

The Living Church

A Weekly Record of the News, the Work, and the Thought of the Church

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THE CHURCHMAN

THE WEEKLY ILLUSTRATED DEPARTMENT.—In illustrations and typography the publishers have made every effort to have THE CHURCHMAN stand foremost, not only among religious journals but also among other illustrated magazines and weeklies in Europe or America. Nearly a thousand pictures, illustrating art, ancient and modern architecture, and subjects of general interest are given each year, besides many portraits of men prominent in the life of the Church.

THE CATHEDRALS OF SPAIN will be the subject during the coming year of a beautifully illustrated series of articles. The author has just finished an extensive tour for THE CHURCHMAN through France and Spain, where he has gathered together much interesting matter and many beautiful pictures for these sketches and for the completion of his series on the French Cathedrals, now appearing. Burgos, Saragossa, Valencia, Cadiz, Tarragona, and all the others, with their unique architecture and interesting history, will be taken up in succession and attractively presented.

CHURCH BUILDING, by Ralph Adams Cram, of Boston, is a series of articles in which it is proposed, by original sketches as well as by historic examples of both good and bad architecture, to point the way to the development of a distinctive American Church architecture.

FRENCH CHAPELS, by the Hon. Gherardi Davis.

DENMARK; two illustrated articles by Jacob A. Riis, who writes his impressions of a recent visit after an absence of thirty years.

PORTRAITS OF CHURCHMEN AND CHURCHWOMEN who for the moment are before the public eye, with all notable new churches and church buildings, will be promptly issued.

In short, it is intended that this department shall be an entertaining and instructive panorama not only of the life of the Church but also of all general subjects which may properly appear in a religious weekly.

THE DEPARTMENT OF MUSIC during the season will be equally noteworthy in its treatment of Church Music. Arrangements have been made for articles which are designed to be serviceable to Organists and Choirmasters in a very practical way. Mr. J. E. Borland, the editor of *Musical News*, London, will contribute on the important subject of "Rhythm in Church Music." Mr. Hugh Syers, of *Musical Opinion*, London, will write a series of papers, and Mr. G. Edward Stubbs, Professor of Ecclesiastical Music in the General Theological Seminary of New York, will present an article on "The Choral Service in Relation to the Ancient Temple Service." Furthermore, the editor has in contemplation articles on Organ Playing, Choir Formation, Training, and Management.

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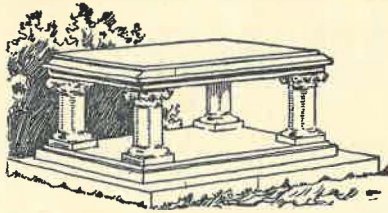
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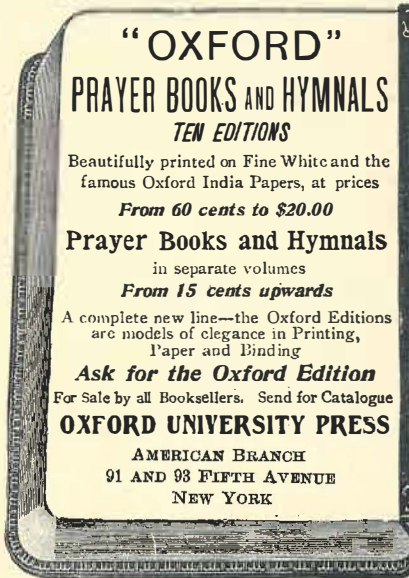
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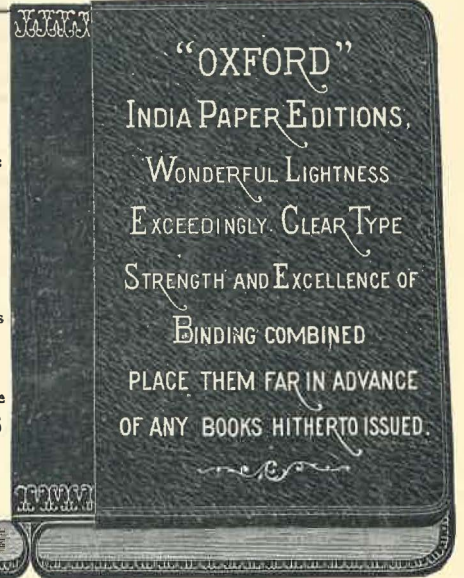
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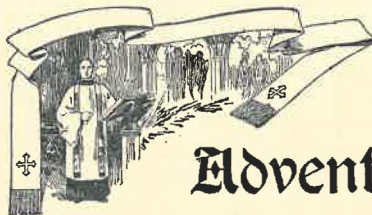
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The Living Church

Rev. Charles Wesley Leffingwell, Editor and Proprietor

Notes of the World's Progress

Thanksgiving Hymn

BY THE REV. JOHN POWER

Infinite Truth and Might! whose love
Unmeasured ceaseless bounties prove,
Our Guide and Refuge, Guard and Stay,
Our Light by night, our Shade by day—
Before Thine altar, Lord Most High,
Thy Name we bless and magnify.

Because our fainting souls have fed
On heavenly wine and living bread;
Because our ears Thy Voice have heard,
And in our life Thy Life hath stirred—
Before Thine altar, Lord Most High,
Thy Name we bless and magnify.

For all Thy goodness has supplied,
For all Thy wisdom has denied,
For all Thy love away has ta'en
Of what we counted joy or gain—
Before Thine altar, Lord Most High,
Thy Name we bless and magnify.

If we have said a kindly word,
If we a kindly word have heard,
If we have human woe relieved,
Or human comfort have received—
It was Thy doing, Lord Most High,
Thy Name we bless and magnify.

For private blessing, public good,
For right upheld and wrong withstood,
For strength with present ill to cope,
And for our everlasting hope—
Before Thine altar, Lord Most High,
Thy Name we bless and magnify.

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THE STATE DEPARTMENT HAS received assurance that our commercial relations with China will not be disturbed, regardless of whatever spheres of influence may be established. This assurance is the result of negotiations opened some time since with representatives of England, Germany, Russia, and France. Expressions from England are most cordial, as might be expected, and show the determination of that nation to adhere to its well known "open door" policy in the East, by conferring upon Americans the same trading privileges as are accorded British subjects. Germany announces a willingness to follow the lead of England, and Russia states that the United States enjoys, and will continue to enjoy, the fullest advantages at Russo-Chinese ports which have ever existed between nations. The latter country takes occasion to express in strongest terms a friendship for the United States. Although no declaration has yet been received from France, it is likely to be of the same tenor.

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ADDED DEMONSTRATIONS OF THE bond of friendship between the English-speaking peoples are being made. Recently Mr. B. N. Baker, of Baltimore, who during the Spanish war tendered the United States government the use of the "Missouri" as a

hospital ship, made a tender of the steamship "Maine" to the British government, which the latter has thankfully accepted. American women in London at once undertook to raise funds for equipping the "Maine" for hospital uses, and have already realized approximately \$100,000. Many American concerns have contributed stores for the ship, and about forty American young women, all graduates of training schools, have volunteered their services. The British Red Cross society will provide two ships, and English people are showing great enthusiasm in raising money for the sustenance of families whose mainstays are doing duty in South Africa.

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AN OPTIMISTIC VIEW OF THE Philippine situation is taken by Adjutant General Corbin, who predicts that the trouble will be over by Jan. 1st, perhaps sooner, and by that time the entire archipelago will be under peaceful submission to government by the United States. This is a hope which will be universally shared, although it must be taken into consideration that there is considerable distance between an expressed hope and its realization. The fact that the rainy season in the Islands is practically at an end, gives encouragement to the belief that with obstacles to active operations removed, a vigorous campaign will be conducted, and opposition to the authority of the United States speedily removed. The plan at present, to surround the insurgents and thereby force a surrender, is taking definite shape, and may be the closing act of hostilities.

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THE NAVY DEPARTMENT HAS COMPLETED surveys and explorations which demonstrate the practicability of a cable between the United States and the Philippine Islands, thus filling a gap in an electrical system whereby messages could be sent entirely around the globe. The most practical route is via the Hawaiian and Midway Islands, and Guam, a distance of 5,350 miles. The work of the survey revealed several interesting facts, one being the existence of a submarine mountain near the Midway Islands, rising nearly two-and-one-half miles from the floor of the ocean. A great submarine abyss was also discovered, its depth being nearly six miles. It is probable that Congress will take preliminary steps toward laying this necessary cable.

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IN HIS OFFICIAL REPORT ON THE Holland submarine boat, Captain John Howe, U. S. N., grows enthusiastic over the subject, elaborates on the value of the invention to the government, and the importance of immediate provision for the construction of several vessels of the type. During the official tests the Holland boat worked satisfactorily to all concerned, diving and reappearing at will, and proceeding under water toward a movable object at a

good rate of speed. Torpedoes were discharged by the submarine craft with accuracy, thus demonstrating its value as an engine of destruction in operations against a hostile fleet. Captain Lowe urges the importance of a fleet of submarines as coast and harbor defenders, and holds that possession of such powerful engines of destruction would go a long way towards insuring peace. The French government has conducted experiments with a similar type of vessel, and now has several in course of construction.

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ANTON POLLAK AND JOSEF VIRAG, two Hungarian inventors, are out with an invention in telegraphy which, if successfully applied, will revolutionize present methods. By their system it is claimed from six hundred to one thousand words per minute can be sent over a single wire. Tests of the system in Europe have, it is claimed, been successfully made, and the two gentlemen are now in this country for the purpose of giving further demonstrations. In the sending, the Morse code is used, the messages being perforated on a strip of paper, which is run through the machine with great rapidity, and faithfully reproduced at the receiving end. If the system can be applied as easily as the inventors believe, it would be of great commercial value, particularly in the nature of relieving congested wires.

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AT EVERY OBSERVATORY IN THE country last week, astronomers were prepared to make a study of the expected meteoric shower, which, however, failed to arrive on schedule time. A few scattering shooting stars were observed, but no more than might be seen in any similar period. Astronomers admit a possible error in their calculations, and to the lay mind this explanation will prove quite acceptable, as it is somewhat incomprehensible how an event of this nature could be predicted with unfailing accuracy. Had weather conditions been favorable, and the Leonides appeared as expected, records would have been secured by great observatories which would have been of great value astronomically.

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STUDENTS OF DOMESTIC SCIENCE have arrived at what may at least be a partial solution of the servant problem. The plan is to be tested in New York city, and if found to operate successfully, will be at once inaugurated in other great cities. An association will maintain a school for the instruction of young women in different branches of domestic science, and each member, upon payment of a fee of \$5, may secure the services of an accomplished worker for twenty cents per hour. This it is believed will be of great benefit to maids, and mistresses who may not require the entire time of a maid.

The News of the Church

Consecration of a Bishop-Coadjutor for West Virginia

On Friday, Nov. 10th, the Rev. W. L. Gravatt, rector of Zion church, Charlestown, West Va., was consecrated Bishop in that church. Bishop Gibson, coadjutor of Virginia, and Burton, of Lexington, were the presentors, the latter preaching the sermon. At the close the Bishop-elect, attended by the Rev. R. D. Roller, D.D., and the Rev. J. J. Gravatt, a brother, was presented for consecration to the acting presiding Bishop, the Rt. Rev. F. M. Whittle, of Virginia, assisted by Bishop Peterkin, of West Virginia, and Bishop Satterlee, of Washington. There were present about 50 clergymen from different parts of the country. The church had been recently remodeled and handsomely frescoed in the interior, and was used on this occasion for the first time since the improvements were made.

Bishop Gravatt was born in Port Royal, Va., and received his education at the Virginia Military College, Blackstone, and at the Theological Seminary of Virginia, from which he was graduated in 1884. Immediately after ordination he became assistant minister of St. Paul's church, Richmond, and three years later, rector of St. Peter's church, Norfolk, where he remained six years. In 1893 he accepted a call to the rectorship of Zion church, Charlestown, where he was engaged until elected to the episcopate by the diocesan convention which met July 26th, 1899. He is exceedingly popular in his parish, and for the present his home will continue in Charlestown.

In the evening the vestry of the parish gave a reception in the parish building to Bishop Gravatt, the visiting clergy, and the congregation of Zion church, the Bishop being made the recipient of the warmest congratulations.

The Board of Missions

The Board of Managers met at the Church Missions House Nov. 14th, the Bishop of Albany (vice-president), in the chair. There were present six bishops, 12 presbyters, and 11 laymen. Announcement was made of the death, at his home in Portland, on the 31st ultimo, of the Rt. Rev. Dr. Henry Adams Neely, Bishop of Maine, and the chairman bade the Board to pray.

On behalf of the Committee on Trust Funds, Dean Hoffman reported that all the securities held by them had, in accordance with recent action of the Board of Managers, been transferred to the custody of the Union Trust Company.

The Rev. Dr. John S. Lindsay tendered his resignation of membership in the Board of Managers, because of his inability to attend the meetings with reasonable regularity. It was accepted with an expression of sincere regret.

The New Secretaries

The special committee appointed to notify the general secretary-elect, reported his acceptance, and submitted a letter from the Rev. Dr. Lloyd, in which he said: "Believing this call of the Church to be the command of Him who is the Head of the Church, I have determined to give myself to this service, relying on Him who has called, to give me the right mind to perform it." The vice-president caused to be read a letter from Mr. John W. Wood, accepting his election to be corresponding secretary, and saying: "In entering upon this new work I hope I am acting in accordance with God's plans and purposes. I can make no promise save that I shall try at all times to do my best. In this endeavor I am sure that I may rely upon the sympathy and aid of the members of the Board." Both of these gentlemen will enter upon duty early in December.

Colored Candidates for Holy Orders

A communication was received from the conference of Churchworkers among the Colored People, which was held in New York in Octo-

ber, protesting against lowering the standard of education of colored candidates for Holy Orders, and noting with satisfaction the stand taken by the Board of Managers upon the subject some months ago, with reference to King Hall, Washington.

Election of Bishop of Kyoto

Official notice was received from the House of Bishops, of the selection of the Rev. Sidney Catlin Partridge, of Wachang, China, to be Bishop of the missionary district of Kyoto. The Bishop of Albany stated, that as chairman of the House of Bishops, he had received a reply by cable from Mr. Partridge, to the intent that if his election should be confirmed by the Standing Committees and the individual bishops, he would accept the office.

News from Alaska

Letters from Bishop Rowe, the Rev. Messrs. Chapman and Driggs, Dr. Watt and Mr. Selden, conveyed news from the whole field. Under date of Sept. 29th, Mr. Chapman, of Anvik, says: "I am glad to be able to write of our welfare here, and that it seems to me that we are in a better position than last year to do a useful winter's work of teaching. * * * There is much to cheer us in the attitude of several of the traders in charge of stations along the river, toward Christianity, and I rejoice to think that the mission is having an undoubted influence upon the new civilization of this land." Dr. Driggs, of Point Hope, writes that his Sunday services have been well attended, and the good results of the mission's work have become apparent this spring, in the gradual breaking down of tribal superstitions. He has a daily average attendance in his school of 41. Dr. Watt reports that he is building a church at Circle City to cost \$1,100, and asks for about \$1,200 to meet the running expenses of the hospital and mission for 1899.

Domestic Missionary Work

The Bishop of North Dakota sent in a communication, showing an emergency existing in his field, which, if promptly met, would doubtless result in large increase to the Church in the near future. The Board was enabled to meet this by the appropriation from a special deposit in its hands of the sum of \$2,700, of which \$1,100 shall be payable within the present fiscal year, \$900 during the next, and \$700 during the third, the appropriation to terminate on Sept. 1, 1902. An appropriation was made of \$2,500 from a fund at the discretion of the Board, to assist three Swedish parishes in Minnesota to discharge their indebtedness, under the direction of the general missionary to the Swedes, and a committee of the Board of Managers; and by further resolution the Rev. J. G. Hammerskold, general missionary, was authorized to solicit special contributions for the same purpose; the Board being assured that the parishes concerned will thereafter be self-supporting. Under the Woman's Auxiliary United Offering for 1898, a tentative appointment was made for the hospital at South McAlester, Indian Territory.

Increased Responsibilities

The vice president, as chairman of the General Convention Commission on Increased Responsibilities, submitted a report, and the following resolutions:

Resolved, That a special committee of the Board be appointed to make known the opportunities and necessities for work which shall not only care for our own citizens, civilians and soldiers, in this new possession, and in these new fields of responsibility, but shall also plant the Church in these islands with such strength and attractiveness, as to show to the natives themselves the better way of the Church, which, in the language of one of them, is 'Catholic, and not Roman.'

Resolved, That the appeal of the committee shall ask for instant and generous gifts, first, towards church buildings in Cuba, Puerto Rico and Manila; secondly, for an increased clerical staff in the two first

named places, and for the re-enforcement of the clergy who are now working in Manila; thirdly, for the opening of schools in the three places, and the sending out of Christian women to work in them as teachers, and also to aid in the care of the sick; and fourthly, for a large supply of Spanish Prayer Books.

Resolved, That the Presiding Bishop be asked to appoint the Bishop of Shanghai to take the work in Manila under his oversight; that the Bishop of Chicago be asked to make a visitation to Puerto Rico this winter; and that the Bishop of Pennsylvania, who is to make a visitation to Cuba, be asked to visit Puerto Rico as well, if the Bishop of Chicago is unable to go, the expense of the visiting bishops, in all cases, to be pledged and paid to them by the Board.

The recommendations of the Commission were adopted as resolutions of the Board, and the Chair named as the committee contemplated by them: The Bishops of Pennsylvania and Washington, and the Coadjutor-Bishop of Rhode Island; the Rev. Drs. Greer, Brown, and Antice; Messrs. J. Nicholas Brown, James J. Goodwin, and Burton Mansfield. On motion the Commission were requested to take into consideration the question of work in the Island of Guam, where from information at hand it was understood there is an "open door."

The Old Testament in Wenli

Bishop Schereschewsky wrote that the American Bible Society's agent in Shanghai had stated to him that the society would like to print at its own expense his Wenli version of the Old Testament, which he would be pleased to have it do with the approval of our Board; whereupon a resolution was adopted, expressing the Board's consent.

The Work in Japan

Very serious consideration was given for the second time to the question of retaining the licenses from the government for two of our schools in Japan, under the circumstances of the new regulation of the educational department of that empire, and much testimony was heard on both sides of the question. It was finally determined by the Board to defer its decision, awaiting additional information from Japan, and a committee were instructed to correspond further upon the subject with the Bishop of Tokyo. The large missionary party who were dismissed from the Church Missions House at the farewell service of September 1st, had safely arrived in Japan, and doubtless those going to China have also reached their destination. Dr. Rudolf B. Teusler, of Richmond, Va., was appointed a missionary physician to Tokyo. He will have charge of a dispensary work in connection with three of the city churches. The resignation of the Rev. Dr. John Davis who has been a professor in Trinity Divinity and Catechetical School, Tokyo, was accepted. His place will be filled by the Rev. George Wallace who had taken passage from San Francisco, Nov. 17th.

West African Mission

The Bishop of Cape Palmas, in reporting a recent visitation of the lower section of his jurisdiction, speaks of 44 confirmations, and the laying of the corner-stone of St. Paul's church, Rocktown. He also especially mentions the prosperous condition of the work, including that of the coffee farm, in connection with the Hoffman Institute, and the High School in Epiphany Hall, Cuttington. Four of the students have been admitted as postulants for Holy Orders. He adds: "For means for the completion of Epiphany Hall, the erection of a Church edifice, and the adding of a technical department, I must look abroad, and such means are very much needed." To protect the church at Cape Mount from "the rains," he was obliged to borrow \$683 before he could safely stop the work. The Bishop was to have an estimate made of the total amount required, as soon as the dry season sets in. The funds raised before her death by Mrs. Maria Louise Irving for the building, are exhausted, and the

Bishop appeals for money to complete the edifice, which is to be used for the missionaries at the station, the 180 children gathered there under instruction, and for those who are reached from the Liberian village and native settlements in the neighborhood. Prof. P. O. Gray, LL. B., a native of North Carolina, educated at Lincoln University and the Lake Forest University Law School, in Chicago, has been appointed vice-principal of the schools in Epiphany Hall. It was particularly stated to the Board that two of the Sunday schools in Liberia had each contributed \$50 toward the last Lenten offering.

