archibald Campbell Knowles.

Everyday Honor. By Fanny E. Newberry.

A Little Turning Aside. By Barbara Yecheon.

Woods and Dales of Derbyshire. By the Rev. J. S. Stone, D. D.

A Year of Blessing. By Rose Porter.

The Spiritual Life. By Andrew Murray.

An Obstinate Maid. By Mary E. Ireland.

Vacation Days in Hawaii and Japan. By Charles M. Taylor, Jr.

The Prince of Graves. By Alfred C. Fleckenstein.

#### LEE & SHEPARD, Boston

The Twin Sisters of Martigny. By the Rev. J. F. Bingham, D. D., L. H. D. \$1.75.

#### FREDERICK A. STOKES COMPANY

The Christian Year. By John Keble. 75 cts.

Ashes of Empire. By Robert W. Chambers. \$1.25.

Chap Record. Designed by Adda S. Reading. \$1.

A Short History of the War with Spain. By Mañon Wilcox. \$1.25.

The Ambassador. By John Oliver Hobbes. \$1.

#### THE BAKER & TAYLOR COMPANY

Fortune's Tangled Skein. By Jeannette H. Walworth. \$1.25.

The Gentle Art of Pleasing. By Elizabeth Glover. \$1.

Jefferson Wildrider. By Elizabeth Glover. \$1.25.

A Puritan Wooing. By Frank Samuel Child. \$1.25.

#### E. B. TREAT & CO.

Corner Stones of Faith. By the Rev. C. H. Small, B. D., M. A. \$2.

E. & J. B. YOUNG & Co.

The Age of Maccabees. By A. W. Streane, D. D. \$2.50.

WILLIAMS & WILKINS COMPANY, Baltimore  
The Sambo Book. By Isaac Coale, Jr. \$1.

THE CENTURY COMPANY

In Palestine, and Other Poems. By Richard Watson Gilder. \$1.

The Pilgrim's Progress. New Illustrated Edition. \$1.50.

CLAYTON F. SUMMY COMPANY, Chicago  
Cradle Songs of Many Nations. Compiled by Katherine Wallace Davis. \$1.

LONGMANS, GREEN & Co.

The Intruders. By L. B. Walford.

The King's Rivals. By E. N. Barrow.

### Pamphlets Received

The Road to Damascus. By John Fearnley. James Pott & Co. 33 cts.

About the Training of Boys' Voices. By Miles Farrow.

Advertising in Some of its Phases. By Frank A. Munsey.

### Opinions of the Press

*The Lutheran Evangelist*

**THE CHANGE OF NAME.**—The High Church trend, which for years has been a great grief to the Low Churchmen, both in England and in the United States, appears to be nearing its logical conclusion. To intelligent Christians, the assumption to this proposed change of name is unwise and ungracious. Among non-Episcopal people in all the Churches, it shows an arrogant assumption, which will not be helpful either to the Episcopal Church or to the cause of Christ. We are not to-day much concerned about the name, but feel more and more that the power of Godliness is the greatest need of the Churches. The myth of Apostolic Succession pales before apostolic success in winning the world to Christ.

The name, whether it be Episcopal, or Lutheran, or Methodist, or Presbyterian, is of secondary importance; but it is of prime importance that Christians of every name stand for Communion tables open to all believers in Jesus, and for pulpits open to every man and woman whom God has called to preach the unsearchable riches of Christ. Let the High Churchmen in our own Church learn wisdom from the chasm, to the brink of which High Churchism has led our Episcopal brethren.

*The North East*

The name of the Church most in use by the earnest debaters of the Convention was this "Great Church of Ours." Protestant Episcopal is seldom, if ever, used to describe the Church, even by those who themselves disapprove of any change in its title. The failure to use its lawful name is thus in itself very significant. "The American Church" was proposed in the Convention as the title of that portion of the Catholic Church to which we belong, and perhaps no name suggested by members of the Convention was more cordially received. It would seem that the objections to this title were not so obvious as in some other cases. We note that in the Pastoral Letter this name is used, and such use may be an indication of the mind of the bishops on the subject, and of their willingness to have the matter so decided at the next Convention.

*The Independent*

"POPE-DENYING EPISCOPAL."—The Anglican Bishop Willis, of Honolulu, may find it difficult to connect himself with the Protestant Episcopal Church in this country. This is not because of his opposition to annexation and his hatred to the Republic which replaced monarchy in Hawaii and which refused any longer to pay him a subvention of one thousand dollars a year for his educational work, but for quite another

reason, which would hardly be suspected, and which may cause him to withdraw his application to the Board of Missions for the support which shall take the place of the \$3,150 a year which he has received from English sources. He says that the term "Protestant Episcopal," translated into Hawaiian, would be "*Bishopo Hoole Pope*, Pope-denying Episcopal," and that such a title would be "fatal to any further progress among the Hawaiians, and equally fatal to any extension in the Pacific." Here is an argument for a change of name of the Protestant Episcopal Church, which may deserve attention at the next meeting of its triennial Convention.

