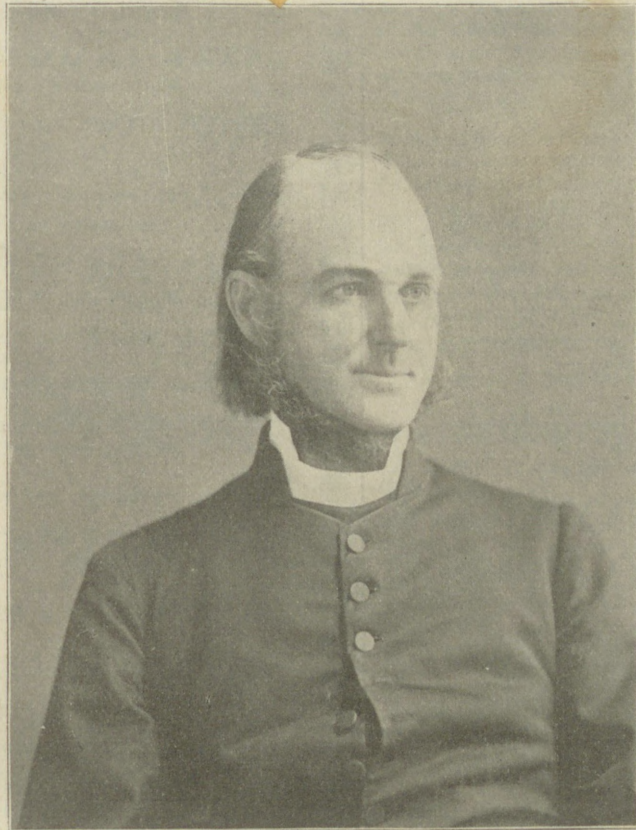


The Living Church

AN APOSTLE OF THE WILDERNESS

James Lloyd



Apostle of the Wilderness!
With reverence we bring
Thee home unto thy kingdom.
As one would bear a king,
As one would bear a king, we lay
Thee on Nashotah's breast;
A king returning from afar
To one who loves him best.

Apostle of the Wilderness!
Thy soul's young courage sprang
Straight to the front, and, through the
Church,
Thy Faith's clear clarion rang.
Thy Faith's clear clarion rang; God
heard,
And blessed thy prayer and deed.
His doves with olives went before;
His ravens came to feed.

Apostle of the Wilderness!
Prophet, with faith sublime,
Who placed his flag on Future's walls
And clasped the hand of Time!
Who clasped the hand of Time, and
saw
Beyond all human fears,
Beyond the deep morass of doubt,
Beyond the toil of years.

Apostle of the Wilderness!
On California's shore
Thy dauntless spirit fought and fell.
Blood-stained it evermore;
Blood-stained it evermore. Ah, me!
The scarlet poppies spring
Around the ruin of thy work,
Borne on thy faith's strong wing.

Apostle of the Wilderness!
Nashotah's sons shall keep
The memory of thy blessed toil,
Until they fall asleep,
Until they fall asleep, in Christ.
Where angels guard the sod;
Thy monument shall be for aye,
The living priests of God.

Apostle of the Wilderness!
Nashotah's heart could hold
No rest for thee. Thy eager feet
Pressed where the rivers rolled. Beyond
Unto the sunset's flame,
Swept the glory of thy mission,
The magic of thy name.

Apostle of the Wilderness!
Forgive our disrespect.
Forgive our selfishness toward thee
Forgive our great neglect;
Forgive our great neglect, God grant.
The Church shall rise in might
And build for thee thy cherished walls
On thy foundation's site.

Apostle of the Wilderness!
Star of the Western night!
The Church within her jeweled crown
Wears radiantly thy light.
Wears radiantly thy light. Afar
In God's eternal sky
They who turn souls to righteousness
Shine ever and for aye.

Apostle of the Wilderness!
True knight of Christ's dear cross,
Shod with the gospel of His peace,
No fear had'st thou of loss.

No fear had'st thou of loss, brave heart
Thy shield, His righteousness.
Thy spirit's sword a flame within
God's kingdom to possess.

Apostle of the Wilderness!
Priest, gentleman, and friend.
The savage met thy courtesy,
And loved thee to the end.
And loved thee to the end, with those
Whom God allowed to share
The blessings of thy comradeship,
Thy fervid toil, and prayer.

Apostle of the Wilderness!
With reverence we bring
Thee home unto thy kingdom,
As one would bear a king,
As one would bear a king, we lay
Thee on Nashotah's breast.
A king returning from afar
To her who loves him best.

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C. W. LEFFINGWELL, Proprietor.