Opportunity for a Great Work

EDITOR OF THE LIVING CHURCH:—I ask of you space for the appended letter because it tells a story which the Church should know, and for the few words which I wish to add.

The plan to which Mr. McGee alludes is the building of a church, and, if possible, the establishment of an orphanage, in Havana. One of these, if not both, is absolutely necessary to success. An upper room, or a cheap chapel in the suburbs, will not appeal to these people. To build a church will cost—Havana is a large city, and property is normally expensive—\$50,000. To establish an orphanage, if we are to own the property, will cost for the same reason, say, \$40,000. And that money must be spent in this work if we are to accomplish our purpose, under God, and to give these people "the truth as this Church hath received the same."

One denomination has already spent in their Havana work a larger amount, and the others have plans in process of execution for like large investment. If we wait, we had well nigh as well discontinue our efforts in Havana; and then we lose for the second time a splendid opportunity to do what is manifestly God's will in Cuba. Occupancy means everything now. We cannot change the conditions, we can only shape our ends with them. Cuba is ready for this Church of ours, and this is the only way in which we can give it to them. The appeal from there is simply pitiful—strong in its pitifulness. I therefore, implore the people of this Church, not collectively, but individually, to give us this needed assistance; and if they will, I believe without extravagance we may forecast the most remarkable and rapid work we have ever had in the missionary field. A whole people wait, through the providence of God, our action. And all the plea and all the situation is pathetic and urgent. Two hundred and fifty thousand orphans are ready for Christian care. In God's name, I ask that the Christian folk of God's Holy Church send us these means. Rome now adds to the difficulties by desperately trying to hinder us.

W. DUDLEY POWERS,
General Secretary,
American Church Missionary Society.

LETTER OF THE REV. W. H. MCGEE

MY DEAR DR. POWERS:—The Missionary Council is now a thing of the past, and I am wondering what effect it will have upon the work in Cuba. I have been trying not to build my "castle" in too massive style, in the light of past experience. But I do hope and pray that sufficient missionary enthusiasm was aroused to compel Churchmen to an honest investigation of the situation, for I am sure that must mean the consummation of the plans laid before you in the spring. Already too much valuable time has been lost. Rome has had opportunity to recover from the stupor that followed the defeat of the cause that had her prayers. She is active, aggressive, unscrupulous. With ignorance (not wholly innocent) to give force to the charge, she tells the people that the "Protestants" are Jews, destitute of belief in God, in His Incarnate Son, in anything that concerns that "Faith once for all delivered." And she uses, and will use more and more, the political discontent of the hour to work havoc to the religious efforts these "foreigners" are undertaking. And strange as it may appear, there are many who will listen to her voice; for time is blotting out from super-

ficial minds the dark record of her history in this island. The impetus that prompt action would have given is more or less lost to us; and the time necessary to carry out our plan will prove no trifling disadvantage. In very truth, he gives twice who quickly gives to Cuba. Two points must be borne in mind in connection with these gifts. The first body to adequately present its claims to the Cuban people will fall heir to the land. And the work, as regards Havana, cannot be carried out in any cheap way—literally so as regards current expenses, and doubly true as regards any real accomplishment. Even among those who should know better, the people are densely ignorant of "Protestantism." The Y. M. C. A. is as much a "Church" to them as any that claims the title. There has been absolutely no proper presentation of any Church except that of Rome. Men not of our Communion see the need and the opportunity. I know the crying need on every hand. God forbid that I should divert one penny from its proper channel. It is simply a question of that wisdom which was commended to the twelve. Havana is the key to Cuba. The Church that secures allegiance here—that can prove its Churchly claims to the physical eye—will win the people everywhere, and be the "corner stone" of the future autonomous body, or of the diocese in the coming Church of America. No matter what claim others justly make, Cuba, by the very fact of the relations in which we stand to her, can demand the fulfillment of our promise to the world—release from a spiritual bondage that was infinitely more degrading than her political slavery. Shall the Church refuse what the State had granted? Shall we nurse a pauper mission into life? Or shall we tutor a self-supporting congregation into the recognition of its duties and its privileges in leading to the light its own "kinsmen after the flesh?" That is the question in a nutshell. And in solving it the "words of the wise" have a message for us. "There is that scattereth, and increaseth yet more; and there is that withholdeth more than is meet, but it tendeth only to want." May neither ignorance nor blindness prevail to hinder the accomplishment of this pressing duty.

Yours very sincerely,

W. H. MCGEE.

THE REV. W. DUDLEY POWERS, D. D.
New York City, N. Y.

The Woman's Auxiliary of the Board of Missions

A MISSIONARY week (the annual Bishop's meeting), under the auspices of the Woman's Auxiliary, diocese of New York, will be held in the church of the Heavenly Rest, 5th av. and 45th st., New York City, the first week in Advent, Dec. 4-9. There will be a Quiet Day, addresses on missions, and a missionary exhibit.

Miss Julia C. Emery, general secretary, has made a successful tour through Arkansas—starting from Fayetteville on Saturday, the 28th ult., accompanied by Bishop Brown and Mrs. J. B. Pillow, of Helena, the diocesan president of the auxiliary. Their addresses have aroused much interest and enthusiasm in woman's work.

Long Island Branch

The annual meeting was held in St. Ann's church, Brooklyn, on the morning of Nov. 9th. All the churches in Brooklyn, and many others, were represented. At 10:30 the Bishop celebrated the Holy Communion. The address of the morning was delivered by the Rev. Dr. Van De Water who spoke of the discouragements and reason for failure in missionary work. Under the head of discouragements, Dr. Van De Water spoke of the apathy of the members of the churches, which he thought would soon be a thing of the past. For the encouragements, the speaker called attention to the success in the field, its extension through acquiring the Philippines, the secular advantages opening up, and the general agreement as to how the work was to be carried on. The cause of failure in the

past was because the Church had emphasized duty. The cure for all troubles would be to emphasize privilege. The report of Mrs. J. Elliott Langstaff, corresponding secretary, was read by Dr. R. Marshall Harrison. The report was the 27th annual one. It reviewed the work in the various fields aided by the Long Island Auxiliary—missions in Brooklyn, Bishop Gray's work in Southern Florida, Bishop Brooke's, in Oklahoma and Indian Territory; the Fannie Paddock Memorial Hospital, Miss Carter's work, and the foreign field, as well as that among the Indians and negroes. The total amount received and expended during the year was \$13,342.83. Luncheon was served at one o'clock. The afternoon programme consisted of missionary addresses by the Bishop of Delaware, on "Progress of missions during the century"; the Bishop of Oklahoma and the Indian Territory, on "Domestic missions"; the Rev. J. A. Ingle, of Hankow, on "Foreign missions"; the Rev. Dr. Lindsay Parker, on "Diocesan missions," and the Rev. Scott Wood, of Virginia, on "Freedmen's missions."

The Branch in the Diocese of Albany

The semi-annual meeting was held at Walton, Oct. 11th. In spite of the small number of delegates who were able to be present, the meeting was full of interest. The usual business meeting was held, followed by an address from the Rev. Dr. Davis, of Japan, who, fresh from the work there, gave a valuable and suggestive *resumé* of what had already been accomplished, and what was hoped from the future. As an educator, he touched most fully upon the Church schools and colleges established in Japan, and made a strong plea for the more advanced training of women sent to the foreign field. In the evening a stereopticon lecture, on mission work in China, was given by the Rev. Mr. Ingle, preceded by a supper at the parish house. On the morning of the 12th, after a Communion service, the meeting adjourned.

The Maryland Branch

The opening service of the semi-annual meeting was held in Grace church, Baltimore, Nov. 8th, with celebration of the Holy Communion. In his address the Bishop emphasized the fact that Maryland is a missionary diocese, that "wherever in the wide world there is no pastoral relation, there is missionary work." Acknowledging the aid given by the Woman's Auxiliary, he spoke of the need of the Silent Church Fund to sustain and strengthen feeble parishes. The colored work demands larger sympathy and support, lack of which compels Maryland to accept from the Board of Missions \$1,350 to carry on this work. An earnest charge was given each individual soul for definiteness in prayer and work for Christ. Archdeacon Gray made an eloquent appeal for diocesan missions. After luncheon the missionary meeting was held. The Rev. Ambrose D. Gring, of Kyoto, Japan, spoke of the great work among a great people, of its difficulties, as well as its bright prospects. A special plea was made for the church at Sendai, and St. Agnes' school for girls, for which aid was promised by the president, Mrs. A. L. Siousat. The Rev. F. W. Merrill, of Fond du Lac, awakened a lively interest by his bright and graphic account of the mission at Green Bay among the Oneida Indians. Copies of his pamphlet, descriptive of the "People of the Stone," were at once taken, and realized \$27. The Rev. J. Addison Ingle, of Hankow, China, gave an illustrated lecture, an object lesson of the growth, the strength, and promise of the Chinese mission, which claims generous support. An enthusiastic meeting, about 400 officers and members present, beside a large number of the clergy, gave inspiration to this branch to do greater things for Christ and His work the coming year.

The Chicago Branch

The regular monthly meeting was held in the Church Club rooms Nov. 2nd. Eleven branches were represented by 16 members. Noonday prayers were said by the Rev. Charles Scadding.

The president, Mrs. Lyman, urged more aggressive work in the Junior Auxiliary, and asked that this department be built up on a strong foundation. She told of the new home for women in connection with the cathedral mission work, a home where women released from the prisons may stay awhile to gather strength to go out and meet the world again. It will be opened at Thanksgiving, and the Sisters will be glad of donations in money, furniture, and provisions. The Sisters have the new school-room ready for the Children's Home, and are much in need of \$100, right away, to buy the coal for heating. The corresponding secretary made an appeal to the members to remember the needs of the general fund. The work in this branch has grown larger each year, and the branches should sustain the expenses of the work they have asked the officers to do. The city missionary, Miss Prophet, requested members knowing of women ill in any of the hospitals, to send her a card, so she may visit them. A new branch of the Junior Auxiliary has been formed in the church of the Mediator, Morgan Park. Mrs. Harold Morse is directress, and reports nine members.

The Branch in Michigan City Diocese

At the annual meeting held in connection with the diocesan council, Nov. 13th and 14th, the following officers were elected: President, Mrs. J. H. White; vice-president, Mrs. Albert Cook; financial secretary, Mrs. J. H. Murphy; corresponding secretary, Mrs. A. S. Wheeler; treasurer, Mrs. E. F. Case. Organizer of Junior Auxiliary, Miss Helen Kreidler.

The Pittsburgh Branch

The annual meeting opened in Emmanuel church, Allegheny, Nov. 10th, with a celebration of the Holy Communion by the Bishop of the diocese, who also made an address and presided during the morning session. The speakers during the morning were the Rev. W. M. Partridge, of Sitka, Alaska, and the Rev. Ambrose D. Gring, of Kyoto, Japan. An offering was received for the work of the society. A bountiful luncheon was tastefully served in the Sunday school room by the ladies of the parish, and immediately thereafter there was held in the parish rooms the annual election of officers and business meeting. From the annual report we glean the following interesting statistics: Disbursements through hands of the treasurer, \$5,379.93; other gifts to missionary work, \$28,800; value of boxes, \$2,961.47; United Offering of 1901, \$451.98; contribution of Junior Auxiliary, \$814.38. Memorial resolutions on the death of Mrs. F. R. Brunot were read, expressive of the great loss the Auxiliary in this diocese, as well as the missionary work of the Church in all its departments, has suffered. Officers were elected to serve for the year: President, Mrs. Ormsby Phillips, Allegheny; vice-presidents, Mrs. Cortlandt Whitehead, Pittsburgh; Mrs. C. W. Mackey, Franklin, for the Northern convocation, to be assisted by Mrs. J. H. B. Brooks, of Oil City; Mrs. E. H. Ward, Pittsburgh; Mrs. F. M. Hutchison, Sewickley; recording secretary, Mrs. Daniel Duroe, Pittsburg; corresponding secretary, Mrs. Marcellin Adams, Pittsburgh; treasurer, Mrs. Mary Childs, Pittsburgh; treasurer United Offering, Miss J. Cuddy, Pittsburgh; treasurer Babies' Branch, Mrs. G. A. Gormly, Sewickley; treasurer Miss Carter's salary, Mrs. W. H. Daly, Pittsburgh; correspondent Church Periodical Club, Mrs. H. M. Doubleday, Pittsburgh; president Junior Auxiliary, Mrs. M. Byllesby, Pittsburgh; secretary and treasurer Junior Auxiliary, Mrs. Barrett, Pittsburgh. At 4 P. M. the Rev. J. A. Ingle, of Hankow, China, gave a talk on the work in China, illustrated by lantern slides, in the Sunday school room of St. Andrew's church. The sessions were very well attended, many delegates being present from the parishes lying outside of the city and its suburbs. Several of the clergy also were in attendance, and the meeting was a most enjoyable and successful occasion.

The Sunday School

Sunday School Institute of Washington

The monthly meeting was held in St. John's parish hall Nov. 13th. There was a very large attendance of delegates, and others interested, and much enthusiasm manifested. The Rev. Alfred Harding conducted the opening service and presided. Announcement was made of the programme adopted by the executive committee for the monthly meetings, providing a paper on some appointed topic, and the "Question Box" on alternate evenings; questions to be banded in at one meeting and answered at the next. A free discussion is to be part of each evening's proceedings. The appointed papers were then read, the first entitled, "The Prayer Book in the Sunday school," by Col. Cecil Clay, of St. Andrew's parish, and the second, "The meaning of the Prayer Book," by Mr. E. S. Hutchinson, of the Epiphany. They were both exceedingly able. Discussion followed of much interest, though rather general in character. Brief speeches were made by the Rev. Drs. Elliott and McKim, the Rev. Mr. Harding, and others of the clergy and laity.

Brotherhood of St. Andrew

At a meeting of the council held Nov. 14th, the general secretary, Mr. John W. Wood, presented his resignation in order that he might accept the office of corresponding secretary of the Domestic and Foreign Missionary Society, to which he was elected by the Board of Managers some months ago. Mr. Wood's resignation was accepted. Until the appointment of a successor, the administration of the affairs of the Brotherhood is placed in the hands of the executive committee of the council, and the assistant secretary was made responsible for the conduct of the details of office work.

It was decided to accept the urgent invitation of the Brotherhood men of Richmond, Va., to hold the 15th annual convention in their city. The dates selected are Oct. 10th to 14th, 1900.

Chicago

Wm. Edward McLaren, D.D., D.C.L., Bishop

Bishop McLaren has so far recovered that he was taken for a drive on Saturday last. He has issued a circular reminding the clergy that the annual offering on Thanksgiving Day is, by canon, "to be for the Fund for the Relief of the Aged and Infirm Clergy." The officers have likewise issued their appeal, showing that the interest on the funded capital of \$5,000 being now "enough to meet the present demands upon the society, all now received in the way of offerings may become part of an invested capital."

On Sunday last the pledges taken in the church of our Saviour, after appeal from the Rev. J. H. Edwards, for the current annual expenses, exceeded by \$1,000 the amount pledged for the same purpose last year.

In the Chicago branch of the Woman's Auxiliary, St. Andrew's Day, Nov. 30th, is the regularly appointed annual day of prayer for missions. As it falls this year on Thanksgiving Day, the executive committee kindly request the rectors of parishes to include a prayer for missions in their services for the day.

The Lord Bishop of Niagara preached in St. Peter's, on Sunday morning, an eloquent and inspiring sermon. A national hymn was sung, and the national colors were carried, with the cross, in the recessional.

St. Luke's Hospital

Next Sunday, the last in the Trinity season, is known as "Hospital Sunday." St. Luke's requires about \$50,000 for annual expenses. There exists a false impression that this magnificent charity is richly endowed, and therefore not in need of much extraneous assistance. This mistake probably accounts for the fact that from \$4,000 in former years, the offerings of our churches came down to \$1,400 last year, of which the greater portion was from one parish.

The Church Home for Aged Persons

The managers announce an afternoon reception at 4325 Ellis ave., on Tuesday, Nov. 28th, which being a "donation day," and coming just before Thanksgiving, will, it is hoped, be such an occasion of thank-offering as to gladden the heart of the treasurer of the Board of Managers, Mrs. F. F. Ainsworth, 2505 Michigan ave.

Emmanuel Church, La Grange

On the evening of Dec. 1st, will observe the 25th anniversary of the parish. The rector, the Rev. C. Scadding, and his vestry have invited other clergymen and laymen to join with them in this commemoration. The choir of St. Andrew's will assist that of the parish in the short service at 7:45 P. M., when an address will be delivered by the Rev. W. C. DeWitt, after which there will be a reunion in the spacious parish rooms.

The Deaf Mutes

On Saturday evening the Rev. A. W. Mann, western missionary to our deaf-mute brethren, met his people in a social way, in Trinity parish house, and the following day had the usual monthly services for those of the mission, in the chapel.

The Endowment Fund

Handel Hall was fairly well filled on the evening of the 15th, by representative lay men and women, who met at the call of the special committee of the Church Club to consider the question of the endowment of the diocese. After the opening prayers by the Rev. Dr. Fleetwood, the president of the club, Mr. E. B. Tuttle, introduced Mr. Edwin Walker, chairman of the committee, who, on taking charge of the meeting, entered very fully into a statement of the steps taken during the last 10 or 12 years, but more especially during the past year, when the necessity for assistance to the Bishop became imminent. The need of the fund is now brought pressingly home owing to the imperative request of the Bishop for a coadjutor, to be elected Jan. 9th. The trustees of the fund have on hand, and yielding interest, about \$26,000. In insurance companies, ten-year endowment policies, with the diocese as beneficiary, to the amount of about \$50,000, have within a few months been taken out; already a sum of nearly \$1,000 cash has been received by the trustees in the way of commission. It is now hoped to complete this by obtaining \$200,000 in additional policies, which total would give an immediate income of \$3,500, and at the end of 1909 a capital fund of \$250,000. These policies cost \$9.30 per \$100. But an effort is to be made to raise by the end of the year a cash addition to the fund of \$24,000, so that with a total of \$300,000, yielding \$12,000 a year, not only would the parishes be relieved of their present assessments, but there would also be a considerable sum annually available for mission work. The Rev. Dr. Stone in moving a resolution endorsing the insurance idea, appealed in eloquent terms to the feelings of his audience, saying, "We must raise this sum in order to provide a home for the coadjutor who is so much needed. With this endowment raised we shall be all the better prepared for the extension of our mission work, and by it we shall be judged, and impress more than before the community in which we live." Other speakers were Dr. D. R. Brower, the Rev. W. A. Richardson, Mr. Arthur Ryerson; the Rev. Dr. Little who regretted that so few of the rich gave in proportion to their means; Mr. W. R. Stirling who thought we had been pursuing "a penny-wise pound-foolish" policy in using the interest of our \$26,000; the Rev. J. H. Hopkins who suggested that groups of five be formed to pay each 20 cents a week, which would soon raise the necessary amount, if 12 per cent. of the Church's 21,000 communicants could be enlisted; Mr. D. B. Lyman, the Rev. W. C. DeWitt; the Rev. Dr. Wilson who thought that a truer designation than endowment fund would be "A self-denying fund"; and the Rev. C. P. Anderson. The resolution so ably seconded having been adopted, Dean Clinton Locke rose to say that it would not be

courteous to part without some thought of the distinguished man, of whose common-sense and great intellect all are so proud, and in whose trying illness during five weeks all sympathized. He accordingly moved a fittingly-worded resolution, which, by a rising vote, the club secretary, Major Taylor E. Brown, was commissioned to send to Bishop McLaren.

