

The Living Church

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

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AN ANNOUNCEMENT.

The Study of the Bible, and the Study of Social Problems

The universal interest in the critical study of the Bible and social problems creates a demand from every Churchman for authoritative information on these subjects. In order to do our part in supplying this information, we are arranging for a series of papers on the Bible and another on Social Subjects. We are endeavoring to secure the ablest writers, not only in America but in England for this work, and the names given below are an earnest of what we propose to do. All of these papers are written expressly for THE CHURCHMAN, and will be copyrighted.

The opening paper is a general introduction to the two series, written by the RT. REV. BROOKE FOSS WESTCOTT, D. D., D. C. L., Lord Bishop of Durham.

The Introduction to the Series on Social Subjects will be by the RT. REV. HENRY C. POTTER, D. D., D. C. L., Bishop of New York.

THE BIBLE

"THE VALUE OF THE CRITICAL STUDY OF THE BIBLE FOR ITS DEVOTIONAL USE, by the REV. R. L. OTTLEY, M. A., Vicar of Winterbourne Bassett, late Principal of Pusey House, Oxford, Fellow of Magdalen College, Oxford, and Bampton Lecturer.

"PERMANENT ELEMENTS IN THE BIBLE," by the REV. CHARLES W. E. BODY, D. D. (Ho.), D. C. L. (T. C. T.), Professor of Old Testament Literature and Interpretation, General Theological Seminary.

"SOME METHODS OF NEW TESTAMENT STUDY," by the REV. JOHN HUMPHREY BARBOUR, D. D., Professor of Literature and Interpretation of the New Testament, Berkeley Divinity School.

"THE INCARNATION AND MODERN STUDY OF THE BIBLE," by the REV. JOHN P. PETERS, D. D. (Ya.), Ph. D. (Ya.), Sc. D. (Un. of Pa.), rector of St. Michael's Church, New York City.

"THE STUDY OF THE BIBLE AS THE WORD OF GOD," by the REV. WILLIAM J. GOLD, D. D. (Rac.), Warden of the Western Theological Seminary.

Dr. Talbot, the Lord Bishop of Rochester, and other eminent scholars at home and abroad, who will write for these series, will announce their subjects later.

SOCIAL SUBJECTS

"THE CHURCH AND PUBLIC OPINION," by the REV. H. SCOTT HOLLAND, M. A. (Oxford), Canon of St. Paul's, London.

"THE KINGDOM OF GOD ON EARTH," by the VERY REV. CHARLES W. STUBBS, D. D., Dean of Ely.

"THE CHRISTIAN VIEW OF THE STATE," by the REV. HASTINGS RASHALL, M. A. (Oxford), D. D. (Durham), Fellow of New College, Oxford, and preacher at Lincoln's Inn.

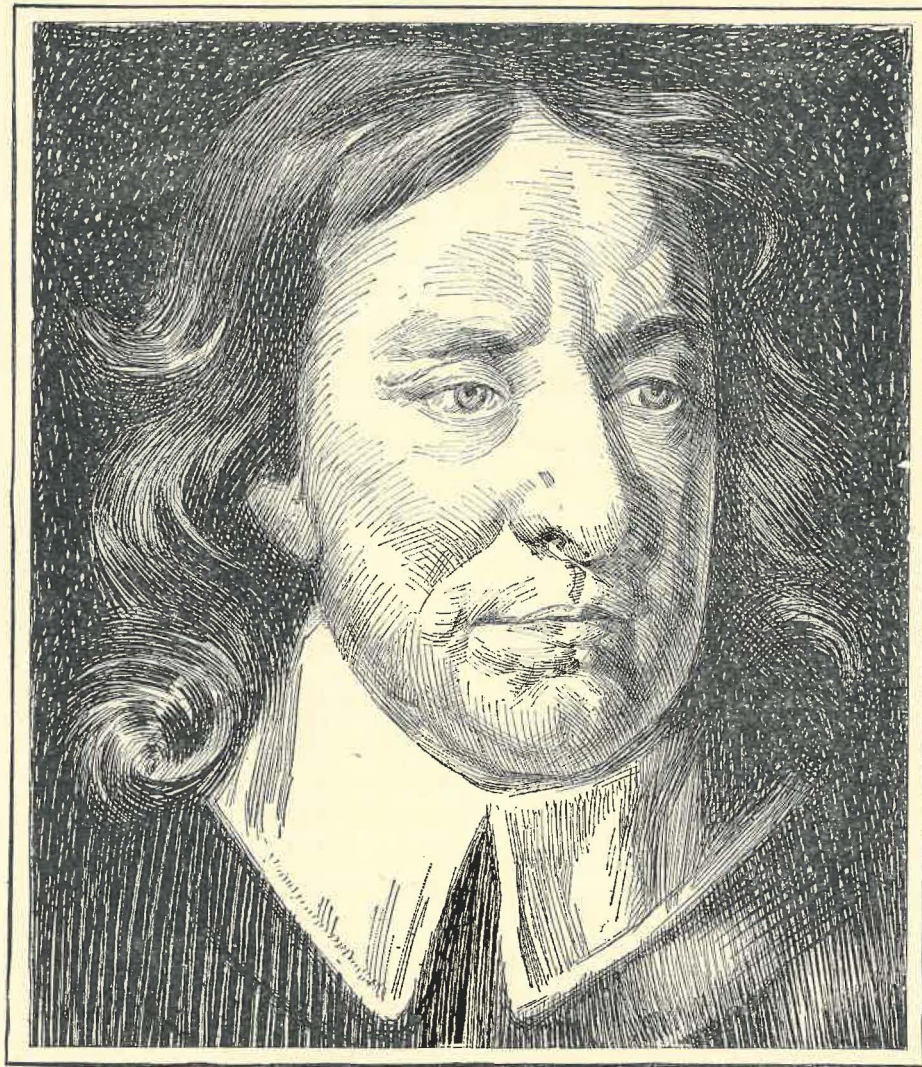
"THE CHURCH AND TEMPERANCE WORK, by the REV. T. C. FRY, D. D. (Cambridge), Headmaster of Berkhamsted School.

"THE CHURCH AND PHILANTHROPY," by the REV. J. O. S. HUNTINGTON, O. H. C.

Father Huntington will also write three papers on "THE CALL TO THE MINISTRY."

Subscription, \$3.50; the Clergy, \$3.00. Single copies of any issue sent free upon request.

THE CHURCHMAN COMPANY, 47 Lafayette Place. New York.



DRAWN FROM THE PORTRAIT OF CROMWELL BY SAMUEL COOPER, IN SIDNEY SUSSEX COLLEGE, CAMBRIDGE, ENGLAND.

CAN you tell, offhand, in just what century Cromwell was born? Can you even tell how he died?

Reading history is delightful when it can be taken as a recreation. The Century Magazine has printed some of the greatest histories of our time, and in 1900 it will follow them with a superbly illustrated life of Oliver Cromwell, written by the Right Hon. John Morley, M.P., than whom there is no one more competent to treat Cromwell in the spirit of the end of the nineteenth century. Mr. Morley is the authorized biographer of Gladstone, and his work as a historian is well known.

The illustrations of the history will be remarkable. Besides original drawings by well-known artists, there will be valuable unpublished portraits, permission to reproduce which has been given by Her Majesty the Queen, and by the owners of some of the most famous collections in Europe.

Why not make this your serious reading for 1900, remembering, too, that it is only one of scores of good things in The Century?

Begin your subscription with November.

The November Century

in which the Cromwell history opens, is one of the most beautiful numbers of a magazine ever issued, printed in colors, the cover designed by Ernest Haskell.

It contains the first instalment of "The Biography of a Grizzly," the most important work of Ernest Seton-Thompson, the author of "Wild Animals I Have Known," strikingly illustrated by the author.

"The Autobiography of a Quack," the serial story by Dr. S. Weir Mitchell, begins in this issue, a curious psychological study, full of humor and entertainment.

Mark Twain furnishes a chapter from the autobiography which it was said recently he was working on and would hold back for a hundred years.

Captain Joshua Slocum's "Sailing Alone Around the World" is one of the hits of the magazine year. In the November Century Captain Slocum describes his call at Juan Fernandez and his visit with the family of Robert Louis Stevenson at Samoa.

Governor Theodore Roosevelt contributes an article on "Military Preparedness and Unpreparedness," and President Eliot of Harvard writes of "The Forgotten Millions." There are three unusually strong stories (all of them illustrated), and a most entertaining article, illustrated, on "Wagner from Behind the Scenes," describing "scenery that acts."

Buy it on any news-stand (price 35 cents), or begin a year's subscription with this November number, remitting \$4.00 to the publishers, THE CENTURY CO., Union Square, New York.

The Living Church

Rev. Charles Wesley Leffingwell, Editor and Proprietor

Notes of the World's Progress

HAVING VOTED AN APPROPRIATION to cover expenses of the South African campaign, Parliament has been prorogued, and the English War Office will proceed to clear the atmosphere as soon as possible. Troops are reaching the scene of the trouble in such numbers that resistance to British authority can be crushed by sheer weight. Loss of life on both sides has been heavy, particularly of British officers, there being in the English army an unwritten law which bars leaders from taking the same precautions for their safety which are afforded the rank and file. Nothing has transpired to lead to the belief that there will be any outside interference in the struggle, neither will the opportunity be seized upon as favorable for creating entanglements in the Far East which would involve Great Britain. The activity in military and naval circles, however, indicates an intention on the part of England to be prepared for any emergency.

FOLLOWING THE LEAD OF MORE advanced countries, German manufacturers have, within the past year, paid more attention to industrial combination. There now exist what in the United States would be called trusts, controlling the manufacture of iron, wire goods, woolen goods, textiles, wall paper, etc. With few exceptions, combinations have been effected with little opposition, and dividends have been increased. There exists a contest between producers and consumers, the former to keep up the tariff and increase it if possible, and the latter to bring about a reduction.

ACCORDING TO LATEST MAIL ADVICES, China is subject to inner as well as outer demolition, having in progress three distinct and well developed rebellions at the present time. In Chekiang the disturbance is owing to religious differences. The punishment of the leader, Ying, recently captured, is asked by Church authorities, and his release is asked by the people. The Szechuan rebels are virtually in control in several districts, and the Manchurian rebels are making things lively along the great wall, 250 miles from Tientsin, robbing natives and looting small towns. Their proximity to Pekin makes their depredations particularly dangerous, as showing the weakness of the government. Serious differences between the commanding officers threaten at any time to divide the imperial army into opposing factions.

FROM ARTICLES IN SCIENTIFIC AND mechanical journals, it may be questioned if wonderful results expected from liquid air will ever be attained. The contention of Prof. Trigler that he had discovered a means of liquifying air which, by the economy of production, would make the use of the frigid fluid for many purposes, commercially possible and profitable, is disputed

by scientific men. While there is no question as to the wonderful properties of liquid air, its commercial application involves problems which have not yet been solved. It may be that some time in the future one gallon of liquid air per day, delivered at one's home, will furnish heat, light, and refrigeration, for twenty-four hours; but until the matter has passed the experimental stage, and demonstration taken the place of assertion, the public will continue to pay coal, gas, and ice bills.

BECAUSE OF ITS MAGNITUDE, CONSIDERABLE interest attaches to the disposition of the fortune left by the late Cornelius Vanderbilt. Speculation as to succession to the bulk of the property is set at rest by the official announcement that Alfred Gwynne Vanderbilt, the second son, a young man who but recently attained his majority, will be responsible for its direction. Because of his marriage, bitterly opposed by his parents, and which resulted in alienating father and son, Cornelius Vanderbilt, Jr., is, figuratively speaking, cut off, although the million and a half he will receive would to any one but a multi-millionaire be considered a magnificent fortune. To prevent a contest and avoid hard feeling, Alfred Gwynne, in a burst of brotherly feeling, presents the disinherited eldest son with six millions, which amount, with what he already possesses, will give him a pretty fair start and nourish his independent spirit. There are numerous instances of the purchase of titled husbands, but in the present case Cornelius Vanderbilt, Jr., gave up thirty-five millions rather than his bride, nor does the public think less of him for doing so.

ADMIRAL DEWEY HAS HUNG UP HIS hat, and taken possession of the home in Washington presented to him by 43,000 admiring American friends. When first the project of the presentation was broached, the Admiral stated he would decline the gift were it from a few, but being in the nature of a tribute, he could do nothing but accept with thanks. The home is admirably located, and cost, furnished, about \$50,000. An added reason for acceptance of the gift may be found in the announcement of the betrothal of Admiral Dewey to the widow of the late General Hazen. The chain-letter scheme by which an enthusiast proposed to raise a fund for a home for Rear-Admiral Schley, will likely be supplanted by the the Women's League, which has announced its intentions. At first the Rear-Admiral demurred, then signified his willingness to accept the gift of a home if the ladies wished to present it.

THE MAJORITY OF THE READING public had probably lost sight of the fact that the United States has a claim against

Russia, but attention is again drawn to the matter by the announcement that the case will be submitted to arbitration, on lines similar to that of the Venezuelan boundary dispute. Something over eight years ago Russian authorities seized off the coast of Siberia three American sailing vessels, and the hardships which the crews were obliged to endure formed the basis of a claim for damages in the sum of \$150,000. The ships were seized within seven miles from the Asiatic coast, and the American contention is that they were on the high seas, outside Russian jurisdiction. The fact that Russia has agreed to arbitration, emphasizes the strong friendship between the two countries, although the claim may be small in comparison with the expense of a heavy-weight arbitration tribunal.

HEALTH OFFICERS OF SEVERAL large cities are confronted with a serious problem. Nearly every well regulated community is governed by laws, precautionary measures, by which the public health is guarded against the ravages of contagion and disease. In the enforcement of these laws, which are for the common good, the authorities naturally look to the public to second their efforts, and if this assistance be not forthcoming, the public health is menaced. Practicing physicians are required promptly to report any case of infectious or contagious disease, which enables the authorities to take precautionary measures. Some contagious cases reported in the daily press which are causing trouble, are the result of treatment by Christian Science and divine healing, and are not made known to the authorities as required by State Boards of Health. The right of a patient to be treated by methods in accord with his belief is not questioned, unless such so-called treatment exposes others to contagion.

AN ECHO OF THE GREAT RAILROAD strike of 1894 was produced last week in Illinois, being a decision by the Superior court in one of the resulting blacklist cases. The decision is one of great importance, as defining the relation of employer and employe. The plaintiff, who was in the employ of the Northwestern road prior to the strike, alleged that owing to his participation he had been blacklisted, and since then had been unable to secure employment, hence the suit for damages. The defendant denied the existence of a blacklist, showed that several former strikers were employed, and asserted the right to look into the records of men before employing them. A strike not being illegal, there is no prejudice against workmen who keep within the bounds of the law, but such strikers as resort to force, destruction of property, and lawlessness, cannot be considered as desirable employes. The court held that the plaintiff had no grievance.

The Ninth Missionary Council

THE 21st Sunday after Trinity, Oct. 22nd, was "Missionary Sunday" in St. Louis, and a notable day in the Church life of the city. Sermons on missions were delivered before crowded congregations in many of the churches. Bishop Hall preached at the cathedral; Bishop Nelson, at All Saints'; Bishop Scarborough, at St. Andrew's; Bishop Gray, at Trinity; Bishop Dudley, at St. Peter's; Bishop Talbot, at St. George's; Bishop Millspaugh, at St. James; Bishop Brown, at Grace. In the afternoon an enthusiastic mass meeting of the Sunday school children was held in Music Hall, more than 3,000 persons thronging the building and crowding its utmost capacity. It was impressive and inspiring to see the great hall, brilliant with banners and bright with the eager faces of the children. Interesting and forceful addresses were made by the Bishop of Missouri and the Rev. J. Addison Ingle, of our China mission.

The Rev. H. L. Duhring said that "we have in round numbers 6,000 Sunday schools in this country, with 60,000 teachers and 600,000 scholars. Two years ago the Sunday schools' Lenten offering for missions was \$81,000. Last year it was \$88,000. Next year we hope for \$100,000." The closing address was by Bishop Hare who told of mission work among the Indians.

In the evening the cathedral was crowded in every nook and corner, at a missionary service, the noble Gothic edifice re-echoing with the Church's grand missionary hymns. Eloquent addresses were made by the Rev. Dr. Henry C. Swentzel, of St. Luke's, Brooklyn, L. I., the Rev. Dr. J. J. Faude, of Minneapolis, and Bishop Gailor.

Every one felt as this Lord's Day closed, that the week of the Missionary Council had commenced with a Sunday of most uplifting worship and stirring exhortation.

THE OPENING SERVICE

The attendance at the council was unusually large, and it was one of the most successful and helpful missionary gatherings ever held by the American Church. Between 200 and 300 delegates were in the city in time for the Celebration, at 10:30 A. M., Tuesday, Oct. 24th, in the cathedral. The Bishop of Minnesota was celebrant, the Bishop of Albany epistoler, and the Bishop of Missouri gospeler. The sermon, by the Bishop of Kentucky, was from Psalm li: 12 and 13. It was a profound and earnest appeal for a deeper spiritual life among all Church people.

Nothing but this deepened religious life can restore to us our early missionary vigor. In appealing simply for more money and for more men for missionary work, we are beginning at the wrong end. We are searching for fruit where we ought to be searching for the condition of the roots. Missionary zeal, flaming, enduring, overwhelming, can be the product of but one power, the Holy Spirit. It must spring from penitent faith, mighty as a giant for the pulling down of strongholds, because born of the Holy Spirit. This is a message of comfort and hope. We must admit that we have not in any adequate degree arisen to our missionary duty. Our achievements are considered worthy of but scant mention in the latest reviews of world-wide missionary activities. We are proportionately greater in wealth than any body of American Christians, and equal in intelligence to any, but in giving, and in work for missions, we are pitifully unworthy of our apostolic lineage and responsibilities.

Though no tinge of pessimism should darken

our thoughts, it is yet remarkable to note how the Church grew in the early days, 80 years ago, when the first missionary enthusiasm began. In 1823, when the total receipts for missions were but \$5,723.00, we had already sent a missionary to West Africa, though he was requested to raise the money to build his own school. The growing sense of duty resulted in 1835 in a new departure, and the Church was declared to be a missionary society. Within three years afterwards, the number of domestic missionaries had risen from 36 to 60, and the number of missions from 39 to 114, while we were carrying on foreign work in Greece, Syria, Crete, Persia, China, and West Africa, and the receipts for the first three years were \$157,000. Great has been the increase during these 65 years; at the last General Convention we had 4,842 clergy, and 683,000 communicants, yet these figures would be much larger had not our missionary zeal been so largely quenched. Last year, out of 6,724 parishes and missions, only 3,722 gave anything to general missions. This lack is not due to insufficient machinery, or lack of organization, but to the need of fire—the fire of personal devotion. We must not hesitate to realize the laxity of the present day in church attendance and in family prayers, the prevalence of divorce, the unreadiness of parents to lead their sons towards the holy ministry, so that we now have only one clergyman to 141 communicants, instead of one to 53 as in 1838. We must contrast all these sad features of our modern life with the stricter and more reverent customs that obtained two generations ago. We must consider the flimsiness of many popular excuses for these conditions, dealing severely with such as a recent and widely advertised experiment in securing \$1,000 and a rectory parishes for applying clergy, and with those who suppose that "sacerdotalism" is responsible for our diminished proportion of candidates for Holy Orders.

The concluding portion of this truly superb sermon was a stirring appeal to the clergy to follow the Apostolic example of those who said: "We cannot but speak the things which we have seen and heard," concerning our Blessed Lord and Saviour.

There were thirty-five bishops in the procession. A large number of persons, fully 500, received at the Celebration.

ORGANIZATION

At 3:30 P. M., the council met in St. Peter's church. Bishop Whipple, as senior bishop, presided, and the Rev. Dr. Henry Anstice was re-elected secretary. Bishop Tuttle welcomed the delegates, assuring them of the boundless hospitality of their St. Louis hosts:

"If there be anything lacking in the cheer or the warmth, I beg you to put it to the account of the awkwardness of our manners, and not the promptings of our hearts.

Bishop Satterlee, of Washington, responded to Bishop Tuttle's happy address. The routine reports of the various boards, all of which were printed, were submitted to the proper committees. A message of greeting was sent, on motion of Bishop Hall, of Vermont, to the Society for the Propagation of the Gospel, which will hold its fourth golden jubilee from June, 1900 to June, 1901. A resolution was also adopted, striking all subjects from the programme which were not on strictly missionary subjects.

THE BOARD OF MANAGERS REPORT

Was read. It was encouraging.

Total receipts for the fiscal year ending Aug. 31, 1899, including "specials," were \$866,853.50. Of this sum, \$388,092.25 were in contributions, and \$114,598.95 in legacies. The total sum available for appropriations was \$502,691.30. The total contributions show an increase of more

than \$30,000 over those of two years ago, though a decrease of \$14,488.39, as compared with last year's contributions. The number of parishes and missions contributing was 3,746, being 24 more than last year, and more than ever before; and the total contributions are more than in any previous year save last year. The total amount appropriated in May and June, 1899, for the year was \$525,000.

OUR INCREASED MISSIONARY RESPONSIBILITIES—THE PHILIPPINES.

One of the most interesting features of the afternoon was the discussion on the Philippines, opened by Bishop Doane, of Albany, who came out squarely in support of the policy of the administration in taking the Philippines under national protection.

I think of the question as the Philippine quadrilateral. To my mind, there were but four unalterable alternatives. We were obliged either to leave the islands under Spanish control, for a renewal of hostilities; we were obliged to leave them to destroy themselves in internecine strife; we could have left them to be fought over by European nations; or we could have assumed the position of protectors of the islands. I see no other conclusion, and the fourth alternative was the only one which ought to have been taken. We did take it, and this great trust must be administered. Our prayers now should be for wisdom and counsel rather than even for peace.

The Bishop read a letter which had been received from a Filipino, in which the statement was made that many of the Filipinos, estranged from the established Church of the island, had already come into the Episcopal Church, and found it all that they desired. If an hundredth part of the stories which are current concerning the lamentable results of Roman Catholic religion in the Philippines is true, their need of a pure Catholicism is great. We have the same stories from Mexico and Brazil, and all countries under the undisputed sway of Rome.

The Bishop made an eloquent plea for missionary equipment in the Philippines. What was necessary immediately, was a church building in Manila, a parish building, and three priests, at least; a school for boys and a school for girls, and a small band of earnest women.

The work of Chaplain Pierce at Manila was most highly commended by the Bishop. He is faithful, careful, indefatigable. He has not only fulfilled his expected duty as an army chaplain, but has organized a Church mission in Manila, where he has celebrated the weekly Holy Eucharist since Christmas Day, 1898.

The next speaker was Sergt. John H. Peyton who had just returned from a three months' tour in the Philippines, visiting Manila and many points in five of the larger islands.

Here are three great tribes, and 60 languages and dialects. The real conqueror of the islands has been the Roman Catholic hierarchy. The Archbishop of Manila was the real governor general of the archipelago. For 300 years the people have been gradually Romanized.