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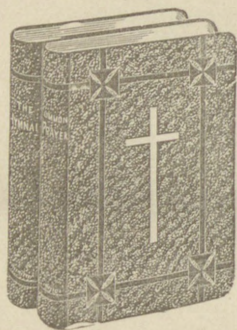
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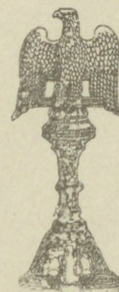
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The Living Church

CHICAGO, NOVEMBER 6, 1897

News and Notes

THE Committee of the House of Deputies appointed by the last General Convention to consider and report upon the eight messages of the House of Bishops in which certain amendments to the Constitution were proposed, held its last meeting in the vestry room of Trinity chapel, New York City, on Wednesday, Oct. 27th. The work of the previous meetings was carefully revised, and arrangements were made for the publication of the report in accordance with the terms of the resolution under which the Committee was appointed. The resolution required that the report should be published at least six months before the meeting of the next General Convention, that is to say, not later than in March, 1898, but it will probably be made considerably earlier. We are informed that the report was adopted with great unanimity, and it may therefore be hoped that its main features may commend themselves to the Convention.

THE sudden death of Henry George on the eve of the election for the first mayor of Greater New York, has brought out an unusual manifestation of human feeling in the midst of a most bitter political campaign. While the vast majority of Americans were unable to accept Mr. George's theories or his practical schemes for the alleviation of poverty, he is recognized on all hands as an earnest, sincere, and upright man, and in point of ability far above the common run of agitators who come forward periodically with magnificent plans for renovating society. His principal publication was the volume entitled "Progress and Poverty," of which thousands of copies have been sold, and which, being written in a style which makes great problems seem simple, has been more widely read by intelligent working people than any other work treating of such difficult subjects. It has thus exerted an appreciable influence upon the movements of the day. This book has had, relatively, even a wider circulation in England than in America, and has been received with more general respect in that country than here. It has also been translated into various modern languages, and is read with avidity, even in Japan.

IN the school controversy in England, of late, the Apostles' Creed has assumed a conspicuous place. It was proposed that this Creed should be taught in the Board schools as a convenient summary of Christian doctrine which could not give offence to any denomination at all entitled to the name of Christian. But the upshot is that this plan is denounced as an insidious plot of priestcraft. The Methodist leaders are prominent in opposition to the Creed. It is said that the "Holy Catholic Church" might be explained by some teachers as the Church which has three orders in its ministry; that the "Communion of Saints" would be so de-

finied as to include "the Sacrament of Confession," or "prayers for the dead," or "prayers to the saints," and that the Virgin Mary might be "described in terms which teach her perpetual virginity; or with explanations and signs which suggest mariolatry." Most of these objections would lie against any kind of Bible teaching. The simple truth is that the denominations, even those which claim to be orthodox, are inspired to such a degree with hostility to the Church of England, that they are willing to combine with the enemies of all religion to exclude religious instruction entirely. But it is painful to see the followers of Wesley taking this line.

AT the Nottingham Church Congress a knot of persons who called themselves Protestants did their vulgar best to add disgrace to that historic appellation. Very often they only advertised their ignorance. For instance, when they heard from the speakers that in the American and Scottish Prayer Books, as well as in the First English Prayer Book, the invocation of the Holy Spirit was used in the Eucharist, they yelled their disapprobation of such "Popery" until they were told that it was not in the Roman Mass, so that they were really shouting for Popery when they thought they were against it. Such people disgust even those whose cause they profess to uphold, and are more than likely to encourage a reaction in the direction of things they most detest.

IT is interesting to observe the latest moves of the Sultan. It seems clear that he is quite convinced that the era of his subjugation to the European Powers has gone by. It must be a special subject of congratulation that he has so completely thrown off the galling yoke of England. After the Powers had shown their incapacity to do anything to check the Armenian horrors in the interior, he subjected them to one test more by slaughtering under the very eyes of the ambassadors the Armenians resident in Constantinople itself. When this signal outrage produced nothing further than a feeble expostulation, he was finally convinced that the old trammels upon his freedom to carry out his will had been taken away. He had nothing to fear from Europe. From negative connivance with his proceedings, he was next able to command their positive assistance against Crete, and then, assured that the allied fleets would hold the Cretans down while he pursued his schemes elsewhere, the invasion of Greece and the conquest, for the first time in centuries, of a portion of European soil next took place. At its conclusion the Powers submit to become the agents of Islam in collecting tribute from a Christian people. The Powers fondly imagined that to them belonged the adjustment of affairs in Crete, but the sublime Porte has now assured them that they are quite mistaken. He proposes to reserve that task to himself, though he is quite willing to have their assistance, which will save him a considerable amount of expense. Indeed, he reminds

them that it is time for them to be a little more active. His heart is quite touched by the woes of the Islanders and he proposes, as a remedy, to disarm them, that is the Christian portion of them, and calls upon the Christian governments to co-operate with him in this proceeding, and in the installment of a Turkish governor. They will thus fittingly complete the work which they have so well begun. How long will these governments submit to be used as pawns in the Sultan's game? Is it possible that the English people will much longer consent to be a part of his Mohammedan majesty's procession?