The committee having requested another conference with the clergy, some 50 of them met at the club rooms on Monday afternoon last. The dean having asked the Rev. E. M. Stires to preside, the chairman of the endowment committee, Mr. Edwin Walker (who is devoting much time to the subject), stated that since the mass meeting last week it had been definitely arranged that the N. Y. Mutual Life should cooperate with the Detroit company in writing 500 policies at \$500 each, or their equivalent; that 15 agents were now soliciting, who were also empowered to receive cash pledges, and that it would help the committee if the parochial clergy would furnish it with lists for use. This having been unanimously pledged on resolutions by Dr. Clinton Locke, the meeting adjourned.

New York

Henry Codman Potter, D.D., LL.D., Bishop

News from the Orient announces the safe arrival of Bishop Potter at Yokohama, Japan, on his way to the Philippine Islands.

The work at the mission chapel of the Holy Cross will at the end of next month pass into the hands of the Rev. John Swords who will work in connection with the Sisterhood of St. John the Evangelist. The Rev. James G. Cameron has resigned.

The Clericus

At a meeting Nov. 13th, the Rev. E. H. Wellman, Ph. D., read a paper on "The Bible and its critics," which was discussed by the Rev. Drs. Peters and Dunnell, and the Rev. Messrs. Hulse and Granberry.

Church Temperance Society.

The Woman's Auxiliary held a meeting at the Church Missions House Nov. 13th. A movement is on foot for the providing of a new night van for coachmen, and for the establishment by spring of several new ice-water fountains.

General Theological Seminary

A series of interesting missionary events have just taken place, including in succession the reading of a paper by one of the students, on the "Associate Mission system as an aid in solving the missionary problem"; an address on Alaskan work, by the Rev. W. M. Partridge; a discussion on the work of the Society of St. John the Evangelist in South Africa, by the Rev. Fr. Osborne, of that order; an address on Oklahoma needs, by Bishop Brooke, and one on Indian missions, by the Rev. F. Wm. Merrill, of Wisconsin.

Clergyman's Retiring Fund Society

At the annual meeting, just held at the Church Missions House, Bishop Scarborough presided and made the annual address. The Very Rev. Dean Hoffman presented a resolution, providing that the fundamental laws of the society be amended as follows:

All funds shall be invested in bonds and mortgages upon well-located, improved, productive real estate in the city of New York, worth at least twice the amount loaned thereon, and with fire insurance policies as collateral security for the same, or in the public bonds and securities of the government of the United States, or of the State or City of New York. All such securities, and all money in the hands of this committee awaiting use or investment, shall be deposited with, or placed in the charge and custody of, such domestic trust company having its principal office in the city of New York, as the board of directors may designate, as hereinafter provided. Such trust shall, under the advice and direction of this committee, collect and pay over to this committee the income of the securities, invest and re-invest the capital thereof, care for and properly protect the property, both cash and securities, committed to its charge, keep proper accounts for this committee, and hold all said property at all times subject to the order of the committee.

The routine reports showed that the society has made important advance during the past year. The following officers were elected: President, the Bishop of New Jersey; secretary, Mr. J. Van Vechten Olcott; financial secretary, the Rev. Dr. James H. Lamb; treasurer, Mr. Elihu Chauncey; board of directors, Bishop Scarborough, the Very Rev. Dean Hoffman, the Rev. Drs. Torrington, Holley, Anstice and Vibbert, Messrs. Henry C. Swords, Woodbury G. Langdon, J. Van Vechten Olcott, Wm. Bispham, Elihu Chauncey, and Francis M. Bacon. The committee on trust funds was constituted, to consist of the Very Rev. Dean Hoffman and Messrs. William Bispham and Woodbury G. Langdon.

Pennsylvania

Ozi William Whitaker, D.D., LL.D., Bishop

On Monday evening, 13th inst., in St. Luke's, Germantown, there was a conference of the Germantown chapters of the Brotherhood of St. Andrew. Addresses were made by the Rev. Messrs. L. N. Caley and A. D. Gring, of Japan, and also by Mr. C. Elmer Jameson.

The Clerical Brotherhood

Under the auspices of this body, there was a service and conference held at 8 A. M., on Monday, 13th inst., at the church of the Holy Trinity, Philadelphia. Bishop Whitaker was the celebrant of the Holy Eucharist. At 11:30 A. M., in the Church House, Philadelphia, the Rev. Dr. A. G. Mortimer addressed the Brotherhood on "The Archbishops' opinion."

Revisionary Bequest

The will of George W. Rexasamer, probated 13th inst., disposes of an estate valued at \$150,000 to \$200,000, which, after the deaths of his wife and sister-in-law, is to be converted into money, and is bequeathed to the Episcopal Hospital, to endow a ward or to erect a building, as the managers may deem advisable; either to bear the name of the donor.

Lincoln Institution to be Closed

After an existence of 34 years, this institution, founded in 1865 as a home for soldiers' orphans, and later, in 1883, devoted exclusively to the purposes of Indian education, is to be closed. It has cared for and educated 519 Indian boys and 487 Indian girls, and the great majority of these pupils, it is claimed by the management, have been provided with useful and remunerative employment. Only eight of this large number (1,006), as far as ascertained, have returned to Indian life on the reservations. The reasons for closing the institution and abandoning the work, is the difficulty experienced in obtaining the U. S. Government's subsidy of \$167 per annum for each child, and the opposition manifested by a certain class in the community. There are no 103 boys and 108 girls in school, while there are 60 others awaiting admission, but as the managers feel unable to stand the strain longer, they have resolved to close the institution on June 30, 1900, being the end of the "fiscal year," this action being ratified by the Board of Council.

New Epiphany Chapel, Philadelphia

The first services were held on Sunday, 12th inst., the Rev. G. DeW. Dowling, curate-in-charge, officiating and preaching both morning and evening. A full vested choir of 28 voices, under the direction of Mr. W. F. Bailey, of Chester, furnished the music, assisted by Miss Helen Reed, harpist. There was a short organ recital before Evensong, when Mr. Omer S. Fitzgerald sang "The Holy City." Epiphany chapel is the outgrowth of the former chapel of that name, at 23d and Cherry sts., and of the old church of the Atonement, which formerly occupied a portion of its site. To the Rev. Dr. T. A. Tidball, rector of St. Luke's and the Epiphany, and Horace A. Doan, a prominent layman of the old Epiphany, credit is due for the conception of this new enterprise, which now presents an imposing group of buildings—the chapel, parish house, and Sunday school building. All these are inter-communicating, built of gray granite,

rough-faced stone work, with fine limestone for all ornamental or carved work. The chapel is a clerestory building, finished in cypress throughout. The columns and arches supporting the clerestory wall, the chancel arch, and pilasters at its side, are of Indiana limestone. The general style is Gothic, of the 15th century. The roof of the chapel is open timber work with hammer beam rafters and paneled ceiling. There are two large western doorways, over which is a large tracery window. The furniture is of quartered oak, including rood screen and pulpit. The altar is marble, and the floor of the chancel, mosaic. The chapel stands at the N. E. corner of 17th and Summer sts.; while the parish house is at the S. E. corner of 17th and Winter sts. In the basement of the latter is a bicycle room, bowling alley, and space for shuffle boards. The first floor has a large reading room and two game rooms. In the second story is a gymnasium containing a running track; attached to this gymnasium are a locker room, a bath room, and a kitchen. The apparatus of the gymnasium is movable, so that the room can be converted into an assembly room for lectures and entertainments. At its east end is a stage fitted up with footlights; two dressing rooms adjoin. Already 150 persons are enrolled for the gymnasium classes. At right angles to the chapel and parish house, to the eastward of both, is the Sunday school building, in front of which is a small lawn. Entrance is effected through two vestibules to the large central room. Between these vestibules is the infant room. There is also a large class room on the first floor, and seven class rooms on the gallery floor. All these latter are separated from the main room by movable glass partitions, so that the classes occupying them can participate in the opening and closing exercises. Financially, the work has been backed by St. Luke's Epiphany church, and the chapel is now included in that parish. The cost of the whole plant approximates \$100,000. The chapel seats 500. Its work will be a broad one, aiming to reach the people in their needs, spiritually, physically, and intellectually—a "free and open church."

Indiana

Joseph M. Francis, D.D., Bishop

Convocation of the Central Deanery

The final meeting was held in St. John's church, Lafayette, Nov. 7th and 8th. The organization of the diocese of Michigan City, since the spring convocation, has taken off what was formerly the northern deanery, and the Bishop has announced the division of the present diocese of Indiana into the three deaneries of Indianapolis, Evansville, and New Albany. There will be no more convocations, therefore, of this deanery under its old name, or with representatives of the same parishes. Seven clergy besides the Bishop were in attendance. In the unavoidable absence of the dean, the Rev. G. A. Cartensen, the Bishop presided. Convocation opened with Evensong at 7:30. The Rev. F. C. Woodward preached an earnest and forcible sermon, on "The Spirit of Power." The services on Wednesday began with the Holy Eucharist at 7 A. M., the Bishop celebrant. At 9 A. M. the Bishop conducted a Quiet Hour, and gave a beautiful and inspiring meditation on "The ministry a vocation," treating the subject under the headings, "Messengers," "Watchmen," and "Stewards." Morning Prayer was followed by a clear, logical, strong sermon *ad clerum* by the Rev. C. S. Sargent, "The Church of the Living God, the pillar and ground of the truth." At the business meeting the Bishop announced that he had appointed the Rev. J. E. Sulger dean of the new deanery of Evansville. The Rev. F. C. Coolbaugh was elected secretary and treasurer. The next convocation was appointed to be held at the cathedral. A suggestive address on Sunday school work was given by the Rev. Mr. Sulger who has the largest and best organized school in the diocese. The address and the discussion which followed brought out many points of value, especially from the Bishop and the Rev. H. M. Denslow. The missionary

service at 7 P. M. brought together an unusually large congregation. The Rev. Mr. Denslow gave an admirable account of the Missionary Council at St. Louis; the Rev. A. J. Graham spoke of "The utility of missions from a practical standpoint," and the Bishop concluded with an eloquent lesson and appeal to those who, by expressing a disbelief in missions, virtually declare their disbelief in Christ. A delightful reception was given at the spacious rectory, and the Church people of Lafayette, and a large number of others, including several ministers of other religious bodies, took advantage of this first opportunity to meet and welcome the new Bishop of Indiana. Here, as everywhere, Bishop Francis won the hearts of all, and brought fresh interest and hope to clergy and people.

Pittsburgh

Cortlandt Whitehead, D.D., Bishop

A parish reception was held on the evening of All Saints' Day, at the city hall, Connellsville, in behalf of Trinity church, New Haven, which is practically a suburb of Connellsville. The object of the meeting was to commemorate the anniversary of the incumbency of the Rev. Dr. Cartwright, and to further the organized work of the parish. Addresses were made by the Rev. Dr. Cartwright, the Rev. J. S. Lightbourne, W. J. Diehl, Esq., Mayor of Pittsburgh, a Brotherhood man, and Miss R. E. Bylesby, deaconess. As a result of the meeting it is hoped soon to organize a chapter of the Brotherhood of St. Andrew and of the Daughters of the King. Music was furnished by the choir of the church, and others, and refreshments served by the ladies of the congregation.

Daughters of the King

The quarterly meeting was held on All Saints' Day in Christ church, Allegheny, beginning with a celebration of the Holy Communion at 10:30 A. M. In the afternoon there was a business meeting, followed by a talk by Mrs. Hammond on her visit to England in behalf of the work of the Church Army, and at 5 P. M., Evening Prayer, with a sermon by the Rev. A. Alexander. At 8 o'clock there was a short service, followed by an address by the Rev. H. E. Thomson. Music was furnished by the vested choir of Emmanuel church. Tea was served by the society in the Sunday school room, and the time between services spent in pleasant social intercourse.

The Clerical Union

Held its monthly meeting and annual election of officers at the Hotel Henry, Nov. 13th, beginning with luncheon at one o'clock. The officers for the season are as follows: President, Rev. E. H. Ward, D.D.; vice-president and chaplain, Rev. T. J. Danner; secretary, Rev. W. B. Beach; treasurer, Rev. Amos Bannister. Owing to the absence, by reason of sickness, of the Rev. J. R. Wightman who was to have read a paper on "The Laymen's Missionary League," of which he is chaplain, the Rev. H. E. Thompson read an article from THE LIVING CHURCH of Nov. 11th, on "Children's Services," which was made the subject of a spirited and interesting discussion.

Easton

Wm. Forbes Adams, D.D., D.C.L., Bishop

Death of Rev. Dr. S. C. Roberts

The Rev. Stephen C. Roberts, D.D., rector of Emmanuel church, Chestertown, Md., died Nov. 15th, at the Church Home and Infirmary, Baltimore, of general debility. He was born at Newberne, N. C., Oct. 12th, 1831, educated at the University of North Carolina, and his theological education received at Nashotah Seminary. He was ordained to the priesthood July 26, 1857, and has had these charges: Trinity church, Beaufort Co., N. C.; Grace church, Morgantown, N. C.; Christ church, Smithfield, Va.; St. John's, Columbia, Va.; City Mission, Norfolk, Va. In December, 1871, he accepted a call to Emmanuel church, Chestertown. His life was full of good deeds to the community in which he lived. His sympathetic heart never

failed to respond to the needs of the sufferer or distressed without regard to Church or creed. He knew no fear where the needs of others called for help. His remains were taken to Chestertown on Friday. The funeral took place from the church on Saturday afternoon, and burial was in Chester cemetery.

Western New York

Wm. D. Walker, D.D., LL.D., Bishop

Memorials in St. Michael's, Geneseo

The Festival of St. Michael and All Angels' was fittingly celebrated in this parish, the Rev. C. H. Boynton, Ph. D., rector. The completion of the memorials of Mrs. Jones and of Mr. and Mrs. David Shepard in time for this festival was a great satisfaction. Bishop Walker, at the 11 A. M. service, made a helpful, hopeful address, and celebrated the Holy Eucharist. The memorials consist of a tessellated pavement of gray and brown encaustic tiles in the chancel, and an altar rail. In the centre of the pavement is inlaid a cross, the upright of which is six ft. long, and the transverse beam four ft. This is so artistically put together as to give the impression of being raised above the floor level. Inserted near the base of the cross is a brass plate bearing the inscription: "In memory of Sarah Cummings Jones. Born Nov. 17, 1831; died Jan. 9, 1894." The supports of the altar rail are made of cast brass, representing vine branches, leaves, and fruit. The rail is of black walnut, the gate being of brass, telescope fashion. The inscription reads: "To the glory of God, and in loving memory of David and Dolly O. Shepard," and is the gift of Mr. D. Chauncey Shepard, of St. Paul, Minn., in remembrance of his father and mother who throughout their lives were faithful and valued members of St. Michael's parish. The altar stands on a solid slab of marble. The entire work is artistically perfect.

Long Island

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

On the morning of Oct. 10th, the Bishop confirmed a class of six at Grace church, Riverhead, presented by the rector, the Rev. George W. West. In the afternoon, the Bishop, accompanied by Mr. West, drove to Mattituck, where he administered the rite of Confirmation to another class, at the church of the Redeemer.

Archdeaconry of Queens and Nassau

The regular fall meeting was held in the church of the Resurrection, Richmond Hill, Oct. 25th. The Bishop presided. Archdeacon Bryan reported work done since the last meeting. He had presented the cause of diocesan missions in 12 parishes, and in most instances the offerings were devoted to that purpose; had visited and conferred with the committees of 11 missions on financial matters. All the missions under his jurisdiction were in a prosperous state. The mission at Hicksville, under the charge of the Rev. Joseph P. Smyth, Jr., has already shown evidence of the wisdom of establishing the Church in this section. A committee has been authorized to purchase land on which to erect a church at Morris Park. As soon as this is done, and land paid for, a loan will be secured and a church built. Archdeacon Bryan was authorized to start a new mission at Brooklyn Manor, there being no church in that section within walking distance. The archdeaconry approved of the recommendation of the executive committee, that the clergy of the archdeaconry be asked to aid in having the offerings of the Sunday schools during Advent given to diocesan missions. Additional appropriations were made to the missions at Seaford and Hicksville, and \$100 appropriated to the work among the colored people in Smithville South. The treasurer's report showed a balance on hand. In the evening a service was held, and an address made by the Rev. William Wiley on Sunday school work. A native Persian, now studying medicine in this country, spoke on the need of missionary work in Persia.

Farewell Reception to Rev. Dr. Morrison

On the evening of the 15th, in the parish hall of St. Matthew's church, Brooklyn. The Rev. Dr. A. A. Morrison has accepted a call to Trinity church, Portland, Oregon, and the reception testified, by its numbers and warmth, the affection felt for him and Mrs. Morrison. Mr. Charles A. Peck, the senior warden, presented the rector with a handsome silver loving cup and a purse of gold, concluding his remarks with the words: "It is indeed a loving cup, and we want it to be a cup to cheer you in the future. It symbolizes your teaching to us—bright, shining, and sterling." Dr. Morrison responded happily, saying that the time he had been connected with St. Matthew's had been the happiest of his life, and that he would carry the pleasantest memories of his 10 years with them to his new home. These gifts were supplemented by that of a handsomely embroidered stole presented by C. B. Demarest on behalf of the altar guild, and a silk cassock, a gift from the choir. The evening closed with refreshments and music. A number of the clergy of the diocese and of Manhattan were present. Dr. Morrison leaves in a few days for Portland. As yet no effort has been made to fill the vacancy caused by his resignation.

Massachusetts

William Lawrence, D. D., Bishop

Mr. Samuel T. Dutton read an able paper upon "Religion in schools," before the Monday clericus, Nov. 13th.

St. Paul's church, Boston, held a sociable, Nov. 17th, in the parish rooms. A musical programme was the feature of the evening. Reports of the various societies and organizations were read by the rector, the Rev. Dr. Lindsay.

Young Travelers Aid Society

In the chapel of Trinity church, Boston, Mrs. Groves gave an interesting account of the work in behalf of unprotected and homeless old women, as well as in the interests of girls and children who arrive at the two railroad stations of this city. The Boston society had assisted only 1,000 less people than had been looked after by the English society in the whole of England. The Rev. C. H. Brent made an address. A fund of \$10,000 has been offered to the society upon the condition that it raise \$1,000 more.

Vermont

Arthur C. A. Hall, D. D., Bishop

Bishop Hall went, Oct. 10th, to Lyndonville, to administer Confirmation. On Sunday, he visited Holy Trinity, Swanton, and St. John's, Highgate, and on Monday, Grace church, Shelton.

The Rev. Thomas Warrall, M. A., of Poughkeepsie, N. Y., has gone to Burlington to take up the duties of assistant, under the Rev. Geo. Y. Bliss, rector of St. Paul's church.

Maryland

William Paret, D.D., LL.D., Bishop

Bequests of Mr. Geo. A. Reinicker

By the will of Mr. George A. Reinicker who died on Nov. 1st, in Baltimore, is bequeathed a ground rent of \$600 to the Theological Seminary of Virginia, and one of \$300 a year to Christ church Orphan Asylum of Baltimore. For a number of years Mr. Reinicker was a vestryman of Christ church. He was of a generous disposition, and contributed largely to a number of charities. He purchased for \$8,000 the ground rent of Trinity church, and gave it to the church, and in addition he spent several thousand dollars in improvements to the building. He also founded a course of lectures at the Theological Seminary, near Alexandria, Va.

Marriage of Rev. J. P. McComas

The rector of St. Anne's parish, Annapolis, was married to Miss Katharine Carmichael Murray, daughter of pay director James D. Murray, U. S. N., in St. Anne's church, on Nov.