Speaking of the Filipinos, Sergt. Peyton told of the devotion of the people to the Roman Catholic Church. The churches were always crowded with the natives, even where the conditions were unfavorable, where the army occupied the villages. There are practically no seats in the churches, and the service lasts from one to one and a half hours. I never saw one person leave the church during service. I never saw one speak to another during the service. I believe they are, in their ignorance, in their blindness, as deeply religious as it is possible for a simple, childlike people to be. They have been terribly oppressed by the Church, but with all this oppression there was no deviation from their religion. There is no sectarianism. These

people have every one been taught the Creed, the Lord's Prayer, the Ten Commandments and the catechism. They have every one in infancy been baptized into the Body of Christ. I do not know that on the earth there is a people so cleanly, so moral, so temperate and so devout as they are. What they need, in my opinion, is the Bible to remove from them the errors under which they are struggling. In a market, one day, as I stood there, 70 Bibles were sold in three hours. The people are bright—not of any great depth of mind, I should judge—but are apt to learn.

Intense interest was manifested by the council as Sergt. Peyton ably and eloquently spoke, and many questions were asked him at the close of his address, especially concerning a statement that had been attributed to him that the army in the Philippines was corrupt and immoral. He said that he had been incorrectly quoted, and that some of the noblest men he had ever known were in the army. He deplored, however, the many temptations of army life in a distant land, and most earnestly urged the sending of more clergymen to look after the spiritual welfare of the soldiers. The omission by Congress to provide sufficient chaplains for the new regiments was declared to have been an unintentional oversight. There are now only five chaplains to 40,000 men at present in the islands.

PUERTO RICO.

The evening session was of absorbing interest, St. Peter's spacious church being filled by an eager congregation. Cuba and Puerto Rico were the subjects discussed. Several papers were read by missionaries who had visited or resided in these islands, and after each paper there was a short discussion. The result of these discussions was the conclusion that the Church should send a bishop to Puerto Rico, and a committee was appointed to bring in a resolution to this effect. The committee comprises Bishop M. N. Gilbert, Rev. Dr. Henry W. Nelson, and Mr. W. H. Boniface.

The Rev. Geo. B. Pratt, our missionary at San Juan, Puerto Rico, the appointed writer on this branch of the topic, was unable to attend the council. His admirable paper was therefore read by one of the secretaries.

After speaking of the recent hurricane and its effects, he said:

The missionary field remains the same as before wind and flood. Human souls are still there. If anything, there is a riper harvest to reap, for, as the people have been deprived of their sustenance, they are more in condition to receive the glad and recuperative tidings of our ever prolific Gospel of the centuries. Missionaries in the true spirit of Christ are the more urgently called. There is not a hamlet of slim houses or tumble-down shacks but what the largest room, or spot under a tree, would be crowded and filled with eager and hungry listeners. Curiosity at first would cut some figure, but the result would be as with the school children in the Deserted Village: Those who came to scoff would remain to pray. There would be realized untold conversions, repentances, and cultures of character. An awakening and stirring-up are needed; first, because there are scores of callous, indifferent, and ignorant souls. They have lost religion and its blessed teachings and results.

The present condition of Church work in Puerto Rico is centred at two points—San Juan and Ponce. There is not a single spot outside of these two places, upon an island 90 by 40 miles, where the Episcopal Church missions have been planted. For eight months, a good congregation, with a communicant list of 40 members, has assembled each Lord's Day at San Juan, under the organized name of the church of St. John the Baptist, with due authority and sanction of the Bishop of Chicago, under whose pastoral care Puerto Rico is now assigned and administered. Of the prominent religious bodies of the States,

this is, at the present writing, the only organization upon distinct Church lines, except the Roman Catholics in San Juan proper. The congregation consists of the military, white citizens, and a few colored people of the city. There have been many changes in the composition of the congregation since it first assembled; but progress, not decay, is noted everywhere.

In Ponce, the hurricane nearly demolished our church, which is a building holding 200 persons. We have weekly Holy Eucharist, and 50 communicants. The Sunday morning congregations are about 80, and in the evening, about 200. We need at once a new church, with a new site, at Ponce, and two men who can journey from town to town as missionaries. Traveling rates are very high. We need mission schools at San Juan and Ponce. Only one tenth of the people can read and write. We need more hospital work. A prominent army officer lately said of St. Luke's Hospital: "It is the best gift the Episcopal Church has made to Puerto Rico."

Chaplain Henry A. Brown, of the "Rough Riders," was the speaker about Puerto Rico, and in a very entertaining and forcible address, he described its attractiveness, the great needs and opportunities, and the wonderful future which will surely come to this fertile and beautiful island.

He spoke of Puerto Rico physically, socially, and spiritually, extolling the scenery, the comfortable and salubrious climate, the wonderful crops of every tropical and temperate growth, with harvests every month. Of the 1,000,000 population, some 550,000 are pure Spanish, 400,000 are a mixture of Spanish and native Indians, and 50,000 are of various classes, including a few negroes. The ruling classes are highly educated, having studied in the United States or Europe. They are refined, courteous. The majority of the islanders are poor, discouraged, oppressed, half starved. Their illiteracy is due to Spanish rule, not to their lack of natural intelligence. They are kind, generous, and warm-hearted, and not naturally lazy, for a tropical climate. They are eager for American customs. Spiritually, the conditions are not so encouraging. A well-known Jesuit priest has said that they are (Roman) "Catholic without religion." The Romanists of the United States are ashamed of the failure of Rome in Puerto Rico, after 400 years' experiment. They are lax in morals, and care nothing for religion, as they understand religion. We are the ones who can help them. Our opportunity is here and now. We have a better chance in Puerto Rico than even in Cuba.

Many volunteer speakers followed Chaplain Brown, including Mr. Parker, Dr. Nelson, Bishop Gilbert, Bishop Whipple, Dr. Blanchard, and Mr. Boniface, and others, all emphasizing the need of the hour, and many suggesting that a bishop be at once sent to Puerto Rico. One speaker said that—

Such a bishop would also have charge of the splendid congregations of Church people in Vera Cruz, where there are 3,000 communicants, one parish alone having 1,500 communicants. These parishes are now cared for by the nearest Anglican bishop, at great cost of effort, and they have been cared for in this way for many years.

IN CUBA

A powerful description of the conditions and needs was read by the Rev. W. Dudley Powers, D. D., of Havana. He said in part:

We can establish churches in the small towns at small cost, and do excellent and gratifying work. But we can not stop here. We need to be established in the centre of Cuban life—Havana. In this city our influence must be felt, and here we should fix our central home, from which should radiate our missionary enterprises and force. And here we find other conditions which make our purpose more difficult of execution. Havana is a large city. The normal value of property there is high. It is compactly built. There is little unused ground, and little desira-

ble property is on the market. If we buy we must expect to pay quite as large a price as we would in cities of the same size in the United States, perhaps more. There is nothing cheap in Havana. An upper room, or a small, cheap chapel on a distant or unattractive street, will never invite or persuade the Cuban people. With them, things stand for things. The upper room is the cheap abode of a little society, and they wish nothing of that kind. It may be that in the course of years, with our rented halls and upper rooms, we could win our way to their hearts and minds, but long before we shall have won many, history will have repeated itself, and the other denominations—full of faith and generosity and sacrifice—will have pre-empted the territory and secured the affection of the masses of the people, leaving us in the consciousness of duty's demand, struggling to maintain a little work to save our reputation and to protect our conceit. Already the Baptists have spent \$65,000 for their Church in Havana, and the Methodists have taken a \$30,000 option on a lot for theirs. We are waiting. But we, too, must buy, and establish ourselves before these people. There must be in Havana something which will stand for the dignity, strength, worth, and intention of this Church. This should be a church or an orphanage, with its attached chapel, or, better still, both.

The least desirable representatives of our civilization are crowding into Cuba. They bear with them the evils of our American society. Even those high in authority, from whom we rightfully expect much, are not always Christian aids. I note the meeting of the Jockey Club, ordered for and held last Sunday, and its president is an American general, and among its vice-presidents are other American generals.

In order to make sure of the foregoing statements in regard to the meeting of the Jockey Club, Dr. Powers cabled to Havana and asked for the facts. He received an answer to the effect that, on account of rain, the meeting had been postponed until the next Sunday.

Dr. Powers was followed by the Bishop of Pennsylvania, in an address glowing with earnestness and enthusiasm:

God gave the United States the opportunity to come to the civil and political relief of Cuba. Not less has God given to the Church the opportunity to come to the religious relief of Cuba. Twenty-five years ago, Bishop Whipple was asked by spiritually minded men in Havana who were weary of Rome, who longed for a pure religion, if he would not establish a mission in Cuba. Bishop Whipple, at one time, confirmed 116 in this mission, which thus was started from within Cuba, and there soon were in Havana six stations, with 335 confirmed persons. He begged for help from our Foreign Missionary Committee, and in 1884 there was an appropriation of \$1,000 a year voted for this Cuban work. Prominent Cubans said there were at that time 1,500,000 persons waiting and longing for the Church in Cuba. But we had no money. We missed that glorious opportunity. Bishop Young, of Florida, took hold of this work, but grew disheartened at the apathy he met in the United States, concerning this unprecedented opportunity. One man and his lay-helper stood by the work, however, for a while, in spite of lagging support, until finally the Baptists made him a cash proposition. They bought a \$63,000 theatre, holding 1,000 people, and, disheartened by the Church's coldness and indifference, he became a Baptist, and took most of his people with him. These Cubans much prefer our Church. They like our liturgy. They long for our Prayer Book. They don't like a bald Protestantism. The question now is for us to decide whether we will also lose this second great opportunity as we lost the first one. It is a tremendous responsibility. Dare we ignore it?

Bishop Whipple followed, with some intensely interesting personal reminiscences of that early Cuban work.

An adjournment was then taken until the next morning at 9 A. M.

The second day of the council opened Oct. 25th with Morning Prayer and Litany, read by the Rev. Wm. Short, rector of St. Peter's, assisted by the Rev. Dr. Hart. At the close of this service a number of resolutions were introduced, discussed, and adopted. The attendance throughout the entire day and evening was very large, every one taking the keenest interest in the papers and addresses. It was universally declared to be a day of the ablest and most brilliant missionary discussion ever held by the American Church.

HOW TO INCREASE INTEREST IN THE LENTEN OFFERING

A paper by Bishop Morris, of Oregon, read by the Rev. Mr. Potwine, one of the Oregon clergymen, opened the discussion:

An interesting comparison was made between the present contributions of the children and those of more than 20 years ago. If that worthy layman, Mr. John Marston, of Philadelphia, who devised this plan concerning the children, had been told that in 21 years from that time it would have been put into operation in every diocese of the country, bringing in more than \$80,000 in one year for our missionary treasury, he would have received the prophecy with the utmost incredulity. Yet such is the case. In 1878 there were 300 contributing Sunday schools; in 1899 there are 3,118. The placing of a missionary box in the house of every family connected with the Church was strongly advocated.

An address by the Rev. Dr. H. L. Duhring, of Philadelphia:

The Lenten Offering was not what it should be, and for the reason stated by the Bishop of Oregon, lamentable ignorance of the mission work of the Church on the part of both clergy and people. He urged, therefore, that the greatest effort possible be put forth to keep the people thoroughly informed as to all progress, both in the home and in the foreign field.

Many volunteer speakers took the floor at the close of these spirited addresses. Bishop Talbot, of Central Pennsylvania, spoke of the fact that in England a mite-box was to be seen in the home of every Churchman all the year round:

An earnest address was made by Bishop Gilbert, of Minnesota. His diocese stands fifth in rank of missionary contributions of all the dioceses in the country.

Bishop Gilbert also offered a resolution, which was adopted, expressing the gratification of the council over the large gift which had this year been made by the children. But before the resolution was voted upon, Bishop Tuttle said there was a danger lurking in the resolution; viz: That it might tend to put the men of the Church asleep. He further said that clergymen were spiritual "drummers," and that it was their business to push the Lenten Offering upon the adult membership as well as upon the children. He then seconded the motion, and it was unanimously adopted.

Bishop Whipple was asked to state some of the working methods of the great English missionary societies, and he replied in a very impressive address, replete with incident and suggestion.

He spoke of the mammoth meeting at the centenary of the C. M. S., when Exeter Hall was thronged to the doors three times in one day, one of the meetings being for men only, and attended by 5,000 men, while Albert Hall and St. James' Hall were both crowded at the same time by the overflow, and in every large town in England, enthusiastic missionary meetings were held at the same hours. This system reaches every home, and the entire membership is enthusiastic on the subject of missions; the Church Missionary Society, and the Society for the Propagation of the Gospel, have representatives in every diocese, many of whom are working without salary. The Bishop spoke of addressing a company of 500 laboring men who

were deeply interested in missions. He also affirmed it as his conviction that the secret of all this revival in missionary zeal was due to the fact that the Anglican Church was depending solely upon the Holy Spirit for guidance.

Bishop Dudley, of Kentucky, said:

The way to awaken permanent interest in the Lenten offering, is to cultivate the spiritual life of the children. He declared that he did not indorse the sentiment expressed by a prominent Eastern clergyman, that the Sunday school was an unmixed evil. He said that what the Sunday schools of the Church needed was a directing power, and that this should be the rector. True, it might require some sacrifice, but it was worth all the sacrifice it would cost.

Bishop Tuttle stated

That the diocese of Montana led the Church in the matter of Lenten offerings, having given \$1,070, which was the highest percentage; the Oregon diocese stood next. He also said that the diocese of Pennsylvania gave the largest amount, \$17,000, and the diocese of New York stood next, with \$8,000.

The Rev. Dr. George H. McKnight, of Elmira, N. Y.,

Introduced a resolution which was passed, indorsing the attitude of Dr. Hoffman, dean of the theological seminary in New York, in providing missionary instruction for candidates for Holy Orders.

At noon, prayers were offered for missions, and the All Saints' Day collect was said. Just before the noon hour, while the council stood, the names of the members of the Board of Managers who had entered Paradise during the year were read.

THE CHURCH IN CHINA

The next address on the programme was by the Rev. Dr. Edward Abbott, and was a concise and succinct description of the Church's missionary work in China.

Dr. Abbott could not overestimate the splendid work now being done by our China mission. He said there was union of effort, and very little of a discouraging character. He had visited every bit of mission property belonging to the Church mission there, and was gratified to see the excellent business tact that had been exercised in planting of missions. He was also impressed with the representative character of the work. Much credit was due Bishop Graves for his marked leadership. The Chinese laundrymen whom you see here are no more representatives of the best people in the north of China, then the Eskimo is representative of the Canadian. The Chinese laundryman is a Cantonese. He cannot understand the language of the Chinese in the other parts of the country, and they cannot understand him. The chief difficulties in the work are due to the uncertain political conditions in China; the Emperor favors progress, but the Empress Dowager will have none of it. On the whole, however, Dr. Abbott was much encouraged with the outlook. "It is hard rowing up a strong current, but perfectly plain sailing."

THE MISSIONARY POWER OF THE PRAYER BOOK

The afternoon session opened with devotional exercises conducted by Bishop Whipple. A vote of thanks was tendered George C. Thomas, treasurer of the Foreign and Domestic Board, for having closed the year without any deficit, the first time in years.

The Rev. Dr. Samuel Hart, secretary of the House of Bishops, read a paper on the above topic. He took the position that its influence along this line could scarcely be overestimated, gave many reasons for his position, and illustrated it in many ways.

The Rev. Dr. George Hodges urged a higher appreciation of the Prayer Book on the part of the people, and greater loyalty to it on the part of the clergy.

The Rev. Dr. John Wright said that in his opinion it stood next to the Bible itself, and was its best interpreter.

Testimonies from personal experiences, illustrating its spiritual power, were given by the Bishop of Kansas, the Bishop of Southern Florida, the Rev. Dr. Gray, and Bishop Whipple.

At this juncture Bishop Whipple read a telegram, which stated that the Rt. Rev. Henry Adams Neeley, Bishop of Maine, was rapidly sinking, and was liable to pass away any moment. At the close of the reading, Bishop Whipple read the Commemorative Prayer and others from the Visitation Office. A telegram of affectionate regard was ordered sent to the Bishop.

THE PARTITION OF CHINA—WHAT WILL BE THE EFFECT ON CHRISTIAN MISSIONS?

This topic was of the utmost interest, and both the papers were masterly in their analysis of the remarkable and critical situation in China.

Dr. Bunn's paper was read by Bishop Gilbert, and the council listened with rapt attention.

It opened with brief history of the operations in China up to the present time by the different European nations. At present the outlook seemed to forebode the near partition of the great Eastern Empire, with Russia, Great Britain, Germany, and France playing the leading roles. The cause of missions would suffer greatly in such case. With the disintegration of the empire would perish the hope of its ever acquiring a national religion. Furthermore, it was extremely doubtful whether the partition could come about without a destructive war, in which China and someone of the European Powers would be allied against a combination of European Powers. Such a conflict would result in the immediate death of the missionary movement in China.

Dr. Bunn advocated the "open door" policy for China, declaring that the cause of religion would suffer beyond repair by the partition of the country's vast territory among the rival Powers of Europe. It was the duty of the United States, he maintained, to insist upon China's remaining intact, and the continuance and improvement of the "open-door" policy. The writer insisted that the great question confronting this country to day was not the Philippine question, but the one dealing with the future of China. The commercial interest which this country has in the empire should awaken the officials to the fact that it is incumbent upon them to discourage any movement looking to the partition of the great Mongolian Empire.

The Rev. J. Addison Ingle, of the China mission, was the next speaker.

He also declared against the partition of China. He argued that France's motive in wanting to acquire portions of the empire was more political than commercial; so was Russia's; the motives of Great Britain, Germany, and Japan were purely commercial. He emphatically declared that if these five countries were allowed to carry out their ideas in regard to the dividing of China, the cause of missions would suffer irreparably. France's possessions would immediately fall under the Roman Catholic influence, to the exclusion of all other religious bodies. The provinces of Japan and Russia would fare little better, from a religious standpoint. The English and German possessions would alone be the gainers, in so far as missionary work went.

An informal discussion of the Chinese question called forth remarks from several bishops and clergymen. All declared against the partition of the empire.

MISSIONARY EDUCATION

Was the next theme presented to the council, and both of the leading papers showed the great care and thorough system

with which this vast and vital subject of mission work is being studied in many quarters. The first paper, by the Rev. Everett P. Smith

Gave a graphic account of the manner in which a certain parish had deepened in its missionary study during the past two years, beginning with simple talks to a communicant class just after their Confirmation, and continuing until the Sunday school, the Woman's Auxiliary, the Junior Auxiliary, and the Junior Brotherhood chapter were all hard at work writing their own papers for their frequent meetings, and giving stereopticon lectures on missions. The parish library was enriched by books on missions. At the end of the first year there were 48 volumes. In another twelve month there were 138, and the public library of the city had bought over a dozen more. The great difficulty was the lack of accessible literature concerning our own mission work, both at home and abroad. What is needed is biographical works, with much local coloring and many details. The works of the Student Volunteer Movement were found most valuable, but they do not give much information concerning our American Church's mission work. This education of the parish concerning missions is absolutely necessary. The strong point was made that this education should be given first, and appeals for money should follow. It is injurious to the cause to beg first and to let the imparting of the inspiring facts go by the board, or take second place. The better way is to educate the people concerning the grand work accomplished by missionaries, and the money would follow as a matter of course. Most rectors merely requested contributions for carrying on mission work, without endeavoring to elicit the sympathy of their congregations in the cause. So long as this condition of things prevailed, just so long would the cause of missions languish.

An address by the Rev. Richard P. Williams followed, emphasizing these points.

The speaker declared that the clergy are canonically obligated to provide instruction for their people concerning missions. He outlined an extensive plan, commencing with biographical accounts of the earliest missionaries, and proceeding down the ages, with such names as Ulphilas, Columba, Xavier, Carey, Heber, Patterson, Livingstone, Hannington, and, in our own Church's work, Chase, Kemper, Kip, Williams, Boone, Schereschewsky, Whipple, Hare, and all the others. He advocated the plan of monthly sermons on the biographies of these great men, and on a following week night, a lecture on the people and the country where the missionary thus described had labored. These lectures should be illustrated by pictures, or, still better, by lantern slides.

There should be a quarterly conference on missions held in every diocese, and all the clergy should be obligated to attend, for purposes of study. The best book on missions is by Dr. Dennis, on "Christian Missions and Social Progress."

Much interest was manifested in each of these addresses, and the speakers were plied with questions after the adjournment, which immediately followed.

RESOLUTIONS ADOPTED

The evening session began promptly at 8 o'clock, with hymn and collect, Bishop Tuttle conducting the service. The session was devoted entirely to the consideration of the reports on the previous day.

After thorough discussion, the following resolutions were heartily adopted, to be presented by Bishop Doane to the Board of Managers. There were two sets of resolutions concerning "Our increased responsibilities," one proposed by the committee, and the other by the Rev. Dr. Faude, of Minnesota. Both sets were adopted. The committee's resolutions were as follows:

Resolved: That, in the judgment of this Council, the Island of Puerto Rico should be made a missionary district of this Church as soon as it can conveniently

be done, and that the House of Bishops be requested, in the meantime, to provide episcopal supervision for the island.

Resolved: That this Council recommends to the Board of Managers a generous consideration of the reports of the Commission on Increased Responsibilities, trusting and believing that the Church will rise and respond to any courageous recognition of the openings and opportunities which God is presenting to her; and hoping that liberal encouragement may be given to the clergy and lay workers who are rendering real service to the spiritual and physical needs of the people in Cuba, and in the Philippine Islands, where, for the time being, there is certainly a pressing call for the ministrations of the Church.

The Rev. Dr. Faude's were as follows:

Resolved: That in the judgment of the Council the time has come for the Church to realize that every opportunity for the spread of Christ's Kingdom lays upon her the duty of immediately taking up the work.

Resolved: That it is the belief of this Council that every new work undertaken by the Board of Managers will be supported by the Church.

Resolved: That this Missionary Council hereby recommends to the Board of Managers of the Board of Missions the sending at the earliest practicable day of a bishop of this Church to inaugurate and foster the laying of the foundation of the Church in each of our new possessions and responsibilities until such time as the General Convention may establish missionary districts therein.

Resolved: That the Board of Managers be requested to issue a special appeal to the Church for the funds necessary for this work.

The Rev. Dr. E. S. Lines read the report of the committee on the Annual Report of the Board of Managers. Much thankfulness was expressed for the many unusual features of the year's encouragement and growth, and it was urged that in reaching forth to grasp the new responsibilities, we must not forget our duty to the work already in hand. Special stress was laid upon the need of increased work among the colored people. The general treasury should not suffer because of many "specials." Many suggestions were made concerning increased instruction at diocesan conventions, as well as at divinity and deaconess schools, concerning missions.

After accepting the report, the session adjourned till Thursday morning.

Thursday, Oct. 26th, Morning Prayer was read at 9 A. M., in St. Peter's church.

The morning was devoted mainly to reports and resolutions. Among the latter, was one suggesting more accurate plans regarding concerted prayers for missions, and the wider distribution of missionary literature.

The report of the commission on missions to the colored people was read and discussed. The appropriated sum of \$62,000 was declared quite inadequate. The suggestion that a field secretary be appointed, with general supervision, was adopted. The report of the Committee on the American Church Missionary Society's report was read by Bishop Peterkin, and that concerning the American Church Building Fund Commission read by Bishop Talbot, and thoroughly discussed.