*The Commercial Advertiser*

**NORWAY AND SWEDEN.**—The strained relations between Norway and Sweden bear close resemblance to those between Hungary and Austria. Norway, like Hungary, has been rapidly increasing in wealth and population, and, like Hungary, she is evidently aiming at eventually complete independence. In the meantime, Norway is seeking for a separate consular service of her own, claiming that under the present arrangement, the foreign service of the Scandinavian union is practically Swedish, and Norwegian interests suffer greatly in consequence. To this Sweden refuses to assent, maintaining that there can be only one representation of the union abroad. The recent action of the Norwegian Storting in adopting a resolution for a flag without the emblem of the Scandinavian union, is apparently a protest against the attitude of Sweden. Where the long dispute between these two countries will end, it is hard to say. The good influence of King Oscar, like that of Emperor Joseph in the case of Austria and Hungary, has kept the two countries, together, in spite of jealousy and bickering, and it may prevent dissolution of the Scandinavian union.

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### Hymn

FOR THE BROTHERHOOD OF ST. ANDREW

Dear Lord! we hear Thy call,  
From sin and death to flee,  
Now gladly leaving all  
Our spirits turn to Thee.

We hear our brother's cry,  
From out the gloomy night.  
But thou, O God, art nigh!  
The blind again see light.

Thy Holy Spirit give  
For those who bless Thy Name.  
For brothers dear, we live,  
To save from sin and shame.

We pray each brother's heart,  
May hear Thy Voice divine.  
Ours is the humbler part,  
The victory is Thine.

For Thee our hearts we raise,  
Our Saviour-King to greet.  
Our hymns of thankful praise,  
The ages shall repeat.

MARTHA A. KIDDER.

## The Leland Mortgage

BY MRS. J. D. H. BROWNE

AUTHOR OF "UNDER THE LIVE OAKS," ETC., ETC.

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CHAPTER IX.

THE morning breeze had carried with it a cooling fog from the ocean, and Rothwell felt somewhat better as he rode along. It was still forenoon when they reached the busy town of San Bernardino, and here Rothwell saw the agents of the grain dealers, and having made over to them the loads of wheat, received a cheque for the amount which had been agreed on, drawn on the principal bank in Los Angeles.

With what eagerness had he looked forward to this moment, the reward for those past months of toil and anxiety and solitude! But now, instead of a throb of joy in the realization of his hopes, he felt only a dull sense of something having been accomplished. He still had to settle with the boss of the harvesters, and for this purpose met him at the inn frequented by people of his class, and where Rothwell had put up his horse.

It had been his purpose to go on to Los Angeles as soon as the grain had been disposed of, but now, he said to himself, he must wait a day or two until this racking headache, and these strange, wandering chills and flushes had left him. He must not go to Joan a sick man.

The "boss" urged him to remain at the inn for a few days.

"You ain't yourself, Mr. Rothwell," he said good naturedly. "You'd better stay here where folks can look after you in case you get sick."

But the hoarse voices from the adjoining bar-room, and the odor of stale beer and drinks of a more potent kind, smote Rothwell with a keen sense of disgust, and he felt anxious to get away from the noisy town. He thanked the man for his kindness, but assured him that a rest of a day or two in his cabin would set him to rights, and after a brief but satisfactory settlement of the business between them, he called for his horse and set out on his return.

Passing the postoffice on his way out of town, he stopped, more from the force of habit than from any distinct thought or expectation of finding any letters awaiting him, mechanically tied his horse to a post, and went into the building.

"Anything for Geoffrey Rothwell?" he asked indifferently. The young woman at the window put a couple of Eastern papers and a single letter into his hand. Rothwell barely glanced at the address. It was in a hand he did not know, but he would scarcely have recognized a familiar one. He thrust the letter into his breast pocket as he went out, slowly mounted his horse, and was soon beyond the streets of the town.

The horse was a spirited little mustang, a good traveler, and thoroughly familiar with the road. Moreover, he had had a good feed of grain while resting in the town.

The breeze was still from the ocean, and cooled Rothwell's flushed face and aching head as he rode toward the mountains. Mile after mile he traveled, until at last when the afternoon was about half spent, he reached the edge of the grain land, where, a few days before, far as the eye could reach, the ripened wheat swayed, full of promise, to the breeze. Now the bare stubble stretched before him; the land looked strangely empty under the brilliant sky and flooded with the hot sunshine.

A dull feeling of disappointment and bewilderment began to grow on Rothwell. He let the reins rest on the horse's neck, and the animal, somewhat spent with his long journey, followed more slowly the rough road which skirted the grain land, and led up to a little clump of wild walnut trees near which Rothwell's cabin was built.