9th, the Rev. J. C. Gray assisted by the Rev. F. B. Howden, performing the ceremony.

The Churchman's Club

Gave its annual dinner at Music Hall, Baltimore, Nov. 16th. Mr. Joseph Packard, Jr., president of the organization, presided. After-dinner speeches were made by Bishop Paret, Mr. John H. Peyton, who recently returned from the Philippines, and the Rev. F. W. Clam-pett.

Central New York

F. D. Huntington, D.D., LL.D., Bishop

Clericus at Watertown

The clergy of Watertown and vicinity have organized a clericus for mutual benefit, like those at Syracuse and Utica. The first meeting was held in Trinity church, Watertown, Oct. 16th, when the Rev. Dr. J. Sanders Reed was elected president; the Rev. J. Howell Geare, vice president; the Rev. D. D. Waugh, secretary and treasurer. Meetings will be held on the first Monday of each month at Trinity rectory, Watertown.

Rev. Dr. Brainerd's Anniversary

Completing his 36th year as rector of St. Peter's church, Auburn, was pleasantly celebrated on Sunday, Nov. 5th. The genial Doctor preached a sermon full of interesting reminiscences covering the long period of his rectorship. The parish and rector deserve widespread congratulations upon the event, and also upon the completion of extensive repairs this summer to the handsome stone tower and spire of St. Peter's, which involved an expense of \$6,500, now fully paid.

The Utica Clericus

Held its November meeting on the 6th inst., in the parish rooms of Grace church. Eighteen clergymen were present and listened to a vivid description of the travels and experiences of the Rev. C. E. S. Rasay during a three months' tour of England and continental countries.

Albany

William Crowell Doane, D.D., LL.D., Bishop

The Rev. Dr. J. N. Shackelford has met with a painful accident which, though not serious, will lay him up for some time.

St. Mark's, Hoosick Falls

On the evening of Nov. 2d, the Bishop of Albany made his annual visitation, and confirmed a class of 21 persons presented by the rector, the Rev. Aloozo Cushman Stewart.

The Albany and Troy Clericus

Celebrated the 25th anniversary of the Rev. Dr. W. W. Battershall's rectorship of St. Peter's church, Albany, with a reception and luncheon given at St. Paul's parish house in Troy, Nov. 6th. Dr. Battershall was presented with a copy of Temple's Shakespeare, a testimonial of the Clericus to its esteemed member. The set, beautifully bound in morocco, was in an enclosed case, also of morocco, and suitably inscribed. The presentation remarks were made by the Rev. Dr. Enos. Dr. Battershall responded in an eloquent and feeling speech. The annual election resulted in the re-election of the president and vice president, the Rev. Edward W. Babcock and the Rev. Paul H. Birdsall, the Rev. W. F. Parsons declining a re-election. The Rev. John Mills Gilbert was chosen secretary and treasurer.

Anniversary of the Rev. Dr. Battershall

Festival services commemorating the 25th anniversary of the installation of the Rev. Dr. Walton W. Battershall as rector of St. Peter's church, Albany, were held Nov. 4th, attended by about 25 clergymen and a representative congregation. In the evening a reception was held at the parish house, and besides a massive silver loving cup from the vestry, Dr. Battershall was presented with a check for \$3,500 from about 200 members and former members of the congregation. He was the recipient also of heartiest congratulations from hundreds of friends. The

Bishop officiated at the services at 11 A. M., assisted by Dr. Battershall and Dean Robbins.

Anniversary of the Rev. R. J. Adler

The observance of the 25th anniversary of the Rev. R. J. Adler's rectorship of St. Mark's church, Green Island, took place Oct. 15th. The rector delivered the sermon. Services were also held at 7:30 o'clock Saturday evening. The services of the afternoon were largely attended, many persons from Troy, Albany, Cohoes, and the vicinity being present. The musical programme was unusually interesting. The address was by Bishop Doane. The important improvements and changes in the church were spoken of by the Bishop who said the people of St. Mark's church could not be too thankful to Mr. Adler, or too solicitous for his welfare, as his untiring efforts and persistent work were in a great measure responsible for the success of the parish. The evening service was especially for the societies of the church. The souvenirs distributed among the members of the congregation were of much interest—a number of excellent engravings, including a picture of the building at George and Clinton sts., in which the early Churchmen held their first services on the island. The building was used by Uri Gilbert as a carriage shop, and there on Nov. 23, 1865, an organization of religious people, afterward the congregation of St. Mark's church, was effected. A reception to the rector on Monday evening gave opportunity for hearty congratulations by his parishioners and friends. After Mr. Adler had retired to the rectory near midnight, the members of the choir serenaded him with several songs, and he was presented with a box containing a sum of gold as a token of the good wishes of the choir.

Michigan

Thomas F. Davies, D.D., LL.D., Bishop

The Sixty-Sixth Annual Convention

Met in St. John's church, Detroit, Nov. 15th. The opening service began with a celebration of the Holy Communion, a stately service, largely choral, and exceptionally well rendered by the choir. The sermon was preached by Bishop Davies, in which he spoke with wisdom and earnestness on divorce, advocating a national divorce law; the Church and the family, and the better observance of the Lord's Day. The business sessions of the convention were held in the parish house, and were well attended, about 50 of the clergy and 67 laity being present. The Bishop read his address, noticing the death of two eminent laymen, Col. J. T. Sterling and Frank S. Sill, a long-time member of the vestry of Trinity church, Monroe, the successful work of the general missionary, and giving the number of Confirmations at 107 for four months when the fewest Confirmations are held at any time of the year. The 10th anniversary of the Bishop's consecration occurred on St. Luke's Day. The Rev. Dr. McCarroll, chairman of the then appointed committee, introduced a preamble and resolution highly appreciative of the Bishop personally and of his faithful administration of the diocese, which was adopted unanimously by a standing vote. The Bishop, with evident emotion, responded briefly. The remaining articles of the revised constitution were adopted, and that work, begun several years ago, finished. The Rev. Dr. Prall, chairman of the committee on Constitution and Canons, has devoted much intelligent labor and perseverance to this subject. The missionary meeting in St. John's church, Wednesday evening, was well attended and highly interesting. The first report of the Rev. Wm. S. Sayers, general missionary, gave a full and intelligent account of his active and zealous work during four previous months. It notes opportunity for enlarged and new work. There are 50 towns of 900 or more population in the diocese where the services of our Church have never been held. Mr. Sayers has visited nearly every parish and mission in the diocese, covering nearly 4,000 miles of travel, and sets out again this week. There are 35 clergy of the diocese receiving missionary stipends, amount-

ing in all to \$7,853. At the same meeting Mr. J. B. Haworth, treasurer of the Mission Board, read his report. Before the next convention \$1,000 will be needed in addition to the amount already pledged, and the convention adopted a plan of apportionment and assessment to raise that sum.

The old officers of the convention and diocese were all re-elected, except that Mr. James North Wright was chosen a trustee of the diocese to fill the place left vacant by the death of Mr. Hervey C. Parke. The Rev. S. W. Frisbie's election as secretary of the convention marked the 21st year he has been chosen to that position. The convention expressed its regret at the departure of the Rev. Thos. W. McLean from the diocese, with which he has been connected 17 years. In pursuance of a recommendation in the report of the committee on Christian education, the Rev. Dr. R. W. Clark, chairman, the Bishop appointed a diocesan Sunday school committee: Rev. Messrs. William Gardam, Chas. L. Arnold, C. H. Mockridge, R. M. Chamberlain, and J. A. Chapin; Messrs. John Pound, R. W. Humphill, Jr., Hon. James O'Donnell, and Leonard Reed. The next convention will be held in St. Paul's church, Detroit, in November, 1900.

The Detroit Church Club

Gave its annual banquet at the Russell House, Detroit, Nov. 16th. The Rev. Dr. Briggs was the guest of honor. Hon. Otto Kirchner, president of the club, presided, and the attendance was very large. There were four set speeches; viz: The Rev. Dr. Briggs, on "The present crisis in the Church of England in its relation to Church Unity," read from manuscript; "The Churchman in public life," by Prof. H. B. Hutchins, dean of the Law Faculty of Michigan University; "Religion and the Scientific Spirit," by the Rev. Dr. William D. Maxon, and "Spiritual Expansion," by Rev. Thos. W. Maclean. Prof. Keat and the Rev. Chas. L. Arnold also spoke.

Washington

Henry Yates Satterlee, D.D., LL.D., Bishop

Parochial Retreat at St. Paul's

Conducted by the Rev. Fr. Field, S. S. J. E., beginning at Evening Prayer, on Nov. 13th, and continuing throughout the next day, closing with the early Celebration on the 15th. The subject of the instruction was "The Christian family."

Choir Festival at Church of the Ascension

The music was well rendered by the vested choir of men and boys. The rector, the Rev. Dr. J. H. Elliot, delivered a discourse on Church music, and prizes were given to several of the boys for punctual attendance and faithful work during the past year.

Michigan City

John Hazen White, D.D., Bishop

First Annual Council

Met in Trinity cathedral, Michigan City, Nov. 13-15th. The first evening was given to the Woman's Auxiliary. An excellent sermon was delivered by the Rev. Ernest M. Stires, of Chicago. The next morning, Holy Communion was celebrated at 7 o'clock. At 10 A. M. there was a second Celebration, Bishop White being celebrant. The sermon was by Bishop Francis, of Indiana. In the afternoon Bishop White delivered his annual address. The Rev. Walter J. Lockton was elected secretary of the diocese. Much time was taken in considering the report of the Committee on Constitution and Canons. Mr. Walter Vail was elected treasurer of the diocese. *Standing Committee:* The Rev. Messrs. A. W. Seabreeze, John N. McKenzie, Walter Scott, F. M. Banfil, and E. W. Averill. *Delegates to the Missionary Council:* The Rev. W. W. Raymond and H. B. Norris. The Rev. L. W. Apple-gate, the financial secretary, and the Rev. W. W. Raymond, delegate to the last Missionary Council, gave short addresses. After closing prayer by the Bishop, the council adjourned *sine die*.

Editorials and Contributions

IT is announced that the Rev. Mr. Sheldon, of Topeka, Kas., author of "In His Steps," is about to revise the Apostles' Creed. The ostensible purpose is to render it more intelligible to his people. There is something almost amusing in this. It certainly suggests questions as to the intelligence of the people with whom he is working. It is hard to imagine how great truths could be more simply expressed than in this Creed as it has come down to us from the early ages. We fear some wrong is done to the citizens of a progressive city in a progressive State by the assumption that they are incapable of understanding it. The suspicion arises that something more than simplicity is aimed at in the projected new version.

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Authority in Religion

NO doubt, for the most part, the secular newspaper pursues the line of reflecting the average popular opinion, rather than of endeavoring to rectify it. But now and then shrewd American common sense asserts itself, and a clear-headed editor finds himself impelled to sweep aside the sophistries by which people are being misled, and to bring to light the true relations of things. Thus, in recent numbers of the *Chicago Times-Herald*, we find some pointed remarks on the Congregational Council which met in Boston a short time ago. This paper commented particularly upon the utterances of President Hyde, of Bowdoin, on theological seminaries. President Hyde asserted that "the professor will either be untrue to his conscience because he has signed an agreement to teach according to the Creed, or he will disregard the Creed." It hardly needed the case of Dr. Gregory, the Chicago preacher, with his vilification of the other ministers of orthodox pulpits as not believing what they teach, to prove the position of the *Times-Herald*, that the utterances of Dr. Hyde are in the language of agnosticism. This paper points out that there must be authority in religion, or the issue cannot fail to be complete unbelief. "In every department of our life activities there is authority of some sort. Without it there would be a kaleidoscopic exhibition of ignorance and inefficiency. Man would become simply an undisciplined animal." In the case of the Christian religion, "whose sanctions and restraints are held to be of divine origin," it is least of all possible. An organization must have authority, and if authority goes, the organization must necessarily go with it. The concluding words of the article upon which we are chiefly commenting, are as follows: "The alternative of an authoritative religion is a weak and nerveless substitute of speculative gossip and sweet philanthropy, which encourages the bolder spirits of anarchy and nihilism in their advocacy of pure selfishness and a gross materialism."

WE have had occasion to say heretofore that the conflict of thought which is now going on in the centre of Christian denominations, is a conflict between supernatural religion and natural religion, the latter often tending to pure agnosticism. In Germany, a century ago, a similar agitation began in the bosom of the Lutheran Church.

The position taken was that Christianity is nothing more than a republication or advanced development of natural religion. The effect of this is obvious. Natural religion, in the first place, is nothing but the recognition of the ineffaceable religious instincts of mankind, and the attempt to give them some satisfying outlet. Rudimentary and more or less gross in its earlier stages, this form of religion is capable of refinement and improvement as time goes on and men become more civilized and enlightened. Expressed at first in various idolatrous forms which develop into traditional cults, it is improved or even transformed in the hands of great men, the religious geniuses of their age, such as Confucius, Buddha, and Zoroaster, or the founders of Greek ethical philosophy. But it is evident that in no form or system can this kind of religion possess exclusive or final authority. It is subject to fluctuation or change as often as a new leader arises. It has no fixed basis, and the very foundations are uncertain, inasmuch as the religious instincts and impulses, the presence of which is acknowledged, are subject to varied interpretations. That the tendency of intellectual people, viewing religion in this way, will be toward agnosticism and indifference, must be clear. This was the case in the higher circles of thought in the Roman Empire at the dawn of Christianity, and it is a widespread tendency at the present day.

CHRISTIANITY claims to belong to a different category. It has from the first been preached as a supernatural, not a natural, religion. That is to say, while it recognizes the inherent instincts which make for religion, and the needs which thus arise, it offers for the satisfaction of this department of human nature no system which rests upon the thoughts and guesses of men, however profound in their conception, or however grand and far-reaching in their intellectual and spiritual range. It offers instead of all these, a system which has come from God, and which has, therefore, an unquestionable authority. It comes by direct supernatural revelation which raises it infinitely above the thoughts and conjectures of men, though they may be men of phenomenal genius and intellectual giants. It delivers truths which are imperishable. The facts upon which it rests are facts which have happened once for all, and which can never give way to later facts. The significance of these divine transactions in the sphere of humanity will, moreover, be the same to the end of time.

IT may be true that this significance is not at all times perfectly apprehended, that a new and larger application may appear, according to the needs of successive ages; but this development of meaning is by way of unfolding that which has from the first been taught, not of casting aside the old interpretation and substituting another. The authority which attaches to supernatural religion is seen in this way to belong not simply to the facts but to the significance which from the first they were shown to have. Corollaries or additional inferences may be added, but they are simply the expression of what was already contained in the original propositions. If the articles of

the Creed, for instance, are to be taken as mere statements of facts, with no exclusive significance, the result is to reduce Christianity to the plane of natural religion. The successive statements become merely pegs upon which to hang whatever vagaries of thought any one may choose. The facts themselves are easily referred to the realm of poetic realism. Nothing stable remains as the result of this process, and all claim of authority vanishes away.

AT different periods the same process takes different forms. A century ago the attempt was confessedly to reduce Christianity to the category of natural religion. But at present it is common to meet with a view which is the converse of this. Instead of reducing Christianity to a lower level, it professes to elevate natural religion. It is said that the distinction between the natural and the supernatural is untrue; that, in fact, one thing is as supernatural as another. It is urged that all good thoughts, and all systems which have anything of truth or utility for man, are from God. We hear His voice in the lines of great poets and the utterances of philosophers of antiquity and of all time. His hand is in the various religions which have existed upon the earth. Hence it is argued, while Christianity may be the loftiest and noblest, it is not so because it differs from the rest in its source or in the method of its development. It does not differ from them in kind. It simply exhibits the choicest results of the best thought of all ages. The universal spirit, or, as others would say, the immanent God, brooded over the profound meditations of the wise of every generation, and out of this has been evolved the greatest and most powerful religion so far seen. But disguise it as we may, this process takes away the unique authority of this religion. It is, after all, the thoughts of men with which we have to do, even though we choose to dignify them by another name. There is here nothing absolute or final. The inevitable logic of the position is that Christianity is destined to give way to something more advanced. But Christianity claims to rest, not upon the thoughts of men, even though esteemed to be the promptings of immanent Deity, of the divinity residing in every man; but upon the definite acts and revelations of a Personal God, not God in nature, but God above nature. Christianity is this or it is nothing.

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Criticism and Orthodoxy

A PARAGRAPH from *The Nation*, on the subject of the Church and the higher critics, is quoted in *The Biblical World* for September, and is called an "acute comment." *The Nation* tells us that "Biblical studies are now as well and definitely organized as studies in the department of Greek history or Roman law." It proceeds to state, in a sage and oracular style, that there is in each field a recognized body of authorities, and that their weight consists not in the fact that they have a standing in the Church, but in the soundness of their methods. "We never ask," says *The Nation*, "whether a man is 'orthodox' in his views of the political constitution of Athens, or of

the origin of the *patria potestas*; we only ask if he is abreast of the latest researches touching those subjects. Precisely that is the test which we should apply to the Biblical scholar. Is he in general agreement with the masters of those who know his specialty? If he is not, he may be as orthodox as you please, but he is either belated or eccentric to the extent of making his opinions of no weight."

THIS certainly has an acute sound, but it may be questioned whether it does not rather deserve to be called "smart." It ignores the fact that Biblical critics of the first rank are divided into several "camps," according to their pre-assumptions, and that a scholar's pre-assumptions, no matter whether he is orthodox or not, necessarily affect his methods and his conclusions, and that, too, very frequently, in a radical manner. There is a long list of such critics who deny the supernatural, and even the Personality of God, identifying God with the universe. Is it not evident that this class of scholars will reach quite different conclusions, in a large number of instances, from those who begin with a belief in the supernatural? Will not those who believe that the Bible is inspired in a special manner, so as to become the vehicle of divine truth, reach different conclusions from those who repudiate any such belief? It is vain to persuade the Church that the Bible is simply "like any other book," and that it makes no difference who has the handling of it, provided he is a competent scholar. We make use of the labors of such a scholar, making due allowance for his pre-assumptions and their influence, but it is another thing to recommend his writings in our schools, or admit him to the position of an authorized teacher. We shall desire the best and most advanced scholarship, but we shall insist that its presumptions shall not be foreign to the Christian religion. It is in this way that the question of orthodoxy comes in. It is not that the critic must be required to arrive at conclusions in accord at all points with received opinions, but that his antecedent point of view shall be in harmony with the Christian religion, and that he shall work in the atmosphere of Christian thought.

WE supposed it had now been generally admitted that it is not possible to approach subjects like these with impartiality, or, in other words, without pre-assumptions which must largely govern the process of investigation. Some time ago we quoted the words of David Strauss touching this subject, and they are worth quoting a second time for the frank avowal which they contain: "One often meets," he says, "in the writings of free-thinking theologians the assurance that their researches rest on a purely historical interest. For my part, with all respect to the word of these gentlemen, I regard what they affirm as a thing impossible; and even if the fact were true, I could not regard it as worthy of praise. He who writes on the monarchs of Nineveh, or on the Egyptian Pharaohs" [we might read here, "Greek history or Roman law, the political constitution of Athens, or the origin of the *patria potestas*"] "may indeed obey the purely historical interest. But Christianity is so living a force, and the question, what have been its origins? contains in it such decisive consequences for the immediate present, that one would have

to regard as struck with stupidity the investigator who only brought to the study of this question an historical interest." He then goes on to invite scholars to join with him in "delivering the human mind from the spiritual yoke which has hitherto oppressed it" (i. e. supernatural religion.) Strauss was a great Biblical scholar, "the real thing," we suppose *The Nation* would call him. He was "scientific," no doubt, and so were the other "free-thinking scholars" to whom he appeals. Are we therefore under the obligation to accept him and his fellows as our guides and masters? It really appears that it is only when the scholar's pre-assumptions are Christian and orthodox that we are called upon to suspect him as "belated or eccentric."