R. T. REV. G. MOTT WILLIAMS writes: "Relative to your editorial about American bishops not being allowed to use their own Communion Office in England, I would say that I was constantly invited to do so, and did several times." We are glad to have this statement from Bishop Williams. His experience seems to have been exceptional. Our account of the matter was taken from the proceedings of the English Church Congress as reported in the Church papers. One American bishop was quoted as saying that he rarely celebrated in England because he could not use the American Communion Office, and some of the English speakers expressed the hope that better arrangements might be made in the future.

THE portrait which we give of the late Dr. Breck on the first page of this issue, is from the last photograph that was taken of him, about two years before his death. It indicates, perhaps better than his earlier portraits, the force and firmness which were combined with the refinement and grace of his character. It has been suggested by some one that we have "made too much" of Breck. We confess that we love to cherish the memory of the saints who opened up this western wilderness to the Church. They will too soon be forgotten by a newspaper reading age, when some new sensation looms up every day, and the noblest monuments of the past are whirled away to the vanishing point of the road behind us.

IT was largely through the efforts of the clergy of the State, and more particularly some of the prominent Church clergy, that at the recent special election in New Jersey the anti-gambling amendment to the State constitution was adopted. The amendment was aimed specially at the race track evil; it makes it impossible longer to compromise on the gambling question, since the prohibition is now not only a matter of law, but of constitutional enactment. An amendment to the constitution cannot be rescinded under five years, and then only by a three-fourths majority vote. As it is beyond belief that the people of New Jersey will ever recall their vote, it is safe to say that all forms of gambling will be illegal in the State forever, under heavy penalties.

SPECIAL attention of the clergy is called to the notice on another page regarding the General Clergy Relief Fund, a cause

deserving wider interest—At the Nottingham Church Congress the Bishop of Iowa preached a sermon, and the Bishop-coadjutor of Springfield read a paper on the American Prayer Book.—“One can scarcely read a novel to-day,” says a contemporary, “without noting the tone of flippancy underlying all reference, not only to sacred things, but to the deepest truths of human life. Indeed these things seem often to be reserved as the butt for the writer's most precious bits of sarcasm.”



The Jarvis Centenary

The services in commemoration of this historic event were opened by a celebration of the Holy Communion at 8 A. M. Wednesday, Oct. 27th, in Trinity church, New Haven, Conn. The Rev. Dr. E. S. Lines, rector of St. Paul's church, was the Celebrant. At 10:30 in the processional by Messiter, about 25 clergymen followed the vested choir, the Lord's Prayer, collects, and versicles were said, and after another hymn, the Rev. Dr. Geo. Wm. Douglas, rector of Trinity church, read the following letter from Bishop Williams, whose failing health prevented his attendance:

MY DEAR BRETHREN:—It is a great disappointment to me that I shall be unable to be present and to participate in the services connected with the celebration of the centenary of the consecration of our second bishop, and still more that I shall be unable to take any part in the consecration of our coadjutor-elect.

But my physical condition forbids me to hope for any such privilege. I do not wish to occupy any part of the field of our diocesan history which is entrusted to others. I will only briefly call attention to the fact that Bishop Jarvis' episcopate synchronizes with the period of the deepest depression of our Church in the United States. When the War of the Revolution ended there were still living many persons who had conformed to the Church of England in the colonies. As they passed away few were found to take their places. The Church was regarded on all sides as an English and monarchical institution, and this disheartening state of things continued till the consecration of Bishops Hobart and Griswold in the year 1811. Indeed it was feared at that time that we should be obliged to send candidates for the episcopate to England for consecration, so near to failing was the succession in this country.

It was during this period of discouragement and decline that Bishop Jarvis held the office and discharged the duties of a bishop in the Church of God for this diocese. There was small chance for increase and there was even some fear as to the possibility of keeping alive “the things which remain.” It required strong faith and unflinching patience to believe that God had set before the Church an open door, although it might be said of it, “thou hast a little strength and hast kept my word, and hast not denied my name.”

Such faith and such patience our second bishop had, and although to the discouragements just named there were added physical infirmities of a painful and wearing nature, and diocesan difficulties fomented by an unscrupulous and unworthy man, he held on his way in all patience and submission to the Divine Will until he saw the dawning of a bright day for his diocese and the Church at large. Then God gave him rest, as he giveth his beloved sleep.