THE CHURCH'S MISSION IN JAPAN

After the mid-day prayers for missions, the Rev. Dr. Edward Abbott addressed the Council, giving much valuable information gathered during his recent visit to Japan.

Japan has leaped to a conclusion, but has reached it without the discipline of intellectual labor. Currents of popular thought are uncertain, and the shoals are shifting. In some directions, fog is closing down over the future. Wise observers are on the look out for squalls. Everything that the Chinese character is, the Japanese is not. The Chinese are more like the English, the Japanese like the French. The government attitude towards education is that religion and education are two entirely different things. The unreliability of the Japanese character makes it as "unstable as water."

The encouraging features are many. The Church is organized nationally, our American mission working in connection with that of the

S. P. G. The missionary spirit is at work among Japanese Christians, for they are already sending missionaries to Formosa. It is probable that the coming language in Japan is the Anglo-Saxon. Everyone who can is studying English. A glowing tribute was paid to the venerable Bishop Schereschewsky.

After several other resolutions, the Council adjourned till 8 o'clock in the evening.

The House of Bishops met in the afternoon, and elected the Rev. Sidney C. Partridge, of Wuchang, China, missionary bishop of Kyoto, in Japan. The bishops also requested the Presiding Bishop to correspond with the Archbishop of Canterbury, concerning the oversight of the Church in the Hawaiian Islands.

The final service came at 8 o'clock Thursday evening, at St. Peter's church, and was marked by the same large and interested attendance as all the other services and sessions of the council. There was no abatement of the deep enthusiasm which had been so freely shown during the week.

The Woman's Auxiliary of the Board of Missions

No report of the meeting in connection with the Missionary Council would be complete without mention of the deep and abiding sadness caused by the death of Mrs. Tuttle. To meet in St. Louis, her home city, without the warmth of her greeting and the help of her wise counsel, was a trial to every member of the Auxiliary who knew and loved her. Although kept in the background in deference to what was felt would be her wish, it was the absorbing thought on Wednesday when, in the dim, gray light of early morning, nearly 50 diocesan officers met in St. George's church for the corporate celebration of the Holy Communion. The Bishop of Missouri was celebrant, assisted by the Bishop of Kansas. At the close, adjournment was made to the parish house, where breakfast was served by the gracious hospitality of Mrs. Simmons, acting president of the Missouri Branch. At 9:30, all assembled in the church for the meeting of the officers, Mrs. Simmons, of Missouri, in the chair. Officers from 20 dioceses were present, and visitors from two others. Resolutions were read, showing, in some small degree, the lasting impress left by Mrs. Tuttle's life and work.

Miss Emery called attention to the annual report, giving the cheering news that the aggregate of money and boxes during the past year has reached a larger total than ever before, and this increase has been largely in money. Twenty-five thousand United Offering boxes have been distributed for the offering of 1901, and 40 women workers have been sent into the Mission field, or are to be sent, the result of the United Offering of '98, at the last General Convention.

Mrs. Irving called attention to new methods, asking for hints from club women, that the mission classes and literary work of the Auxiliary may be made attractive and up to date. She spoke of the "Missionary Week" to be held in New York the first week in Advent, comprising a Quiet Day, addresses on missions, and a missionary exhibit. One interesting feature will be a "model missionary box," showing the ideal box that should be sent to a missionary and his family.

The report of the committee on systematic giving was read by Miss Emery, and was replete with useful suggestion. It was followed by a protracted discussion.

The report of the committee on missionary study was read by Mrs. Baxter, of Minnesota. Active and deepening interest is taken in this important study, and every effort is now made to extend more widely an accurate knowledge of Church matters. In this connection, the subject of a "Woman's Auxiliary Calendar" was touched upon, each leaf to give a text from the

Bible, or a sentence from the writings of the true heroes of the Church and of the world.

The report of the committee on missionary workers was read by Miss Stuart, of Virginia. An excellent point brought out was the need of judicious selection of workers; one of the most important duties of those having the matter at heart is to discourage those who have not the religious consecration or the natural endowments to fit them to be successful workers in the mission field. Some of the missionary bishops have sent, when requested, long letters, giving the qualifications they deem essential in successful workers. One of these letters has been published as a leaflet by the Girls' Friendly Society.

The report of the committee on the Junior Auxilliary was read by Mrs. Morrison, of Duluth. It advocated the active pushing of this work, speaking with enthusiasm of the value of *The Young Christian Soldier* in arousing interest among adults as well as children. This fact was insisted upon, that the Junior Auxilliary can never attain its highest success until the Woman's Auxilliary realizes its sense of motherhood, and takes the younger organization under its active guidance.

The reading of the reports was followed by a discussion about methods, that showed how deep was the interest aroused.

A large public meeting was held at the church of the Holy Communion at 3:30 on Thursday afternoon, representatives from 30 dioceses being present, while the Missouri branch reported 47 delegates from parishes. An address was given by the Rev. J. Addison Ingle, on "Woman's Work in China." He said:

The men largely outnumber the women in the congregation at Hankow. It is impossible for men to work among Chinese women, as they seldom see men, and are very shy, as well as slow and stupid. They are so suspicious of male missionaries that we must depend largely on the services of those trained carefully by native clergy. There are great difficulties in the way that prevent Chinese women from attending service. It is wellnigh impossible for them to leave their children at home. I have had children play in the aisles during service, I have had almost to scream to make myself heard. When the women do appear on the streets, they are often hooted at and called vile names. Thus, they dread to go to church, as they are reviled for violating their code. Women are going to Hankow as missionaries. One leaves Oct. 28th from Connecticut, for which we are very thankful.

The Rev. Mr. Irving spoke on Japan, saying:

The work is exactly the opposite of China. The civilization attained by the Japanese, has elevated women. They are bright and versatile, and form a large proportion of our congregations. I am to talk to-day of the necessity of building a new church in Sendai, a city of 77,000 inhabitants. Mr. Jeffreys has been there for a long time, and does what he can, but his house is not large enough to be used longer for service. The idea of the Japanese is right, that the church is for worship, not for entertainment, and I would plead for a rectory and parish house, as well as a church, that there may be an opportunity for the Japanese, who are a very social people, to meet often in a social way. Japan needs the best, and if given that at first, will soon be self-supporting.

An address was made by Miss Stuart, of the Virginia branch, showing how to stimulate the work of the Auxilliary in weak places. It was an earnest and inspiring plea for greater consecration of self and for more intimate knowledge of the mission field.

Miss Elliott, of Moab, Utah, addressed those present, speaking of the blight of Mormonism that has settled upon Utah. She said:

Every man is great in proportion to his family, their size and number regulating his position in the celestial kingdom: This is so firmly believed by the Mormon woman that she gladly welcomes the many celestial marriages, that her husband's position in the celestial kingdom may be secure. Our school and hospital in Salt Lake City are doing a noble work. We have one woman worker outside Salt Lake City, but what is that compared with the 2,000 Mormon missionaries sent out every year?

"Church schools for colored people," was eloquently presented by the Rev. Mr. Hunter, principal of St. Augustine's School, Raleigh, N. C. The address was necessarily short, owing to the lateness of the hour.

The offering for missions amounted to \$78.

The Cleveland, Ohio, Branch

At the call of Mrs. W. A. Leonard, president, an enthusiastic missionary meeting was held at the Cathedral House, Oct. 17th, attended by representatives from nearly every parish in the city. Mrs. Twing, of New York city, who has recently completed a journey round the world for the purpose of studying the missions of foreign lands, made an address full of interest. Bishop Talbot gave a stirring appeal for work among the Indians and the people in the Far West, particularly in Wyoming and Idaho, his former field of labor. At the close of the service a social cup of tea was served in the parlors above the chapel.

The Sunday School

Sunday School Commission of Long Island

The first convention was held in Christ church, Brooklyn, on the afternoon of Oct. 24th. The object of the commission is to arrange for, and secure uniform service, organization, and instruction in all the Sunday schools in the diocese, and to increase in them an interest in the missionary and charitable work of the Church. The Rev. Frederick Burgess was called to the chair. The Rev. William Wiley gave a report on the work of the commission. The growth of the Sunday school has not kept pace numerically with the growth of the population, or the growth of the Church. He spoke of the lack of interest in this vital work of the Church, as evinced by the fact that in ten years past not one word in relation to it has been uttered on the floor of the diocesan convention, and that in the parochial reports, further than statistics regarding number of teachers and pupils, no mention is made of the work. The committee has been urged by bishops, presbyters, and lay-deputies, to use their best efforts to secure uniformity of service and grading and instruction in the schools. Their aim was not to interfere with rector or priest, in the discharge of his duty as the teacher of the young within his cure, but rather to assist him in the giving of such definite and thorough training as will prepare the children for being openly catechised in church. The need is, more interest in the work and better instructed teachers. For the furtherance of the latter, a course of instruction was proposed, the study of the following books being suggested: Sadler's "Doctrine and Bible Truth," Little's "Reasons for being a Churchman," "The Teacher's Prayer Book," and Vernon Staley's "The Catholic Religion." It is the intention of the committee to provide by a careful correspondence, or through clergymen selected for the purpose, instruction in the subjects named, and times and places for examination. The teachers present were asked to register for this instruction, and also to send to the commission an outline of what, in the opinion of each, should constitute a course of systematic and thorough instruction for the Sunday school. The Rev. Robert Rogers opened a discussion on "Infant class methods." In Christ church chapel he teaches an infant class numbering from 300 to 400. Mrs. Crause, of Grace church Sunday school, read a paper on "The education of the young Churchman." The Rev. James ff. Darlington spoke on "Main school and adult class methods." In his opinion, Sunday school work could be much better carried on if buildings similar to public school buildings could be secured. With black boards and rooms to accommodate 30 or 40 pupils, and with a competent teacher, things would be greatly benefited. Dr. Darlington told of an invisible system of grading now being tried in Chicago, which he believed might be used in Brooklyn satisfactorily. He suggested that to stimulate missionary work classes might be named after missionary bishops. The Rev. Messrs. Ralph Brydges, Charles E. Cragg, and Alexander Vance, took part in the discussion which followed. The Rev. Dr. Lindsay Parker spoke on "Methods and motives of our work." The Rev. Frederick P. Swezey closed the afternoon session with an address on "The work as a clerical superintendent sees it." At the evening session, the Rev. Dr. Henry

Mottet delivered an address on "Sunday school organization." The Rev. Pascal Harrower spoke on the advisability of using a uniform series of lessons, approving of the International series, and adding that the Sunday School Institute was an admirable institution.

The American Church Building Fund Commission.

The 19th annual report has just been issued. Note is made of the fact that four of those prominently connected with the work have died the past year: Bishop Williams, its president; the Rev. Dr. Malcom, for many years its corresponding secretary; the Rev. Dr. Cooper, and Mr. Cornelius Vanderbilt, members of the board of trustees. The report says: "Perhaps the most important change the past year is the lessened call for loans, and the increasing demand for small gifts. This is, in part, due to better times, and we believe is a more normal condition of things with respect to our fund, which was established to provide an income which could be donated to aid in erecting churches; the permission to loan parts of the principal on bond and mortgage, under certain well defined conditions, to churches in course of erection, being subsidiary to the main purpose." Fourteen applications for loans have been granted amounting to \$18,225. Thirty-two applications for gifts, of small amounts, have been granted, amounting to \$5,050. Of this amount, \$300 was given to Bishop McKim to build a chapel at Kurvana, Japan. During the 19 years of the existence of this Commission, it has made 366 loans amounting to \$419,957.96; and 158 gifts amounting to \$23,036.33. Contributions to Sept. 1st have amounted to \$349,277.15. The Commission has taken title to seven churches which have been unable to meet their payments, and the property in each case has been surrendered to the Commission, with the approval of the Bishop.

The trustees remind the clergy that November 12th, the second Sunday in November, is "Church Building Fund Sunday," at which time the annual collection should be taken.

Canada

Diocese of Niagara

Addresses on "Family prayer" and "Private prayer," were given at the quarterly meeting of the deanery of Lincoln and Welland. The Bishop consecrated St. James' church, Rothsay, Sept. 21st. The seating capacity of Christ church cathedral, Hamilton, was 1,000, but since the new font was put in, this number has been slightly reduced. One of the improvements to be made to the church in the village of Arthur is a steeple.

Diocese of Montreal

The 11th annual conference of the Montreal Diocesan Theological College was opened Oct. 12th. There was an early celebration of the Holy Communion in the college chapel. A number of able papers were read, dealing with the functions and limitations of the ministry, as bishop, priest, and deacon. The latest gift to St. George's church is a beautiful new clock and chimes, presented by Mr. A. F. Gault. It is said that the chiming or "carillon machine" as it is called, will be the first of the kind erected in Canada. It is hoped that the bells may be in position by Christmas, but the machine for chiming will not be ready till next summer. There are to be 28 tunes in all. Reports of the recent convention of St. Andrew's Brotherhood at St. John, New Brunswick, were presented at the meeting of the local chapter, by the delegates in St. Mary's church, Hochelaga. Thanksgiving services were arranged for in the city churches on the day appointed by the government for public Thanksgiving, Oct. 19th.

Diocese of Huron

A plan for improving the parish work, which need not interfere with existing societies, was unanimously adopted by the congregation of Memorial church, London, at a meeting held in the end of September, to discuss the best meth-

ods of work for the coming winter. The new plan provides that the members of the congregation shall appoint from their own number committees to have oversight of the several departments of work entered upon, and progress in work shall be reported upon at regular congregational meetings. A children's floral service was held in Memorial church on the afternoon of Sept. 24th. Bishop and Mrs. Baldwin attended a Woman's Auxillary missionary conference in St. James' church, Ingersoll, Oct. 4th. A new church is to be built at Tilbury, and the work to be begun this fall. The Bishop consecrated St. Stephen's church of Gorrie lately, and St. James' of Wroxeter. Among the improvements to Trinity church, Hordwich, during the past summer, are a fine new tower and cast steel bell.

Diocese of Toronto

The Diocesan Sunday School Association held the opening service for the season, Oct. 16th, in St. James' cathedral, this being one of the days appointed by the Archbishop of Canterbury for intercession for Sunday schools. Bishop Sweatman returned home from England the first week in October. The Quiet Day for the Alumni Association of Wycliffe College, Oct. 3d, was conducted by the Rev. Osborne Troop, of St. Martin's church, Montreal. A very warm reception was given the Rev. Mr. Sanson, rector of Trinity church, East Toronto. The venerable rector is now the oldest Anglican clergyman in Canada, being in his 81st year, and he has been 40 years in charge of Trinity parish. He has just returned from a three months' visit to his birthplace in Edinburgh. At the October meeting of the rural deanery of Toronto, the Rev. John Lantry, rector of St. Luke's church, was elected rural dean, to succeed Canon Sweeny, of St. Philip's. At the rural-decanal meeting of the chapter of East Simcoe at Shanty Bay, it was decided to endeavor to have a conference of all the deaneries in the county of Simcoe soon, to be held at Barrie. It has been arranged to hold the conference of the archdeaconry of Peterborough, Nov. 14th and 15th. A very good programme has been prepared of subjects to be discussed, of grave import to the Church.

Chicago

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

Bishop McLaren, who was prevented by illness from preaching, and acting as co-consecrator at the consecration of Bishop Williams, at Omaha, is improving.

The Bishop of New Hampshire was a recent visitor to Chicago, and preached in Grace church on the morning of the 22nd.

On Wednesday evening, to an attentive and numerically good audience, Prof. Francis Hall delivered the first of a series of weekly lectures on the Scriptures. The subject of the inspiration of the Bible was treated in the doctor's usual lucid style.

Last week the Rev. H. R. Neely was called to Maine; his uncle, the Bishop of that diocese being at the point of death.

The mission at Harvey is now in charge of the Rev. Mr. White, resident chaplain of St. Luke's hospital.

The Rev. Harold E. Addison, late superintendent of St. James' Sunday school, is taking a post-graduate course at Harvard, for which he won a scholarship, his place at St. John's, Clybourne ave., being supplied by Mr. Lathrop, a seminarian.

Among other gatherings marking the fall and winter work not the least interesting are the organ recitals now being given in several of the city churches. A well attended one was that of Mr. Frank Smith, son of the rector of St. Luke's, Evanston, which was given on the evening of Oct. 19th.

Vested Choir at St. Matthew's, N. Evanston

Was introduced Sunday, Oct. 29th. It is composed of 12 boys, 4 men. Henry W. Hunt is choirmaster. The ladies have made the cassocks and cottas. The Rev. Mr. Granger is priest in

charge. A choir room was built on this summer. The processional cross used is a memorial of the late E. O. Harriss.

A Visit from Bishop Edsall

Bishop Edsall in St. Peter's last Sunday, gave an account of missionary work in his jurisdiction of North Dakota, and was given by his late parishioners the offering at morning service amounting to \$110. In the evening he preached in the church of Our Saviour, Fullerton Boulevard.

Church of the Epiphany

A new club has just been organized for the ex-choir boys of the parish, called the Choir Club. It is a secret society, with initiation, obligation, grip, pass-word, regalia, etc. It meets on Wednesday evenings in the parish house. The first free organ recital of this season was given by Professor Francis J. Hemington, the organist, on Oct. 19th. The attendance was large, and the brilliant programme was played in a masterly manner. These free recitals are to be given on the first and third Monday evenings of the month until Lent. The choir provides special festival services on the evening of the first Sunday in each month. The October festival was largely attended.

New York

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

During Bishop Potter's absence in the Pacific, Bishop Hare, of South Dakota, and other bishops, will attend to the spiritual ministrations in this diocese.

It is announced that Dr. B. F. DeCosta who was lately deposed from the priesthood by Bishop Potter, has definitely abandoned the communion of the Church.

Grace church has just purchased for \$30,000 property adjoining Grace chapel, the object being to acquire land so as to provide for future enlargement of Grace settlement, as may be needed.

At St. Thomas' chapel, the Rev. Dr. Pott, vicar, a new stained glass window has been unveiled. It is the gift of the Workingmen's Club of this congregation, and is of fine design and execution.

In the new memorial chapel of St. Luke's House for Indigent Christian Females, have been placed stained glass windows, commemorating a former inmate of the institution, Miss Waite, and the late Rev. Chas. De Witt Bridgman, D. D.

Study of Church History

Under the direction of the Sisters of the Order of St. John the Baptist, a class of ladies will be held on Thursday afternoons during the winter at the sisterhood house, for the study of Church History.

The Church Club

At a meeting Oct. 25th, the subject considered was the "Holy Scriptures." The position taken by the Higher Criticism was in some degree defended by the Rev. L. W. Batten, Ph. D., and the Rev. John P. Peters, D. D., Ph. D.

Another Tea Saloon Opened

In connection with St. James' church, the Church Army opened on All Saints' Day, a third tea saloon, modeled on those already existing. A coffee bar and cocoa room are added, and the house, which is located in 3d ave., near 76th st., will be a center of evangelistic, as well as temperance, work. It will have in the basement a bowling alley for boys. The two other tea saloons established have become self supporting.

Cathedral of St. John the Divine

Has reached the completion of the first great arch of the choir, which now stands a prominent object on Cathedral Heights. The vastness of the future building seems for the first time to have impressed the public. The present arch is 85 ft., 6 inches in span, and the spans of the three other arches which will soon join it are to be the same. The stones used in building each

weigh about three and a half tons, and have dimensions of a yard and a half, facts which give forcible idea of the massiveness of the construction. Those forming the outer surface are of Frontenac limestone from the West. The arch proper is carried over from pier to pier on a skeleton of timber. Seventy ft. of this were used, and the total of timber work alone supporting the stones weighed 100 tons. Under the arch in the choir there will eventually stand either four or six huge interior columns, decorative in their effect, weighing each 135 tons. It is hoped to have this portion of the cathedral completed and ready for use by the autumn of 1903, but as the rate of progress is necessarily somewhat slow, that date may be exceeded. By a recent decision in the case of the will of the late Elizabeth U. Coles, the residuary portion of the estate is likely to be considerably increased, resulting in the Cathedral of St. John the Divine eventually receiving more than \$500,000.

The trustees met at the See House Oct. 24th. Routine business was transacted, and it was announced that the services in the crypt will be continued during the coming winter.

Will of the Late Cornelius Vanderbilt

Disposes of an estate estimated at over \$75,000,000. Mr. Vanderbilt's house for railroad men is endowed with a gift of \$100,000. His rector, the Rev. Dr. David H. Greer, receives a personal gift of \$50,000, and \$10,000 is bestowed upon the estate of the Rev. Dr. Wm. S. Langford, late secretary of the Board of Missions. To Yale University is devoted \$100,000; St. Luke's Hospital, \$50,000; the Redwood Library, Newport, R. I., \$10,000; the Domestic and Foreign Missionary Society of the Church, \$50,000; the trustees of Vanderbilt University, Nashville, Tenn., \$50,000; the Newport Hospital, \$10,000; the Christian Home for Intemperate Men, New York, \$10,000; the Manhattan Working Girls' Society of the City of New York, \$10,000; the New York Bible and Common Prayer Book Society, \$10,000. The executors are directed to pay to the Society of St. Johnland annually the sum of \$2,000, pursuant to certain arrangements previously made, and a bequest of \$10,000 is made to the same society. The Society for Seamen of the City and Port of New York is given a bequest of \$10,000, and \$200,000 is given to the rector, churchwardens, and vestrymen of St. Bartholomew's church, to be kept invested, and the annual income to be applied by them to the missionary work of the parish. A further bequest of \$200,000 is made to the church for the erection of a building for Church purposes in the parish, contingent upon its not having been erected prior to the testator's death. And in a codicil, an additional legacy of \$200,000, making \$600,000 in all, is given to the church to increase the endowment for its missionary work. This is understood to apply to St. Bartholomew's parish house, the work which the testator and his mother, in conjunction with Dr. Greer, were chiefly instrumental in creating.

Pennsylvania

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

St. Alban's mission church, Olney, is under the direction of the Rev. Dr. Samuel Upjohn, rector of St. Luke's church, Germantown, by appointment of the Bishop. The Rev. A. C. Knowles, junior curate of St. Luke's, has just been placed in charge of St. Alban's.

St. Timothy's Hospital, Roxboro, has received \$250, the net proceeds of a benefit game of baseball played Sept. 30th, between local clubs of that suburb.

Reception to the Rev. F. L. Ogilby

The congregation of St. Barnabas' church, Kensington, tendered on the 26th ult., a reception to the new rector, the Rev. Edward L. Ogilby, and Mrs. Ogilby, the attendance being very large. The introductory remarks were made by the former rector, the Rev. J. R. L. Nisbett, and among those present were the Rev. Messrs. W. W. Taylor and Edgar Cope.

Chimes for Christ Church, Germantown,

In memory of Colonel Edwin M. Jeffries, for over 25 years a vestryman of Christ church, Germantown, his widow, Mrs. Jeffries, has donated a chime of 10 bells, to cost \$6,000, which are now being cast. In making this handsome gift, Mrs. Jeffries is carrying out a frequently expressed idea of her husband, that Christ church should have a chime of bells.