"Stir Up and Get Ready"

WHAT is the meaning of the name, Stir-up-Sunday, sometimes given to the Sunday next before Advent?" Such was the question asked by a Sunday school teacher of her class of small boys. "Stir up and get ready for Christmas," came the answer from one of the number, a bright, eager-faced lad of nine or ten years. To his mental gaze there were doubtless visions of joys not strictly spiritual associated with the coming of Christmas. Visions of sugar-plums dance through small heads long before slow-footed time brings

"The night before Christmas when all thro' the house Not a creature is stirring, not even a mouse."

"Stir up and get ready for Christmas!" Was there not more in the small lad's answer than he knew? Much stirring up and getting ready for the great day is evident ere Advent dawns. It is a stirring up and getting ready that is to culminate in the giving and receiving of gifts—of parents to children, of children to parents, of brothers and sisters to each other, of friend to friend. Shops are thronged with eager buyers, stirred up to get ready for Christmas. And who would look coldly upon this outward and visible sign of good will, even though it be but the world's semi-conscious recognition of its relation to God's gracious Christmas Gift to man? Only let us keep to the proportion of things. Were it not better to expend less thought upon gifts for the dear ones who already have and abound, and put the more upon how large we may make our offering at the cradle of our King? Is it not pitiable that we find it possible to do so much for them, so little for Him? Is it not true that the offering in the parish church on Christmas Day is quite disproportioned to the lavish bestowal of gifts in the parish homes?

"Stir up and get ready for Christmas!" What lessons are the children learning of Christian giving? Is it not rather one of getting than giving? There should be some way of teaching them the blessedness of giving in the Name and for the sake of God's dear Son. I could never see that this was logically the object lesson of the Christmas tree. Why not leave that—the Christmas tree—to the home, except in mission schools among the very poor?

"Stir up and get ready for Christmas!" Is there not something to be done, something given for the Cause that Jesus loves—the making of His way known upon earth? The weeks that follow Christmas, and the Epiphany, should gladden the hearts of the faithful workers at the Missions' House in New York, by manifold increase of means

for doing their work, and ours. The spirit of giving is too confined, too narrow, if it end within the home, the parish, the diocese; for, the field is the world.

Y. Y. K.



Some Common Mistakes

BY THE REV. FRED'K S. JEWELL, D. D.

III.

SIXTH. It is a mistake to assume for a moment that those who object to expending money on foreign missions, on the alleged ground that we have so many at home who are practically heathen, are really concerned about the conversion of the latter, and are always ready to contribute to the cause of home missions. Generally, nothing of the kind. They are not pleading for the home work, but are only opposing the work abroad; under an ingenious and plausible subterfuge, making against both. Their course reminds one of the memorable protest and plea of Judas, "Why was not this ointment sold for three hundred pence and given to the poor?" Honest Judas, benevolent Judas! Flimsy mask! How easily it was torn off! This he said not because he cared for the poor, but because he thought of the purse.

SEVENTH. It is a mistake, and very near an impertinence, to ask and expect the Church to give seceders letters of dismission and recommendation to any of the denominations; for she is not in communion with any of them. All that she can give is a formal certificate of enrollment on the parish records, as a communicant, and of exemption from any known cause for discipline up to the time of application for a letter. A certificate of good standing that is of any value cannot well be granted; for consistent good character as a communicant breaks down when the person resolves to abandon the Church for any other religious body. To do this last is at once to commit the sin of unfaithfulness to vows, and schism against the Body of Christ. In Confirmation the communicant entered into the most solemn vows with both God and the Church, and not with any one of a group of denominations. From those vows the Church alone cannot release him, for she is only one of the parties to the covenant, and God gives no sign of His consent to such a retraction and release. Hence, while it may not be counted in the parish report to the diocesan council, the name of a communicant once on the roll of communicants of the Church, remains there, subject only to the appended notes—deceased, removed, suspended, lapsed, or schismatic. In either of the last three cases, the communicant is not, and cannot be, certified as in good standing.

EIGHTH. It is a mistake, characteristic of little learning and large assurance, to suppose that a rambling, off-hand talk, however fluent, is extempore preaching. The free and easy gamboling of the colt in the pasture is a long way off from a proper trot in the harness, or a finished run in the race course. Few minds are full enough, fertile enough, methodical enough, and self-controlled enough—in short every way intellectually and linguistically masterful enough, to speak wisely and well impromptu, or even extempore. He who without a fair share of these pre-requisites, attempts such impromptu speaking, supposing it to be true extempore preaching, should remember that it is nowhere recorded that the Lord ever opened the mouth of more than one ass in apt and effective speech.

Letters to the Editor

THE VOICE OF THE CHURCH

To the Editor of *The Living Church*:

It seems indeed time that the priesthood should become alive to the danger of the people through such imputations as those of the Rev. M. K. Schermerhorn, reprinted from a daily paper in your issue of Nov. 11th, with the Rev. Alban Richey's excellent comments.

There can be nothing more contemptible than to steal the good name of any man, and for one with the outward authority of the priestly office to deliberately impugn the honesty of his fellows in such a vague way, and in the public press, has much the appearance of the traitor.

The reflex effect of such suggestions must be one of extreme danger. The doubt of the leader's faithfulness robs the army of courage and confidence. And these whispers of the few whose acceptance and adoption of ancient error instead of ancient truth have led them to condemn all who prefer to adhere to the tested standard of the Faith, not alone hurt the clergy, but disturb the minds of the people.

Thank God! we of the priesthood can stand in solid ranks and still proclaim our unshaken faith in the Church, and in her familiar forms of devotion.

We can believe, and teach as we believe, and find all that we need for ourselves, all that those committed to our care can need, in the established and inspired Word of God, and in the voice of the Church, guiding us through the Prayer Book.

JOHN MILLS GILBERT.

Waterford, N. Y.

"PRAYER BOOK RIGMAROLE"

To the Editor of *The Living Church*:

When we consider that the author of an article in *THE LIVING CHURCH* of the 11th of November, taken from the *New York Sun*, with the above caption, is the same who has recently sent a prospectus throughout the Church advertising "Renascent Christianity," which claims to foreshadow that of the twentieth century, we need not be surprised at this attack upon the Prayer Book.

In St. Paul's valedictory address at Miletus, which we find written in the 20th chapter of the Acts of the Apostles, are these words: "Take heed therefore unto yourselves, and to the flock over the which the Holy Ghost hath made you overseers, to feed the Church of God, which He hath purchased with His own blood. For I know this, that after my departure shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise speaking perverse things to draw away disciples after them." These words came unbidden to my lips after reading the article referred to, especially in connection with the prospectus which I had received. For whether St. Paul had in mind the false teachers already in the Christian Church or not, certainly his prediction is abundantly fulfilled in our own day, for the ominous characteristics of the unbelief now are that it is within the Church, in the pulpit, and at the very altars. It is not now the bold and defiant foes of the Faith we have to fear, the Ingersolls who openly reject the Bible and God, but the avowed friends of the Bible and the Gospel, the higher critics, so-called, men in Holy Orders, men who have sworn to defend the Faith, yet who by their rash and irreverent criticism are tearing the Bible to pieces, unsettling the very foundations, and destroying the faith of thousands in this Book as inspired of God in the Holy Ghost.

But we may well be amazed at the audacity of this writer, who though a comparative stranger in the Church, goes back on the Bible and the Prayer Book, and assumes to formulate a new Faith for the twentieth century; who condemns the whole House of Bishops for their indorsement of the Sacred Scriptures as the "Word of God," and stigmatizes the Prayer Book as a "rigmarole" of "traditional errors," and in its lectionary selecting portions to be read that are "inhuman, indecent, and false." We might

well ask who is this man that arraigns the fidelity and wisdom of the whole Anglican Church? What are his credentials? "On what meat does he feed?" From whence is his source of knowledge and inspiration? Is he a second Daniel come to judgment, or is he the echo of the higher critics of the Briggs stamp?

No book agent can equal the conceit and assurance of the author of the prospectus referred to—his audacious criticism of the Bible and Prayer Book, his sweeping assertions as to doctrines and creeds; his reflections on the honesty of those who hold to the old paths or traditional beliefs; his utter disregard of history and authority; his condemnation of men in the Church eminent for learning, for wisdom and piety, and above all, his ambition to originate a new religion, a new theology, and a new Church which will be better adapted to the twentieth century, better than the old Faith, the old Bible, the old Gospel, which were not originated by man, but given to the Church by the Spirit of the living God. Was there ever seen or heard in the Church before such intolerable conceit and presumption as this?

There are numbers of men and women in the Church who do not now pretend to believe what a score of years ago was supposed to be fundamental truth, and multitudes of others who are wavering and uncertain as to what is true or false in religion. What is the cause? Mainly the so-called "Higher Criticism" of the day. The criticism which tears the Bible into fragments; the criticism which relegates a great deal of its history to the region of myths and fables; the criticism, in short, which utterly destroys its authority as a Divine Revelation. I speak what I know. I speak what I hear on all sides. Only the other day one of my most intelligent parishioners who had fallen away from church attendance, speaking of the indifference and unbelief that prevail, said: "The people do not know what to think or believe when ministers themselves are rejecting portions of the Bible, and the critics make everything uncertain. In such a case what can you expect of the common people?" What indeed can we expect when all this unbelief plays right into the hands of corrupt human nature, which wants to follow its own "sweet will," irrespective of judgment or retribution?

As for the Prayer Book, we regard the writer referred to as either ignorant of its contents or incapable of appreciating its transcendent merits. But when a man goes back on the Bible, how can we expect him to appreciate the Prayer Book, which is fairly saturated with the Word of God? Dr. Adam Clark, the distinguished Methodist commentator, said that "next to the translation of the Bible in the English language, the greatest work of the Reformation was the Prayer Book." And only a short time since the Rev. Dr. Parker, of London, the leading Non-conformist preacher of England, speaking of liturgical worship, recommended the Prayer Book as a model, as altogether superior to any other form of service.

We know what the modern critics claim, that they are only trying to get at the truth. This is all well enough. We all want the truth, and none of us are afraid of the light. But we do not want mere speculations, guesses, and assumptions. It is the sheerest nonsense to say that all the learning and scholarship are on the side of the critics. It would indeed be a very sorry showing if such were the case, for new discoveries in the Eastern archaeological researches are proving almost every day that the Bible is right, and the critics wrong. And some have the honesty to acknowledge it, as Harnack, for example, the foremost scholar of the advanced school of critics in Europe, frankly admits that many of his conclusions were wrong which he held ten years ago; about the time, in fact, when nearly all the higher critics claimed that Moses could not have been the author of the Pentateuch, because there was no literature in Egypt at that time; yet it has been demonstrated since that there was a high state of civilization and culture in Egypt at least a thousand years before Moses. But we suppose the "per-

verse things" will continue to be said, and that "wicked men and seducers will wax worse and worse, deceiving and being deceived," for this is precisely what is predicted shall come to pass in the "perilous times" that indicate the last days of this age or dispensation. Still this does not relieve us from bearing witness to the evil, and contending manfully for the "Faith once delivered to the saints." Yes! delivered to the saints of old, and not to theological adventurers and ecclesiastical charlatans of the present day. Do I speak too sharply? If so, I ask pardon. But how can we speak too plainly or too sharply, when the whole Church is arraigned, the Bible virtually rejected, the Prayer Book slandered, and the honesty and sincerity of numbers of the clergy questioned, if not absolutely denied, who are loyal to their vows and faithful to their obligations as ministers and stewards of the mysteries of Almighty God?

GEORGE H. MCKNIGHT.

Elmira, Nov., 1899.

THE EVENING SERVICE

To the Editor of *The Living Church*:

It is not a subject of modern concern which your correspondent complains of. I think I may say we have tried here every possible device to get a congregation in the evening. We have the same service as in the morning, and if music would fill a church, it would be crowded, but we have possibly 300 in the congregation.

Some years ago I felt that the Prayer Book was a hindrance to the strangers who form the majority of the evening congregation; therefore, with the Bishop's consent, we printed a form of evening service only, with eight of the selections of Psalms, and a hundred and fifty of the most popular hymns, and this book we have used for some years, but it is of no avail. The best results have been reached, first, when we had a very capable director of St. Andrew's Brotherhood, who was also director of the Young Men's Christian Association, and through him fully one hundred and fifty young men were added to the evening congregation. Then last year we found that by having vespers at five o'clock, which I considered satisfied the Prayer Book requirements, we had in the evening an evangelical service, discarding the Prayer Book altogether, and singing Gospel hymns out of the Hymnal, with our usual choir, expounding the lessons, and preaching a straightforward Gospel sermon on the Epistle and Gospel for the day. This plan possibly added one hundred to the usual three hundred. This is my experience, and the conclusions that I have drawn are these: First, that owing to the servant difficulty, the parents and children have to remain at home at night, that the help may go out. This has had a great deal to do with establishing the habit of non-attendance at the evening service, for the class which composes the bulk of our Church congregations are the employers of help. What we call the middle class are deterred from coming to our churches, first, by the form we use, and then, alas, the formalism which is usually too evident in the pulpit. They do not comprehend the duty of worship; the sermon or instruction does not arouse them, it is not real enough for either one or the other, and therefore forms no attraction.

Secondly, they dislike to go to a church frequented by a class with which they do not socially mix. They feel uncomfortable and strangers; they denounce the Church as cold, and avoid it. The Methodists and the Baptists attract all of the same class, and have large evening congregations, and I am sorry to say they have not hesitated to stoop to cater to the masses by attempting entertainment rather than instruction and "plowing up the fallow ground."

Another serious cause of absence from public worship at this end of the century, is the effect Higher Criticism has had in discrediting the Bible with that "mixed multitude" which follows God's people. These higher critics have done more harm in discrediting the Bible than Tom Paine and Bob Ingersoll, and all the rest of that ilk. They have put opinion for certainty,

and pulled down what was wholesome, and built up nothing. But they have succeeded in leaving upon the popular mind the impression that the Bible is no longer the Word of God, as it professes to be and, therefore, its commands and its warnings they have robbed of their strength. The first step by which the Adversary secured the fall of man, was flinging a doubt upon God's Word. "Yea," said the subtle beast, "Hath God said?" The insinuation opened the door, and sin came.

I see nothing for it, therefore, but personal visiting, direct application to attend, a warm welcome, a hearty, simple service, a practical explanation of God's Word, an earnest appeal, and if that will not secure a congregation, nothing will.

H. MARTYN HART.

A PUZZLING QUESTION

To the Editor of *The Living Church*:

I quote from the current number of your paper (folio 616) as follows: "The Rev. Chas. A. Briggs, D. D., has resumed his work of preparing students for the Presbyterian ministry," etc. I ask you, in all kindness and sincerity, to explain this, to me, paradoxical statement. I confess to much ignorance in ecclesiastical matters, being simply an Episcopalian, but interested sufficiently to ask why an Episcopal divine should be "preparing students for the Presbyterian ministry." C. O. WOODHOUSE.
New York City, Nov. 6, 1899.

[We referred to the fact that Dr. Briggs retains his professorship at the Union Theological Seminary, which, unless we are mistaken, is chiefly devoted to the preparation of students for the Presbyterian ministry. Why he should be doing this is a question we are unable to answer. It rests with the Bishop and Standing Committee of the diocese of New York.—ED. L. C.]

Personal Mention

The rector *emeritus* of St. Paul's, Cheltenham, Pa., the Rev. E. W. Appleton, D. D. (address Ashbourne, Pa.), will make his home in Ogontz Park, near Elkins Station, on the Philadelphia & Reading R. R.

The Rev. R. Heber Barnes has resigned the rectorship of St. John's church, Northern Liberties, Philadelphia, and accepted the appointment as one of the assistants at Old Christ church, in the same city.

The Rev. W. H. Barnes who for six years has been priest-in-charge of St. Paul's church, College Point, L. I., has accepted a unanimous call to the rectorship of St. Barnabas' church, Brooklyn, and will enter on his duties Dec. 1st.

The Rev. L. C. Birch has resigned the rectorship of St. Jude's church, Brunswick, Ga.

The Ven. Harry Cassil, Archdeacon of Savannah, should be addressed at Brunswick, Ga.

The Rev. Otway Colvin has accepted the rectorship of Christ church, Cape Girardeau, Mo.

The Rev. James G. Cameron, for six years in charge of the church of the Holy Cross, New York, has resigned.

The vestry of St. Paul's church, Cheltenham, Pa., have unanimously elected the former assistant, the Rev. J. Thompson Cole, rector of the parish. His postoffice address is Ogontz, Pa.

The Rev. H. M. Dumbell, rector of St. Paul's, Brooklyn, has accepted a unanimous election to the rectorship of St. James', Great Barrington, Mass.

The Rev. Thomas Duncan, D. D., has accepted the rectorship of St. James' church, Bedford, Pa.

The Rev. James C. Elliott has accepted the charge of St. John's church, Long Island City, N. Y.

The Rev. E. P. Green has not accepted work in the diocese of North Carolina, as stated in our issue of Nov. 11th.

The Rev. F. L. Kurtz has accepted charge of work in Phoebus and Morrisons, Va.

The Rev. F. W. Keator has accepted the rectorship of St. John's church, Dubuque, Iowa.

The Rev. D. R. Locke, sometime missionary in China, has become rector of Trinity church, Hudson, Mich.

The Rev. John D. La Mothe has returned from his visit to England.

The postoffice address of the Rev. A. A. McAlister, chaplain U. S. Navy, is Navy Yard, Mare Island, Cal.

The Rev. A. Wallace Pierce, son of the late Bishop Pierce, will continue in charge of Trinity cathedral, Little Rock, Ark.

The Rev. Robert Rogers has resigned the vicarship of Christ church chapel, Brooklyn, and accepted the rectorship of the church of the Good Shepherd in the same city.

The Rev. Dr. W. T. Schepeler, rector of St. Paul's church, Marinette, Wis., has been appointed a member of the Standing Committee by the Rt. Rev. C. C. Grafton, S. T. D., Bishop of Fond du Lac.

Post-Chaplain John S. Seibold, U. S. A., has been retired from active service and placed on the retired list of the army. His address for the present is, 82 Prospect av., Buffalo, N. Y.

The Rev. Pelham Williams, D. D., has accepted the chaplaincy of the House of Mercy, New York. Address, after Dec. 1st, "Ironwood-on-the-Hudson."

The Rev. Chas. Walkley, chaplain U. S. Army, has been detailed for duty with the 47th Regiment, U. S. Volunteer Infantry, in the Philippine Islands.

Official

The Rev. Alexander W. Seabrease, M. A., Trinity rectory, Fort Wayne, Ind., is president of the Standing Committee, of the diocese of Michigan City.

THE annual meeting of the American Church Missionary Society will be held at the Church Missions House, New York city, N. Y., at 3:30 P. M., on Wednesday, Nov. 29, 1899.

W. DUDLEY POWERS, General Secretary.

ST. MARGARET'S HOME for discharged women prisoners, Chicago, will be open for Thanksgiving donations on Tuesday, Nov. 28th. This house is connected with the City Mission work of the diocese of Chicago.

JOSEPH RUSHTON, Chief of Staff,
19 South Peoria st., Chicago.

APPLICATION blanks for joint annual clergy certificates entitling the holders to the reduced fares accorded to clergymen by the railway lines operating in the territory of the Central Passenger Association, during the year 1900, are in the hands of the various ticket agents.

The card clergy certificate which has been used for three years will be discontinued, and in its stead will be issued a book certificate of convenient size to be carried in the pocket, neatly bound in leather, containing 100 consecutively numbered orders or requests for clergy tickets, one of which the holder of the certificate will be required to sign and deliver to the ticket agent for each ticket purchased.