Juan had been on the lookout for the senor for some time; sitting on the door-step, he had been watching the road which the wagons and horsemen had taken in the morning. "Ah, here was the senor at last! but how slowly Sancho was coming home." It seemed a long time to the boy, eagerly waiting, before the rider emerged from behind the little ridge crowned with the walnut trees, which had hidden him for awhile, and came to a standstill within a few yards of the door.

"You've got back, Senor?" said Juan gladly, but Rothwell did not answer. He slowly dismounted, and with a staggering and uncertain step approached the cabin door, Sancho trotting slowly to his shed. "You are ill, senor!" cried the boy, as he caught Rothwell's arm and led him in, almost as one would the blind. Rothwell, without a word, sank down upon his bed.

Dolores Vejar, an hour or two after this, was bending over Rothwell, laying a wet cloth upon his burning head, and ministering to him in womanly fashion. "He has a bad fever, Felipe," she said, turning to her husband who stood by. "I don't think he knows us. Do you know me, Senor? Dolores Vejar, Juan's mother?"

Rothwell languidly lifted his eyes for a moment to her face, with a faint recognition, and even tried to murmur a word of thanks, but after that he seemed to lapse into a dull lethargy, and if he knew anything of his surroundings, was too completely overwhelmed by the rapidly advancing fever to show by look or sign that he did so. By midnight he had passed into a world of confused images and strange, conflicting emotions, far removed from the rough log cabin where his fevered body lay, and where kind hands were tending him. How mysterious is this absence from the actual bodily sufferings of illness, this wandering of the consciousness among scenes infinitely removed, while the watchers see only the poor body in the grasp of disease.

It was a fierce foe which these poor, simple people had to combat, and it might well

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have seemed that Rothwell's chances of recovery were small indeed, without medical aid and skilled nursing. But among these half or wholly uncivilized people, there often exists an intuitive knowledge of the treatment of diseases which sometimes baffle the wisdom of the physicians. Dolores Vejar and her husband prepared then to do battle with the enemy which had prostrated the senor, and Juan, with loving heart and streaming eyes, took his share in the nursing. Many a fever stricken "neighbor" among the foot-hills had Dolores helped to nurse, and although some had died, for the most part, they had slowly recovered.

By day-break Felipe was out seeking for the *Yerba Santa*, the sacred herb, whose virtues have been probably known for many centuries among the Indian tribes on the Pacific Coast. From the dark-green, glossy leaves, Dolores made a decoction, which was the only medicine administered to Rothwell during his illness. The one window of the cabin fortunately looked west, and this was kept open all day, and shaded from the sun by a rough awning of boughs of trees; the cooling trade-wind blew softly through to the open door, keeping down the temperature of the room. Then there was always

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"Twenty-one days," said Dolores to her husband, laying a cool, pitying hand on Rothwell's thin wrist; "the turn will come to-night, Felipe. It was just so with Antonio Felez, do you remember? His was a fiery fever just like this, and on the twenty-first day there was a change. We thought surely he must die, but he got better. Maybe it will be so with this poor senor."

Felipe shook his head. "This is a worse one," he said. "I think this will be his last night. However, we will pray to Holy Gesu and to the saints for him."

Dolores redoubled, if that were possible, her constant vigilance; neither of the watchers slept that night. Juan was at the adobe, taking care of the little brother.

It was in the "small hours" of the night; the solemn moon stood high above the solitary stubble land, and a black shadow had gathered under the clump of walnut trees near the cabin. A silence as of death brooded over the valley, and Dolores' dusky face looked wan in the feeble lamp-light, for it seemed as if Death himself, an awful, unseen presence, were here in the little room, between herself and the motionless figure on the bed. The first chill light of dawn had crept in when she put out a trembling hand to feel Rothwell's forehead, dreading to find that another hand had already touched it. But as she did so, Rothwell's sunken eyes unclosed and looked into her face. "He will live, Felipe," she said in an eager whisper, "the fever has left him."

But after this there were so many days of utter weakness that even Dolores gave up hope of his recovery, and still they never relaxed their tender care. The region abounds in game, the delicate mountain quail, like an English partridge, the wild pigeon, the young rabbits, the deer in the mountain recesses. Felipe each day brought home something to nourish the sick man, and give him back his strength. But week after week dragged on, and still he could only lie there in painless weakness, scarcely conscious of the lapse of time.

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Juan told how the senor had seemed sick, but still had gone off to San Bernardino with the harvesters and the wagons, and how he had come back so ill that Juan had to help him into the cabin, and how he knew nothing for weeks afterwards. Geoffrey Roth-

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well groped and puzzled painfully for awhile.  
"Juan," he said suddenly, "where is the coat I had on that day? Bring it me."

So Juan brought the coat, and Geoffrey, with pale, trembling fingers, sought in the various pockets, and presently drew forth a pocket-book and a letter. The pocket-book contained the grain dealer's check on the bank in Los Angeles, and the sight of it brought a brightness to the invalid's eyes, and a vivid flush to his thin cheeks. The letter he opened slowly and indifferently. It was from Joan's mother, written on the evening of Edgerly's first visit to the ranch, with the notice of the foreclosure of the mortgage.