Kensington Hospital for Women

At the annual meeting of the board of directors, held on the 9th inst., Bishop Whitaker was re-elected president, as were also the officers and directors. The past year has been the most active in the history of this institution, 692 patients having been treated, being 79 more than the year previous; and 666 operations performed, of which 226 were major operations. Ten nurses were graduated during the year, and 12 are at present under training. Although the hospital is "unsectarian," it is mainly under the management of Church people.

Brotherhood of St. Andrew

A convention echo meeting was held at the Church House, Philadelphia, on the 26th ult., J. Lee Patton presiding. The Rev. L. N. Caley offered prayer, and then gave his impressions of the Columbus convention. Taken as a whole, the convention seemed to be on a high spiritual plane. Pennsylvania had by far the largest delegation of any State. M. N. Kline, of the church of the Saviour, C. L. Filbert, of St. Andrew's church, and Edward H. Bonsall, gave then the result of their observations. John W. Wood, general secretary, said there were 621 delegates in attendance; a very considerable number of them were men under 30. There is probably something in the assertion that there is danger of the Brotherhood becoming a great mutual admiration society. The convention addresses were marked by a combination of spirituality, deep thought, and practical usefulness.

Convocation of Norristown

The autumnal meeting was held on the 26th ult. in St. John's church, Norristown. The opening service was conducted by the rector, the Rev. H. S. Fisher, assisted by the Rev. Herbert J. Cook. Resolutions were adopted recommending that the congregations reduce the mortgage on Epiphany mission chapel at Royersford. Reports were received from various clergymen who are in charge of mission stations, all of an encouraging character. The Rev. J. H. Converse stated that the church of the Messiah, Gwynned, is no longer dependent on convocational support, having become a self-sustaining parish. The Rev. A. J. Barrow reported for Evansburg and Royersford, saying the former was reviving, and that a parish building is among the early probabilities. The Rev. W. H. Burr stated that the new Trinity Memorial church, Ambler, would be ready for services at Christmas.

The North East Convocation

Met on the 24th ult. in the church of the Resurrection, the Rev. Dr. H. Richard Harris, Dean, presiding. Of the 17 parishes comprising the convocation, nearly all were represented. After a brief devotional service, the treasurer's report was presented, which showed receipts \$338.78; present balance, \$82.28. Encouraging reports were read of the work achieved by the Messiah and Galilee missions. The Rev. C. L. Fulforth, of the Messiah, asked the convocation to appropriate \$100 towards paying a female Church visitor, which request was referred to the committee on appropriations to consider and report at the January meeting, which will be held at the church of the Nativity. The Rev. A. J. P. McClure, financial agent of the General Clergy Relief, addressed the Convocation on the importance of regularly contributing to its fund. Resolutions were adopted, congratulating the rector and vestrymen of St. Jude's church, on the completion of the first half century of its history. At the public missionary services in the evening, addresses on diocesan missions were made by the Rev. Messrs. McClure and Fulforth, and Mr. Henry L. Butler.

Long Island

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

On Sunday, Oct. 22nd, the Bishop confirmed a class of 15 at St. Peter's church, Bay Shore, the Rev. John Charles Stephenson, rector.

Statistics of Dr. Haskins' Rectorate

In an address made by the Rev. Dr. Samuel Haskins, on the occasion of the celebration of the 60th anniversary of his rectorship of St. Mark's church, he gave the following statistics of his work: Baptisms, 3 280; prepared for Confirmation, 1,490; officiated at 2,705 funerals, and celebrated the Holy Eucharist 3,190 times.

New Edifice for Christ Chapel, Brooklyn

The old edifice has been removed to make way for the new building, the corner-stone of which was laid during the past summer. It is to be of brick, with a seating capacity of 500, and will cost about \$30,000. Towards meeting this outlay, Christ church, Clinton av., the Rev. Arthur B. Kinsolving, rector, has largely subscribed. The new chapel is expected to be completed early in the coming year. Under the administration of the Rev. Robert Rodgers, Ph. D., Christ chapel has rapidly advanced. It now numbers 500 families, with a Sunday school of 1,200.

Gifts to Church of the Holy Trinity

Re-opened on Sunday, the 22d, after having been closed for the greater part of the summer for the placing therein of memorial gifts. An organ has been given by George Foster Peabody, a reredos in memory of her husband, by Mrs. Samuel E. Howard; a pulpit in memory of her parents, by Countess Von Francken Sierstorff; an altar in memory of his father, by William A. Reed, and an altar rail in memory of Margaret Eleanor Connell, by James S. Connell. The 46-stop organ, built by Hutchinson, of Boston, is one of the most perfect of its kind. It has brilliancy, sweetness, and resonance. Mr. Dudley Buck presides at this splendid instrument. The reredos of gray white Caen stone is about 25 ft. long by 28 in height, and is perpendicular Gothic in style; the centre space contains sculpture in high relief by Karl Bitter, after the picture of "The Last Supper," by Leonardi da Vinci. The altar is of Sienna marble. Its font is divided into three panels, each ornamented with conventional design in mosaic. Mosaic likewise, appears on the chancel floor, a broad path of it extending from the steps to the altar. The new pulpit consists of an oaken floor elevated on 10 columns of Mexican onyx, and supported on a platform of Caen stone, bordered with heads of cherubs. In place of the customary box there is a handsome brass rail, artistically consistent with the rail of the chancel, and edged with oak. The reading desk is merely a ledge on this oaken border.

St. George's Church, Brooklyn

The 30th anniversary celebration began on Sunday, the 22d. There was on Sunday a celebration of the Holy Eucharist, the rector, the Rev. W. A. Wasson, being celebrant. On Monday evening there were historical addresses by former rectors, and the remaining evenings of the week-services and sermons by visiting clergy, among them were the Rev. Dr. S. D. McConnell, George R. Van De Water, W. R. Huntton, and Charles A. Briggs.

Massachusetts

William Lawrence, D. D., Bishop

Services are now held regularly in Winchendon, at 6:30 P. M., and on the last Sunday the Sacrament will be celebrated at 10:30 A. M. The Rev. J. E. Johnson, of West Gardner, has charge of the work.

Grace church, Lawrence, has received the gift of a chalice, paten, and cruet, in memory of Mary Jane Saunders.

Church Built at Washington

Among the Berkshire Hills, a church building of native field stone, English Gothic, with a large square tower, is in course of erection. It is on the site of the dwelling occupied by the

minister of the old Congregational church. It is called St. Andrew's, and will be a memorial of the Rev. Dr. Andrew Oliver and his wife, formerly professor of Greek in St. Stephen's College, Annandale, N. Y., and later a professor of Old Testament exegesis in the General Seminary.

St. Luke's Home for Convalescents, Roxbury

Had its annual sale Oct. 18th. A large number of visitors brought substantial donations of goods. The tables were under the charge of representative Churchwomen who attended to the sale, and contributed largely towards its success. The Home is a Church institution, and has accommodations for 26 persons. The house is large and airy, and has the restful atmosphere of a cultured home. There is a Quiet Hour every day among the inmates from two to three, when no one is allowed to speak. All are free to read or sew, but quietness is the point sought. Many a weary mother and overworked school teacher, as well as tired-out servant, have found this place of comfort and refinement a great blessing.

Work Among Sailors

The religious work among sailors has in Boston received unusual attention by a convention of workers, which held many sessions during a period of four days last week. The side of the Church work among this class was ably represented by clergymen from Philadelphia and New York. The Rev. W. T. Crocker, of East Boston, the Rev. F. B. Allen, and Mr. Staunton H. King, of Charlestown, made addresses.

Brotherhood of St. Andrew

The local council in the city of Boston held a service in the church of the Advent, Oct. 26th. It was well attended. In the parish reports were made of the late convention at Columbus by two delegates. The matter of visiting the hotels on Sunday mornings was urged upon members by the committee in charge. An attempt was made to secularize the meetings of the Brotherhood, which was generally discussed with the conclusion that more spirituality was needed. St. Paul's, Newburyport, has given up its charter. The chapters in the locality of South Boston are engaged in a series of services every Sunday afternoon, which the chairman of the meeting, Mr. Robert H. Gardiner, heartily commended to all members present.

The Episcopalian Club

At the first meeting after the warm months, held in Hotel Brunswick, Oct. 23d, the topic of Church and State was discussed by several speakers. Captain Mahan, U. S. N., read a thoughtful paper, in which he declared for the common interest of Church and State maintaining the best citizenship, and the best spiritual welfare of the country. Our duty to the State is derived from our duty to God. The Rev. Dr. Parks spoke of the visit he had recently paid to England and said that if we looked at the purposes of the Established Church we find that there was to be a rearrangement of the old religious life, so that the Church would be a home for every Englishman. The Rev. Leverett Bradley spoke entertainingly of the relations of Church to State in foreign countries.

Central Pennsylvania

Ethelbert Talbot, D. D., LL. D., Bishop

New Church at Lewistown

This is now practically completed, after many discouragements. It is as pretty an example of a small church as could be desired. It consists of nave 60x30, with an ample chancel 25x20, and is constructed of stone. The interior is in sand-finished plaster, the nave being tinted green, and the chancel a warm red. The roof is of open timber framing, in yellow pine oiled, the beams resting on yellow corbels. Most of the windows will be memorials, a circular chancel window of Tiffany glass being the gift of Mr. H. J. Culbertson; the central window of the south side of the nave presented by Mrs. A. W. Nor-

ris, in memory of her son, Capt. A. Wilson Norris, Jr., and another, the gift of the Sunday school, in memory of Miss Brosius. Among other gifts may be noticed a very handsomely wrought Communion, service given by Mr. James Mann; the pulpit desk of brass, by Miss Culber-son, and the altarservice book by an anonymous donor. The chancel woodwork, including a handsome altar, raised seven steps above the nave, is of quartered oak, and was the work of a neighboring firm, the Newport Planing Mill. The font will be a memorial of Mr. R. H. Lee, a former officer of the parish, given by the Sunday school and his friends. It is hoped that a pipe organ can be shortly placed in the chamber in the chancel provided for it. The seating capacity of the church is 300, and the total cost, including the heating by hot water of the church and chapel, about \$10,000, of which the larger part has been already provided.

Archdeaconry of Harrisburg

The fall meeting met in St. Mark's church, Lewistown, Oct. 10, 11th. It was of more than usual interest, as its first service was made the occasion for the informal opening of the new church. At 7:30 p. m., Tuesday, almost all of the clergy were present, as well as the Bishop. The service was choral, and the sermon, an admirable doctrinal presentation of the Holy Communion, preached by the Rev. W. F. Shero. The Bishop tendered a few words of hearty congratulation to the rector and his people in the successful completion of their work, and closed the service with prayer and benediction. The Archdeaconry met in business session Wednesday morning at 9:30, when reports of missionaries showed a healthy and vigorous state of the work in this section. At 10:30, the Holy Communion was celebrated by the rector, the Rev. F. T. Eastment. The sermon was preached by the Rev. William Dorwart. On reconvening at 2:30 p. m., an interesting paper, on "The Indian Problem," was read by the Rev. Dr. Foster, followed by an exegesis on I St. John v: 7, given by the Rev. Ernest V. Collins, which elicited an interesting discussion. Resolutions of regret at the departure of the Rev. Dr. Robert Hope, and of regard and esteem for his work, were unanimously adopted, as was also one of sympathy with the Rev. Jas. M. Blackwell in the domestic sorrow and anxiety which had prevented his presence. Tyrone was selected as the next place of meeting. After a brief service, at 7:30 p. m., conducted by the Rev. R. L. Chittenden, addresses were made by the Rev. Dr. Angell, on "What are diocesan missions?" the Rev. Alex. McMillan, on "What are their needs?" and the Rev. Dr. Hope, on "How may these needs be met?" The Rev. L. F. Baker, the archdeacon, spoke a few earnest words on the practical application to diocesan requirements of the truths brought forward, and closed the service with prayer and benediction.

Church work in Lewistown is evidently going forward under most encouraging conditions, and many evidences as to the regard in which the rector is held were given. After the closing service, a largely attended reception for the visiting clergy was given by the ladies of the congregation.

Maryland

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

Return of the Bishop

Bishop Paret, with his daughter, Miss Paret, returned to Baltimore, Oct. 12th, after an absence of nearly three months, much improved in health. He spent most of the time in Southern France, visiting the city of Breve, where the Bishop's grandfather and several generations of his family lived. He also made short stays in other cities, including Paris.

Chapel of St. Michael and All Angels

The Rev. George J. G. Kromer, for five years stationed at Cape May Point church, preached his first sermon as rector of the chapel of St. Michael and All Angels', Baltimore, on Sunday morning, Oct. 15th. St. Michael and All Angels' chapel has been organized for two years, and has

been supplied by the Rev. C. Ernest Smith, rector of the church of St. Michael and All Angels', and other clergymen. The Rev. Mr. Kromer is the first rector to be appointed.

Dedication of Parish Building

On Sunday, Oct. 22d. Bishop Paret visited Severn parish, near Annapolis, in Anne Arundel Co., where he administered the rite of Confirmation to a class of 14 persons, preached, and dedicated the new parish building, which has recently been completed, and was erected through the generosity Mr. James T. Woodward, of New York, as a memorial of his daughter, Miss Edith Woodward. Bishop Seymour, of Springfield, and the Rev. J. W. Bond, of New York, also delivered addresses. The large gathering from the surrounding country was augmented by a number of persons who went thither from Baltimore, Washington and New York city. Mr. Woodward, the donor of the building, was born and reared in Severn parish.

Central New York

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

Bishop's Appointments for November

- 1. P. M., Paris Hill.
- 7. P. M., Owego and Waverly; evening, Trumansburgh.
- 12. Westmoreland.
- 15. Mexico.
- 22. Camden.

Michigan

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

Tenth Anniversary of Rev J. H. Eichbaum

The occasion was observed at All Saints', Brooklyn, Oct. 1st. During the decade, the number of families increased from 40 to 50, number of souls from 160 to 200; communicants, from 44 to 90. In other words, the communicant list has more than doubled during the decade. The financial total receipts for 1889 were \$517, and for 1899 were \$950, a gain of \$433 in annual offerings. Baptisms, 114; Confirmations, 76; marriages, 22; burials, 58; Sunday services, 844; week-day services, 813; sermons and addresses, 1,227. The purchase of the parish house, adjoining the church, gives pleasant and highly appreciated headquarters for church work. The introduction of the vested choir also occurred during the decade; the increase of the parochial endowment to the sum of \$2,500, by the munificent gifts of Mrs. Charlotte Cook, Miss Ann Eliza Cook, and Mr. Walker B. Sherman; the placing of rich windows and other memorials in the church; the increase in the total valuation of the church property from \$6,400 in 1889 to \$7,850 in 1899, to which add the endowment, making a total of \$10,850, a gain of \$3,950. The total annual offerings of the parish for Church work have steadily increased from \$517 in 1889 to \$950 in 1899, giving a total for the ten years of \$9,800.

Pittsburgh

Cortlandt Whitehead, D.D., Bishop

Trinity church, Braddock, has been placed under the care of the Rev. George Rogers, temporarily; that is, up to April 1st, 1900.

St. Barnabas' church, Tarentum, and the church of Our Saviour, New Kensington, have been united in a new missionary circuit, and after Nov. 1st, will be under the pastoral charge of the Rev. J. L. Taylor.

Laymen's Missionary League

October 16th, Bishop Whitehead tendered a reception to the Rev. J. R. Wightman and the members, to give them opportunity to meet in a social way. Mr. Wightman has just assumed the chaplaincy of the League, and will have under his direction for the present the following missions: All Saints', Allegheny; St. Augustine's mission for colored people, Pittsburgh; Knoxville, Beltzhoover, and Sharpsburg.

The Clerical Union

The first meeting for the season occurred Oct. 9th, at the Hotel Henry. Luncheon was served at one o'clock, and was followed by an appeal in

behalf of St. Augustine's School for Colored People, Raleigh, N. C., by one of the instructors in that institution, the Rev. H. L. Marvin.

Fund for a Chapel at Sheraden

October 20th there was a "jug-breaking" at the mission at Sheraden. The money thus collected amounted to \$90, which will be applied to the building fund of the congregation. Refreshments were served, and a very profitable and pleasant evening was enjoyed by all those present. Sheraden is a mission organized within a few years by the Rev. Mr. Steed, of the neighboring parish at Crafton. There is not a large congregation, but already a lot has been purchased, and it is hoped soon to erect a building to be used temporarily as a Sunday school room and chapel.

Presentation to Rev. Robert Meech

The Rev. Robert Meech has completed the 25th year of his rectorship of Christ church, Allegheny, and the event was fittingly celebrated by a reception tendered to him by the congregation, on Oct. 20th, in the parish rooms, at which time a gold watch and chain were presented to Mr. Meech in token of the loving esteem in which he is held by his parishioners.

South Carolina

Ellison Capers, D.D., Bishop

By recent appointments the Bishop has filled all the vacant missions within the bounds of the Greenville convocation. There are from 30 to 50 places in this convocation with a population numbering between 300 and 1,000 which the Church has barely touched.

Bishop Capers's Appointments

NOVEMBER

- 1. Peake and Missions.
- 2. Shelton.
- 3. Union.
- 4. Lockhart.
- 5. Spartanburg.
- 8. Winnsboro.
- 9. Chester.
- 10. Lancaster.
- 12. Glenn Springs.
- 14. Walthalla.
- 16. Address before the Daughters of the King, Atlanta, Ga.
- 19. A. M., Greenville; P. M., Grace chapel.
- 21-22. St. Ann's, Lexington, and Missions.
- 23. Fort Motte.
- 26. Bennettsville.
- 27. P. M., Darlington.
- 28. P. M., Marion.
- 29. P. M., Florence.

Connecticut

Chauncey B. Brewster, D.D., Bishop

The Church Army has added to its already efficient work by instituting a new post at 130 Bradley st., under the auspices and guidance of the Rev. Stewart Means, rector of St. John's church. This makes the third post in New Haven and vicinity. Capt. Stansfield is pushing the good work along with both zeal and discretion, and much good has already resulted.

Church of the Transfiguration, Norfolk

Church services are maintained in this beautiful summer resort during July, August, and September; for the first two months this summer they were in charge of the Rev. R. H. Gesner, rector of Christ church, West Haven, and during September in charge of the Rev. A. Sprague Ashley, of St. Peter's church, Albany. The attendance has been very large, and the offerings correspondingly gratifying. A handsome bishop's chair of quartered oak was given by Mr. and Mrs. Stoeckel who, though not members of our Communion, have displayed a generous interest in all matters connected with the advancement of the Church. The same kind friends have signified their wish to present a chime of bells and an organ. Earnest efforts are being made to raise sufficient funds to complete the church in accordance with the original design.

Maine

Henry Adams Neely, D.D., Bishop

The Rev. Dr. James C. Quinn, of Winn, conducted the first Church services in Millinocket, Sunday afternoon and evening. Dr. Quinn has carried on mission work in the valley of the Penobscot with the best of success. His next visit to Millinocket will be on Nov. 19th.

Editorials and Contributions

AN extraordinary development is making its appearance in the very bosom of Protestantism. This is nothing less than the practice of prayer to the saints, only the "saints" in this instance are not the Apostles and martyrs, or the heroes of Faith whom the Church has placed in her calendar, but the departed friends or relatives of the devotees. Dr. George Adam Smith, in his "Life of Henry Drummond," mentions as a fact within his knowledge, that certain persons habitually address prayers to Henry Drummond. Dr. Joseph Parker, of the City Temple, London (not the Temple church), a doughty adversary of "Popery and Prelacy," has openly declared that he prayed to his departed wife every day. He said that he never came to the City Temple to preach without asking her to come with him, and, furthermore, he knew that she did come. Nor does he hold this as a mere sentiment applicable only to his own individual case, but alluding to a friend who had lost his wife, he says: "I encourage my friend to pray to his wife, and to pray to God to ask her to come to his help. She will be more to him than twelve legions of unknown angels." Dr. Parker evidently has no use for the "ministering spirits sent forth to minister to them who shall be heirs of salvation." Well may the Protestant paper from which we call these instances say: "All this is simply petrifying!" It mentions a Roman litany to the saints, and asks: "Is this what we are going to come to in our Protestant Churches?"

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Dr. De Costa and the Church

NO doubt the Church has evils to contend with in this age as it has had in every age. No doubt, also, these evils must be steadily faced. They must not be condoned or let alone. All who recognize them are called upon to contend against them with unflinching courage and persistence until they are put down or excluded. To pursue this course, and to do what can be done to urge all true Churchmen to contend earnestly for the Faith once delivered to the Saints, is not pessimism, so long as such warfare is conducted in unshaken hope and confidence that the truth will in the end prevail. If we do our part, God will do His. The results of our struggles on behalf of the Kingdom of God may not be seen in our day. All things may not be shaped precisely as we would have them. But God will not desert His Church, or any part of it, so long as the earnest striving to maintain the truth of God unimpaired still goes on. Doubtless in ancient days "candle-sticks" might be removed even from Churches of Apostolic foundation, but it could not be until they had departed from the ways of Christ and grieved His Holy Spirit beyond the possibility of repentance and reform.

FOR those who deplore evil tendencies allowed to go on unchecked by the appointed guardians of the Church, dangerous teachings unrebuked, worldliness coming in like a flood, there are two courses which are inadmissible. The first is to sit supine, as who should say: "The foundations are cast down, and what shall the righteous do?" It is the attitude of those who seem to think it right to say: "Let God take

care of His own, He has no need of our efforts." They would make no move, for instance, to guard the ministry or the episcopate against the admission of unfit men, and appeal to cases where those whose teachings were at variance with the Faith of the Church were thus admitted, and yet, by the mercy of God, no harm ensued. There is a promise that the gates of hell shall not prevail against the Church, but this promise does not ensure the permanence of any particular portion of the Church or division of Christianity. There are regions of the world where the Christian religion once prevailed and flourished for awhile, but afterward withered away. Each member of the Church, therefore, is bound in the state of life to which he is called, whether bishop, priest, or layman, to vindicate by word and example the priceless truths and obligations of Christ's holy religion. It is a matter in which there can be no compromise with the world, and no weak tolerance of error. Nor must there be faint-heartedness and discouragement if effort seem vain and false teaching and weak-kneed morality gain their triumphs from time to time.

THE other course which is inadmissible, is desertion in the time of trial. A sad example has been afforded of this just now by the defection of Dr. De Costa. It is the soldier deserting the field of battle in the midst of the conflict. The cause of truth can win no battles on such terms as these. The often cited case of St. Athanasius is a standing rebuke to the faint-hearted. The grand figure of this great Father of the Church looms large and strong through the mists of time, and in the smoke and confusion of the countless conflicts of the Church, stands calm and invincible. The thought of forsaking the field never crossed his mind. Even when all seemed against him the idea of failure was to him impossible. In courage and confidence few have been his equals. Even though he had himself been called to suffer martyrdom, and that at the moment when Arianism was at the height of its power and to the ordinary vision seemed destined to dominate the Church forever, it is certain that his indomitable hopefulness would never have been clouded for a moment. It is this union of active contention for the truth of God with unflinching hope, resolute battle with error, along with unshaken trust in God and His Church, that is needed among us in these days, when not only the great truths for which the Church stands are in question, but the very foundations of supernatural religion. As faithful Churchmen, we cannot stand still and let things take their course; but while not hesitating to draw attention to existing tendencies, and not ceasing to resist the evil, we are also bound to say to ourselves and to others, *nil desperandum*. The Apostles toiled all night without avail, but in the brightness of the morning Jesus stood on the shore, and in a moment their labors were rewarded beyond all hope.