The principal reason necessitating a change in the form of the certificate is as follows: Under the old system, the lines constituting the Clergy Bureau have no knowledge of the annual certificates issued by this office, while on the other hand, this office has been unable, without great inconvenience and expense, to obtain a record of the passage tickets issued by the agents on the annual certificates. As a result, it has been possible for unscrupulous persons to counterfeit the card certificate by the photographic process with comparatively little fear of detection. It will readily be seen that this will be impossible under the new plan, as the agent will have a signed and numbered slip for each ticket issued, which slip will eventually reach this office, be compared with our reports, and, if spurious, the fraud immediately detected.

The cost of printing and mailing the book certificate will be many times greater than that of issuing and distributing the old-style card, and it will also be necessary to augment the clerical force of the Clergy Bureau. To meet the added expense, it is deemed necessary to increase the fee required from those applying for the certificates from fifty cents to one dollar. The holders of certificates who exhaust the entire 100 requests and desire an additional supply, may obtain same by sending the covers of the original book to the undersigned, accompanied by a remittance of fifty cents, covering the cost of issuing the new credential.

The annual clergy certificate of this Association will be issued on proper application to those coming within the requirements of the Clergy Rules, residing in Illinois, Indiana, Iowa, Kentucky, Michigan, Missouri, Ohio, Wisconsin, W. Virginia, and also in the following cities of New York and Pennsylvania, and points west thereof in the latter States: Allegheny, Pittsburgh, Erie, Suspension Bridge, Niagara Falls, Buffalo, and Salamanca; also at such points in the Province of Ontario as may be authorized by the roads operating therein.

Time clergy certificates, available for a limited period, will be issued to proper beneficiaries residing at any point in the United States or Canada who have occasion to remain more than thirty days in the territory of this association.

Further particulars concerning trip permits may be obtained by application to local railway agents, or to the undersigned,

F. C. DONALD, Commissioner.

Central Passenger Ass'n., Monadnock Building, Chicago

Ordinations

Nov. 9th, Bishop Walker ordained to the diaconate in St. James' church, Buffalo, Mr. C. E. Byram who formerly served as a Methodist minister most acceptably. For the past six months he has been lay-assistant in St. James' parish, and will now succeed the Rev. John S. Littell as curate of St. Paul's. At the ordination the candidate was presented by the Rev. Chas. H. Smith, D. D., and the sermon was preached by Archdeacon Bragdon.

On Sunday, Nov. 12th, in St. Luke's church, Germantown, Philadelphia, the Rev. Archibald Campbell Knowles was elevated to the priesthood by the Rt. Rev. Dr. Nicholson, Bishop of Milwaukee, who officiated by consent of the Bishop of Pennsylvania. The candidate was presented by the Rev. Henry R. Gummy, and the sermon preached by the Rev. Dr. Samuel Upjohn; both, with the Rev. Messrs. D. I. Odell and W. C. Emhardt, united in the imposition of hands. A very large congregation was present. The vested choir rendered one of Schubert's Masses, with the *Benedictus* and *Agnus Dei* from Gounod's "St. Cecilia." The Rev. Mr. Knowles is one of the curates of St. Luke's, and will now become priest in-charge of St. Alban's church, Olney, which parish is an off-spring of St. Luke's.

Died

DORR.—On St. Luke's Day, in Pensacola, Fla., Mrs. Clara G. Dorr, widow of the late Eben Dorr, entered the Paradise of God in the communion of the Catholic Church. R. I. P.

STURGES.—Entered into rest, on the evening of Sunday, Oct. 29th, at Guthrie, O. T., the Rev. George B. Sturges, aged 89 years, one month, and 18 days. Interment at Sandusky, Ohio, on All Saints' Day. Ordained sixty years ago, he was the oldest priest of the diocese of Southern Ohio.

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.)

Spirit of Missions, official monthly magazine, \$1 a year.

Remittances should be made to MR. GEORGE C. THOMAS, treasurer, 281 Fourth ave., New York. At present, please address communications to the REV. JOSHUA KIMBER, associate secretary.

N. B.—The report on domestic missions, together with the bishops' reports of the several missionary districts and the report of the Commission on Colored Work and the report on foreign missions, including the reports of the several bishops abroad, and of the presbyter representing this Church in Mexico, are now ready for distribution. Please send for copies.

AN urgent appeal is made for \$200 for the chapel fund for the church of St. Thomas and St. Denis, Wando, S. C. This amount will make possible preliminary building operations, and \$700 will erect the building. Geneous Churchmen are appealed to for aid in this important work. Send contributions to the REV. R. J. WALKER Lock Box 549, Charlestown, S. C.

Church and Parish

WANTED—Consecrated men and women for rescue work in the Church Army; training free. For further particulars, address MAJOR MARTHA H. WURTS, 299 George st., New Haven, Conn.

WANTED.—An active Church member to sell the Christian Year Kalendar in every parish. Price 75cts. Liberal commission. Address the CHURCH KALENDAR COMPANY, 2 West 14th st., New York city.

PERIODICALS, magazines, and books sent to the Rector, Trinity rectory, Muscatine, Iowa, will be put to good use. Muscatine is a river town, with its many temptations.

A COMBINATION set of the Prayer Book and Hymnal, valued at \$5, handsomely bound and printed on India paper, will be sent free to any one sending two new paid-in-advance subscriptions to THE LIVING CHURCH, plus 20 cents for carriage.

WANTED.—Matron for Home for discharged women prisoners. R., LIVING CHURCH office.

PEOPLES' WAFERS, 25 cents per hundred; priests' wafers, one cent each. The Sisters of All Saints, 801 N. Eutaw street, Baltimore, Md., also invite orders for ecclesiastical embroidery.

The Editor's Table

Kalendar, November, 1899

1. ALL SAINTS' DAY.
5. 23d Sunday after Trinity.
12. 24th Sunday after Trinity.
19. 25th Sunday after Trinity.
26. Sunday before Advent.
30. ST. ANDREW, Apostle.

White.
Green.
Green.
Green.
Green.
Red.

I Thank Him

BY MRS. FRANK A. BRECK

I thank the Lord for shepherding—
For bounteous table spread,
For joy that can in sorrow sing,
And make me comforted.

For all His many blessings free,—
For love that will not change;—
For sight that can the future see
Beyond my mortal range.

For all the chastening that He sends,
For unfulfilled desire;
For country, freedom, home, and friends,
For clothing, food, and fire.

I thank the Lord for work, for trust,
For every answered prayer;
For love, that knowing I am dust,
Gives strength my cross to bear.

I thank Him for His leading, though
I may not understand
The reason he would have me go
In ways I have not planned.

He knows my heart might often crave
What hides a sting within,
And so denies what if He gave
Would lead my soul to sin.

I thank Him, then, whate'er befall,
For good or seeming ill;
Unbounded love runs through it all,
And works His perfect will.

Vineland, N. J.

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Pen-and-Ink-lings

ANOTHER Californian (we gave an anecdote from one last week), the Rev. B. W. R. Tayler, of Los Angeles, tells a good story, which has the merit of being perfectly true: "I was in San Francisco a few days ago, and went to the Occidental Hotel for my lunch. As I took a seat in the dining-room, I overheard two Irish waiters engaged in whispered conversation as to what particular religious body I represented. 'Say, Pat,' said one to the other, 'is he a priest or a minister?' Pat scrutinized me very closely, but apparently was unable to decide. Again came the query: 'Say, Pat, is he a priest or a minister?' 'Ah,' said Pat, 'be aisy now; sure he is an Episcopal gentleman!'"

BLEAK HOUSE is about to be sold by auction. It is among the best known of Dickens's landmarks, for here during several summers the novelist resided, until, in fact, driven away by itinerant minstrelsy on the beach, in 1849. The real name of the curiously ugly building, perched on its windy cliff-top overlooking the town and harbor, is Fort House, but as "Bleak House" it is always known, and still keeps an unwarranted reputation as being the original of the mansion in the novel of that name, despite the fact that Dickens places it at St. Albans, in Hertfordshire.

THE inventor of the Linotype typesetting machine now in general use, Ottmar Mergenthaler, died in Baltimore, recently, at the age of forty-five. He was born in Germany, and after his arrival in this country, was at first employed as a clock maker.

He was never a printer, but had a knowledge of electrical and other machinery when he began, in 1876, to devise a machine which would set type. Ten years later he produced the first successful example of the machine which was to revolutionize the art of printing. He had been a poor man, and his invention gave him a comfortable fortune.

A RATHER curious sign in Grantham is called the "Living Sign." It is a hive of live bees fixed on a post standing on the pavement; between the post and the inn, there is a board fixed, with the following verse of poetry on each side:—

"Stop, traveler, stop; this wondrous sign explore,
And say when thou hast viewed it o'er and o'er,
Grantham, now two good rarities are thine,
A lofty steeple and a living sign."

MAURICE THOMPSON, in *The Independent*, considers it without question that "mere literary art never before was quite as perfect as it now is, unless we must except the highest flowering period of Greek poetry." He says:

Note well, just here, that I confine this statement strictly within the limits of verbal style—the art of writing with the effect that may be called literary symmetry. We have perfected phraseology, raised the paragraph to the highest power, refined and purified word-combinations, until what we may call literary color is rarefied beyond the possibility of further rose-misty diffusion. Moreover, our cleverness as logolepts, as rhythmists, as extractors of word essences, could scarcely be carried to a higher pitch, or more perfect results, and we have a plethora of word-music in both prose and verse.

THE same writer goes on to say that "the fact that the heart of poetry is falling into a spurious mood, that poets are becoming on one hand more and more mere strummers of fine verbal chords, and on the other hand, mere 'slingers of slang,' presents to the highest critical conscience a task from which any man or woman who values popularity may well shrink." "The permanent criterion can be satisfied in its imperious demand by nothing short of absolute beauty of form, imbued with absolute beauty of spirit!"

PRESIDENT KRUGER is, by his marriage, actually connected with the great Cardinal Richelieu whose name, as everyone knows, was DuPlessis. Kruger was a young man when he met and married a member of the DuPlessis family, the descendant of a French surgeon (the near relative of the Cardinal) who went to the Cape in the seventeenth century, in the employment of the Dutch East India Company. At her death, he chose a second wife from the same family. It was *apropos* of this marriage that General Joubert made a jest in his imperfect English. The president, he said, was a man of "double duplessity."

ON the exterior of St. Anna's church, New Orleans, there is a marble slab, and on this slab is a quotation from the Apostles' and Nicene Creeds—"I believe in the One Holy Catholic and Apostolic Church." This church being situated in the French Roman Catholic district, the quotation to which we refer has often been the subject of criticism. Its presence, and the criticism it occasions among Romanists, have afforded an oppor-

tunity to make clear the legitimate right of the Church to the title as found in the Apostles' and Nicene Creeds. Lately, two Roman Catholic Sisters found fault with the quotation, as not being applicable to the Protestant Episcopal Church, and voiced their adverse criticism in an argument with the sexton of St. Anna's. The sexton who is a communicant, opened a Prayer Book, pointed to the Apostles' and Nicene Creeds, showed them the Prayer in the Visitation office, in which the petition is offered to die "in the communion of the Catholic Church," and finally opened the Hymnal and pointed to verse 3 of Hymn 492. Whether the Sisters were convinced or not, he does not know; but if they were not, this intelligent sexton is not to blame.

— x —

A Portrait in Mosaic

AT Pompeii has been found a beautiful mosaic pavement which formed the centre of the flooring of a small bedroom, evidently the room of the mistress of the house. The border of the pavement was made of common flags, then came a rectangle of mosaic-work composed of small squares of different kinds of stones. In the centre of this flooring was placed a beautiful little mosaic picture, framed in a narrow border of travertine, and representing the head and bust of a woman. Undoubtedly it is the portrait of the mistress of the house. She is a young woman, of matronly appearance, and wears her black, wavy hair in a large coil at the back of her head, bound around with a wide black ribbon. In her ears are pearl earrings set in gold, and around her neck is a rich, pearl necklace with a gold clasp set with emeralds. Her dark dress is open in the neck, and shows a white veil or fichu embroidered in gold. Deep, black eyes, full of expression and half-veiled, look out from under long eyelashes; the small mouth, half-opened with a smile, shows white teeth between the red lips. All this is done in very small mosaic cubes. The preservation of this important mosaic is almost perfect, the execution is remarkably good, and, what is of especial value, it is a portrait from life.—*Self-Culture Magazine*.

— x —

The Peasants' War in Germany

THE masses against the classes is a modern phrase, but the fact that the phrase implies is by no means modern; through all history we find examples of the rising of the downtrodden masses against the privileged classes. One of the most notable of these examples was the revolt of the peasants of Germany, in the sixteenth century, against the knights and nobles. It was short, fierce, and bloody, and marked by horrible excesses on both sides. Historians and historical essayists have studied this revolt from all sides, and endeavored to fix the blame. Much has been written on the subject, and there are almost as many views as writers.

The latest utterance on this much-discussed historical question is: "The Peasants' War in Germany, 1525-1526," by E. Belfort Bax, published in London by Swan Sonnenschein & Co., and in New York by The Macmillan Company. It is the second volume of a series of three on the social side of the German Reformation, the first being "German Society at the Close of the Middle Ages," and the third (not yet published), "The Rise and Fall of the Anabaptists." Mr. Bax's sympathies are on the side of the peasants, and he gives quite a vivid picture of their

sufferings and oppressions at the hands of the nobility, both upper and lower. He devotes much space to the recital and analysis of the causes that led to the revolt, together with his opinions and deductions therefrom. This leaves him less space for the actual recital of the events than we should have preferred. We care to know more what happened than what Mr. Bax thought about it. Nevertheless, the reader will obtain a very good idea of the course of the revolt up to its final and bloody suppression.

The revolt started in 1524 purely as an agrarian movement, and had it been confined to this, there would have been little but sympathy with it; but, as so often happens, the religious question became involved, so that the struggle finally became one of life or death for the Church. The peasants became divided into two parties, moderates and extremists. The former tried to control the movement, and gain relief from oppressive secular laws and customs for the oppressed peasants, and a number of the lesser nobility joined them with this object; but the extremists defeated this object by their mad attack upon the Church, and, indeed, upon religion in general. Mr. Bax gives numerous examples of the sacking of churches and monasteries, of the murder and robbery of ecclesiastics, and the violent excesses perpetrated by this party of the peasants. Naturally, the better class that had assisted the movement at first, withdrew, and the inevitable result followed. The revolt was put down with cruel certainty. On the side of the classes there were atrocities and reprisals, no less than on the side of the masses. This was inevitable. Mr. Bax makes this perfectly clear, though he tries hard to justify the acts of the insurrectionists while condemning similar acts on the part of the knights and nobles. His account of the horrible siege and massacre at Weinsberg is a good example of his method of treatment. Here eight thousand peasants stormed a walled town, defended by seventy five men, under the command of Count Ludwig von Helfenstein. The latter was a brave young soldier, of twenty-seven years of age, who had already seen fifteen years' service in war. He knew nothing of the refinements of modern warfare, but believed that the first duty of soldiers was to kill the enemy. When the eight thousand had conquered the seventy-five, every one of the latter, including the Count himself, was put to death in the most cruel and degrading manner possible. The Count's wife was held by two peasants so that she had to witness her husband's torture, and one of the peasants flung a knife at her, which struck her two-year-old son in her arms, the blood of the babe spurting up into its mother's face. When the Count fell at last, a peasant woman, known as "Black Hoffman," seized a knife and plunged it into his body, and then smeared the shoes and lances of the peasants with the blood, or "fat," as she called it. Then the town was given up to plunder. Excesses of every kind were indulged in; women carried away the priests' vestments and acolytes' garments, and cut them up for clothes for themselves and their children. This took place on Easter Sunday, 1525.

The result of such excesses as these, was that the forces of law and order took swift and successful measures to suppress the revolt. It fell almost as quickly as it rose, and now the fierce and bloody work was on the other side. Mr. Bax makes much of this, and omits no opportunity to arouse the thrill of horror in the reader, and in reading these horrible details, we are apt to forget the excesses of the other side, until we turn back a few pages and find that the earlier course of the revolt was marked by the same cruelties and ferocities committed by the peasants.

There is an abundance of material in German on this episode in German history, but little in English; Mr. Bax's book is an important contribution to an important subject. It is an interesting book, but the reader must discriminate and bear in mind the point of view from which it was written.

Book Reviews and Notices

Memoir of the Rev. W. Sparrow Simpson, D.D., Rector of St. Vedast's and Sub-Dean of St. Paul's Cathedral, London. Compiled and edited by the Rev. W. J. Sparrow Simpson. New York: Longmans, Green & Co. Pp. 200. Price, \$1.50.

The life of this good man was not an eventful one, but a quiet round of prayer and study, such as many English clergy are permitted to enjoy. Such lives are almost unknown in America. Most of it was lived within the shadow of the great metropolitan cathedral, and in close association with the great men who have made it so tremendous an influence for good in our day. In this biography we see how wisely and patiently he and they worked to revive at St. Paul's the highest type of cathedral life. As librarian, it was his work to gather the materials for the history of St. Paul's, and put them into permanent and readable form. As successor, he, together with Sir John Stainer, developed the splendid musical services and brought them up to the highest standard of excellence. His was a most useful life, with a character of rare sweetness and light. It would do some of our busy, bustling workers good to read this story of a quiet life.

One of Those Coincidences, and Ten Other Stories. By Julian Hawthorne, Count Leo Tolstoy, Charles C. D. Roberts, Florence M. Kingsley, and others. Illustrated. New York and London: Funk & Wagnalls Company.

A book of readable short stories is always sure of a welcome. The first in this collection is by Julian Hawthorne—a tale of the late Cuban War—and is eminently characteristic of the writer. The reader is assured that, remarkable as it is, "there is more fact than fancy in the narrative." There are other stories, ranging from picnics to fighting; from tales of palmistry and dual existences to love and laundry work. There are eleven stories in all, by as many different authors, and there are eighteen illustrations.

The Tragedy of Dreyfus. By G. W. Steevens. New York: Harper & Brothers. Price, \$1.25.

To the man who has for the past few years struggled conscientiously with column after column of Dreyfus news in the daily papers, only to find himself ever more confused by the mass of conflicting details and the statements and misstatements of incompetent, inconsequent, and perfidious witnesses, this book of Mr. Steevens will be heartily welcome. After a brief review of the case in its entirety, the author gives us a dramatic recital of the proceedings of the court-martial at Rennes, and

concludes with a very able and thoughtful consideration of the effect of the case and of the verdict upon the French nation. To the main body of the book the author has added an appendix wherein he has collated the most significant facts selected from the mass of reports, depositions, and incidents, thereby aiding us largely to an appreciation and understanding of the trial at Rennes. On the whole, a more timely book, or one more thoroughly satisfactory in every detail regarding the *Affaire Dreyfus*, could hardly have appeared.

The House With Sixty Closets. A Christmas Story for Young Folks and Old Children. By Frank Samuel Child. With Illustrations by J. Randolph Brown. Boston: Lee & Shepard. Price, \$1.

This is not a treatise on domestic architecture, designed to allure the housewife with ever an unsatisfied longing for "more closet room." It is all about a fine Colonial home, built a long time ago, by a good judge who lived in a certain old New England town. When he died, childless, the shabby old home was used for a parsonage—or part of it, for never was a minister found whose family was large enough to use it all. Finally there came a parson who had eight children of his own, and had adopted the seven belonging to his sister. We will let the author himself explain his purpose. He says: "I will first describe the house. Then I will tell something about the people that live in it. After that I will speak of the very strange things which happened there the night before Christmas." The "strange things that happened there" had a permanent influence upon the children who were living in what had once been the home of a great and good man. They felt that they must go forth into the world as his manly and womanly representatives.

Saints in Art. By Clara Erskine Clement. Illustrated. Boston: L. C. Page & Co. Price, \$2.