DEAR MR. GEOFFREY: It doesn't seem right to trouble you with our affairs, when you have cares of your own, but I feel that you are a true friend, and indeed I don't know who to turn to except to you. To-day my father has had a notice of foreclosure on the first of October. It was brought here by a smooth-tongued young lawyer from the city. His name is Edgerly. He was as kind as could be, and full of promises to get father out of the difficulty, and the old man seems quite cheered up and hopeful instead of being half distracted. But, Mr. Geoffrey, I don't feel as if I could trust this stranger. Why should he, all at once, show such interest in us? I wish you were here. I know you will come if you can, if even for a day, so that we may talk things over. I know if there is a straight way out of our trouble you will help us to find it. Let me hear from you at once. Come if possible. Your friend always,

ELIZABETH PRIESTLY.

We are all pretty well. Bert is going into the city in the morning, and will post this.  
The Ranch, July 1st, 18—

It was well that Rothwell had got beyond the stage of a relapse, or most certainly the revulsion of feeling and the intense excitement caused by this letter would have brought one on. It had been written over two months ago, two months during which, in their trouble and perplexity, they had vainly looked for an answer, two months during which the "smooth-tongued young lawyer" from Los Angeles had, without doubt, again and again visited the ranch, seen Joan at every visit—most probably won her confidence and regard, perhaps—and here a groan from the lips of the senor made Juan spring to his feet in fear.

"It is nothing, Juan," but the white face and drawn lips belied the words. "Give me a cup of water." He drank it eagerly.

"Juan?"  
"Yes, senor."  
"I must write a letter; look round and find my writing case and bring it to me." Juan obeyed without protest, though the sight of Rothwell's trembling hand made him feel that he was doing wrong. He laid it open on his knees and put a pen into his hand.

The effort of writing that poor scrawl brought the sweat of weakness to Rothwell's brow; the wide stubble land before him rose and fell like the waves of the ocean, and flashes of light danced before his eyes.

I have been very ill—at the gates of death. Only now got your mother's letter. Am coming as soon as I can.

Your own GEOFFREY.

He thrust it into an envelope and, with a supreme effort, addressed it: "Miss Joan Priestly, Leland Ranch, Live Oaks"—This was a small postoffice in a settlement below the mesa, where letters for the ranch were called for.

"Juan, you must get Sancho, now, at once, and ride to San Bernardino with this letter. You know the way?"

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The boy was gone in a moment, and in what was even in Rothwell's agony of impatience, a short time, returned with Sancho bridled, but not saddled, for the saddle to the Mexican boy of the Sierra seems only an incumbrance. He wrapped up Rothwell's letter and put it in his bosom, climbed on the mustang's back, and with one glance and smile of loving devotion, was off like an arrow. Then Geoffrey sank back, white and exhausted. How soon—ah, how soon would he be able to follow that letter? He did not dare to dwell upon the possibilities of these past months at the Leland ranch. He knew his only chance of recovery was quiet of mind, and he resolutely tried to shut out those maddening thoughts.

When Dolores Vejar came with a delicately browned *tortillia*, a thin wheaten cake, and a quail broiled over the embers, for his supper, she found that the senor had been sleeping.

(To be continued.)

"Headache Powders"

IN his quarterly report on the health of the borough of Chorley, Lancashire, Dr. J. A. Harris, the medical officer for the district, calls attention to the indiscriminate sale and purchase of the various so-called headache powders. He states that under his direction the country police obtained six or seven samples from different shops in the town, and had them submitted to analysis. In every case the quantity of the active ingredient was found to be in excess of the maximum dose of the drug allowed in the British *pharmacopœia*. These remedies belong to the class of the analgesics, the members of the group in common use for this purpose being acetanalide or phenylacetamide, phenazone, and phenacetin or paracet-phenetidid. Their properties were fully considered at the meeting at Edinburgh, where Professor Stockman (Glasgow), opened a discussion on "The Therapeutic Value of Recent Synthetic Analgesics: their Benefits and Attendant Risks." There was a general expression of opinion that these drugs required to be handled with the greatest possible care, and that a slight error of judgment with regard to dosage might be followed by disastrous results. All these substances depress the heart's action, and in toxic doses diminish the force of the respiratory act. We are given to understand that a common formula for headache powders is acetanalide (seventy to seventy-five per cent), caffeine (ten per cent), the rest being bicarbonate of sodium. The danger is not obviated by selling a poisonous drug under a fanciful name. We concur with Dr. Harris that it is impossible to say how much harm may follow the constantly growing practice of taking these remedies. At present they are not included in the scheduled lists of poisons, so that an obstacle is placed in the way of taking legal steps against the vendor.—*British Medical Journal*, London, Aug. 13th.