IT is too sadly evident that Dr. De Costa has not conducted his part in this warfare in this spirit of faith and hope. For several years he has brooded over the evils which he has seemed to see existing in the

Episcopal Church. He has drawn up formidable lists of many serious things, which have been sent to the bishops and clergy throughout the Church. In so far as the indictment was true, it was a call, certainly, to vigilance and to active and untiring effort, but it gave no cause for despair. If one-half of it was well-grounded, it should have been evident that such a state of things would require a long time to cure. Hardly in one generation could so many evils be set right. No man has a right to enumerate what he conceives to be the corruptions of the existing Church, and then put himself in the attitude of saying: "If these are not reformed by such a date the Church will cease to enjoy any longer the favor or the forbearance of God." Optimism, not pessimism, is the true spirit of the servant of God; not a sentimental optimism which causes him to ignore evils which really exist, but the optimism which consists in unshaken faith in the promises of God, while he fulfills to the utmost the plain duties which lie before him.

NEVER must it be forgotten, also, that there is a bright side as well as a dark side. And this bright side is not simply that which we contemplate in the vision of faith. It is not reserved for the time of the final triumph of the Kingdom of God. All along through the history of the Church the light and shadow appear side by side. There is no age in which formidable evils do not appear within the very bosom of the Church. There is no age in which the Church ceases to fulfill her mission of great good. It is so now, both in the Anglican Church and in the Episcopal Church of our own country. There are many faithful and earnest bishops, there are hundreds of orthodox and self-denying priests, there are thousands of devout lay-people. There is work being done on every hand which cannot be lost. Whatever may be true of individuals, this Church has not forsaken or compromised the Faith. During the period of the revision of the Prayer Book, there were those who hoped to make the book more comprehensive, even to the extent of obscuring or compromising principles which are bound up with the distinctive claims of the Church; but the result was that the Prayer Book today is a stronger witness than ever to the ancient Faith. The Pastoral of the House of Bishops in 1894, re-affirmed in 1895, speaks with no uncertain sound of the great verities of our holy religion. Dr. De Costa is very far adrift when he speaks of "the Church" as approving the shipwreck of faith which some have made. No single formula has as yet been touched so as to be in the slightest degree depraved, and the voice of the collective episcopate is clear.

THE difficulties with which we have to deal are not such as arise from ambiguity in the authorized formularies of the Church, or from failure to provide safeguards against the admission to the ministry of unbelieving or unfit men. Rather they are of a practical kind. The Church may provide that men shall sign certificates of their belief that the Bible is the "Word of God." She may compel them to take the most explicit vows at ordination. But how shall she meet the case of those who per-

suade themselves somehow that they may sign such certificates, though they do not believe what they put their hands to, or who will, at one of the most solemn moments of their lives, make vows, to which, if they attach any meaning, it is certainly not one which has ever been attributed to them before, or which a plain man can understand? If, under our present restrictions, an acknowledged Unitarian can enter the priesthood, or another who denies that the Prayer Book is a proper standard of doctrine, it is hard to see what forms of words could be devised by which the Church can protect herself. It is a condition of things which even a quarter of a century ago would have been accounted impossible. It could not have been anticipated. It is not wonderful, therefore, that in the presence of such a phenomenon the Church should, for a time, stand confounded, hardly knowing how to find a remedy. But who, in view of the past history of the Church, and her present efficiency in so many ways, has a right to doubt that a remedy will be found?

ONE feature on the brighter side of things is the recent unexpected turn of affairs in reference to marriage and divorce. At the last General Convention it came to light that fifteen hundred clergymen, priests and bishops, were in favor of a stringent canon which should set this Church at once before the world, without compromise or faltering, on the side of absolute morality. Many people, within and without the Church, looked for decisive action. Many supposed that the General Convention had met for that very purpose. But the Convention passed and nothing was effected, and people said: "The Episcopal Church is always worldly—she will do nothing"; and Churchmen were also tempted to think it vain to hope for any effective legislation from such a body. And now, beyond expectation, the diocese of New York, with its Bishop, has given renewed life to this great movement. The Bishop of Kentucky has declared his adhesion to it, manfully acknowledging that he was among those who opposed a stringent canon on this subject. It can not be doubted that more will follow. We can feel almost certain that two years hence, when the General Convention again comes together, the House of Bishops, at least, will be at one on this pressing question. Such a prospect ought to give new hope to those who are inclined to be most despondent. And if, on such a matter as this, in the face of the strongest influences the world can bring to bear, the Church shall dare to set herself right, who can doubt that on other points, less clear, she will also in the end assert herself, in practice as well as in profession? "The foundations" are very far from being "cast down." The old motto of the Oxford Movement is one for all Churchmen, however clear their view of the evils of the times, to take to heart to-day: "In quietness and confidence shall be your strength."



THE *Church Times* closes an admirable article on "verts," with these words: "In sober earnest there is one insuperable argument against abandoning the English for the Roman Communion. It is drawn from the effects of the change on those who have made the passage. The good are no better for the change, the bad are unspeakably worse."

The Missionary Spirit

A CONVOCATION PAPER

BY THE REV. JOHN K. BURLERSON

II.

TURNING from the consideration of these great and inspiring truths, let us glance briefly at one or two of the practical difficulties and discouragements which we always meet in any attempt to instill into those souls for which we must give an account a knowledge and love of this greatest Christian work.

We have already glanced at the blighting effect of ignorance, and so can turn to the consideration of that trouble, equally great, which arises from the feeling that the work of missions is something external, foreign to the life, spiritual and material, of the person or the parish. As long as this impression exists we can do nothing. To meet it, we have not only to interest the human sympathy, as already suggested, but also to point out the fact that all aggressive Church work and life, even in the oldest parish or diocese, is a purely missionary work. By missionary work we mean an organized effort to strengthen Christ's Kingdom among men. So the fact of the need of guilds and other organizations in our parishes, is an evidence of the missionary character of their work. In short, any Church work, whether in mission field, in diocese, in parish, or in individual, must, if it is to be really alive, bear the missionary stamp; must be a part in one great whole.

Ninety-nine times in every one hundred, when this is made plain, the reply will come: "Then we need all that we have for our home mission work. Our needs are great. Let us see to our own first. Charity begins at home." And the hardest part of this is, that it is so largely true. The parish priest knows it only too well. The needs are great, he cannot deny it; and the danger is that there the matter will end.

But we need to look only a little further to see that our own necessities, instead of preventing our giving, should cause us to give. The fact that we need the help ourselves is the very reason why we should give it away. In the parish established for years, with so much of what is necessary for active parochial work, with the outside respect and consideration which its history and life gives; here the needs are great, are pressing, are imperative. What, then, must be the desperate need, the need which cries aloud for help, of those weak, struggling congregations, new to the life and power of the Church, fighting for life against prejudice and hostility, and poor in everything but faith. The charity, so long since begun at home, which can stay at home in the face of needs like this, is not charity.

The real difficulty lies deeper. Our people disregard or deny the claims of others because they have a false understanding of the life of the Church. Through the fault of some one who should have taught them better, they make the parish the unit of Church life. They say "I believe in the Holy, Catholic Church, the communion of saints," and then try to narrow down that communion to the limits of their own parish. This is congregationalism, individualism, selfishness. If the communion of saints means anything at all, then there can be but one unit, and that is the Catholic Church.

Brethren, it is this spirit of egotism, this

narrow congregationalism, which has killed many a soul, has ruined many a parish, and which, if it is not checked, will threaten the very life of the Church. Christ said to that Church, "Lo, I am with you always," but before that he had said, "Go ye into all the world, and preach the Gospel to every creature." The promise was to those who obeyed, and if we "do it not," then it matters not what our history, our organization, or our claims may be, that Divine Presence will pass from us and be given to others. "For he that hath, to him shall be given; and he that hath not, from him shall be taken even that which he hath." So when a man or a parish declares, by word or deed, that it will have no part in the work of missions, such an one is but publishing to the world his spiritual darkness and destitution. It matters not though the place of worship may be rich with the gems of art and architecture; though the worship be replete with all that can dignify and elevate. In doing this we must not omit the weightier matters of the law—justice, mercy, and truth. Spiritual life and selfishness cannot dwell together.

There is an old epitaph which says: "What I spent on self I wasted; what I hoarded, that I lost; what I gave, that I have." And when we see the costly memorials reared in many a church "to the glory of God" in very small letters, "and in memory of" some name which can be read almost from the farthest part of the church, and then think of souls and congregations without the Bread of Life, without a place of worship which they can call their own, we cannot but wonder how it looks to Him who said: "That they all may be one, as Thou, Father, art in Me and I in Thee, that they also may be one in us, that the world may know that Thou hast sent Me." Is this condition to the glory of God, or the glory of man?

Dear brethren, one other word in this connection. This part of our work, to teach a true self-denial to our people, even in that which concerns the glory of God, is the hardest part—hardest, perhaps, because it is the most vital. There is one help in this which we can each utilize, if we will. Every priest knows that the clergy give to the full extent of their means. But this is seldom known to others. The rule, "Let not your right hand know," is almost always observed. May not this rule be carried too far? It is infinitely pleasanter to do our alms in secret. But when it comes to the cause of missions, what better sermon can the pastor give his people than that of his own example? We know how often, in order that God's work may be done, we must admit some soul into that sacred sanctuary which is within us. We have promised to make ourselves wholesome examples and patterns to the flock of Christ. The hidden example, the unknown pattern, is useless. Should we not, in this work, "Let our light so shine before men that they may see our good works, and glorify our Father which is in heaven."

The last pastoral letter reminded us most solemnly that Christ's advent waits upon our efforts. This is no place for personal reminiscences, but I am constrained to say that twenty-five years of life as child and man, as layman, deacon, and priest, in the mission field North and South, East and West, among the white man and the red, has impressed this truth ever more deeply upon my heart. Christ's kingdom in the souls of men, and

hence in the Church Triumphant, for we all recognize the fact that this second can only follow after the first, depends upon us. In other words, the work of bringing men to Christ and of bringing the knowledge of Christ to men, is not the duty of the person, it is not the duty of the parish, it is not the duty of the Church—it is the life. In my experience, without a single exception, the person or parish fullest of missionary zeal is the person or parish fullest of spiritual life. So when we present the cause of missions as a duty only, we do both the cause and our hearers a grievous wrong. It is so much more than duty, so much beyond duty, that the statement becomes almost a mis-statement. If we try to present the cause only from a sense of duty, or as a duty, we may be sure that we are not presenting it, but misrepresenting it.

All this leads us up to one great crowning fact. The missionary spirit is God the Holy Ghost. He is the Spirit of the heart, who will not let that heart be content until it has shared with every creature the knowledge of the love of Christ. He is the Spirit who will indeed cause the heart to embody its love and reverence to God in wreathed pillar and flowered capital, in vaulted roof and glowing tracery, in molten metal and in pictured window, but who, before and above all this, will lead the heart to spend and be spent even to the uttermost, that the message of the Bethlehem angels may be spread "even to the ends of the world." The missionary spirit is God the Holy Ghost. He who appeared in the fiery tongues of Pentecost reiterated the missionary commission of the Ascension Mount, in that the first good gift which He brought to men was that "they began to speak with other tongues as the Spirit gave them utterance." And thus He proclaimed Himself the great Spirit of Missions.

Bearing this great truth in mind, we must in all our work strive not for definite results alone, but for permanent. It is not enough that a missionary address followed by a larger offering, unless its effects go on into a larger living. It is not enough to have an enthusiastic missionary service or meeting, unless this is followed by a consistent missionary being. The Spirit of Missions is also the Spirit of Life, so what is joined in God let not man try to dissever. We build God's visible temples, so far as we may, for all time. This greater temple which we strive to raise in the hearts of our people must have a foundation no less strong, a structure no less enduring.

The first question of those whose hearts were touched by the first missionary sermon was, "Men and brethren, what shall we do?" It was the work and the mark of the Spirit of Missions and of Life, and His work, my brethren, if it is His work, must bear the same mark to day.

"What can we do to work God's work, to prosper and increase
The brotherhood of all mankind—the reign of the
Prince of Peace?
What can we do to hasten the time, the time that
shall surely be,
When the earth shall be full of the glory of God, as
the waters cover the sea?"

"March we forth in the strength of God, with the
banner of Christ unfurled,
That the light of the glorious Gospel of Truth may
shine throughout the world.
Fight we the fight with sorrow and sin, to set their
captives free,
That the earth may be filled with the glory of God, as
the waters cover the sea."

Letters to the Editor

SUNDAY EVENING SERVICES

To the Editor of *The Living Church*:

If some experienced of your readers would kindly set forth what constitutes success at the evening service, I am quite sure that a little army of us would be more than grateful. This parish has a population of 6,000, the morning service is well attended, and in the evening less than half the number, but with few exceptions, those present are the same as in the morning. To prepare, say, 104 Sunday sermons, and the holy day addresses, besides the regular week evening sermon, and all the Lenten extra sermons, all this in the space of a year, and year after year, means far more work than any bishop is ever called upon to do, and more than the average parish priest can do, doing justice to himself or his flock. I have attempted to read concise pages from the ripest divinity scholars on subjects of vital interest, that every member of Christ's Body should delight to know, but alas, I presume they lack the amusing feature, and thus are not acceptable. We seem to have drifted into a queer position, for while only a remnant attend, they desire a double best effort for their special benefit; selfishly never taking into account and consideration that their priest has already officiated at three services—one Celebration, one Sunday school service and Bible class, delivered one sermon at the morning service, conducted another service and preached, and not infrequently administered the sacrament of Baptism in the afternoon, besides the fatigue of travel to and from the out-station. In all that is reasonable, is it to be expected that a second sermon at the evening service can be delivered, full of the composer's zeal and personality? The denominations try attractions, in the advertising of catchy topics, lectures on such subjects as Dickens, with lime-light effects.

In setting forth this question I may not have added a new thought, but I set forth a difficulty that I am confronted with, and I am asking a word of cheer from some who have been enabled to overcome similar conditions. I am voicing the desideratum of many a faithful priest.

O TEMPORA O MORES.

DIVINITY SCHOOLS FOR COLORED MEN

To the Editor of *The Living Church*:

I have been interested in the letter written by "Presbyter," on the subject of "Colored Divinity Schools," and like Dr. Grint I have wondered why he does not sign his name. I hope that he is not a colored man, for the Commission for Work Among Colored People might be pained to have a negro speak of King Hall as a "Jim Crow annex." However, my concern in this matter is with the last paragraph in "Presbyter's" letter, where he advises the General Church not to support "colored" schools in Virginia or Tennessee. Why Tennessee? Tennessee has no colored divinity school, and the Sewanee Seminary belongs to 18 dioceses. Tennessee is trying to give a solid Church training to a number of colored men pursuing university studies in Fisk University, but it does not in any way restrict the choice as to seminary of those who desire to take a theological education. Tennessee is all right.

THOMAS F. GAILOR.

Oct. 20th.

"WHY I AM A CHURCHMAN"

To the Editor of *The Living Church*:

All interested in the growth and prosperity of the Church in the United States must recognize that nothing of greater importance and weight has ever been set forth than may be found in the answers to the above question in the *Living Church Quarterly* for 1899. How natural, then, the wish to have these published in pamphlet form and sent broadcast all over the land. Some years ago three bishops and one presbyter (the latter having since been added to the apostolic company) treated each a consecutive section of the Episcopal Encyclical on Reunion. The Church Unity Society appealed for funds to circulate these articles in pamphlet form among

those ministering in the various denominations, which project, it is understood, was a failure. Those who have secured these replies for the *Quarterly* have already rendered great service to the Church, not only in the ability and fairness of the writers, but in their judicious selection; and yet it does seem as if greater service, and more abiding, could still be rendered if the articles were to be published in pamphlet form, which, unless all human calculations are at fault, would have a greater circulation among our own members than any other Church document ever published, and yield an adequate profit.

The reverend clergy, with the lay co-operation that they could secure, would no doubt then be responsible for the circulation of the pamphlet among the Dissenting ministers in their cures. The early Methodist preachers were thus utilized in the circulation of their denominational literature, this telling almost as much as did their strong episcopal regimen in the upbuilding of their system in America.

When the greatest Church book of the age was published, the then Presiding Bishop, Dr. John Williams, congratulated the gifted author on his effort, as tending to make Churchmen from principle rather than from sentiment, and this is what seems to run all through the answers to the question in the *Quarterly*—the need of being not primarily Episcopalians from preference, but Churchmen from conviction, and the Church of the United States needs to inculcate this true type of Churchmanship more to-day than ever before; hence a pamphlet of this kind seems to me most timely. If we are above all things Churchmen, as the most of these replies indicate, because thus best we may understand and follow the mind and will that was in Christ, it is axiomatic, and will become so the sooner to our brothers of the separation (as dear Bishop Coxe called them), that we can be nothing else.

T. A. WATERMAN.

"IN GOD WE TRUST"

To the Editor of *The Living Church*:

May I express the hope that Dr. Andrews' tender consideration for the views of certain of his fellow-citizens and, at the same time, a worthy desire to be consistent in his own position, will cause him indignantly to refuse to accept any portion of his salary, as superintendent of the public schools of Chicago, in U. S. coin which carries upon its face the obnoxious words, "In God we trust."

Of course, he ought also to instruct the teachers in the schools to take similar action. If, through exigency of circumstances, such coin should be in his possession, let him be careful to enquire, before passing it out to the tradesmen with whom he may have dealings, whether the tender of such payment will be painful to their "religious" feelings.

R. S.

Education and Religion

THE necessity for combining religious instruction with the scholarship of the universities and schools, if we are to develop the highest and best citizenship, was elaborated with much powerful and persuasive argument by Bishop Spalding (R. C.), of Peoria, in his address to the students at the thirteenth convocation of the University of Chicago.

The scholarly prelate declared, what is plainly obvious to those who have given more than superficial attention to the schools, that the whole question of educational reform and progress is simply a question of employing good, and removing poor, teachers. Neither a fund of erudition, nor the most advanced methods of teaching, can supply the indispensable pedagogical requisite—"the awakened mind, the quick and comprehensive view." The true teacher must be an inspirer and a leader, and in order to mold character and develop the higher attributes of those who come within the range of his influence, he must have an immovable and unshaken faith in the basic principles of Christianity.

Rules and laws are of little use to those who have not been brought up to desire and love the

guidance of law, and mere scholarship will not make a good citizen, unless his inner conscience has been touched by the strong appeal of Christian example, and he has learned to have abiding faith in the principle of law.

Religion appeals to something more than the emotional and imaginative in man. It supplies the basis of our present civilized ideas of correct human conduct. But in order to make these ideas effective in conduct, there must be continuous appeal to the emotional nature—the soul—of man, and up to this time in the development of the human race, nothing has been devised that can take the place of religion in appealing to the soul side of man's nature.

"How shall the teacher be a builder of character, a former of men, if he be not illumined and strengthened by divine faith?" is the question which Bishop Spaulding puts to those who decry the employment of religion in appealing to the "moral sensibilities" of the students of our schools and universities. But it cannot be taught in books. Religious instruction depends for its success upon the character and personality of teachers.—*Chicago Times-Herald.*

All Saints' Day

BY LOUISA A'HMUTY NASH

Our saints!
In rainbow-glories bright our thought impaints
Them where they are,
Reflecting, like a star,
God's brightness near and far.
The saints of olden days, with haloed head,
The patriarch and prophet-seers who tread
The courts of heaven, and martyrs who through fire
were led.

My saints!
Whom I have loved; and then with bitter plaints
Have seen them go
With ne'er returning tides that flow
From earth to heaven, and so,
They wait upon that radiantly illumined height,
While mists of earth's deep valleys shade them like
the night.
Do they yet see me, with some wondrous sense of
spirit sight?

Our saints!
Are still around us, though with earthly taints;
God's servants true
The kingdom self subdued,
And take a wider view,
For His dear sake, of duties that belong.
Some champion the right, and others fight the wrong,
All bless the troubled with help both sweet and
strong.

My saints!
Are here. They bless my home with dear restraints,
With bonds of love
And ministry sweet that prove
They are in heart with saints above
One blest communion, there of saints, and here!
How does it fill the soul with holy cheer;
How does it make of earth a heavenly sphere!

Nashville, Ore.

Personal Mention

The Rev. C. Graham Adams, D. D., has returned from his European tour.

The Rev. John C. Anderson has resigned the charge of St. Paul's parish, Calvert Co, diocese of Maryland, and has accepted the charge of St. George's and St. John's churches, Wakefield, Kan., and desires to be addressed there.

The address of the Rev. Albert Alonzo Brookway, M. A., is 182 Fifth ave., New York city.

The Rev. Frederick C. Bennett is now in charge of the church of the Advent, Prescott, Arizona.

The Rev. R. M. W. Black desires to be addressed for the month of November at Wyncote, Pa., where he will have temporary charge of the parish of All Hallows.

The Rev. Frank H. Bigelow has become rector of St. Paul's, Natick, Mass. He will also have charge of the Church work at South Framingham.

The Rev. E. J. Burlingham has taken charge of Trinity, Woburn, Mass.

The Rev. Horace H. Buck has resigned St. Mark's, Foxboro, Mass.

The Rev. John Brown has accepted the rectorship of Zion church, Manchester Centre, Vt.

The address of the Rev. J. Neilson Barry is Trinity church, Spokane, Wash.

The Rev. Dean Richmond Babbitt, LL.D., rector of Christ church, Newark, N. J., has accepted the rectorship of the church of the Epiphany, Brooklyn, N. Y., and will enter on his duties Nov. 6th, 1899.

The Rev. John E. Dallam has accepted a call to St. Andrew's church, Minneapolis, and entered upon his duties Oct. 2d. His address is 2505 Fremont av. N., Minneapolis, Minn.

The Rev. Wm. N. Dunnell, D.D., of New York city, has just received the State medal for twenty-five years of faithful service in the National Guard, as chaplain of the 22d regiment of infantry.

The Rev. Edward S. Doan has entered upon the rectorship of the church of the Good Shepherd, Cleveland, Ohio.

The Rev. Edward C. Gardiner will have charge of St. Paul's, Nantucket, Mass., during the winter.

The Rev. Percy Gordon has accepted the rectorship of Grace church, New Bedford, Mass.

The Rev. Percy S. Grant accompanies Bishop Potter on his tour of inspection to Hawaii and the Philippine Islands, with probable extension of the trip to Japan and China, and expectation of return before Lent. The Rev. Mr. Grant is secretary of the Committee of the General Convention on Increased Responsibilities.

The Rev. Henry L. Gilbert has accepted the rectorship of St. James' church, Caldwell, Lake George, N. Y.

The Rev. John Dows Hills, M.A., who has been temporarily attached to the clerical staff of St. James' church, Philadelphia, has accepted a unanimous election to the rectorship of Christ church, Dayton, Ohio.

The Rev. Warren C. Hubbard has become curate of St. Luke's church, Brooklyn, L. I.