Your affectionate Bishop and brother,
(Signed)

J. WILLIAMS.

The address by the Rev. Dr. Storrs O. Seymour, president of the Standing Committee of the diocese, which followed, consisted of an exhaustive review of Church life in Connecticut from the consecration of Bishop Jarvis, Oct. 18, 1797, being the Wednesday after the 19th Sunday after Trinity, until the middle of the century. Briefly touching on the election of the Rev. Dr. Jarvis, then rector of Christ church, Middletown, the speaker detailed the work of Connecticut's second bishop. Particular attention was paid to the trials and vicissitudes with which Church workers had to contend. The stirring events of the period of Bishop Jarvis' episcopate were recalled, special reference being made to the career of the Rev. Ammi Rogers. The efforts to secure a successor after the death of Bishop Jarvis in New Haven, May 2, 1813, were rehearsed. Bishop Hobart, of New York, was prevailed upon to temporarily care for the diocese of Connecticut, in connection with

the work of his own diocese. This arrangement lasted until June 2nd, 1819, when the real successor of Bishop Jarvis was chosen in the person of Rev. Thomas C. Brownell, of Trinity church, New York, who was unanimously elected. After speaking at considerable length of the services of Bishop Brownell, Dr. Seymour said in closing his address: “I trust what has been said may impress upon you the thought that has so often been in my mind, that since the prosperity which we enjoy has been secured for us by the earnest and faithful labors of these men, it is our duty to show our appreciation of their merits by imitating their good example.”

The Rev. Dr. Samuel Hart, registrar of the diocese, dealt with “modern history” the past six and forty years of the Church in Connecticut. “In 1850 the population of the State was about 371,000; the number of communicants in 110 parishes was about 9,500; the present population of the State, according to the latest published estimate, is about 817,000, and the number of communicants registered in 157 parishes and missions is over 30,000,” a threefold increase of communicants, while the population has been multiplied by less than two and a quarter. “Bishop Williams in 12 years as Assistant and 33 years as sole Bishop has admitted about 265 young men to the diaconate, and has laid hands in Confirmation on about 48,000 persons.” For the last ten years our Bishop has been the presiding Bishop of the Church, and for several years the senior Bishop by consecration in the whole Anglican Communion.”

“This is a glorious day in Hartford,” wrote the aged Bishop, Philander Chase, in Illinois, on Wednesday succeeding this 19th Sunday after Trinity, 1851. “Your Assistant Bishop is consecrated by Bishop Brownell in that blessed city.”

“Bishop Brownell himself presided, and all the other bishops of New England dioceses and Bishop DeLancey of Western New York united with him in the act of consecration, while the sermon was preached by the saintly Bishop of Maine. Eighty-six clergymen attended the services, most of them, we are told—for it was a novelty then—wearing surplices. Dr. Williams was already well-known in Connecticut, “a diocese” he said in the letter in which he accepted his election, “in which I was confirmed and received both my orders; in whose principles I was educated; and whose spotless history I reverence and love.” The two Bishops immediately began a visitation, the senior Bishop-administering Confirmation, and the Assistant preaching the sermons and making the addresses. A new inspiration was thus given to the work of the diocese, and when, as was soon the case, its care practically devolved upon the junior Bishop, he began that long-extended and long-continued series of visitations which were for many years so prominent and so pleasing a feature of the Church work in Connecticut.”

After referring briefly to some of the priests and laymen who had most faithfully seconded the labors of Bishop Brownell and Bishop Williams, Dr. Hart continued:

“Bishop Williams was at the time of his election and consecration to the episcopate, president of Trinity college, and then, as now, the most highly honored of all the sons of his *alma mater*. He retained the presidency for two years, when it became evident that the condition of Bishop Brownell's health required that he should undertake all the active duties of the episcopal office within the diocese. But a born teacher will always be a teacher, and Bishop Williams was a born teacher. Removing to Middletown, he organized the theological classes, which had been in an informal way under his charge at the college, into the Berkeley Divinity school. With the story of its life we are all, to some extent at least, familiar.”

The speaker called attention to the educational equipment of the diocese represented by St. Margaret's school, the Cheshire Academy, and Trinity College. The efficiency of the financial and benevolent organizations of the diocese, including diocesan missions, have been augmented “and they have been multiplied in number.”

“One of the most important events in our diocesan history in these years has been the adoption by the convention, and the ratification by the General Assembly of the State, of a plan for the Churchly organization of our parishes as parishes, instead of their Congregational organization as ecclesiastical societies.” This was accomplished in 1871.

Allusion was made to the question of dividing the diocese, which was proposed by Bishop Williams in his first convention address after Bishop Brownell's death, and Dr. Mead's reply after the matter had been duly considered: “Every Churchman in our land who admires whatsoever is pure or honest, or lovely or of good report, will cheerfully exclaim with us, ‘Diocese of Connecticut, *Nomen Præclarum esto Perpetuum*,’” and added his own opinion that “he would be a bold man who should renew the proposal for a division of Connecticut in the immediate future.”