AN amusing story is told of the late Bishop of Rochester and a curate who asked for a holiday in order to visit the Holy Land. The Bishop's reply was short and witty: "My dear —, go to Jericho. Yours sincerely, Rochester."

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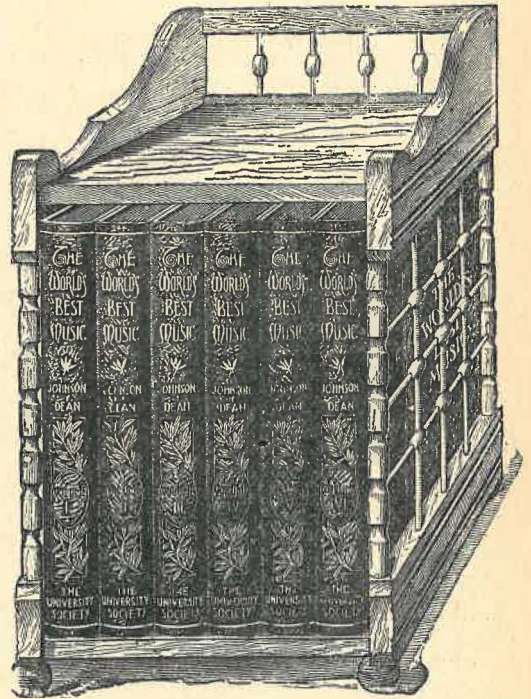
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## Children's Hour

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

### How Roy Kept His Promise

"HELLO, there, Roy!" called Hugh Barker, as he ran around the end of the wide veranda where Roy lay idly swinging in the hammock. "Here's for a fine time!" "What is it?" asked Roy, sitting up with a jerk, and hanging his feet over the side of the hammock.

"Oh," exclaimed Hugh, with shining eyes, "the 'Lady Bird' has home come at last, and I tell you she's a beauty; and father is going to take us all around the lake, and he said I might ask you to go, too."

There was an unexpected pause as Roy leaned his elbows on his knees, with his chin in his hands, and looked very miserable; then he said, "I can't go, Hugh."

"Why not?" asked the astonished Hugh who could not understand how any one could decline such an invitation.

"Because," replied Roy, "papa and mamma have gone to the city for two or three days, and they said I must not go on the water while they are gone. Oh, dear! I wish they hadn't said it!"

"I'd like to know what difference their being away makes!" said Hugh, impatiently. "Anyhow, they didn't know about the 'Lady Bird.' They'd let you go with father if they were here; you know they would."

"Yes, but—oh, dear! oh, dear! they're not here—and I promised."

"Nonsense!" said Hugh; then after a moment's silence, he added: "I don't see, Roy, why you need to keep that promise, when you know they would let you go if they were here. And anyhow"—this more slowly—"they need never know." Hugh felt very mean as he said it.

Roy looked off over beautiful Lake Geneva, on the sloping bank of which his lovely summer home lay. The dancing waves glistened in the morning sunlight in a most enticing manner. Why did papa and mamma have to go away just at this time? Why did the "Lady Bird," of which he had heard so much, come home on that particular day? And, oh, why, when mamma kissed him goodby, had she looked at him so lovingly and trustingly as she told him not to go on the water in her absence? What difference could it make? He looked up and was just about to tell Hugh that he would go, when he remembered how mamma had said she could trust him; then suddenly he stood up very straight, thrust his hands deep into his pockets, and said with a determined air, "No, Hugh, I can't go. I promised."

"Oh, very well, if you don't want to go," said Hugh, turning away. "I can ask Ned Stewart."

And he ran off across the lawn; but although his tone was very cold and cutting, somehow he never liked Roy Mason quite so much as he did then.

But Roy did not know this, and as he walked slowly into the house he only thought of Ned Stewart having the glorious trip on the yacht with Hugh and his father whom he loved dearly. It was almost more than he could bear. He wandered listlessly about the house, feeling that it was very lonely and uninteresting. He got his toy boat, that he was so proud of, and sat in the deep win-

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A school for girls, under the care of the Sisters of St. Mary. The twenty-ninth year begins September 21, 1898. 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

dow-seat examining it, and wondering if the "Lady Bird" was anything like it. But this was only a toy, and the "Lady Bird" was so stately and perfect and real.

He laid the toy aside and looked out of the window over the shining waters of the lake, and his heart leaped into his throat and tears sprang to his eyes as he saw a beautiful yacht, with white sails spread to the stiff breeze, skimming over the water. He knew it must be the "Lady Bird," and he leaned far out of the window watching her until he could see her no more. How like a living thing she was in all her pride and beauty as she fairly flew over the waves! Oh, if he only could have gone he would have been so happy! But although he was sorely disappointed, deep down in his heart there was a comfortable sort of feeling that he did not altogether understand, but he knew that it kept him from being very unhappy. He did not know that it was the peace and strength that come, even to a small boy, from doing right at any cost.

He took one of his favorite books, and curled up in the deep window seat, he soon became absorbed in the story; and before he knew it the book fell from his hand and he sank down among the cushions fast asleep.