The Rev. Lucius M. Hardy has resigned St. Philip's parish, Crompton, R. I., and has become the rector of Christ church, Pomfret, Conn. Address accordingly.

The Rev. Byron Holley who for the past ten and one-half years has been the rector of Christ church, Greenville, S. C., has resigned.

The address of the Rev. E. N. Hollings is changed from Summerville to 18 Jasper st., Charleston, S. C.

The address of the Rev. James Clarence Jones, secretary of the diocese of Long Island, is changed to 230 Classon ave., Brooklyn, N. Y.

The Rev. Edwin Johnson having accepted Bishop Moreland's appointment to the charge of St. John's mission, Lakeport, and the general oversight of Lake County, Cal., begins duty there on the first Sunday in November. Address Lakeport, Lake Co., Cal.

The Rev. John K. Lewis, chaplain in the U.S. Navy, should be addressed 318 Grafton ave., Dayton, Ohio.

The Rev. George W. Lincoln, rector, and the Rev. Paul R. Fish, curate, have resigned the charge of St. Barnabas' church, Brooklyn, L. I.

The Rev. Jonathan W. Miller has been appointed by Bishop Talbot to the charge of Christ church, Frackville, Pa.

The Rev. A. A. Morrison, Ph. D., of St. Matthew's, Brooklyn, has accepted a call to Trinity church, Portland, Oregon.

The Rev. Geo. N. Mead has accepted the charge of Christ church, Gilbertsville, N. Y.

The Rev. E. Melville has accepted the rectorship of St. James' church, Fort Edward, diocese of Albany.

The Rev. Theodore A. Porter has resigned the rectorship of the church of the Holy Communion, Charleston, S. C.

The Rev. J. G. D. Peters has accepted charge of St. Paul's church, Sidney, N. Y.

The Rev. Z. B. T. Phillips who for a short time during the past summer was in charge of St. Luke's church, Cincinnati, has taken charge of St. Mary's church, Hillsboro, S. Ohio.

The Rev. C. M. Pullen has accepted a call to Trinity parish, Coshocton, Ohio, and entered upon his labors the 22d Sunday after Trinity.

The Rev. George F. Smythe has become rector of Trinity, Bridgewater, Mass.

The Rev. Rudolph Stanley's address is changed to San Luis Potosi, Mexico.

The Rev. Robert Scott's address for the present, until further notice, will be Beatrice, Neb.

The Rev. W. H. K. Stafford resigned the curacy of the church of the Incarnation, Brooklyn, New York city, to accept that of St. Mary's church, in the same borough.

The Rev. Frank Steed has returned from his visit to England.

The Rev. Andrew F. Underhill has resigned the

rectorship of the church of the Good Shepherd, Brooklyn, to accept the call to St. John's church, Yonkers, N. Y.

The Rev. W. Arthur Warner has resigned the rectorship of Christ church, Millville, N. J., to accept that of St. John's Free church, Philadelphia.

The Rev. Henry Wingate should be addressed at Charlottesville, Va.

The Rev. Albert L. Whittaker has taken charge of the work at Braytonville and Blackinton, Mass., and will serve as curate to the rectors at North Adams and Williamstown.

To Correspondents

WM. H. C.—The name and address of the gentleman who arranges for exchange copies of the *English Church Times* is Rasmus R. Madsen, 28 Red Rock st., Liverpool, England.

H. B. E.—Information where to obtain the Logia and St. John's Gospel fragments may be had by writing to the Rev. Dr. Winslow, 525 Beacon st., Boston.

Died

CONEY.—Entered into rest, in his 68th year, at his home in Worcester, England, Oct. 11th, 1899, Henry Coney, father of the Rev. Wm. Coney, of Philadelphia, Pa.

MARSH.—Entered into rest, on Tuesday, Oct. 10th, 1899, at the home of her sister, Mrs. J. T. Fargason, Memphis, Tenn., Anna M. Marsh, in the 74th year of her age.

"Past beyond all grief and pain,
Death to her was truest gain."

PINKNEY.—Fell asleep, in Annapolis, Md., at the residence of her niece, Miss A. G. Pinkney, on Thursday morning, Oct. 5, 1899, Mary Amelia Pinkney, aged 92 years, 7 months, and 19 days, daughter of the late Ninian and Amelia Pinkney, and sister of the late Bishop Pinkney of Maryland, and the late medical director, Ninian Pinkney, U. S. N.

"He giveth His beloved sleep."

SHOEMAKER.—Entered into rest, at Clifton Heights, Delaware Co., Pa., Benjamin, son of the late Benjamin Shoemaker, of Germantown, Pa., aged 54 years. Funeral and interment at St. James the Less, Falls of Schuylkill, Pa.

"Mark the perfect man, and behold the upright;
for the end of that man is peace."

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.

Church and Parish

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.

WANTED.—By priest, married, a parish in city or country. Excellent references. Good preacher. Wide experience; six years in present charge. Address N. B., LIVING CHURCH.

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.

AN OXFORD M. A. and Hon. LL. D., rector of important parish, seeks rectorship in North. New York State, New Jersey, Pennsylvania, or Illinois, preferred. Address LEGUM DOCTOR, care THE LIVING CHURCH.

A GENTLEMAN or lady desirous of working for a Church mission, good location, will please write B., care of THE LIVING CHURCH.

EXCHANGE.—Rector of pretty parish C. N. Y., on the river, wishes for one in Maryland; \$730; house; will take less. Address M. A., THE LIVING CHURCH, Chicago, Ill.

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.—Copies of Trinity Psalter, 1889 edition. A liberal price will be paid. Address C. L. CHENOWETH, Oak Park, Ill.

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.

Commemoration of Holy Women

BY MARY ANN THOMSON

O Christ our Lord, of woman born,
By women tended here,
Who didst upon Thy rising morn
To women first appear!

The gifts of grace, as years go round,
The Church adoring owns
In sainted daughters, steadfast found
As polished corner-stones.

We bless Thee, Lord, for her whose name
The Church recalls to-day,
And all who passed to saintly fame
Along the narrow way;

In Thine atoning blood they laved
Their robes and made them white;
Then walked, from sin and darkness saved,
As children of the light;

Somewere their royal crowns on earth,
And some were poor while here,
But all with crowns of priceless worth
In glory shall appear.

O King of Saints! to Thee we cry
To cleanse our hearts from sin;
Grant us the lures of ill to fly,
The crown of life to win.

Philadelphia, Oct., 1899.

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IN our last issue we presented a portrait of the new Bishop, the Rt. Rev. Arthur Llewellyn Williams, but owing to the pressure on our space, were unable at that time to give the following items of interest regarding his personal history: Mr. Williams was born at Owen Sound, Ontario, Can., Jan. 30, 1856, but removed to the Sault Ste. Marie with his father, the Rev. Richard J. Williams, a Presbyterian minister of culture and learning, who preached for years among the Indian tribes. The son was educated partly by his accomplished father, and partly at the Collegiate Institute of East Greenwich, Rhode Island. In early manhood Mr. A. L. Williams took service in Colorado, with the Denver, Utah, & Pacific Railway, and was thus intimately associated with it at its inception and building. After six years of this life he was brought into the Church, and then confirmed by Bishop Spalding. When it was decided that he should enter Holy Orders, he came to Chicago in January, 1886, and took in the Western Theological Seminary a course of two and a half years' reading, which he completed in 1888. He was ordered to the diaconate in St. John's cathedral, Denver, by the Bishop, and subsequently advanced to the priesthood. He was the first clergyman of the Church in the Old Ute Reservation, his field covering an area of 13,000 square miles, or rather more than that of the kingdom of Holland. After a term of three years in this pioneer work (involving much horseback and buck-board riding), in which he built at Meeker, Colo., a stone church costing \$6,000, he was called to St. Paul's, Denver, where he built a fine rectory, and paid off a large debt on the church, which was then consecrated. In 1892 he became rector of Christ church, Woodlawn, Chicago, where the growth

under his administration has been notable. May 17, 1899, he was elected Bishop-coadjutor of Nebraska, being consecrated Oct. 18th.

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THE young people who were interested in the bright story by Miss Forrester, "The Girls of St. Dorothy" (the boys were not left out of the story, by any means), will be glad to read the sequel beginning in this week's issue of THE LIVING CHURCH. It is called "Virginia's Air Castle," and both the girls of St. Dorothy and the boys of the Excelsior Club help to build it.

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THE Rev. Chas. A. Briggs, D. D., has resumed his work of preparing students for the Presbyterian ministry, as a professor in the Union Theological Seminary. He has also begun an open agitation of his position on biblical criticism, by preaching on the subject in the church of the Holy Communion, Sunday, Oct. 22nd. The sermon denounced in no mild terms those who oppose his views.

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Pen-and-Ink-lings

IN a report of a recent convocation in South-west Virginia, a daily paper stated that the topic for consideration was, "How to bring the destructive features of the Protestant Episcopal Church to the thankful consideration of the people!"

NOT satisfied with cobble-stones and wood, the city of Lyons has been experimenting with glass as a street pavement. Since last November the Rue de la Republique has been paved with devitrified glass. This new product is obtained from broken glass heated to a temperature of 1,250 degrees, and compressed in matrices by hydraulic force. The glass pavement is laid in the form of blocks eight inches square, each block containing sixteen parts in the form of checkers. These blocks are so closely fitted together that water cannot pass between them, and the whole pavement looks like one gigantic checker-board. As a pavement it is said to have greater resistance than stone; it is a poor conductor of cold, and ice will not form on it readily; dirt does not accumulate upon it so easily as upon stone, and it will not retain microbes. It is more durable than stone, and just as cheap.

THE present Archbishop of Canterbury is a most determined character; one of the old sort of prelates given to fighting, and fighting hard, and who insists on having his way, no matter who tries to obstruct. He has the reputation of treating his clergy rather brusquely, and of saying what he means in few words and short. When Bishop of London he was, of course, besieged almost daily by a host of clergy who wanted something, and as he sat at work in his large study these applicants and supplicants were marshaled one by one into his presence. The Bishop, almost without exception, continued to work on without once looking up, heard what his visitor had to say, delivered his answer, and the man was then shown out. It happened that a Detroit clergyman reached England with an introduction to the Bishop, which the Detrouiter had reason to know would insure him a kindly welcome. He forwarded the intro-

duction, and asked for an interview. By return of post he received from the Bishop a warm, friendly letter, saying that his lordship would be delighted to see him at a certain o'clock. At the certain o'clock the Detrouiter was on hand. The procession had been filing through, and the truculent Bishop had forgotten, or rather did not notice, what time it was. So when the Detroit clergyman was ushered in, instead of being met with outstretched arms, there sat the Bishop writing busily. There was a long and ominous wait. Presently the Bishop, without glancing up, and in his rasping, thunderous voice, bellowed out: "Well, sir, I can give you two minutes."

For a second the Detrouiter was nearly knocked off his feet, but immediately pulled himself together, and said: "And, sir, I can give you all eternity!"

The Bishop jumped to his feet when he heard the Yankee accent, rushed forward, shook both the visitor's hands, apologized, and sat down in his chair, roaring with laughter.—*Saturday Evening Post.*

PROFESSOR GOTTHEIL, in an article on Zionism in the *North American Review*, declares that it is not purely a religious movement, nor purely an economic one; its first work has been to find a common ground on which a new Jewish nation can be built. He claims that the Palestine of the future is not to be the Palestine of missionary reports. Mesopotamia will awake from its lethargy with the completion of the Euphrates Valley Railroad, and "when that country once more supports a teeming population, as it did in the times of the old Babylonian and Assyrian kings, the hour for a new Palestine will have struck. The nearest outlet for Asia, Europewards, is the borderland of the Mediterranean Sea. That inland ocean will once again be covered with merchantmen, as it was in the days of the Italian Republics. In that upbuilding work the Jewish people in Palestine will find an occasion to use those powers which have been generated in their midst during the long centuries of exile."

HERE is an advertisement from an old copy of an English provincial journal:

Wanted, for a sober family, a man of light weight, who fears the Lord and can drive a pair of horses. He must occasionally wait at table, join the household prayer, look after the horses and read a chapter of the Bible. He must, God-willing, arise at 7 o'clock in the morning, and obey his master and mistress in all lawful commands; if he can dress hair, sing psalms, and play at cribbage, the more agreeable. Wages 15 guineas a year.

A WRITER in the August *Atlantic*, speaking of the progress of our American Indians in recent years, says:

Bishop Hare who has devoted his life to the uplifting of the Indian in the diocese of the two Dakotas, tells of a dozen Indian clergymen, and more than fifty deacons and catechists, engaged in missionary work among the Sioux alone, and 1,600 Indian communicants in the Episcopal Church. The Indian women in his diocese contributed in one year \$2,000 for missionary purposes.

BY act of the last Legislature the circulating library has become one of the State institutions of New Jersey. Twenty libraries

of fifty books each will be bought by the Library Commission and sent out to communities on application. Preference will be given to communities too small to support public libraries. Each must provide a trustee and librarian, pay five dollars annually for the use of the books, and guarantee to replace all books lost or destroyed. All the libraries are exchanged once in six months.

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The Women's Congress

FROM *The Nineteenth Century*

IT seems justifiable, in the midst of the eulogy and triumph which are sounding on every side, for the critic to raise an inquiry as to the value of a conference consisting of an overwhelming preponderance of women, which modestly undertakes, within the space of ten days, to discuss the principal problems affecting the human race. The radical defect of such a conference, which included a heterogeneous mass of opinions, will be discerned at a glance, when it is understood that theories of a most startling nature, practically overthrowing present social conditions, were propounded from a purely feminine standpoint, and subjected, in many instances, to no sort of criticism or correction, each woman speaking her own words—sense in some instances, crotchets, crude ideas, and philosophical nonsense in others—and giving her own suffrage to what seemed best in her own eyes, without any reference to what had gone before, or was to come five minutes later. There may be discussions which confuse the human mind, throw it out of its bearings, and even for a time impede it in the employment of means for the ascertaining of conclusions and principles, without which the social fabric, largely built up through the sound work of old-fashioned women now slumbering in churchyards, cannot exist; and if we examine in detail much of what was said at this Congress, we cannot, I think, if we are reasoning beings, accustomed to weighing arguments, escape from the conviction that the majority of discussions were of this futile kind, characterized by wild notions, cast about, not by enthusiastic young men who have naturally and properly a rooted distrust of the fixed order of things, but by mature women.

The first impression which a person habituated to reducing, or to endeavoring to reduce, his ideas into some sort of unity, derived from this conference, was its complete and fatal want of any central principles, without which all discussions are as idle as a lever without a fulcrum. I do not mean that we must demand a unity of opinion, or even of conclusion, but that surely there are certain propositions and facts which either are or are not—they cannot be both; and the single value in this interchange of contradictory theories is to emphasize the truths underlying them, which are important and essential, and bring them into relationship and unity. If any person found himself able to discover the fundamental principles (and by fundamental principles I do not mean the feminist bias exhibited by a large number of the speakers) of the Congress, he was more fortunate than the writer of these lines. You went into one section and heard that "Home-making" was the most beautiful and noble of functions for women, expounded, it must be admitted, in charming, but wholly vague and meaningless language; you heard five minutes later, in the same section, the

singular statement that in the homes of the future (as arranged by female American orators), "thanks to evolution, household duties would be no more a part of a woman's concern than they would be a man's. The woman, like the man, would be set free from household duties for higher things." You went into one room and you heard how women had been kept down by men for centuries, not allowed to "develop" themselves or "express" themselves, had been "veiled and sleeping," according to one imaginative lady; and you went into another room and heard of the wonderful achievements of women in literature since the days of Sappho. You were frequently told, as one of the strongest arguments for the admission of women into public life, of their altruism and their disinterestedness and self-sacrifice; and you had papers sketching the ideal family life of the future, when the wife was to be *paid* for every service rendered to her husband and child; and a series of practical maxims from an experienced lady journalist who maintained that woman reporters wishing to be successful, must pursue their work upon the same "high plane" as the male reporter, who had no fine ideas of elevating his illiterate public. These instances might be multiplied to any degree, and they will suffice to show the irreconcilable standpoint of the members of the Congress. Indeed, it was difficult to free oneself from the belief that the single point of agreement seemed to be in the universal satisfaction felt that women may now take part in the struggle for existence, and fight and starve on precisely the same conditions as men!

* * * * *

Let the average person of sense, to say nothing of the sense of humor, read this nonsense and ask himself whether women's congresses are not a lamentable waste of energy and a painful exhibition of ignorance and folly. And a second speaker, after purring about the nice career of journalism for women, had the coolness and ignorance to declare that newspapers owed their lightness of tone to women; before they appeared on the scene, papers had been "weighty and dull!" I do not know if the speaker had ever heard tell of one Addison; but, if not, she may be recommended to a course of the "Tatler," where she will learn it is possible to be lively without being vulgar and silly and illiterate.

I do not deny that there were many useful and even admirable contributions to the programme of the Congress. The words of the president were set in a high key, and one wonders with how much satisfaction, pleasure, and sympathy she can have listened to the reading of a large number of papers. In the handicrafts section there were some useful practical papers, one specially valuable from Mrs. Lethaby; and, I think, no one can have listened to Mrs. Sidney Webb's admirably and moderately expressed arguments upon restrictions in women's labor—in singular contrast to the prejudiced views of some other speakers upon this question—without a feeling of gratification in her sense, judgment, and expert knowledge. But these admissions do not, I think, in any way affect my unfavorable estimate of the Congress. The general effect of the Congress was misleading and mischievous, because it was not representative and impartial; in the professions, the experiences of successful women only were given; the life of the average journalist or actress, with its struggles, its sordid anx-

ieties, its overwork and underpay, was never referred to, there being a universal conspiracy to represent woman's wage-earning work as wholly desirable and beneficial. Because, also, large statements about woman's equality, equal pay, and so forth, mean nothing at all, unless they are carried to their logical conclusion, and tested by their practical and permanent effect upon society. So that to know whether wage-earning is desirable for married working women, we ought to have the joint testimony of working men and women, as to whether present experiments in wage-earning of this kind are satisfactory; and to know where the practical difficulties of the servant question lie, we ought to have the views of persons actually concerned—of fathers of the working class who prefer their daughters going into factories, of servants themselves, and of middle-class householders of small means.

The tendency of such congresses is to foster an enmity between two sexes who are part of the human race, and who, with peculiar qualities and characteristics fitting each for diverse service in the world, have hopes and feelings and aspirations which are common to both, making their interests and happiness interdependent on one another, and identical with each other; and any attempt to achieve the welfare of one, without regard to the race at large, is mischievous. And furthermore, their main tendency to rate the worth and value of a woman's services to the world according to the market rate of wages she earns, to confound the art of living with "earning a living," to exaggerate the importance of a woman's work in activities which are adequately accomplished by men, and to underrate all the simple homely duties which have been dignified and rendered lovely by myriads of noble and cultured women, and instinctively consecrated by the wisdom of generations, is wanting in breadth, insight, and loftiness, and productive of unnecessary confusion and chaos.—FRANCES H. LOW.

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Book Reviews and Notices

God's Education of Man. By William Dewitt Hyde, President of Bowdoin College. Boston and New York: Houghton, Mifflin & Co.

Any book from President Hyde, and especially on this subject, would deserve attention, for as a thinker and college president he occupies a prominent place amongst American thinkers. While not a large volume, it deals with a great subject; viz., the restatement of the Christian faith. As an earnest thinker and a religious man, he sees the dangers which threaten modern Protestantism, and is anxious to ward them off. There are many things in his book which will make Churchmen thankful for the blessings coming through the possession of the living, historic Faith "once-for all delivered." While in our age, as in every age, the Faith must be adapted to the need of the times, it cannot be altered or "reorganized." Yet this is the task President Hyde has set before him. He speaks of "the reorganization of our faith." "The new faith will not be a mechanical fraction of the old, whether large or small." It will, however, be a "reproduction of the essential features of the old, in fresh, vigorous functional relationship." From his point of view there is little room for the principle of authority. He is subjective, and makes much use of "insight." The articles of the new faith are "rooted in a central spiritual insight." The Trinity, *e. g.*, is a matter of insight, and apparently has no objective reality. The new life which is necessary in order to please God, comes through conversion, and apart from Baptism. This, with Confirmation and Holy Communion, may be useful, but is not essential. For he says: "It matters little

* * * whether the Lord's Supper be observed with bread and wine, or with bread and water, or with bread alone; whether Baptism be with little water or with much; * * * whether the creed be old or modern." Throughout, however, President Hyde is certainly loyal to the Person of Jesus Christ. "For man or Church, the measure of devotion and love and worship to Jesus Christ, is the accurate and infallible measure of practical power" (p. 28). "To call this man Jesus less than divine, or quarrel with His title, Son of God, is to empty the very name of God of all the historic associations and concrete content that give it worth and make it worshipful" (p. 30).

Churchmen will differ from the author in many things, but they will find his book stimulating, and in it much with which they can sympathize; e. g., this mark of true service: "To do right, out of a tender and loving regard for the persons who are affected by our action; so to live that no man may be the poorer, no woman may be the sadder, no child may be more wretched for aught that we have done or left undone; so to live, that through our words and deeds men may see the truth and enjoy the beautiful, and reverence the pure, and honor the noble, and possess the means of material and social satisfaction—this is to share the life and love and blessedness of God" (p. 20).

The concluding chapter is an interesting discussion of abstract and concrete idealism in philosophy, art, literature, and religion, and its application to the conditions of our age. The conclusion reached is, that abstract idealism has so prepared the way that concrete idealism, as found in the Saviour, will be the great force in the twentieth century world.

The Blue and the Gray—on Land. An Undivided Union. By Oliver Optic. Completed by Edward Stratemeyer. Boston: Lee & Shepherd. Price, \$1.50.

This is the sixth and last volume of the "Blue and Gray—On Land" series. It is the last book which will bear upon its title page the familiar name of "Oliver Optic." This uncompleted work of the well-known writer of juvenile stories has been finished, in accordance with the outline left by the author at his death two years ago, by Mr. Edward Stratemeyer, who is himself well known as a teller of tales for boys. Mr. Stratemeyer, in the completion of this work, has been at great pains to make it, from an historical standpoint, as accurate as possible. He has consulted all available authorities, including the government records, records of the Army of the Cumberland, and biographies of the principal generals who took part in the various operations described. The story is told very interestingly, and the many dangers and perils with which the romance is interwoven are vividly pictured. It is gratifying that this unfinished work of a man who has been so good a friend to boy readers for so many years, has now been so well presented to the public.

The Roman Primacy. By the Rev. Luke Rivington, D. D. New York: Longmans, Green & Co. Pp. 405. Price, \$2.50.