The speaker concluded: “And as at the close of a century from the consecration of our second bishop the apostolic commission is to be given to one of strong hands and devoted heart to carry on the good work of the diocese of Connecticut, now under the counsel and guidance of our great fourth bishop, and at last (if God shall so will it) with full responsibility, our prayer for him shall be that he may be guided and blessed even as they have been guided and blessed who have preceded him in this holy office; our prayer for ourselves shall be that the God before whom our fathers did walk, the God who hath led us unto this day, would still be with us, our God and our portion forever.”

Prayers and the Benediction closed the service. The vested choir rendered the music, the soprano soloist being Master Charles Meehan, of New York, and the quartet, Master Meehan and Messrs. Bispham, Williams, and Woodstock. At one o'clock a lunch was given in Trinity parish house to the clergy of the diocese and other specially invited guests.

In the afternoon there were addresses by the Rev. Dr. Daniel Henshaw, of Rhode Island, and the Rev. Samuel Jarvis, of Brooklyn, Conn. Mr. Jarvis restricted himself to “Personal reminiscences of my grandfather.” Bishop Jarvis' ancestors came early from England to the colony of Massachusetts, whence they spread into Vermont, Maine, and Long Island. From Huntington, L. I., his father, Samuel Jarvis, moved to Norwalk, Conn. Of 11 children, Abraham was the 9th, and it was about the time of his birth that his father, a Puritan, conformed to the Church. Samuel Jarvis was not able to afford a liberal education to so large a family, but Abraham early developed a love for learning, and at the close of the day's labor used to read and study by the light of a pine knot; he became a graduate of Yale in 1761. At college he took his stand as a Churchman. After serving some time as a lay-reader to the Church of England congregation in Middletown, Mr. Jarvis, with two other young men, went to England for valid Orders.

The wife of Bishop Jarvis was Miss Ann Farmar, daughter of a New York merchant. They were married in New York on Trinity Sunday, May 25th, 1766. The Rev. Mr. Auchmuty, of Trinity church, performed the ceremony. Their first child, born after 13 years, lived but ten days. Seven years later a second son was given them, and named like the first, Samuel Farmar.

The speaker referred to several hair-breadth escapes of his grandfather during the Revolutionary war, on account of suspected connection with the Toryism of his brothers. His connection with the Order of Masons, of which he was chaplain, doubtless helped to protect him.

The Rev. Jos. Hooper gave a word picture of the diocesan convention of May 5th, 1796. Passing hastily from that to the celebration of to-day, the speaker referred to Bishop Williams as “that man whom we love for his learning, his modesty, his kindness, his gentleness, and in whom we recognize a type of the true Connecticut Churchman.” A major portion of this address was devoted to an exhaustive sketch of the life of Bishop Jarvis, his high ideal of his

episcopal responsibilities, his refusal to neglect his duties even when suffering seriously from asthma, to which he was a victim. After referring to Bishop Jarvis' connection with the Cheshire Academy and *The Churchman*, the speaker commented on Bishop Jarvis' action regarding Ammi Rogers, and closed with a touching description of the death of the divine in New Haven, in the 74th year of his age.

Wednesday evening Trinity church was filled to the doors, and many persons were turned away.

Bishop Whittaker was the first speaker. He sketched the scene at the consecration of Bishop Jarvis, 100 years ago, with Bishop White of Pennsylvania, Bishop Provost of New York, and Bishop Bass of Massachusetts as consecrators. Contrasting the circumstances of that period with to day, he said: "How would Bishop Jarvis on the day of his consecration have regarded the prophecy that 100 years hence on the anniversary of his consecration it would be possible to make the journey from Philadelphia to New Haven in four and a half hours?" And then referred to the equally marvelous growth of the Church in America. "In the convention of 1799 there were present three bishops, 20 clergymen, and 11 laymen, and the whole number of clergymen in the Church in the United States, besides the seven bishops, was 213. In the convention of 1895 the number of bishops present was 63, of clerical deputies 210, of lay deputies 156, and the whole number of clergy reported in the Church in the United States 3,450; and the Church was reported as being organized in every state and diocese in the Union. No accurate statistics exist of the number of communicants in the Church in 1799, but the number in 1895 was given as 622,194. The ratio of communicants to the clergy is doubtless much larger at present than it was 100 years ago. The Bishop closed with a tribute to the loyalty of Connecticut to the standards of the Church, the splendid work of its Churchmen, the character and services of its present Bishop, and expressed the confident hope that the Bishop now to be consecrated would "carry the standards of the diocese still higher, and stimulate it to greater zeal and efficiency in the service of God and man."