How long he slept he did not know, but when he awoke he thought it must be night, it had grown so dark. He sat up and looked out of the window, and saw the sky was overcast with heavy black clouds. The lake, that so short a time before had looked so bright and sparkling, was now tossing wildly in dark and angry waves. It was one of those sudden, fierce storms that in a very short time can change a small lake from a smiling friend to a dangerous foe.

Roy thought it looked grand as it dashed about, changing color at every moment as the heavy clouds rolled nearer and nearer, and then a thought came to him that made his heart stand still.

The "Lady Bird!" was she safe at home yet? and if not, where was she?

He sprang from his seat and ran from the house, regardless of the fast approaching storm; he dashed down to the water's edge, and looked first up to Mr. Baker's landing, where he knew she ought to be moored. No, she was not there. Then he looked far down the lake, where the storm was already raging, and away off, a mere speck on the foaming water, he saw what looked like a white sail. Could it be the fragile "Lady Bird!" He clung to the railing of the boat landing as the fierce wind blew about him, and strained his eyes to see. Whatever it was, it seemed to be trying in vain to make toward the land. Just as the big drops began to fall, Roy thought he saw a small steam tug start from the opposite shore, as if to rescue the unfortunate one, but the rain beat down so thick and fast that he was obliged to run into the house.

The storm soon passed over, as such sudden summer storms do, and soon the lake was glistening in the sunlight as brightly as ever, although the waves still dashed rather wildly.

Roy ran once more down to the landing, and not faraway he saw the sturdy little tug puffing up the lake, towing the poor "Lady Bird" behind it. Her rigging was broken, her sails were torn, and her once happy crew looked very pale and sober as they finally

stepped on their own home landing, from which they had sailed so proudly only a few hours before.

When Roy's father and mother returned home that evening, having finished their business a day sooner than they expected, Roy told them the whole story.

He felt very happy when mamma held him close in her loving arms, and said:

"I did not feel at all anxious about my boy when I saw the storm, for he had promised not to go on the water, and I knew I could trust him."—*Exchange.*

### A Young Hero

A FEW years ago the traveler through Switzerland might have seen a charming little village. A fire broke out one day, and in a few hours the quaint little frame houses were entirely destroyed. The poor peasants ran around, wringing their hands and weeping over their lost homes and the bones of the burned cattle.

One poor man was in greater trouble than his neighbors even. True, his home and cows were gone, but so also was his son, a bright boy of six or seven years. He wept and refused to hear any words of comfort. He spent the night wandering sorrowfully among the ruins, while his acquaintances had taken refuge in the neighboring villages. Just as daylight came, however, he heard a well-known sound, and looking up, he saw his favorite cow leading the herd, and coming directly after them was his bright-eyed little boy.

"Oh my son, my son!" he cried, "are you really alive?"

"Why, yes, father, when I saw the fire I ran to get the cows away to the pasture lands."

"You are a little hero, my boy!" the father exclaimed.

But the boy said: "Oh, no; a hero is one who does some wonderful deed. I led the cows away because they were in danger, and I knew it was the right thing to do."

"Ah," cried the father "he who does the right thing at the right time is a hero."—*The Reformed Church Messenger.*

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Catarrh of the stomach has long been considered the next thing to incurable. The usual symptoms are a full or bloating sensation after eating, accompanied sometimes with sour or watery risings, a formation of gases, causing pressure on the heart and lungs and difficult breathing; headaches, fickle appetite, nervousness, and a general played out, languid feeling.

There is often a foul taste in the mouth, coated tongue, and if the interior of the stomach could be seen, it would show a slimy, inflamed condition.

The cure for this common and obstinate trouble is found in a treatment which causes the food to be readily, thoroughly digested before it has time to ferment and irritate the delicate mucous surfaces of the stomach. To secure a prompt and healthy digestion is the one necessary thing to do, and when normal digestion is secured the catarrhal condition will have disappeared.

According to Dr. Harlandson, the safest and best treatment is to use after each meal a tablet composed of Diastase, Aseptic Pepsin, a little Nux, Golden Seal, and fruit acids. These tablets can now be found at all drug stores, under the name of Stuart's Dyspepsia Tablets, and not being a patent medicine, can be used with perfect safety and assurance that healthy appetite and thorough digestion will follow their regular use after meals.

Mr. N. J. Booher, of 2710 Dearborn st., Chicago, Ill., writes: "Catarrh is a local condition, resulting from a neglected cold in the head, whereby the lining membrane of the nose becomes inflamed, and the poisonous discharge therefrom passing backward into the throat, reaches the stomach, thus producing catarrh of the stomach. Medical authorities prescribed for me for three years for catarrh of stomach without cure; but to-day I am the happiest of men, after using only one box of Stuart's Dyspepsia Tablets. I cannot find appropriate words to express my good feeling. I have found flesh, appetite, and sound rest from their use."