Since this book was published, its author has been called away from the troubled scenes of his earthly life beyond the reach of controversy and the strife of tongues. As a member of the Cowley Order he gained almost world-wide fame as a powerful preacher. Upon his secession to the Roman Communion, he at once sank to the lower level of a controversial writer of the most ultramontane type. Like others who had gone before him, he seemed to lose the use of his highest powers upon his submission to Rome. He had also the misfortune to be pitted against writers for whom in learning and literary ability he was no match. This, his latest work, is largely a reply to Canon Bright's masterly study of "The Roman See in the Early Church." His method of combating the conclusions established by the learned Canon, is to take a brief period of ancient Church history, and examine it minutely, with a view to determine what views of the Papacy then prevailed. The period chosen (430 to 451) is a crucial one,

including (as it does) three councils of the Church, two of them General Councils. His line of treatment may be gathered from the following quotation:

Everything that is going on round about us at this moment in the intellectual and religious world seems to point to the necessity of answering one crucial question: If there is a body of truth revealed by Christ for the permanent welfare of our race, where is its guardian? And to answer this question it will naturally be asked, where was its guardian in the past? The councils of Ephesus and Chalcedon give a clear, emphatic answer to that question. The guardianship of the Faith was entrusted to the episcopate of the Catholic Church, of which the head was the successor of St. Peter in the see of Rome—and this by divine institution. The relationships of that see to the universal Church cannot be seen anywhere more clearly than in the records of the council of Ephesus in 431, and the Council of Chalcedon in 451.

How well the writer sustains this contention we shall leave any who are interested in the subject to judge for themselves. His examination of the period chosen is thorough and painstaking, but is conducted rather in the spirit of a special pleader than that of a judge. We find in it none of the calm, judicial temper which distinguishes the genuine historical student.

Christ Our Creditor. By U. L. Rigley, A. M. Second Edition. Chicago and New York: Fleming H. Revell Company. Price, 50 cts.

This is an argument for the tithe, and it is well carried out. The writer considers the subject from all standpoints, and his conclusions

are very strong. It seems strange that such a book should be necessary for Christians. Our advantages and privileges far exceed those of the Jews, yet we have lost the art of giving according to system. The Church would be benefited if Christians would read this book and carry out the divine law it enunciates.

The Kingdom of Heaven, Here and Hereafter. By Rayner Winterbotham, Canon of St. Mary's Cathedral, Edinburgh. London: Methuen & Co. Pp. 286. Price, \$1.25.

This volume forms a part of the Churchman's Library, edited by the Rev. John Henry Burn. It is concerned with the parables of the Kingdom. The author's idea is to give a brief and popular exposition of each of them, thus bringing out the many-sided teaching of our Lord about His Church. "The parables of the Kingdom," he says, "are like pictures or photographs of some great edifice, taken from points of view so various that they bear almost no resemblance to one another. Any one or two, taken apart from the rest, would be erroneous, because fatally incomplete. And yet each is absolutely true in itself, and its truth is substantiated by Christian history and Christian experience, so far as these have gone. What we have to do, therefore, if we wish to understand the Kingdom of Heaven as our Lord thought of it, is to take all these parables as they are, to place ourselves at their varying standpoints, and to realize that aspect of the Kingdom which is presented in each." Proceeding upon these princi-

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ples, the author makes a study of these fifteen parables, which proves fresh, interesting, and profitable. We recommend it to Christian preachers and teachers as well worth having.

Leaves from the Golden Legend. Chosen by H. D. Madge, LL. M. With illustrations by C. M. Watts. New York: E. P. Dutton & Co. Price. \$1.25

The extracts from the lives of the saints given in this volume, are not, for the most part strictly historical, but they are, says Renan, "marvelously instructive as regards the period to which they belong, and its manners." The Golden Legend was the favorite manual of the most popular literature of the middle ages. Its author, Jacobus de Voragine, besides being a theologian and a statesman, was devoted to study. He was noted, during his life, for his virtue, his charity, his untiring efforts in the promotion of peace among the quarrelsome Genoese. He rose to the position of Provincial of the Dominicans, in Lombardy, and for the seven years preceeding his death, in 1298, he was Archbishop of Genoa. Of the nine works which historians ascribe to him, The Golden Legend is the one by which he is best known. After three centuries of fame, it fell into great obscurity, and is now rarely seen. The forty-four legends included in this volume illustrate the fanciful aspects of the literature relating to the lives of the Saints. In its outward appearance, the little book is exceedingly attractive, bound in blue, with an appropriate cover design in darker blue and gold.

The Spirit of Watchfulness, and Other Sermons. By T. T. Carter, Warden of Clewer and Canon of Oxford. New York: Longmans, Green & Co. Pp. 286. Price, \$1.75.

This newest volume from his pen will be warmly welcomed by all who know Canon Carter's other works. The Church of England has produced no more deeply spiritual writer than he. What Dr. Neale was to the last generation Canon Carter is to this. Each of them has vastly enriched the devotional literature of the Church. This book of sermons, like all which Canon Carter has written, is of solid and permanent value. The sermons are short, widely varied in subject, and full of food for thought. There is nothing rhetorical about them; they are calm, sober, and chastened in spirit. They embody the results of profound experience, and exhibit the most penetrating insight. To all who would learn the secrets of the spiritual life, they will be extremely helpful. They form really a book of devotion, suitable for daily or occasional reading, and worthy of a place in the most carefully chosen library.

A RECENT issue of Appleton's "Home Reading Books" is "Our Navy in Time of War," by Franklin Matthew's. The period to which the book relates is from 1861 to 1898, and the evolution from the old naval methods to the new battleship, is illustrated in the text and by numerous pictures. A colored plate is given showing the dress of sailors and officers connected with the navy. This book will be a popular addition to a popular series.

DEAN STUBBS of Ely, who is now visiting this country, is well-known as a specialist in social questions, having made that subject his chief study. Mr. Thomas Whittaker has introduced in this country one of his principal works, entitled, "Christ and Economics," (price \$1.50), in which, through a series of discourses on the Sermon on the Mount, he ably supports the proposition that in the principles of Christ lies the true solution of our gravest modern problems.

THE first issue of *The American Art Annual* has been published by The Macmillan Company, New York, edited by Florence N. Levy. It is a full and authentic compilation and record of the progress of art in America, without attempt at criticism. We hope that the work so happily begun will be continued, and that we may have each year an increasingly helpful and attractive book. It is requested that clubs, museums, schools, and societies interested shall send their reports, circulars, etc., to the editor before September of each year. It is not too late to attend to this

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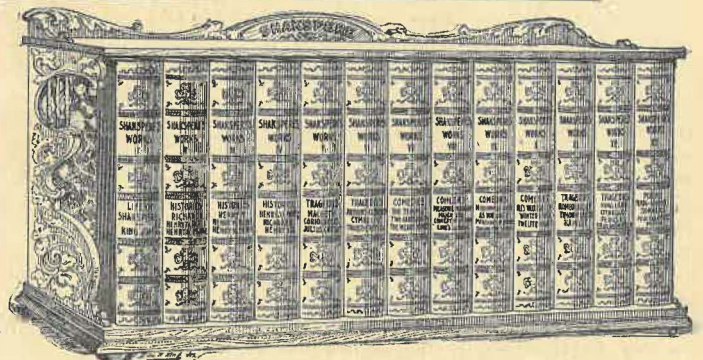
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we presume, for the present year. The contents of this volume include a paper by Charles Henry Hart, on "The First Century and a Half of American Art," a review of the year, notices of exhibitions, obituaries, important sales, "Art in the Public Schools," by Dr. James P. Haney; a classified list of art galleries, societies, and schools, a directory of painters, sculptors, etc. The half-tone illustrations are numerous and interesting. [Price, \$3.]

Books Received

LONGMANS, GREEN & CO.

Parson Kelly; An Historical Novel. By A. E. W. Mason and Andrew Lang. \$1.50.
With God in the World. By the Rev. Charles H. Brent. \$1.
The Golicoog in War. By Florence K. Upton. \$2.

HARPER & BROS.

Mackinac Lake Stories. By Mary Hartwell Catherwood. Illustrated. \$1.50.
The Sowers. By Henry Seton Merriman. New Edition. Illustrated. \$1.50.
Gavin Hamilton. By Mollie Elliot Sewall. Illustrated. \$1.50.
The Tragedy of Dreyfus. By G. W. Steevens. \$1.25

The Enchanted Type-Writer. By John Kendrick Bangs. Illustrated. \$1.25.
Hawaiian America. By Caspar Whitney. Illustrated. \$2.50.
The New-Born Cuba. By Franklin Matthews. Illustrated. \$2.50.
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Religio Pictoris. By Helen Bigelow Merriman. \$1.50.
Loveliness. By Elizabeth Stuart Phelps. \$1.
The Martyrs Idyl. By Louise Imogen Guiney. \$1.
The Marble Faun. By Hawthorne. \$3 a set.
A Jersey Boy in the Revolution. By Everett T. Tomlinson. \$1.50.

Plantation Pageants. By Joel Chandler Harris. With Illustrations by E. Boyd-Smith. \$2.

T. Y. CROWELL & Co.

Historic Americans. By Elbridge Brooks. \$1.50.
The Charm of Jesus. By Gustav Zart. 35c.
The Passing of Seif. By J. F. Genung. 35c.
The City Without a Church. By Henry Drummond. 35c.

The Programme of Christianity. By Henry Drummond. 35c.

Strength and Beauty. By the Rev. J. R. Miller. 75c.

Friendly Counsels. By F. B. Meyer. 35c.

Unto the Hills. By the Rev. J. R. Miller. 35c.

Take Heart Again. By F. B. Meyer. 35c.

Christmas at Deacon Hackett's. By James Otis. 50c.

- DOUBLEDAY & McCLURE COMPANY
The Jamesons. By Mary E. Wilkins.
- FREDERICK A. STOKES COMPANY
The Fun and Fighting of the Rough Riders. By Tom Hall.
Active Service. By Stephen Crane. \$1.25.
- THE BAKER & TAYLOR COMPANY
The Beacon Prize Medals. By Albert Bigelow Paine. \$1.25.
Amateur Photography. By W. I. Lincoln Adams. \$1.25.
- DANA, ESTES & CO., Boston
Chatterbox for 1899. \$1.25.
E. P. DUTTON & Co.,
Reflected Lights from the Face of the Deep. By Christina Rossetti. \$1.25.
A Year Book of Colonial Times. By F. S. Sill, D. D. \$1.25.
Among the Farm-Yard People. By Clara D. Pierson. \$1.25.
- THE MACMILLAN COMPANY
A First Manual of Composition. By E. H. Lewis, Ph. D. 60c.
Young April. By Egerton Castle. \$1.50.
G. P. PUTNAM'S SONS
Principles of Public Speaking. By G. C. Lee, Ph. D. \$1.75.
FLEMING H. REVELL COMPANY, Chicago
Pioneering in San Juan. By the Rev. G. M. Darley, D. D. \$1.50.
- JAMES POTT & Co.
The Thirty-Nine Articles. By B. J. Kidd. 30c.
Points in Church History. By the Sister in charge of St. Gabriel's School. \$1.
LEE & SHEPARD, Boston
Camping on the St. Lawrence. By E. T. Tomlinson. \$1.50.
For Love's Sweet Sake. Edited by G. H. Wesley. \$1.50.
Ideal Suggestions Through Mental Photography. By Henry Wood. \$1.25.
- THOMAS WHITTAKER
History of the American Episcopal Church. By S. D. McConnell, D. D., D. C. L. Eighth edition, revised and enlarged; twenty-five illustrations. \$2.
- Pamphlets Received**
Lessons on the Prayer Book Catechism. By the Rev. H. H. Oberly, D. D. 19c. James Pott & Co., New York.
The Parish Year Book of St. Michael's Church, New York.
Search Lights on Christian Science. Fleming H. Revell Company.
The Nonsense Almanac for 1900. By Gelett Burgess. Frederick A. Stokes Company.
As You Like It. Selected Poems from Wordsworth Cassell & Co.

Periodicals

Mrs. Margaret E. Sangster who for over ten years has been the editor of *Harper's Bazar*, has resigned that position and joined the editorial corps of *The Ladies' Home Journal*, in which magazine she will hereafter conduct a prominent department. The new "Dooley" character, the new serial, "Molly Donahue," by the author of "Mr. Dooley," is announced to begin in the Christmas number.

Archdeacon Sinclair, in the course of a vigorous address in the November *Quiver*, urges the duty of contentment. "Some Remarkable Church Trees," is the title of an illustrated article, in which the writer deals with a number of instances of curiously-placed trees and shrubs, including the two famous trees to be found inside Ross church. They lived long enough in their strange surroundings to grow right up into the roof, and regularly put forth leaves, but they have now been dead six or seven years. The trunks are still suffered to remain in the old church, and in the summer months are covered with a Virginia creeper which has been placed in a stone trough set at the foot of the trees. There are several stories, a new hymn tune by Wm. Ellis, F. R. C. O., A Roll of Heroic Deeds, Temperance Notes, etc.

President Hadley, of Yale College, one of the best authorities on the subject in the country, has written an article in the November *Scribner's*, on "The Formation and Control of Trusts." "He considers that State ownership of industrial enterprises, instead of becoming an acute national issue, as so many now expect, will tend rather to become relatively unimportant, and may not improbably be removed altogether from the field of party politics." In his article on "Pictorial Photography," Alfred Steiglitz, the amateur whose pictures have won prizes in all the great capitals of Europe, gives his ideas of

the true motives that should govern artistic photography, and tells how he arrives at some of his most admired effects. The far-reaching effects and many incidents of stirring human interest connected with "The great November storm of 1898," are told by Sylvester Baxter. The pictures by H. W. Ditzler are vivid realizations of some of the scenes along the shore. A poem by Richard Henry Stoddard, "The Cricket Song—Japanese," has been beautifully illustrated in color in the Japanese manner, by Harvey Ellis. Mrs. John Drew's "Autobiographical Sketch" contains a number of personal impressions of some of the most famous actors of the century, including Booth, Wallack, Jefferson, Florence, Murdoch, Macready, and others.

Opinions of the Press

The Observer (Pres.)

"THE LARGER CHRIST."—We hear not infrequently in these days of "the larger Christ." The expression has to some minds an attractive sound. It seems to make more of Christ; it appears to promise more for Christianity. But in the interests of clear thought the phrase should be challenged. What does it mean? Is there a fact behind it? If so, what is the fact? These are important questions, and it may be that some of those who glibly use the expression "the larger Christ," would be puzzled distinctly to afford an answer to them. If Jesus Christ now is divine, as we take for granted, He must be the same yesterday, to-day, and forever. A divine Christ can be no larger to-day than He was in Galilee, nor will He be any greater in the next century than He is in this. Divinity does not admit such terms of comparison; in its essential being it cannot expand nor contract as the years go by. And it is contained in the notion of divinity also that it is wholly free from error and oversight. Whatever God said in the first century must be as true now as it was then. Truth never becomes obsolete. The facts of mathematics, for example, have a meaning for every generation of men, and do not vary with the passing phenomena of nature. Two and two have always made four, and must in this or in any other world. The man who says that in any world two and two make five has yet to prove his case. Until he does, we are safe in following the dictates of human consciousness in the matter.



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The Household

Through Trial to Strength

BY FRANK H. SWEET

"LINDA, Linda!" The woman's voice was full of reproach, of pain—but the girl only threw out her arms wearily.

"I can't he'p hit, maw—I don't want to he'p hit!" she cried bitterly. "What's the use o' sech livin'? Oh, if on'y I was a man!" "Why?"

"Why! So I could go off an' learn things. So I needn't be ign'rant an' no 'count." Her voice was low in its intensity, and on her face rested a wistful, almost pitiful expression. "Hit's good to be up here in the mountain, of course," she went on after a moment's pause, as her eyes swept down the valley to where the pinnacles and peaks of Otter were just visible through a bank of leaden mist, "but hit's awful to know of the worl' o' knowledge jes' outside, an' we all a hungerin' here and can't get to hit. Aun' Linda, as was here las' winter, 'lowed to get me a place in a music school—or conservator, as she called hit—but seems like she wa'n't able. She said as some girls was 'lowed to work for schoolin', an' that I would live 'long o' her. She said I had a gif for music"—then she added bitterly, "but hit's wastin' time to hone for schoolin' when I can't even get books to learn from. I 'low I'd better stop lookin' for a letter from Aun' Linda an' go to piecin' a Job's trouble bed quilt like the rest o' the mountain girls."

At the mention of letter the woman started. "Why, Jake done fetched a letter this mornin'," she exclaimed, apologetically, an' I put hit in my pocket. I cl'ar I'd clean forgot till you spoke. Mebbe hit's the one you're wishin' for. I'm might sorry."

But the girl scarcely heard. With trembling fingers and bright eyes she was opening the envelope. As she took out the letter a small slip of paper fluttered to the ground, which her mother recognized as a check. She picked it up and waited for the girl to finish reading—this was a matter of slow accomplishment, but at last she had spelled her way through, then she raised her eyes. But what a change! All the bitterness and discontent had gone out of her face. Even the lips had lost their penciled lines and were parted in a half smile.

"Hit's all come," she said, in an awed voice, "every thing I wisht for, and better. Hit was wicked in me to misdoubt the Good Lord. He's sen' me more'n I ever ast for. Aun' Linda writes her husband's doin' well, an' she can do more for me 'n she 'lowed at fir'. I need't work—on'y jest study an' learn. She says they've bought a new house and a gran' pianner, an' that I can have all the books—an' music—an' everything—I wish—for—"

Her voice had become broken, and suddenly she threw her apron over her face and rushed into the cabin.

Her mother looked after her wistfully. It was the first time she remembered to have seen the girl cry, then she followed slowly.

After a time Linda returned to her tub under the tree. When the washing was finished she went into the edge of the forest to gather firewood. As she was returning to the cabin with her arms full of dry branches, she was suddenly conscious of a hurried footstep behind her. Turning quickly, she saw a small black boy who lived in the neighborhood.

"Oh, Missy Linda, Missy Linda!" he gasped, his eyes showing white in their terror, "yo paw done smash 'issef—done kill 'issef dade, an' sont me for he'p to get him cl'ar!"

He was about to rush past when she caught him by the shoulder.

"Stop!" she commanded, sharply, "now think an' tell me slow. Speak sof' so't maw can't hear."

"Hit's jes' lak I done tole yo'," he persisted; earnestly. "Mist' Grin'l foun' a honey tree, an' was gwan chop hit w'en hit bruk squar' an' cotched him. He's plumb smash dade."

"We'll go an' see. Wait till I get some things," and leaving him standing near the edge of the clearing, she sped toward the cabin. Presently she returned with a small bundle and a bottle.

"Now run!" she said, and, with the black boy in advance, she hurried into the forest. For half an hour they went on at a rapid pace, then the boy suddenly paused.

"Dar," and he pointed to where a large tree had fallen across the path.

Linda sprang forward with a sharp cry. Almost at her very feet a man lay pinned to the earth, his face pressed in the grass and his hands convulsively clinging to the bushes on either side.

"Oh, paw!" she cried, as she flung herself on the ground beside him, "are you much hurt?"

"I—can't—stir," came in stifled tones from the grass, "an' I'm smotherin'. If—if—you can—cl'ar—away—the stuff—from—my face—so't I'n—breathe."

With fierce energy she tore away great handfuls of roots and grass from beneath his face, and soon had a small excavation. He drew a long breath.

"Hit smells good," he said, gratefully. "I don't min' the pain much, now't I'n breathe. Hit was tur'ble."

"But what'll I do nex', paw?" she asked, looking with horror at the great mass of wood lying across him.

He tried to raise his face, but the movement caused such agony that he fell back with a groan.

"I 'low you can't do nothin' 'cep' go for men to cut the tree. Arter hit's cut they'n move hit offen me."

"But hit's seven miles to where the Biggses live—an' they're the neares'," she said slowly. "Hit 'd be long pas' dark 'fore we could be roun'."

"Hit can't be he'ped. I reckon I ain't much hurted, 'cep'n the laigs. The tree mus' a ketched. If hit hadn't, I'd a been smasht plumb flat."

At this moment the sound of distant thunder was heard. A new look of terror crept into the girl's face.

"I can't go, paw," she said, decidedly. "If a shower'd come 'fore I get back the water'd

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run into the holler an'—an' you'd be drowned. I'll cut the tree myse'f."

There was a moment's silence, then he said slowly:

"I reckon you're right, Linda. But I misdoubt you cuttin' the tree. Hit's tough, and would be a plumb stiff job for a man. However, you'n try."

The ax lay on the ground where it had fallen when the tree struck him. Grasping it, Linda threw off her bonnet and went vigorously to work. She was strong and muscular and had almost the endurance of a man. Clear and sharp the strokes rang through the forest, every stroke telling, in spite of her inexperience. Gradually a deep seam appeared in the surface of the massive trunk. Every moment it deepened and widened, and at last, when she paused to take breath, it had reached nearly to the centre. Dropping the ax for a moment, she went to her father. He had fainted. Telling the black boy to bring some water from the brook and bathe his head, she hurried back to her work. In the position her father was lying, it was impossible to apply ordinary restoratives.

Not a second did she pause in the work. Back and forth flew the ax, sending great chips into the forest. Perspiration streamed down her face and trickled to the ground. Her breath came in quick, short pants, and on her white face was a look of growing terror and despair. A dark stain of blood was slowly spreading over the under lip where the clinched teeth had penetrated.

But at last the tree was divided. Then she quickly cut and trimmed a strong sapling to be used as a lever. A convenient stump made a good fulcrum. Placing the lever in position, she threw her whole weight upon it. But the tree did not stir. Again and again she tried it, and at last had the satisfaction of seeing it move a few inches. Then she cut some blocks to be used as wedges, and placed the boy near the tree. As she raised it a few inches, he deftly slipped one of the blocks under. At length she went to her father and found that she could draw him from beneath the tree. Turning him over, she forced a few drops from the bottle between his lips. Then she sent the boy to the cabin for the mule and a small drag that was used to move stones. While he was gone, she washed and dressed the wounds as well as she knew how. As her father had surmised, he did not seem to be much injured except in the legs. One of these was badly crushed.

When the boy returned, she made a rough bed of leaves on the drag, and with much difficulty placed her father on it, then sat down and took his head in her lap.

"If on'y we'd a kyart," she thought, as she directed the boy to lead the mule as slowly and cautiously as possible.

She was almost glad that her father had not recovered consciousness. He would be spared the agony of the journey.

Overhead the sky had grown inky black. The boy and mule had almost to feel their way through the woods. Occasionally vivid flashes of lightning helped them to keep their course. Before they had covered half the distance to the cabin, the rain was coming down in torrents. It was terrible, and, for the first time in her life, Linda was thoroughly frightened. Would they never reach home? If only her father could have been spared it! If only she could be sure

his deathly faintness was but temporary. At last they saw a light in the distance, and guided by it, were enabled to move more rapidly. When they reached the cabin, they found Mrs. Grinnell standing in the doorway with a lantern.

As soon as her father had been placed on a bed, Linda once more went out into the darkness. Her mother went with her to the door.

"Hit's an awful night, Linda," she said, tremulously, "an' hit's a long, long way to the doctor's. Ye'll shorely be los'."

"I don't keer for the night, maw, if—if on'y paw'll come out all right. I can fin' my way, an' I'll take the mule."

But it was a night she never forgot. Through miles of dark forest, where she had to bend low over the saddle to keep from being swept off by the limbs; down black ravines and along the banks of rushing streams, where a single misstep would have sent her into the whirling waters below. Often she had to wait for a flash of lightning to assist her in passing a dangerous point. Frequently she had to turn back in search of the way she had lost. But at length the clouds began to break away and the moon appeared. Soon after, the village came in sight. It was after daybreak when she returned to the cabin.