Bishop Potter opened his address by saying that although he was completing a quarter of a century of service in the diocese of New York, this was the first time he had been asked to come and participate in any exercises connected directly with the diocese of Connecticut. He esteemed it a great privilege, and felt that it was most fitting that the successors of the three bishops who assisted in the consecration of Bishop Jarvis, should assist in the consecration of the Bishop Coadjutor of Connecticut a hundred years later. Referring to the characteristics of these early Bishops, he said that the war-like attitude of Bishop Provost as early as 1770, compelled the congregation of Trinity church, New York, to ask for his resignation. He accordingly resigned and went into the interior of New York State, remaining until after the war, when he resumed the rectorship of Trinity church. Bishop Bass was of a more conservative nature. After much deliberation, he decided to omit in his prayers in the church any reference to King George. Later, when he presented his bill to the Church of England for services as a missionary in America, it was refused on the ground that he neglected his duty when he failed to pray for King George.

Bishop Lawrence, in the closing address of the evening, surveyed the historical events connected with the history of the Episcopal Church in Massachusetts: "The men of Massachusetts were a conservative set. They had the courage of their convictions, and stood by them. It was the Bishop of Massachusetts who first conceived the idea that the American bishops should be consecrated in America. Accordingly a General Convention was called, and after due deliberation it was decided that thereafter no bishops should be sent to Scotland for consecration. The American Church is best administered to and led by American-born clergy. The glory of

Connecticut has been its conservative spirit."

At the close of the addresses a festival *Te Deum* was sung, and the day's services closed with prayers, benediction and recessional hymn.

On Wednesday and Thursday, relics of Bishop Jarvis and of the early American Church, gathered by the Rev. Joseph Hooper, were exhibited in Trinity parish house on Temple st. Among the most interesting were the chair and cane of the Bishop, and a full-length portrait of him as a priest, all loaned by his grandson, the Rev. Mr. Jarvis; a copy of the Connecticut Journal for June 14, 1797, in which is an account of the Bishop's election at Derby; a proclamation for a fast sent by Gov. Trumbull to Bishop Jarvis in 1774; Bishop Jarvis' charge to the clergy of the diocese, Oct. 18, 1797; a registry of ordinations by Bishops Seabury and Jarvis; a manuscript request to consecrate Christ church, and the deed of consecration signed and sealed by Bishop Jarvis; a manuscript sermon by Bishop Seabury; diplomas conferred on Bishop Bass on his graduation from Harvard and from the old University of Pennsylvania, as well as his license for the priesthood signed by the Bishop of London, with a wonderfully preserved seal; and, perhaps dearest of all to American Churchmen, a piece of the cornice in the chancel of the church in Aberdeen, Scotland, where Dr. Seabury was made a bishop, the birthplace of American Episcopacy.

Consecration of Dr. Brewster

On SS. Simon and Jude's Day, in Trinity church, New Haven, Conn., the Rev. Chauncey B. Brewster, D.D., was consecrated Bishop-Coadjutor of Connecticut.

There were special early celebrations of the Holy Communion at St. Thomas', St. Paul's, and Christ church. At 10:30 A. M., a noble procession entered Trinity church. Following the vested choir were Drs. Henshaw, Sherman, Hart, Seymour, Yarrington, Lines, Jarvis, and Russell; Messrs. Hodges, Andrews, Harriman, Means, Reese, and Binney, and rector and curate of Trinity, the Bishop-Coadjutor-elect, and attending presbyter; Bishops of California, Massachusetts, Pittsburgh, Albany, Maryland, New York, Pennsylvania, and Long Island; clergy of the diocese, 200 delegates; students of Berkeley Divinity School, these last wearing their scholars gowns. The family and personal friends of Bishop Brewster occupied a block of six pews on the right side of the church.

Bishop Paret had chosen for the text of the consecration sermon, Titus, 1: 5: "For this cause left I thee in Crete that thou shouldst set in order the things that are wanting, and ordain elders in every city as I had appointed thee."

He spoke of Crete as about the same in extent as Connecticut, and of the duties of Titus as very similar to those of our own missionary bishops. Titus was in charge of many presbyters. His disciples worked admirably and quickly, sometimes baptizing a thousand converts in a single day. They had to deal with many false religions and their work at times was hard and burdensome. The speaker described the faithful and energetic work of Titus, and held him up as an example to those who are performing like duties to-day. He hoped it might be said of the one whom in a few moments it would be their duty to consecrate, that he had been left in Connecticut as was Titus in Crete, "to perform the work of the Lord."

After the sermon, the certificate of election and the consent of the bishops and standing committees were read. The Bishop-elect then took his place in the chancel, and throughout the absolutely still church, his quiet, clear, firm answers were distinctly audible.