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**Finance and Commerce**

Every sign of the times is a sign of good times. Evidences of prosperity abound. Every published collection of statistics, whether it relates to the volume of any particular class of business, or to the whole as revealed by the aggregate bank clearings, or to the business failures, it all tells the same story. In every department of domestic activity changes are for the better, even in respect of cotton and woolen fabrics where low prices and some degree of consequent depression have been complained of, the slight changes that are taking place are towards the better. While this weekly recapitulation of the signs of prosperity monotonous, it is a pleasing monotony. Nowhere is there any evidence of that shrinking and contraction of confidence which obstructs and prevents growth of expansion. New enterprises are constantly appearing, old ones are broadening out, and all meet with favorable encouragement. Investors are no longer afraid to look a new venture in the face and consider its merits. In Wall Street prices hold firm. Professional holders of stocks have been free sellers of many stocks and the unanimity of opinion one has heard the past two weeks, that "Market is high enough." "The outsiders are buying too many stocks," "Prices must have a reaction," etc., is interesting. It is the rule in Wall Street that when the outsider get "long" it is time to sell. But there are brilliant exceptions to the rule, and they occur at rare intervals and are just such growing advancing waves of prosperity as the present one. Then is the time the "lamb" have a play spell. It is their inning now. Money affairs continue favorable to expansion. Money is easy at all the centres—rather too easy in fact in that there is much unemployed. It is a good fault, however. The crisis still holds on in Berlin where the Bank rate is 6 per cent. There are indications that London and Paris are gradually calling back their loans to Berlin, which have been very heavy. It is hoped this process will be so gradual as to work no catastrophe, but surely 6 per cent. is a high rate for money in that quarter. With so much of sunshine in the present and promised for the future, of course one is yet tempted to wonder where clouds may come from. Any likelihood of political vexations, either our own or European or Asiatic, seem to have vanished. In one of the Southern legislatures resolutions have been introduced demanding the repeal of the 10 per cent. tax on State bank circulation. It is safe to say, however, that the sentiment of the country is not favorable to absolute freedom in anything except in theory. It is not likely that the national banking system will be asked to share the field with any other for years to come. Congress may retire the greenbacks if it can ever settle what to put in the place of them. To borrow trouble, however, would be unwise.

**Our Export Growth**

The remarkable growth in our exports of manufactures is illustrated by a table just prepared by the Treasury Bureau of Statistics, showing the exports of leading articles of manufacture at ten-year intervals during the past thirty years. This table shows the exports of each class of manufactures whose value exceeded \$1,000,000 in the year 1898, comparing that year's exports with those of 1888, 1878, and 1868, and thus presenting a bird's-eye view of the growth of our leading exports of manufactures during a thirty-years' period.

The total number of manufactures in 1898 was more than five times that of 1868, that for 1898 being \$288,871,449, while that of 1868 was in

round numbers, about \$60,000,000, expressed in the depreciated currency of that date, and when reduced to the gold standard by which our manufacturers are now measured, would be less than \$45,000,000.

Thirty-four classes of manufactured articles show an export of more than \$1,000,000 each in the year 1898, while in 1868, only seven of those classes showed an export of as much as \$1,000,000 each. Five classes of articles show an export in 1898 of more than \$10,000,000 each while in 1868, only one of the classes showed an exportation of as much as \$10,000,000. Even in 1888, only ten years ago, but seventeen of the thirty-four classes showed as much as \$1,000,000 each in value, and but three of them passed the \$10,000,000 line. In these calculations, it must be borne in mind that values of nearly all articles are now less than at the earlier dates considered, so that these statements of the exports of great groups of articles, while necessarily expressed only in values, doubtless represent in 1898 a larger quantity for each dollar or million of dollars than in 1888, or in 1878, and especially more than in 1868, when the values were expressed in depreciated currency.

Of the important classes of manufactures, those of cotton, leather, wood, and iron and steel, present the most striking evidence of growth. Exports of cotton goods which, in 1868, even expressed in the currency of that date, were less than \$3,000,000, in 1898 were over \$17,000,000. Exports of leather, which in 1868 were less than \$2,000,000, were in 1898 more than \$21,000,000. Manufactures of wood, which showed an exportation of \$2,000,000 in 1868, were in 1898 over \$9,000,000. Manufactures of iron and steel which expressed in the currency of 1868, were a little over \$8,000,000, were in 1898 over \$70,000,000. None of the great items of export show as rapid growth as copper, of which the exports in 1868 were less than a half million dollars, while in 1898 they were over \$32,000,000. Paraffin, a comparatively recent development in the great petroleum industry, amounted to less than \$50,000 in our exports of 1868, while in those of 1898, it amounted to more than \$6,000,000.