"Doctor'll soon be here," she said, in answer to her mother's look of inquiry. "How's paw?"

"He's kem to, but seems sort o' wan'erin' in his min'."

An hour later the doctor came, and the wounds were examined and dressed. Then the doctor sat down by the bedside. For a long time he remained there, watching the patient's face and listening to his wandering talk. He arose and went to the door.

"The wounds are not dangerous," he said to Mrs. Grinnell who followed him anxiously. "No bones broken. A few weeks and he will be able to walk."

But as he went out he made a slight motion for Linda to follow him. When they reached the hitching bar where his horse was tied, he said abruptly:

"You seem strong and capable; when your father gets better, you must be with him as much as possible. Keep him cheerful and interested in something. Never let him wander off by himself. Watch him as you would a child."

"To Err is Human."

But to err all the time is criminal or idiotic. Don't continue the mistake of neglecting your blood. Take Hood's Sarsaparilla now. It will make pure, live blood, and put you in good health.

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Never Disappoints

Hood's Pills cure liver ills; the non-irritating and only cathartic to take with Hood's Sarsaparilla.

"But—but you told maw he was not dangerous," she said, wonderingly.

"Nor is he, physically. But his mind is in a bad way. It must have been affected for years. You can do more for him, now, than all the doctors in the country. If he wants to go fishing, you must want to go fishing, too. When he prefers hunting, you must prefer hunting. It may be a little irksome at first, but you can soon accustom yourself to it."

She watched him as he rode out of sight, and then returned to the cabin. After the morning's work was done, and her father made as comfortable as possible, she once more went out. It was scarcely yet noon, but already the sun was nearing the tops of the lofty mountains. Another hour, and it would begin to creep over, and then a long shadow would slowly descend to the little clearing.

As she stood there, she suddenly remembered the letter. The events of the night and morning had crowded it from her mind. Now it returned in its full significance. A quick wave of exultation swept over her. She could go out into the world and battle for her equality. But even with the thought came another—her conversation with the doctor. A look of terror crept into her eyes. She could not do it—could not, would not. Her father was all right, "except his mind," and that had troubled him for years. It would be time enough to attend to it when

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she returned. And the next few years meant so much to her, life, hope, everything! Would it be right to give it all up?

Unconsciously she was clasping and unclasping her fingers. All the exultation had gone out of her eyes, all the buoyancy out of her step.

"I reckon I'll go up the mountain," she said at last, wearily.

Far up on the mountain's side was a broad ledge that overlooked ranges and peaks and hills innumerable. This was where she came when sorely tried. Here she sought strength.

It was a long climb, and when she reached the ledge the color had returned to her face, but the trouble had not left.

Far above, the peak still towered, as grand and gloomy as ever, but the valley had settled down among the shadows, and the clearing was but a little bare spot on the mountain side.

Between the mountain ranges were beautiful, quiet valleys, dotted with farms, and traversed by winding roads and sparkling streams. To the east and southeast the foothills faded away into the plains of the Atlantic slope. Almost at her very feet was a dizzy precipice. Below, a narrow gorge zigzagged its way down the mountain side.

The sun had long since moved behind the line of the mountain, but far down the valley she could trace the shadow as it crept away to the east. As she watched the grand line of its march, over hill and valley, past the dots and lines that represented farms and rivers, her own affairs grew small and commonplace. Amid these strong works of God, should she not also be strong?

At length she arose and walked to the edge of the precipice; taking the letter and check from her pocket, she rolled them into a small, hard ball and dropped it over. Then she walked down the path; her step was firm and elastic, and the last vestige of shadow had disappeared from her eyes.

Queer Orders to Druggists

HERE are some orders recently received by a druggist in a neighboring city:

"This child is my little girl. I send you 5 cents to buy two sitless powders for a groan up adult who is sike."

"Dear dochter, ples gif bearer 5 sense worse of Auntie Toxyn for to gargle baby's throat, and obleage."

"You will pleas give the lettle boi 5 cents worth of epecac for to throw up in a five months' old babe. N. B.—The babe has a sore stummick."

"I have a cute pain in my child's diagram. Please give my son something to release it."

"My little babey has eat up its father's parish plaster. Send an antedote quick as possible by the enclosed girl."

"I haf a hot time in my incides and wich I wood like it to be extinguished. What is good for to extinguish it? The enclosed money is for the price of the extinguisher. Hurry pleas."

Gifts for Dewey

"WELL" said the patriotic farmer, "ef Dewey ain't comfortable when col' weather sets in, all I've got to say is, it won't be our fault! Gran'mother's half blind, but she's done knitted him six pair of woolen socks; my ol' woman has made him a quilt, with the star-spangled banner in the middle; the two gals has made him a flannel muffer; I've bought him a pair of jeans britches, an' the ol' shoemaker has kilt his only cow to git a pair of shoes fer him out o' the hide."

While Victoria Reigned

1838—FIRST voyage of the steamship "Great Western" from Bristol to New York; passage 10 days, 10 hours, and 15 minutes.

1839—Vulcanized rubber first patented in America.

1839—Envelopes first used for letters.

1839—First attempt at portraiture by photography in the United States.

1844—First telegraph line in the United States set up from Washington to Baltimore.

1846—Elias Howe obtains a patent for the first practical sewing machine.

1846—R. M. Hoe, of New York, invents the type-revolving printing machine.

1847—Postage stamps first authorized.

1848—Gold discovered in California.

1850—Aaron Dennison, of Boston, and Edward Howard begin making matches by machinery.

1854—Petroleum first refined at Pittsburgh. Previously sold as patent medicine.

1854—Treaty of commercial alliance between Japan and the United States.

1857—First woman's hospital in the world founded at New York.

1858—First overland mail to San Francisco.

1858—First message sent across the Atlantic cable.

1859—Patti makes her debut in "Lucia" in New York.

1859—Newspapers first stereotyped by the paper process.

1861—Flogging abolished in the United States army.

1862—Greenbacks first issued by the United States government.

1863—Slavery abolished in the United States.

1867—The United States purchases Alaska.

1869—Completion of the first transcontinental railway in America.

1873—One-cent postal cards make their appearance.

1873—The typewriter begins to be used.

1874—Alexander Graham Bell begins his investigation of electrical transmission and reproduction of articulate speech.

1876—The centennial celebration of American independence.

1878—First bicycle manufactory in the United States established.

1881—The Egyptian obelisk removed to New York.

1881—The type-casting machine with a lettered keyboard in practical operation.

1890—Population of the United States estimated at over 62,500,000, as compared with a little over 17,000,000 in 1840.

1891—Electric lights for street illumination.

1893—The Columbian World's Exhibition at Chicago.—*Philadelphia Times*.

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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 SEQUAL TO "THE GIRLS OF ST. DOROTHY"

BY IZOLA L. FORRESTER

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CHAPTER I.

IN THE NEST

IT was very quiet in the nest. On the pil-low-piled divan lay Virginia, half awake and half asleep, and opposite her before the warm, bright glow of the grate, sat Madge in a deep, cosy arm chair. There was a book lying open on her lap, but she was not reading. With her chin propped on one hand, she watched the flames curl up around the plump pine log, licking up the resin with angry hisses, and transforming it into strange, weird forms of castled steep and wild, black gorges, where streams of fire spouted through.

It was a cold winter day in the latter half of February. The frost was thick on the windows, even with the warmth of the fire in the room, and altogether it seemed far pleasanter in doors than out, when suddenly in the midst of the quiet dreaming, the door bell rang, and there was a quick laugh below, and the hurry of feet on the stairs, and Mollie Gray bust into the room, her cheeks red as roses, her skates over her shoulder.

"Dear, dear, I knew that I'd find you two curled up like a couple of cats beside the fire this glorious day," she exclaimed, taking off Dave's sealskin cap that she was wearing, and knocking a little flurry of snow from it. "The skating is great, and the boys have got their ice-boats out, and they sail like birds under this wind. Mr. Hardy was down this noon to watch the fun, and he said that I was to come after you, and whisk you off to get a breath of fresh air."

Virginia opened her eyes sleepily and shook her head.

"Not I," she said laughingly. "I don't like that kind of fun. And you make me shiver, coming in with your blue nose and snow storms. I always wish that I were a bear or something that creeps off and cuddles down to sleep all winter in some warm hole underground. You go, Madge."

"Is Tony there?" asked Madge, glancing from the fire, her brown eyes wide and dreamy.

"That's always it," said Mollie severely, "Is Tony there? Talk about my caring for my brothers. I'm not their shadow anyway. I am able to make an independent move now and then without first finding out whether they will do so, too, but I never knew Madge to go anywhere unless she wants to know if Tony will be there. No, ma'am, Tony will not be there. Tony went across the river in Mr. Hardy's cutter to take some things to Miss Pugsley, and see how the prize turkey was coming on. But everybody else is there, and you had better come. Tease her, Virgine."

"I think," returned Virginia slowly, "that you'd better take off your cloak and cap, and sit down here and be thawed out, and we'll have some hot chocolate and some of Lena's fresh cookies."

"There it is again," and Mollie sighed

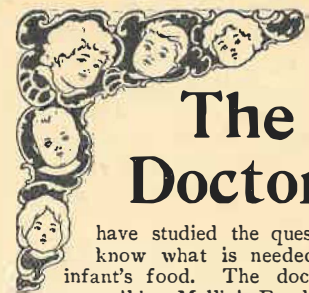
deeply, as she suffered herself to be snugly ensconced in a chair before the fire. "I come up here brimful of good resolutions, and love of winter, and just as soon as I get inside the nest, I have to snuggle down and get toasted. But it is a dear little place, the cosiest nest in town. Do you remember when we first fixed it up for the S. D. S room, and none of the boys knew a thing about it, and they used to wonder where on earth we held our meetings last summer?"

Madge had gone downstairs to coax Lena for cookies and chocolate, and the two girls were alone. It was, as Mollie said, a dear little place, this nest of Virgine's. One came up the broad oak staircase, and the hall branched off in two directions at the top; but just at the side, in a haphazard angle of the house, there was this little, odd room. Before its discovery and appropriation by the sisterhood, it had been Mr. Hardy's smoking den, and after some parley, he withdrew his claims, for the good of the cause, and left them in full possession.

There was a long, low bookcase on one side of the room, the kind before which you had to sit down on the floor before you could see its treasures. And such treasures! Downstairs in the large dignified library there were many books—proper, well-behaved books—arranged in perfect order along the shelves, their handsome bindings as imposing as the titles they bore; but up in this bookcase they were a very different crowd, a jolly, dog-eared, out at the elbows crowd, who jostled each other along on the shelves, and stood in uneven rows like the soldiers of the awkward squad, without regard for law or order.

There were no glass doors to save from the ravages of time, such as protected their stately cousins downstairs, only a curtain of dark, red denim with sprawling, cross-eyed griffins on it, that absolutely refused to hang in straight folds from its brass rod. And along the broad top of the bookcase there were no dainty, fragile statuettes or bric-a-brac, but piles of old magazines teasing to be glanced at, and hosts of odd volumes whose titles made you smile and reach out a hand to welcome old friends, and renew their acquaintance.

Then there were two affairs dignified by the name of divans. Rumor had it that the foundations were cracker boxes, and that the home of each St. Dorothy's girl had been despoiled of a pillow to make the couches downy. At all events, they were delightful places to sink down upon when you were tired, and they were both covered with two faded Persian table spreads that Mrs. Hardy had devoted to the adornment of the nest.



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Evelyn had brought a desk as her share, a pretty, carved rosewood one that looked somehow like herself, so dainty and proper it was; and Laura had produced a perfect deluge of tidies and paper flowers, all her own handiwork, and in her eyes, at least, beautiful. There were strings of pale sweet peas that were always sliding down unexpectedly from their stems, and great crumpled yellow squash flowers dangled from the mirror over the mantle. Virginia said to put them all in because Laura made them, so they all came, violets and morning glories, and roses that looked as if they were scared out of their wits, and Laura smiled happily whenever she saw them.

Mollie had brought something that Dave had made with his wonderful tools. It was peculiar, but very handy. It was made of several wooden boxes of different sizes nailed one on top of the other, so as to form a kind of cabinet, and then there was heavy red cloth tacked all over with little brass tacks that looked pretty; and there were lots of little pigeon holes and drawers of all sorts and sizes, that were just the place to keep all manner of stray things in.

There were many other things. Whenever one of the girls found anything that pleased her especially, she brought it as a votive offering to the nest, and there was hardly a bare spot on the walls. On the floor was a great, soft bearskin rug, rich deep brown in color, with the long, curved claws still on it, and the great threatening head with its staring eyes and yawning jaws. That had been in the nest when it was Mr. Hardy's smoking room, and at Virginia's earnest request, it had been left for her den.

To-day Mollie looked from one treasured object to another with contented admiration. "It is ever so much nicer than the boys' assembly room," she said. "The snow drifted in, and it is so cold up in the barn that they can't hold their meetings there, and they have almost given up the club until summer comes. Most of them are in high school this year, so it makes it hard for them. No time to play."

"And the girls, too," Virginia rejoined, "there is only Madge and I who are out in the cold. I wish I could go, but I can't, and Madge said she would rather stay at home and study with me, you know."

"Of course, so would any one if they had the chance," said Mollie. "Only I think when you go to school with all the rest you are more ambitious. I know the boys are, anyway. They're all planning to be something when they're grown up. Dave wants to be a civil engineer, and travel all around the world, and build bridges and things, and Art wants to be a lawyer like papa; and Jerry Edsall says he is going to be an inventor, just because he invented some crazy thing for a bicycle, and all the boys say it's great. Then Lloyd will be a doctor like his father, and Bobbie—goodness knows what Bobbie will be. He doesn't care for anything except to hunt beetles and all kinds of bugs and snakes, and to know all about birds and squirrels, and things. Bobbie isn't good for anything, I guess."

"And Tony?" asked Virginia curiously.

Neither of them heard the soft footfall up the carpeted staircase, as Madge paused an instant at the door.

"Tony Ferrall is the best of all," Mollie said enthusiastically. "Why, Virgine, he's the funniest little chap, the boys all say. He ditched in and got ahead of them in so many

things, and still he always helps them out if they're stuck. But he won't tell what he wants to be; only one day when they were talking about the flag and the great generals, you know, Tony said he would rather be a soldier and defend his country, than anything else in the world."

"Lena wants to know whether you would rather have sugar cookies or ginger, Virgine," said a gentle voice at the door, and the girls started at the sound.

"Oh, both, Madge, dear," Virginia said, and she added thoughtfully when they were alone. "I hope she did not hear. If Tony ever went away as a soldier, I don't know what she would do."

"There's her mother," Mollie replied encouragingly. For herself she liked the idea of a soldier's life. There was such a splendid chance to rush ahead and be a hero, and win fame, and Mollie liked any kind of a good thing that you did not have to wait for, that came quickly and unexpectedly.

"Yes, there's her mother," repeated Virginia softly, her large gray eyes watching the burning log, "if she ever comes home."

And there was something in her tone, an undercurrent of sadness, that silenced the words on Mollie's tongue, and made her, too, still and dreamy, thinking of what might come to pass, until Madge came upstairs again, bringing the chocolate and cookies, and they all settled down for a good chat and feast around the glow of the firelight.

(To be continued.)

"MOTHER'S NOTIONS"

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"My little grandson often comes up to show me how large the muscles of his arms are.

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"I was induced to give him the Postum coffee because of my own experience with it.

"I am sixty years old, and have been a victim of nervous dyspepsia for many years. Have tried all sorts of patent medicines and had treatment from many physicians, but no permanent relief came. I believe nervous dyspeptics suffer more than other sick people, as they are affected mentally as well as physically.

"I used to read the Postum Cereal advertisements every week in our paper. At first I gave but little attention to them, thinking it was a fraud, like so many I had tried, but finally something was said in one of the advertisements that made me conclude to try it. I was very particular to have it prepared strictly according to directions, and use good, rich cream. It was very nice indeed, and about bedtime I said to the members of the family that I believed I felt better. One of them laughed and said, 'That's another of mother's notions,' but the notion has not left me yet.

"I continued to improve right along after leaving off coffee and taking Postum Cereal Food Coffee, and now, after three years' use, I feel so well that I am almost young again. I know Postum was the cause of the change in my health, and I cannot say too much in its favor. I wish I could persuade all nervous people to use it. I have no objections to your using my name, if it will do good to even one sufferer." Mrs. M. L. Turner, 2619 Capitol Ave., Omaha, Neb.

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Any person suffering from indigestion should make it a practice to take after each meal one of Stuart's Dyspepsia Tablets, allowing it to dissolve in the mouth, and thus mingle with the saliva and enter the stomach in the most natural way. These tablets are highly recommended by Dr. Jenkinson, because they are composed of the natural digestive acids and fruit essences, which assist the stomach in digesting all wholesome food before it has time to ferment and sour.

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Finance and Commerce

THE monotony of activity continues through out the whole field of business. Perhaps the most notable thing about this continuation of prosperity is that, after more than a year of phenomenal activity, during which every factor of production has been crowded to its utmost limit, in no quarter is there yet signs of over production. So far all changes in price are toward higher price. War is usually considered the most drastic influence it is possible to have. Yet with two wars raging, affecting immediately the interests of two of the largest producing nations of the world, hardly a ripple of effect upon business can be traced to this influence. International commerce has had to endure an advance in ocean freights, due to the chartering of about 100 transport ships by Great Britain, but the advance thus quickly established is now being slowly lost. The war in South Africa is likely to reduce the world's production of gold if continued, but even that is likely to be only a sentimental effect, unless long continued. This war has also seemed to be the cause of a greater activity among the navies of several European powers, but without disclosing so far any intention or likelihood of participation by other nations, and so far the possibility of such an event has had no discoverable effect upon European financial and commercial affairs. In this country the matters most commented upon are money situation and the continued large purchases of equipment by the railways. The New York Central Railway has set aside a fund of \$15,000,000 for the purchase of equipment, and one car company is said to be figuring on contracts for \$20,000,000 worth of its output. Orders have recently been placed by the roads for 1,500,000 tons of rails. The price is \$33 per ton against \$18 and \$20 a year ago. In cotton prices are firm though in some lines business has been restricted somewhat by recent advances in price. The same is true of oats and hay. Wheat continues to drag in price. Stocks everywhere are abundant and increasing, and it is now evident that the world's crops the past two years have been excessive, and the supply has gradually accumulated in the hands of speculation until it is trying the capacity of the speculation organism. Corn has shown strength and the general tone has been strong. The supplies of old corn are well exhausted and a confirmation of the prediction we have repeatedly made in this column, that the year's crop has all along been greatly overestimated is gradually becoming recognized. The husking has revealed a disappointing yield. The money market continues strong. The last bank statement was at the moment very superficially regarded as favorable in that it showed an increase in reserves. Loans and deposits were still further reduced, however, and the interest rate in Wall street to-day reached 40 per cent. The situation at the moment in that quarter is critical, inasmuch as it finds a public loaded up with all sorts of securities, at high prices, with no relief from high interest rates immediately in sight.

THE special attention which has been attracted to Venezuela within the last few days, by reason of events transpiring in that Republic, lends interest to a statement just prepared by the Treasury Bureau of Statistics, showing the commerce of the United States with Venezuela during a term of years, and the growing popularity of goods from this country, as testified to by the British minister to Venezuela. Venezuelan imports now amount to nearly 15 million dollars annually, having grown from \$4,058,809 in 1870 to \$12,053,502 in 1887, and \$13,241,000 in 1897. The United States furnished in 1870, 37.24 per cent. of the imports of Venezuela; in 1887, it furnished 30.42 per cent., and in 1897, 26.95 per cent.

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The Defense of Champigny

This masterpiece by M. Jean Baptiste Edward Detaille represents one of the most stirring scenes of the Franco-Prussian War. It is hung in the Metropolitan Museum of Art, Central Park, New York, having been presented by Judge Henry Hilton, 1887, and valued at over \$60,000.00. It is well placed, being opposite the great painting "Friedland 1807," by M. Jean Louis Ernest Meissonier, which was purchased at the auction sale of the A. T. Stewart collection for \$66,000.00, by Judge Henry Hilton, and also presented to the museum, 1887. The "Defense of Champigny" covers a canvas 85 x 48, and was, previous to being purchased by Judge Henry Hilton, exhibited in the Art Salon, Paris, producing an immense sensation.

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The Horse Fair

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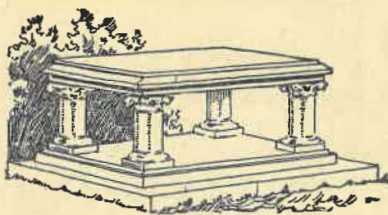
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Sick Room Comforts

HOT-WATER bags of rubber are invaluable, but few homes boast of more than one. Large flat bottles of thick glass and curved sides are very useful in this respect. They then are to be filled, if set in a pan containing a little warm water, boiling water may be poured into them without cracking; and if the water is allowed to run over, the cork will suck tight in its place with no fear of leakage. Sn all bags may be made to cover these bottles, or in case of sudden need a stocking may be utilized. These fit closely, and may be pinned together, leaving the bottle trim and neat. A half dozen of these bottles can be interchanged, keeping the nurse always well manned with heating power.—*Woman's Home Companion.*

A TRAINED nurse furnished the following hints: She swept the sick room every morning without a broom. She had a pail filled with coarse towels wrung out of cold water, and with these she rapidly wiped the carpet. She made an oatmeal gruel by using the coarse oatmeal, pounding it, and then putting it into a bowl filled with cold water. This was stirred and allowed to settle before the water was carefully poured off, three different times. This water made the gruel, after being boiled for about one quarter of an hour, seasoned, drained, and mixed with a small teacupful of hot cream. Serve with oblongs of toast, crisp and brown and hot. No light-screen being at hand, she used an open umbrella to protect the patient from air at one time, and from the light at another. She made a plate of ice-cream in ten minutes in a pint pail and with what seemed to me a handful of chipped ice. Of course she put coals on the fire in paper bags, and when we did not have a piece of board that exactly fitted in the window to permit ventilating without a draught, she accomplished the same purpose by raising the window from the bottom about five inches, and tacking a strip of flannel to the sill and sash with thumb nails.—*N. Y. Evening Post.*

USEFUL HINTS TO NURSES.—Never let your face reflect your feelings. The patient is not more keenly watched by the nurse than the nurse by the patient. He watches every change in the face. Therefore it behooves us, when taking care of sick people, to be careful on no account to show surprise or alarm at any fresh symptom of the disease. Invalids do not like to be watched; indeed, many are extremely sensitive on the point. When talking to a patient, do not stand behind him, but place yourself where he can conveniently see you without straining his eyes. When talking to him, sit by the bedside; do not stand, for the patient feels more at rest if his nurse is resting too. Do not whisper, or speak in an undertone, and do not talk to the doctor or any one else outside the door, just out of hearing. Invalids are very sensitive, and are sure to think that they must of necessity be the cause of discussion. In dress, be scrupulously neat and fresh in appearance. Never wear anything that rustles or jingles, and do not wear thick or creaking boots. Remember that illness renders a patient's nerves exceedingly irritable, and what we think idle fancies and whims, to him are real discomforts, and must be treated as such.—*Worthington's Magazine.*

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