The music throughout the services was most creditable to the careful training which the choir has received from the Rev. Mr. Bispham. In Sullivan's *Te Deum* especially, was shown an ability to render almost without fault a difficult work. The introt was "Whoso dwelleth under the defence of the Most High," Martin; the Communion service was Agutter in B flat; Nicene Creed in E flat, Eyre; anthem, "Pray for

the peace of Jerusalem," Novello; offertory, "Lord, Thou art God," Stainer.

The reception in the afternoon in Trinity parish house was very largely attended. The address of welcome was given by the Rev. Dr. Seymour, president of the Standing Committee, and was appropriately responded to by the Bishop-Coadjutor.

The Evangelical Education Society

The 35th annual meeting of the Evangelical Education Society, was held in Philadelphia, Oct. 21st. The Rt. Rev. O. W. Whitaker, D.D., the active vice-president, opened the meeting with prayer.

The following officers were elected for the current year: President, Hon. Felix R. Brunot; acting vice-president, Rt. Rev. O. W. Whitaker, D.D.; general secretary, the Rev. Robert C. Matlack, D.D.; treasurer, Alfred Lee, Esq. For membership of the Board for three years, in addition to those remaining on the Board: Rev. Messrs. I. Newton Stanger, D.D., Thomas Duncan, D.D., W. F. Paddock, D.D., John P. Hubbard, Rev. H. Richard Harris, D.D., and Rev. Robert C. Booth; Messrs. Benjamin G. Godfrey, and W. M. Coates.

The treasurer, Alfred Lee, Esq., presented his annual report, which shows a balance in hand Oct. 1st, 1897, of \$1,204.79.

The secretary read a large part of his annual report, which was freely discussed. The report shows that the society has large trust funds, upon which it relies mainly for support. During the past year 52 students were enrolled, among them one Japanese, ten Indians, six colored men, and others preparing for the mission field, as it is the object of the society to supply the most needy parts of the Church. The society also distributed a large number of its smaller publications, which seem to be more and more appreciated. The report discussed at length the changed conditions of the Church, since the Evangelical societies were organized, and made some suggestions towards the modification of the work.

On the motion of the Rev. Dr. Duncan, it was resolved that the recommendation of the report that a conference of the friends of the Evangelical societies be called in the city of Washington, at the time of the meeting of the General Convention, October, 1898, be referred to the Board, with power. After prayer by the chairman the meeting adjourned.

Canada

An eight days' Mission was concluded in Memorial church, London, diocese of Huron, Oct. 17th, conducted by the Rev. H. C. Dixon. All the services were well attended. Several interesting matters were to come before the Lay Workers' Convention, meeting in London, Oct. 27-29th, amongst others a discussion on the deaconess movement, and an address by the Rev. Dr. Langtry, of Toronto, on the "Priesthood of the Christian Brotherhood." The Huron diocesan branch of the Woman's Auxiliary held its semi-annual meeting on the 1st in St. Thomas', and was attended by between 30 and 40 of the members of the London Board of Management and branch presidents. The Bishop of Huron gave an account of some of his experiences at the Lambeth Conference. Canon Richardson, rector of Memorial church, London, recently completed the 20th year of his incumbency. The Rev. Mr. Murphy, of St. James' church, Ingersoll, has resigned his charge, in order to be appointed missionary to the diocese of Huron, with permission to visit other dioceses. The incumbent of Clandeboye and Granton asked for and received a free-will offering of \$112 at the thanksgiving service, Oct. 10th, for church repairs.

The Archdeacon of York was chairman at the reception tendered to the Bishop of Toronto and Mrs. Sweatman, at St. James' school house, Toronto, early in October, by the rural deanery of Toronto. Bishop Sullivan and Canon Sweeny were also present on the platform, the latter reading the address of welcome. A ten days'

Mission was commenced Oct. 3rd, at Allandale, conducted by the Rev. H. C. Dixon, diocesan missionary. The lectures in connection with the Toronto Deaconess and Missionary Training House have been arranged for the winter, some of the city clergy having undertaken the various subjects. The agitation on the part of Churchmen for the introduction of religious teaching in the public schools, is not being allowed to lapse in Toronto. A deputation representing the Anglican Church of the city, and including Bishop Sullivan and many of the clergy, was present at the meeting of the School Board, Oct. 7th, and urged the necessity of providing such instruction. The Board decided to refer the matter back to the committee, but the opinion of the trustees seemed to be almost unanimously against the proposed innovation. The Royal Grenadiers had their semi-annual church parade to All Saints' church, Toronto. The sermon was preached by the regimental chaplain, the Rev. A. H. Baldwin.