This handsome volume is one of the Art Lovers Series; the other titles being, "The Madonna in Art," "Christ," "Angels," "Child Life," and "Love in Art,"—six volumes. The author of the work before us is well known by her handbook of "Legendary and Mythological Art." Her present work is well done, in description and arrangement, and the publishers have made all very attractive by their excellent taste. The illustrations are numerous and good, being half-tone pictures from celebrated paintings by the great masters. Following the introductory chapter, which discusses the general features of the subject, we have the following: "The Evangelists"; "The Apostles"; "The Fathers of the Church"; "Patron Saints"; the

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great Virgins of the Latin Church, and other saints important in art. The appendix gives a helpful explanation of the symbolism proper to representations of the saints. A full index closes a very complete and practical treatise on the subject which never loses its interest to devout readers.

Told Under the Cherry Trees. A Book for the Young. By Grace LeBaron. Illustrated by Amy Brooks. Boston: Lee & Shepard. Price, \$1.

The later chapters of this story will be less enjoyed perhaps than the first, both by younger and elder readers. The scene is laid in Cherryvale. Most of the interest centres about an old pump, the valued friend of the village folk who use it for a bulletin board, and daily gather about it. There are a certain directness and quaint simplicity about the book that engage one's interest, but the charm wanes after the ninth chapter. The ten and eleventh, dealing with events twenty years after, were better left unwritten, as a very satisfactory and appropriate ending has been reached with the little hero's departure from Cherryvale. Externally, the book is attractive—bound in green, with a cover design of bright red cherries.

The Poetic and Dramatic Works of Alfred Lord Tennyson. Household Edition. With One Hundred and Twenty-seven Illustrations. Boston and New York: Houghton, Mifflin & Company. Price, \$1.50.

More than a quarter of a century ago, the predecessors of Houghton, Mifflin & Company issued their household edition of Tennyson. It included less than half the present number of poems. From time to time, in later issues, new poems were added to the table of contents. It has now been determined to issue a new household edition, on practically the same lines as the original one, though from the text of the Cambridge edition, and with entirely new plates of larger type. The carefully selected illustrations are by American, English, and French artists, Milais, Rossetti, LaFarge, Vedder, and others. The result is the most thoroughly illustrated Tennyson ever offered to the public, one which in a single volume includes the entire body of the poet's works. There is undoubtedly need of just such an edition as the admirable plan of the publishers has provided for the general reader and student.

Christian Life. A Response, with other Retreat Addresses and Sermons. By the Rev. George Congreve. New York: Longmans, Green & Co. Pp. 278. Price, \$1.50.

Father Congreve is well-known as a cultured and devout member of the Cowley Order. In this volume he has collected some of the fruits of his labors and put them into permanent form. The contents are of the most varied character, ranging all the way from short scraps of advice and instruction, to sermons and addresses of the weightiest sort. Several of the sermons, notably those upon "The Relation of the Human Body, Soul, and Spirit, to the Creator," are of solid value. Many of them are appropriate to the fasts and festivals of the Church. All of them are marked by a high standard of literary and devotional excellence. One of their most noticeable features is the way in which scenes from nature are made to illustrate the movements of divine grace.

Young April. By Egerton Castle. Illustrated by A. B. Wenzell. London and New York: The Macmillan Company. Price, \$1.50.

Seldom has one the pleasure of reading as charming a book as this. Mr. Castle's touch is the perfection of delicacy. Each character stands out as clean cut as a cameo, and after the innumerable stories of the stilted doings of people in high places, Mr. Castle blows us a very spring breeze of freshness and originality. He sings of arms and men as well as love, and all with equal satisfaction to his readers. His book teems with the spirit of action and the beating of hearts, and alas! the breaking of one, and is, withal, a situation so entirely new and of such great dramatic force, that it seems a little green literary oasis in the great sandy desert of the ordinary world of fiction. The illustrations by Wenzell were surely done in his happiest mood,

and serve to impress indelibly on the eye the artistic effect of the word painting.

Mackinac and Lake Stories. By Mary Hartwell Catherwood. With Illustrations. New York and London: Harper & Brothers. Price, \$1.50.

These dozen stories by Mrs. Catherwood are all entertaining in plot, and most attractively told; "The King of Beaver," and "Beaver Lights," are tales of the Mormons. They reveal many facts concerning the Mormon ways of dealing with their own households and those of the Gentiles. "The Mother of Honore" has an enjoyable atmosphere of humor pervading it. "The Blue Man," and "The Indian on the Trail" are far from commonplace in idea and treatment. The book is attractively bound, in two tones of brown and black, and has eleven illustrations.

Deficient Saints. By Marshall Saunders. Boston: L. C. Page & Co. Price, \$1.50.

This is a well-told story of Maine and its people. The *fabulae personae* are chiefly members of a fanatical division of the sect of United Brethren, and the story hinges on the marriage of the son of one of the elect women of this sect to a young society girl, and bringing her to live in his mother's house in a small Maine village. Now come in a dissatisfied young minister and a rich old maid. A readable book, written in a lucid and interesting style.

Our Sisters in India. By the Rev. E. Storrow, formerly of the Calcutta Mission of the London Missionary Society. With thirty illustrations. New York and Chicago: Fleming H. Revell Company. Price, \$1.25.

This book is the outcome of much careful labor and study, as well as the result of a personal residence in India. It is a compendium of detailed and valuable information regarding the condition of the native women. There are a large number of illustrations. The closing chapters discuss the remedy, and recount some of the efforts made to benefit these women, and the encouragements thereto. Members of the Woman's Auxiliary should not fail to read this book.

Christmas at Deacon Hackett's. By James Otis. New York and Boston: Thomas Y. Crowell & Co. Price, 50 cents.

Christmas at Deacon Hackett's was spent by three city waifs who had enjoyed an outing there the previous summer, through the aid of the Fresh Air Fund. The pictures of the three, Luke, Gerry, and Tom—as they appeared when on their best behavior—adorn the cover of the book.



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Three different editions are now made, and numbered respectively as 62, 64, and 66. The latter is new this year. Each contains five carols and an arrangement for short service entirely from the Prayer Book. Samples on application. Those who have used the Services in former years need not hesitate to order the new one at once, as it is fully equal to its predecessors. Price, at the rate of \$1.00 per hundred, postpaid. Address THE YOUNG CHURCHMAN CO., Milwaukee, Wis.

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On November 29th and 30th, the Wabash will sell Thanksgiving excursion tickets to points within 150 miles of Chicago at a fare and one-third for the round-trip. Return limit December 1st. Ticket Office, 97 Adams st., Chicago.



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Chicago, Ill.: Lyon & Healy, Wabash Avenue and Adams Street.
Boston, Mass.: The M. Steinert & Sons Co., 162 Boylston Street.

Missions in Eden. Glimpses of Life in the Valley of the Euphrates. By Mrs. Crosby H. Wheeler. For forty years a missionary of the American Board in Harpoot, Turkey. New York & Chicago: Fleming H. Revell Company. Price, \$1.

It has been often said that people would become more interested in foreign missionary work if the missionaries told us of their difficulties as well as their successes, and the personal side of their experiences. Here we have a very interesting and graphic picture of travel and life in Turkey amongst the Armenians, and the receptivity of the people, as well as their faith and courage in the time of trial by the massacres. The Congregational missions are particularly connected with the story, but the account will interest all who read it.

The Enchanted Typewriter. By John Kendrick Bangs. Illustrated by Peter Newell. New York and London: Harper & Brothers. Price, \$1.25.

The striking design on the cover of this book, and its straightforward title, prepare the reader for one of Mr. John Kendrick Bangs' whimsicalities. The story is told in the first person, and purports to be an account of the author's experience in holding nocturnal interviews with Xanthippe, Boswell, and other representatives of *The Stygian Gazette*.

The Miracles of Missions. (Third Series.) By Arthur T. Pierson, D.D. Illustrated. New York and London: Funk & Wagnalls Company. 12mo. Pp. 274. Price, cloth, \$1. Paper, 35c.

Authentic records are here given of wonderful results in many fields of mission enterprise. There are stories of thrilling adventure and missionary heroism in the jungles of Africa, and of hardship and danger encountered in the vast forests of British America, each with impressive instances of answered prayer.

"SUNDAY READING FOR THE YOUNG," for the year 1900, comes in good time to take its accustomed place among the Christmas presents. The illustrations and decorations are excellent and abundant. We know of nothing so good in its way as this book, which is intended to furnish attractive and helpful and appropriate entertainment for a Sunday hour every week in the year.

"AMATEUR PHOTOGRAPHY," a practical guide for the beginner, by W. I. Lincoln Adams, has reached its fifth edition, revised and enlarged. It is not only a useful book for young practitioners, but it is also a very pretty book, containing many interesting specimens of the art concerning which it gives much practical and expert advice. The Baker & Taylor Company, New York. Price, \$1.25. Paper cover, 75c.

MESSRS. HARPER & BROS. have published a comprehensive collection of "Favorite Songs and Hymns for School and Home," edited by J. P. McCaskey, compiler of the Franklin Square Song Collection. The name of the editor is an assurance of work well done. Four hundred and fifty of the world's best songs and hymns are brought together here, including national, sentimental, and religious songs. There is added a chapter on the elements of music.

THE latest issue of the Oxford Church Text Books is devoted to a history and explanation of the Thirty-nine Articles, by the Rev. B. J. Kidd, B. D., of Keble College, two volumes, 30 cents each. This series is very convenient, and presents subjects of great importance in a compact form, by writers of the highest ability and standing in the Church of England. It constitutes by itself a valuable theological library at small cost. New York: James Pott & Co.

CHRISTIAN SCIENCE is gathering so many unstable souls to the worship of its delusion, that we are not surprised to see frequent protests and arraignments by those who have studied its theories, and have discovered their inconsistent and absurd propositions. Among recent publications which are inexpensive and worthy of attention, are "Christian Science and other Superstitions," by J. M. Buckley, LL. D., The Century Company, New York; "Christian Sci-

ence Examined," by Henry Varley, and "Searchlights on Christian Science, a Symposium," Fleming H. Revell Company, Chicago.

Books Received

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

- LITTLE, BROWN & CO., Boston
Behind the Veil. 75c.
- HAWAIIAN GAZETTE CO., Honolulu
Makapala By-the-Sea. By Anne M. Prescott.
- E. A. LYCETT, Baltimore
Religion Under the Barons of Baltimore. By C. E. Smith, D. D.
- LEE & SHEPARD
The Political Economy of Natural Law. By Henry Wood. \$1.25.
- A. S. BARNES & CO.
The Mind and Art of Poe's Poetry. By J. P. Fruit. \$1.25.
- FUNK & WAGNALLS COMPANY
A Year's Prayer-Meeting Talks. By the Rev. L. A. Banks, D. D.
- J. B. LIPPINCOTT & CO.
Miss Vanity. By Amy E. Blanchard. \$1.25.
The Wreck of the Conemaugh. By T. J. Haines. \$1.25.
The Brahmin's Treasure. By G. A. Henty.
The Young Master of Hyson Hall. By Frank R. Stockton.
The Shadow of Quong Lung. By Dr. C. W. Doyle. \$1.25.
Pike and Cutlass. By George Gibbs.
My Lady Frivol. By Rosa N. Carey.
Mother Goose. By F. Oppen.
- HARPER & BROS.
The Princess Xenia. Illustrated. By H. B. Marriott Watson. \$1.50.
The Life of James Dwight Dana. By Daniel C. Gilman.
The Expedition to the Philippines. By Frank D. Millet. \$1.50.
Historic Side-Lights. By Howard Payson Arnold. Illustrated. \$1.50.
To-morrow in Cuba. By Charles M. Pepper. Maps. \$2.

Pamphlets Received

- A Letter Respecting the Church in Hawaii. By the Church Defence and Extension Association of Hawaii.
Memorial of the Seventy-Fifth Anniversary of the Laying of the Corner-Stone of St. Anne's Church, Lowell, Mass.

New Music

From the house of Clayton F. Summy Company, Chicago, we have received a well-seeming edition of "Songs and Hymns for the Primary Sunday School," an every way worthy collection for use by the little ones, both as to text selection and choice in musical setting, much of which is by recognized composers fitted for this delicate task, the compilation and arrangement being the work of Frederica Beard; 25c., or \$18 per hundred. Also from the same, "Christmas Songs of Many Nations," a musical entertainment for children, originated and compiled by Katherine Wallace Davis. Those familiar with the "Cradle Song of Many Nations" need only be told that this new issue is by the same author, but bears its own decided impress of novelty.

Periodicals

Collier's Weekly for Nov. 18th illustrates the principal news topic of the day—the war be-

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tween the British and Boers in South Africa. It is a photographic number almost entirely. Portraits of commanding officers appear on the front page, and the double page contains the most interesting places that figured in the war of '81, as well as the theatre of the present—Majuba Hill, the graves of the British on the battlefield of Amajuba, scenes in Kimberley, Pietermaritzburg, and Cape Town. There is a remarkable picture of Table Mountain, taken at one of the rare intervals when the "tablecloth" of clouds does not cover its top.

The Thanksgiving number of *The Saturday Evening Post*, in its stories, poems, pictures, and general articles, is the most attractive number of the magazine yet issued. Robert W. Chambers has a seasonable out-of-door story, entitled "The Hunter"—the romance of a poacher's pretty daughter. Other features are: Edwin Markham's latest poem, "The Lyric Seer"; "An Electrical Transaction,"—a tale of the Transvaal War, by Robert Barr; "At Dawn," by Octave Thanet, and "The Minister's Henhouse," a droll story by C. B. Loomis. Two notable articles in this number are "Lincoln as Candidate and President," by his old friend and political ally, Colonel A. K. McClure, and "Our New Prosperity," by Frank A. Vanderlip, Assistant Secretary of the Treasury.

THE leading article, on "The Blue and White Niles," in *The Edinburgh Review* for October, is replete with information, apparently gathered at first hand about the little known Soudan, and the scene of Gen. Kitchener's operations. The article on "The November Meteors" is more luminous than those singular bodies themselves

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have proved to be to American observers. The life and work of the late Prince Bismarck are ably treated in a most interesting paper on some recently published biographies of that great statesman. One of the best articles in this number is that on "St. Vincent de Paul," the founder of the Congregation of the Mission of the Lazarists, and of the Sisters of Charity. His is one of the saintly lives that may be most profitably studied by Churchmen of the present

day, and, to a large extent, imitated. There is a very good political article on "Great Britain and South Africa" closing this number.

The most notable articles in *The Quarterly Review* for October are "The Federation of Australia," "Leonardo da Vinci," "Scott and his French Pupils," "Studies of the 'Forty-five,'" "The Future Conclave," and "British Supremacy in South Africa." The article on "The Future Conclave," is a piece of ecclesiastical

gossip, very well told, about the cardinals of the Roman Church, and the possibilities or probabilities of this or that one being elected to succeed the aged Pope Leo XIII. at the next conclave. It is all very interesting speculation, but not very profitable. "Studies of the '45" is an account, from several newly published sources, of the last Jacobite rising and the ill fortunes of Prince Charles Edward. The old story is very well re-told.



THE DUCHESS OF SUTHERLAND.

NO effort has been spared to make the forthcoming volume of *The Companion* worthier than any that has gone before it. Among the many articles and stories of absorbing interest to appear during 1900 are:

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A Long Chase,	Edward W. Thomson.
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A Historic Game of Football,	Walter Camp.
How Rosamond Made Up Her Mind,	Margaret Deland.
Photographing the Stars,	Prof. C. A. Young.
How Jim Went to the War,	Jacob Riis.
Farming in Shakespeare's Day,	Prof. W. J. Rolfe.
Up in the Great Woods,	C. A. Stephens.
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XY186

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BISHOP POTTER.

The Household

Thanksgiving

BY MRS. R. N. TURNER

Gathered here from o'er the seas,
In this land of light,
Where, with freedom's holy joy,
Every home is bright,
Let us render to our Lord
Grateful songs of praise,
And with all-adoring love
Our thanksgiving raise!

Never have our harvests ceased
Nor destroyed our hope,
Since our fathers long ago,
On this Western slope,
Raised their standard up aloft,
"Home and field for God!"
And the love of truth and right
Planted in the sod!

They are gathered to their rest,
But their voices still
Speak from every harvest field,
Echo from each hill!
While the rugged mountains stand
Staunch and true and strong,
They will join with us and sing
Our Thanksgiving song!

In our own dear native land,
Voices glad and free
Sing from mountain-top and hill,
Valley, stream, and sea!
All the fields with plenty crowned,
Jubilant with song,
Up the radiant hills to God
Send their praise along!

Bristol, R. I.

A Victory Won

BY HOPE DARING

"TO think that such a beautiful, beautiful thing should come to me! It does seem as if it were too good to be true."

Bertha Harris was sitting up in bed. Just in front of her an open window looked out, through a little upper balcony, across the sun-lighted dimpling waters of Little Traverse Bay. The sun was a half-hour high, and the light, low-lying clouds in the east were still flushed with pink and amber.

After a moment more spent in drinking in the beauty of the scene, Bertha rose and went about her toilet.

The young girl was an orphan. Her home was with an aunt—a busy woman burdened with many cares and vexing little economies. Bertha was not dependent upon her aunt, there having been enough of Mr. Harris' property left to care for his daughter and fit her for teaching. Then she must earn her own living.

There was a rich old uncle in the family.

Growing Children

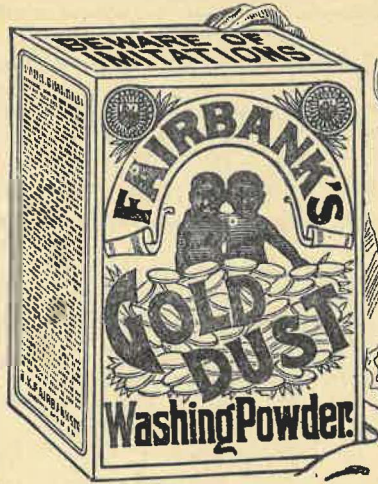
When children are growing they require an excessive amount of food, not only to supply the waste due to their active habits, but to supply constructive material to their growing frames. Cereal foods are among those necessary to the best growth and wheat is the best of the cereals.

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Woman's Best Friend Dirt's Worst Enemy



He was Bertha's great uncle, and had paid little attention to her, so she was much surprised at a letter which reached her a month before that July morning. This letter stated that Mr. Harris owned a cottage at Bay View, in the northern part of Lower Michigan. An excellent assembly and summer university was held there each year. Mr. Harris had rented his cottage, reserving a room for Bertha. She would be nominally under the care of Mrs. Van Tiner, the renter. Uncle Theodore had paid for a full term of vocal lessons for Bertha, bought her railroad ticket, arranged for her to take her meals at a cottage boarding-house, and sent a modest check to replenish her wardrobe.

This was her first day. "The beginning of everything," she said to herself, as a half-hour later she descended the steps.

Bertha's experience was one of the comparatively rare ones in which realization was all, or nearly all, that anticipation had promised. Both Professor Grant, the musical director, and Mrs. Le Vere, Bertha's teacher, were much interested in the young girl who added thorough and conscientious practice to talent of a somewhat remarkable order.

The pleasant intercourse with the girls at the conservatory, the fine lectures and concerts, the waters of the beautiful bay—these were perfect. The only cloud upon Bertha's sky was Mrs. Van Tiner. This lady, notwithstanding that she had consented to it, considered Bertha's presence an intrusion. She wanted the room the girl occupied.

One day, Mrs. Van Tiner's niece, Helene, came from Boston. The ladies were sitting on the porch, when Bertha came down the street. Helene's dull blue eyes scanned the slender figure and piquant dark face. "Who is that?" she asked.

Mrs. Van Tiner explained. Then the conversation drifted to other subjects.