That these statements which show a wonderful growth in the value of our exports do not, because of decreased values in most cases, exhibit the real growth in quantities of articles exported, is illustrated in the single case of refined mineral oils, in which the exports since 1868 have increased tenfold, while the values as expressed in this table are but two and a half times those of 1868. That it is impossible, however, in a table of this character to show quantities, is of course apparent, as the great classes considered are made up of so many items measured by different units that it is impracticable in an attempt to group these facts in a single table to do more than present statements of total values by classes.

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JOHN A. SMITH.

been the cures, that multitudes of former sufferers consider it nature's antidote for rheumatism. Many a bedridden person, also some who walked on crutches, regained their health through this marvelous cure, and in order that every similarly afflicted reader or their friends may learn about it, I will gladly mail them a trial package, with directions for use and other information free, even if more than 15,000 persons should apply. Distressing cases of rheumatism from 20 to 40 years' standing, yielded to the benign influence of this remedy, of which I mention a few: In Pittsburg, Ind., it cured a druggist whose rheumatism dated back as far as the Civil War. In Kenterville, Idaho, it cured a man who was bedridden for 15 years. In Fountain City, Wis., it cured Hon. Jacob Sexaur, a man who suffered for 33 years, notwithstanding employing 7 physicians. In Seguin, Tex., it cured a man who was afflicted for 41 years. In Amsterdam, N. Y., it cured a lady who nearly became insane from pain. Mr. J. T. Carter, of Fork Church, N. C., a reader of the *Christian Endeavor World*, was quickly cured, after suffering untold agonies for many years. Mr. N. H. Spafford, of Newton, Mass., says that through the kind Providence of the Lord, he was directed to Mr. Smith's remedy, and was quickly cured, after suffering for several years.

The original letters of above cures, besides thousands of others, can be seen at my office. No one should despair, but write for a free trial package and other information. Address JOHN A. SMITH, 798 Summerfield Church Building, Milwaukee, Wis.

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Go by the Index.

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**Christmas Presents**

If one chances to have a nickel cover from a broken teapot, it can be made the charm of a pen-wiper. Polish it, letter it with any quaint verse with black ink or white paint. Cut circles of chamois a little larger than the cover. Pink the edges of the chamois, fasten the cover in the centre, and paint for get-me nots all around the edge of the chamois.

A VERY pretty bureau-scarf may be made from white linen hemstitched handkerchiefs. Work a pretty design on each handkerchief, having them all correspond. The best material for this is Japan filo, either black or in the natural colors of the flowers. Sew a strip of narrow lace between the handkerchiefs, and full an edging of the same all around the scarf.

A GIFT to please the amateur photographer may be made in several sizes to accommodate various pictures, and consists of a set of eight, ten, or twelve cards, ready for mounting favorite photographs. These are tied together with baby-ribbon passed through two eyelet-holes; and covers—also pierced with two eyelet-holes, through which the same ribbon is passed and tied in bows on the back—are provided, made of card-board half an inch longer and wider than the cards within, and covered on the outside with brownish-gray linen, lined with silk or satin to match the baby-ribbon. One of these linen covers has painted upon it a small landscape in brown or black, with the words, "Camera Gems" placed obliquely above. It may be presented with the cards blank, or, if intended for a friend who has shared some pleasant journey, may be filled with pictures of scenes taken during the trip. A pretty variety might be made by substituting white linen for the gray, lining with blue silk, tying with blue bows, painting the landscape on the cover in blue, and substituting the words, "Blue Prints," for "Camera Gems."

ONE of the prettiest of divan pillows was brought not long ago from London. It was made of two hemstitched mufflers, such as gentlemen use, or it can be made of the handkerchief size, if one prefers. The English one was in pale blue. The mufflers were united, upper and under side, by a band of lace insertion about an inch and a half wide. The lace was in quite an open-work pattern, and was rather heavy, like the ecru torchon. Into this cover, before the last side was sewed, was slipped a pillow covered in pale pink silk. The thing was delicately pretty, and yet at once serviceable, for the cover can be washed once a week without harm, if one should choose. The insertion was sewed to the mufflers in the "over and over" stitch, with the seam on the wrong side. There are many possibilities in pillow covers of this sort. Even the fine, large sized hemstitched linen handkerchief, combined with some fine lace, can be used, with a pillow of a pretty shade of silk showing through; or the heavier lincensquares that come with many rows of hemstitching for table centre pieces, united with Smyrna lace, would be pretty. Anything that will relieve us of the ruffled pillows ought to be, for a change, most acceptable.

AN artistic photograph frame may be made from left-over pieces of pretty wall paper, especially if the patterns are emphasized and touched up with the paint brush. One of these frames had no outside band of wood or gilt, but simply doubled over and finished with heavy paper at the back. It was intended for three pictures, and was about eighteen inches long. The openings were cut in fancy shapes, diagonally placed, and their edges dashed with gilt. This paper had evidently been a bedroom design, and had a wild-rose figure; it was suspended, therefore, from a broad satin ribbon and bow of rose color. Any pretty colored print, with one of these paper mats, would make not only a pretty, but a very inexpensive, gift.

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