A queer intimacy grew up between the two girls. It was of Helene's seeking. She had no maid, and often asked for the service of Bertha's deft fingers. This service the younger girl was too generous to refuse. Then Helene had received excellent musical training, and had heard many of the best musicians. Bertha was so eager to hear of these things that she was willing to bear Helene's airs of patronage.

The third week of the assembly, the oratorio, "The Messiah," was to be given, with a chorus of two hundred voices. Bertha was to be in the chorus.

"I am glad I have the white organdy," she said to herself, as she was walking from

the conservatory to the cottage one morning. "Oh, it is all so delightful. I can never be grateful enough to Uncle Theodore. Mrs. Le Vere said to-day that I ought to make music my life work. I wonder if I could earn money enough teaching school to carry on my studies."

She had stopped in the shade of a pine tree, and stood looking thoughtfully across the shining expanse of water that spread out before her. Something of the earnestness of life and labor thrilled the heart of the girl of sixteen.

"I believe I can," slowly. "I will try." Then a sudden light came into her clear brown eyes. "I don't need to worry. I will improve every chance, and if music is the best thing for me, He," with a reverent glance up at the calm blue sky which arched over the smooth water, "will open the way."

She walked on. When she ascended the steps leading to the veranda, Mrs. Van Tiner called out: "Come here, Bertha. Helene wants to know about the 'Messiah.' I think it very strange you have not told her."

Bertha let the implied rebuke pass, and began an enthusiastic account of the coming event. Helene interrupted her pettishly.

"Stupid. As if you could tell me anything about music. I just want to know to whom I shall go to see about entering the chorus. Don't look so surprised. I sang in the chorus



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327 Broadway, New York.

last winter in Boston, and my dress was beautiful. I've sent home for it."

Bertha was surprised. Helene went quietly on with the violet she was embroidering on a lunch cloth, as if the whole matter was settled.

"But the places are filled, and—"

"Well," Helene again interrupted, "a place will have to be made for me. Auntie and I will go over after lunch and see about it."

That evening Mrs. Van Tiner called Bertha into the dining-room. "Bertha," she began, a little nervously, as she arranged the oranges and bananas for dessert in a pretty wicker basket, "Professor Grant says there is no place for Helene in the chorus."

"I knew that," Bertha said, adding: "I am sorry."

"Helene feels dreadfully about it. Professor Grant was a little gruff, although he finally said if she could get any one to give her place to Helene, it would be all right."

She paused, but Bertha did not speak.

"I told Helene I knew you would do it. It will be one way you can repay me for all I have done for you," Mrs. Van Tiner went on, polishing an orange.

What had Mrs. Van Tiner done for her? Bertha compressed her lips. "I cannot do it, Mrs. Van Tiner. I—"

She stopped. Mrs. Van Tiner's face was flushed with anger. "Bertha Harris, I didn't think it of you! You ought to be ashamed! I shall report your rudeness to your uncle."

Bertha hurried up to the shelter of her own room. Here she had a good cry, and then tried to forget all about it.

The next day was Sunday. Bertha was depressed. The glory and brightness of the summer day was blotted out for her.

"It was horrid in Mrs. Van Tiner," she kept saying. "Helene has everything; and I never had anything before. I won't give it up." She thought it was settled. Both Mrs. Van Tiner and her niece made Bertha feel that they were displeased with her.

At service that evening, the preacher referred to Christ's statement that He came not only to give life, but to give it more abundantly. "The crying need of the world to-day," the speaker went on, his rugged Scotch face aglow, "is not the need of money, or even the need of charity and philanthropy. It is the need of abundant living. That would solve the problem of the needy. Why should we doubt? Why should we withhold anything that can minister to the happiness of another? Give as freely as you expect. Live abundantly. All the resources of God, material and—best of all—spiritual, are yours."

Doctor Colledge will never know, on earth, what his words meant to one soul. Bertha watched the golden sunlight, which filtered down through the leaves and fell at her feet, grow dim and fade away. All her nature seemed suddenly attuned to the quiet beauty of the scene about her.

Upon again reaching the cottage, Bertha went to the parlor where Mrs. Van Tiner and Helene were sitting.

"Miss Van Tiner, I have changed my mind. You can have my place in the chorus."

"All right," was Helene's reply. "I don't see why you couldn't have said so in the beginning."

"Oh, she wanted to be coaxed," Mrs. Van Tiner said. "It's better for you, Bertha. Your organ'dy would have looked cheap. Helene's dress is white satin."

Bertha's lips quivered as she passed up the

stairs. It was hard to be misunderstood, especially when she had sacrificed so much. All at once a new thought came to her, and at its coming her face cleared. She would still live and give abundantly. She would give charity—the charity that "thinketh no evil."

Professor Grant scowled, and even scolded a little, when he learned of the change made. To Mrs. Le Vere, Bertha told the whole story, and the sweet, womanly sympathy of the teacher was very helpful to the girl.

The morning before the rendering of the oratorio, Professor Grant asked Bertha to remain after her practice hour, as he wished to speak with her. "Miss Harris," he began abruptly, "Miss Gray, our soprano, is ill. I have arranged for all of her parts, save the aria, 'He was despised and rejected of men.' Mrs. Le Vere says you have had much practice upon it, and can sing it to-night."

Bertha gasped. It ended, though, in her doing Professor Grant's bidding. The nervous fear that had at first taken possession of her, died away when Mrs. Le Vere showed her that in cheerfully complying with the Professor's request, she would be again living and giving abundantly.

It was not until she was returning to her place after singing, that she chanced to see her uncle in the audience. Mr. Harris was wiping his eyes. "I hope he was not disappointed in me," Bertha thought.

She did not know that her singing had stirred the old man's heart. The next morning he had a conference with Professor Grant. "I'll do it," Mr. Harris said in conclusion, bringing down his gold-headed cane emphatically. "I'll give that girl's voice the very best training money can provide. She is a genuine Harris, is little Bertha, and I'll take her under my care."

The future is widening before Bertha. Best of all, she is still living abundantly.

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"Before the meal was half over, each one passed up the cup to be refilled, remarking how fine the coffee was. The mother asked for a third cup, and inquired as to the brand of coffee I used. I didn't answer her question just then, for I had heard her say awhile before that she didn't like Postum Food Coffee unless it was more than half old-fashioned coffee.

"After breakfast I told her that the coffee she liked so well at breakfast was pure Postum Food Coffee, and the reason she liked it was because it was properly made; that is, it was boiled long enough to bring out the flavor. I have been brought up from a nervous, wretched invalid to a fine condition of physical health by leaving off coffee and using Postum Food Coffee.

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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.

Virginia's Air Castle

A SEQUEL TO "THE GIRLS OF ST. DOROTHY"

BY IZOLA L. FORRESTER

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CHAPTER IV.

PROBABLY the only disinterested creature at that moment was Benjamin Franklin, guarded by Jerry at the head of the race course. The boys were to skate as far as the curve of the river where it met the lake, turn, and come back to the starting point. There was no wind, but those on the ice-boats had to face a wind of their own making, and bent their heads before its sting.

"I can't see a thing," Madge exclaimed, laughingly holding her Tam o' Shanter closely on her head, to keep it from sailing away.

"Make telescopes out of your hands, and hold them to your eyes," Mollie called from where she crouched. "They're just going to turn, and Howard and Hoyt King are leading."

"Where's Bobbie?" asked Virginia.

"I don't see him at all," Mollie replied, "unless he's behind Howard."

The line of fleeing forms swept in a splendidly even curve around the bend, and formed for the return. There were only six ahead now, and of these Howard Irving and Hoyt King were a trifle ahead of the rest. All at once a short, dark shadow shot forward from the ranks and started towards the leaders with swift, unswerving strokes.

"That's Bobbie!" Madge cried, bending forward over Virginia's shoulder, and no one spoke after that, but held their breaths and watched.

Howard was nineteen and a college boy. Small wonder that he dreaded the humiliation of being conquered by a four by two "kid," as he had dubbed Bobbie. The latter was not strictly true. He was not quite four feet tall, and certainly not two feet broad; but at all events, he was not old enough to win the race, and when Howard saw him close in, he glanced at Hoyt, and they united forces against a common enemy.

"They won't let him pass," Tony exclaimed to Art., as they skated along where they had a clear view. "Every time he makes a break to get ahead they dodge and get in his way."

Art. nodded. His breath was coming fast between his set teeth, not from indignation, but from over-exertion.

Mollie saw the trick too, and was frantic, but Madge clasped Virginia's hand tightly and was silent. She loved fair play, and this was hard.

Nearer they drew to the line, and Howard made a sudden spurt forward, when all at once Bobbie gathered himself together as it were, and bent his head low. In a moment he had caught up with the other's flying heels, just as Howard thought he was safe, and was taking a long slide.

"Well, forevermore—" began Mollie, and

Madge was waving her tam wildly, as suddenly Bobbie threw himself forward, doubled over as if he were half tumbling, and before Howard knew what had happened, something shot under him, gliding between his knees in the easiest manner possible, and making a bee line to where Mr. Hardy and Dr. Sanford were standing.

It was a wonderfully hearty cheer that rang out when the red-faced hero halted, and even Howard and Hoyt had a laugh over their defeat; but when the purse was handed to Bobbie with a pleasant little complimentary speech, he put his hands in his pockets and laughed.

"Only want the turkey, Mr. Hardy," he said. "It wasn't exactly fair the way I slipped under Howard, and he ought to have the money. But I want Benjamin."

Mr. Hardy looked at the doctor, and the doctor looked at Bobbie over the rims of his glasses, while he stroked his beard thoughtfully.

So the end of it was, Howard was given the purse, and Bobbie received Benjamin, shawl and all.

"Whatever are you going to do with it?" asked Madge, as she and Tony came up to see the trophy.

"Never you mind," answered Bobbie serenely. "Jerry you go tell all the boys. If I tell Madge and Mollie, everybody else will know in about two minutes. I know how Mollie keeps a secret."

Jerry obediently played herald, and passing from group to group, he spread the news that at 6:30 sharp a sleigh would be in front of the Edsall home, and every Excelsior boy, and every S. D. S. girl were to put in a prompt appearance, and join a sleighing party given by Mr. Bobbie Cherritt.

"Shall we have roast turkey, Bobbie?" asked Tony, but Bobbie only smiled mysteriously as he answered:

"Benjamin will be there with the rest."

With the assurance that the sleigh would call for them, the dwellers on the bluff drove home with Mr. Hardy, and he laughed contentedly as he pinched Virginia's cheeks, flushed rosy by her ice-boat ride.

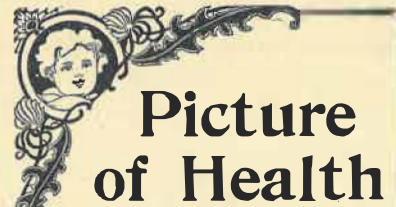
"Happy, daughter?" he asked gaily, and Virginia was about to answer, when a boy's figure on the ice caught her eye, and she gave a quick cry of surprise.

"What is it?" said Madge, turning to look too.

"Why, I thought"—Virginia's hand closed tightly over her father's and she bent towards him eagerly. "I thought it was—papa, did you see him?"

The bright, easy smile had vanished from Mr. Hardy's face as he gathered up the reins in his firm grasp.

(CONTINUED ON NEXT PAGE)



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last longest and use the least fuel.

"You are fanciful, Virgine," he said briefly. "The boy was a stranger."

Virginia's color faded, as she leaned back on the warm furs, and she looked so tired and sad that Madge slipped her hand into hers, and held it all the way home.

Mr. Hardy was moody and quiet too, during dinner, though kind and tender towards Virginia, and Madge wondered what the matter could be.

It was not until after dinner, when she and Virginia were alone in the latter's pretty room, that any reference was made to the subject.

"You look almost too tired to go, Virgine," said Madge, as she reached for the long fur cloak to throw around her companion.

"I'm not tired, only a little worried," answered Virginia, and she crossed to the bureau and opened one of its smaller drawers. "Did you ever notice a boy's name written in any of the books we read?"

Madge looked surprised, and her eyes were grave and anxious.

"Dick?" she asked. "That is written in several, but it is Mr. Hardy's name, isn't it?"

Virginia's head was bent over something she had taken from the drawer, and she did not reply for a moment. When she raised her head, her eyes were full of tears.

"It is papa's name," she said softly, "but—"

There was the merry jingle of sleigh bells outside, and an instant later, a rousing horn blast to summon them below.

"There they are now," and Madge slipped the cloak over Virginia's shoulders. "Come quick."

And as they went downstairs Virginia whispered:

"I will tell you all about it some time, and, Madge, dear, I know just how much you care for Tony, because—"

"Oh, hurry up before spring comes," called Bobbie cheerily, and there was no chance for further words.

(To be continued.)

What Ethel Saw at Church

"OH, Aunt Alice, did you ever see such a dowdy bonnet as the minister's wife had on to-day?" said Ethel Mayne, as she returned from church with an aunt she was visiting. "Did you take notice of it?"

"No, my dear, I was interested in the service, and did not observe it."

"Well, aunt, I could not help but look at it. Why are people holding a prominent position so careless about their personal appearance? I noticed a lady in the next seat, and she was beautifully dressed with a lovely wrap, exquisitely trimmed; I was glad we sat so near; I got a fine view of it, and I know how I shall have my new wrap trimmed; I can do it very easily, as I took particular notice of that one."

"You have all the material upstairs, I believe," said her aunt gently; "would you not like to run up for it, and bring down your needle and thimble and just arrange it now before you forget it?"

"Why, Aunt Alice, it is Sunday. Do you think I would do such a wicked thing as to sew on Sunday?" said Ethel in a shocked tone.

"Why not, my dear. Have you not sewed it over in your mind many times to-day?"

Ethel looked abashed, but presently inquired: "Was it as bad to think about such a thing on the Sabbath as to do it?"

"God looks on the heart, Ethel. In His sight you have broken His holy commandment by sewing on your wrap to-day."

"But I would not really sew on Sunday for anything."

"You remind me, Ethel, of a poor woman who took out the parts of a garment and began arranging them together with pins on Sunday morning. I said to her: 'You are not going to sew to-day?' 'No, no,' she replied, 'I am only fitting those pieces together nicely, while I think of it, to sew on Monday.' You may smile, Ethel, and consider the poor woman very inconsiderate. But is there really any difference? My dear, God's commandment is exceeding broad. He forbids us not only to do our own works, but to think our own thoughts on the Lord's day. Heart sins are the worst of all, for they produce all others"—*New York Observer.*

A GENTLEMAN going into his stable found his little son astride of one of the horses, with a slate and pencil in his hand. "Why, Harry," he exclaimed, "what are you doing?" "Writing a composition," was the reply. "Why don't you write it in the library?" "Because, the teacher told me to write a composition on a horse."

FROM RHODE ISLAND:—"It is a pleasure to read THE LIVING CHURCH. You are taking just the right position, and your outspokenness is in striking contrast to the silence of some other papers."

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Of Circumstance
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Record-Breaking Exports

THE foreign commerce of the United States seems likely to make its highest record of the century in the closing year of that period. The October exports are larger than those of any preceding October, the total for the ten months ending with October is greater than the total for the corresponding period in any preceding year, and it is apparent that for the first time in our history the foreign commerce of the year will exceed two billion dollars. For the ten months ending with October, 1899, the figures of the Treasury Bureau of Statistics show the total exports to be \$1,029,242,000, while in the corresponding months of last year they were \$987,879,000.

This remarkable increase in exportations is the more surprising because of the absence of the excessive demand abroad for our breadstuffs which characterized the year 1898. In that year the short crops abroad and plentiful supplies of breadstuffs of all kinds in the United States resulted in an abnormally large exportation of breadstuffs, so that the exportation of agricultural products in the present year naturally falls about 35 million dollars below that of the corresponding period of last year. Yet the total exportations for the ten months are, as already indicated, more than 40 million dollars in excess of those of last year.

It is easy, however, to find the cause of this remarkable growth in our total exportations which occurs in the face of the reduction in our exportation of breadstuffs. An examination of the detailed figures of the nine months of the year already accessible, shows that the exports of manufactures in that period were 50 million dollars in excess of those of the corresponding months of the preceding year, and 65 million dollars greater than those of the same months in 1897, while the products of the mine were \$49 million dollars greater than those of the corresponding months of last year, and those of the forest six million dollars in excess of the corresponding months of the preceding year. Thus the year's exportation of agricultural productions will be quite up to the normal, while those of manufacture, mining, and forestry will exceed those of last year, and indeed of any year in our history.

Imports have increased more than exports, for they were unusually low in 1898, while exports were unusually high in that year. The total importation in the ten months ending with October, 1899, is \$658,375,000, against \$527,734,000 in the corresponding months of last year. This large increase in importations is chiefly in supplies for the manufacturers, whose increased exports are already noted, and in foodstuffs which cannot be produced at home. The increase in importations of material for use of manufacturers, including crude and partially manufactured, was in the nine months ending with September, 50 million dollars, a sum just equaling the increase in exportations of manufactures during that time. In foodstuffs, the increase in importations during the nine months was in round terms 38 million dollars, of which nearly 30 millions was in sugar, the increase in importations of manufactures ready for consumption being eight million dollars, and articles of voluntary use, luxuries, etc., 15 million dollars.

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Suggestions for Christmas Gifts

OUT of the long parts of a pair of pale pink gants de Suede may be made a beautiful picture-frame, simply by pasting the kid over a cardboard frame (the paste only being put on the back), and then painting on the front a graceful little vine of moss-roses and leaves. A card-case of pearl gray kid is another of the pretty things made out of old gloves. It is entirely covered with the kid, sewed neatly together on the edges, which are finished with small steel beads. On the outside is a monogram embroidered in steel beads, done, of course, before the case is covered. Still another exceedingly pretty thing is a book-cover or photograph-case. This is made of two or three pairs of pale yellow gants de Suede. Cut them into strips of equal size, and where joined sew narrow gold braid. The whole is bound with the same, and the book tied in with a band of corn-colored satin ribbon.

A Dainty little Christmas gift which would be most useful in a sick room, can be made at home by any woman who is at all clever with her needle. It is simply a cover for the medicine glass, but beside its usefulness, it can be made a thing of beauty. Have a piece of ordinary thin glass cut perfectly round in shape, and a trifle larger than the top of a tumbler. Have bored in the centre two tiny holes. Now get a round fine lichen doily a little larger than the glass, and embroider it in any pretty design. An unconventional wreath of small pansies would be appropriate, for every one knows that pansies are for thoughts; or the doily, as it is to be given for a Christmas gift, may be decorated with bright sprigs of holly. In order to fasten the doily to the glass cover, be careful to neatly work in its centre a small buttonhole. This buttonhole must hold a tiny silk-wound ring. Through the two holes in the glass, baby ribbon is run. This ribbon is then tied to the ring and is finished with little bows, and as the ring is fastened securely in the buttonhole, the doily and the glass are thus held close together.

AMONG the attractions for children is a large book, of perhaps eight or ten leaves, each leaf or two leaves opening from each other so decorated as to imitate the inside of a house, and the imitation is done by means of pictures of articles of furniture, women, and children cut from the papers or illustrated magazines. The groundwork is heavy white paper, and pasted across the lower half of every leaf is a strip of wall paper, simulating carpet, and affording an appearance of perspective. The kitchen contained a picture of a gas range, a chef with a poised spoon in his hand, tables, chairs, and other requisites of a kitchen—all being from advertisements. The dining-room has a handsomely appointed table, sideboard, chairs, pictures, and draped windows, as have all the rooms, and a white capped maid in attendance. The drawing room is beautifully furnished, with well-dressed people grouped around. The bedrooms and halls are equally exact, and the whole is a totally furnished house, a delight for grown people to prepare and for children to enjoy. Care is needed to group the figures and furniture naturally and artistically. The cover in red brown tinted paper, represents the outside of the house, with a fence, over which a boy is looking, outside windows, plants, and a front or entrance door. The house will furnish to better advantage if the book is not less than fifteen inches long.

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