Archbishop Mackray, of Rupert's Land, Primate of all Canada, is seriously ill in England, and fears are entertained for his recovery. He was taken ill while attending the Lambeth Conference. The report of the Indian Hospital at Dynevor, diocese of Rupert's Land, is just published, with an introduction by Archdeacon Phair. The Woman's Auxiliary of Rupert's Land have made the hospital a part of their work. The branches in the eastern dioceses have done the same. More than a thousand outpatients have been treated during the year among the Indians, many of them outside of St. Peter's Reserve. The sick of all denominations are admitted.

A report, which received wide circulation in the province, recently declared the intention of Bishop Dart, of New Westminster, to take official steps to remove to Vancouver the see house and, if possible, to change the name of the bishopric to Vancouver. The report caused great annoyance in New Westminster, for more than 20 years the seat of the Anglican bishopric to which it gives the name. Bishop Dart declares the report to be unfounded, and denies also the statement that it is proposed to unite the three Anglican sees of British Columbia into an ecclesiastical province under an archbishop.

The Board of the Domestic and Foreign Missionary Society met in Montreal, Oct. 14th. The next meeting is to be held in Montreal also. Among the grants made for mission work was \$2,000 for Algoma, \$500 for the diocese of New Westminster, and \$500 for Selkirk. Also \$500 for Chinese work in New Westminster. The House of Bishops held a meeting afterwards, at which Bishop Bond, of Montreal, presided, in the absence of the Archbishop of Ontario. The appointment of an agent to speak on behalf of the Society for Promoting Christian Knowledge and the better making known of the valuable literature published by the society, was strongly urged. At the missionary meeting in the evening addresses were given by the Bishop of Algoma, the Rev. L. N. Tucker, of Vancouver, and others. The Bishops of Nova Scotia, Quebec, Toronto, Ottawa and Algoma were on the platform. The Bishop of Montreal presided.

The ninth annual conference of the Montreal Diocesan Theological College took place in the college hall, Montreal, Oct. 13th. There was a celebration of the Holy Communion in the college chapel in the morning. The Rev. Osborne Troop conducted the Quiet Day for the clergy and students in connection with the conference. The preachers have been selected for the special sermons to be given on the 1st Sunday after Epiphany, 1898, on behalf of foreign mission work. Dean Carmichael is to preach at Halifax; the Bishop of Huron, at Montreal; the Bishop of Nova Scotia, at Ottawa; and Bishop Sullivan, at Toronto.

New York City

The church of the Holy Faith, the Rev. V. C. Smith, rector, is to have a new parish house, toward the cost of building which about \$2,000 has been subscribed.

At Ascension Memorial church, the annual memorial service of the King's Daughters was held on Sunday evening, Oct. 31st. The preacher was the Rev. Edward A. Bradley, D.D., of St. Agnes' chapel.

The Rev. Canon Gore, D.D., of Westminster Abbey, has completed his round of visits to various localities in this country, and sailed from this port on Wednesday, Oct. 27th, on his return home.

Archbishop Corrigan and School Superintendent Jasper both deny the truth of the report that negotiations are on foot for a transfer of the parochial schools of this city to the Board of Education under certain conditions. The report has no foundation.

On Friday evening, Oct. 22nd, a largely attended public service in the interest of the New York local assembly of the Brotherhood of St. Andrew was held in Grace church. A business meeting of the assembly was held the afternoon of the same day at Grace chapel.

At Barnard College an association of students has been formed for the purpose of promoting religious influences among their classmates. One feature of work will be the holding of Bible classes, and another, practical hospital work, in co-operation with St. Luke's Hospital.

The church of the Archangel continues without services, its vestry having found as yet no suitable place to hold such. After considering possible consolidation with other parochial work, it has been considered advisable to continue the separate parish existence, and steps are now being taken to secure a new rector.

At St. James' church, the rector, the Rev. E. Walpole Warren, D.D., preached a special sermon, Sunday afternoon, Oct. 24th, in the presence of the English Society of St. George, in commemoration of Nelson's victory at the battle of Trafalgar. A large number of members of English societies of the city were in attendance.

The church of the Transfiguration, the Rev. Dr. Houghton, rector, has presented through its St. Ann's Guild, a fine altar of oak to St. Mary's chapel, Sherwood Park, Yonkers, of which the Rev. G. H. Houghton Butler is in charge. The altar has been placed in position, and together with a reredos, also a gift of friends, has been blessed.

At All Angels' church on All Saints' Day, special celebrations of the Blessed Sacrament took place, the music at High Celebration being under the direction of Mr. J. M. Helfenstein, of Grace church, and the organ being supported for the occasion by stringed instruments. The renditions included compositions by Gounod and Tours, and included an anthem by Foster, and Gaul's "Holy City." The church was beautifully decorated.

The many friends of the Ven. Archdeacon Kirkby, D.D., will be grieved to learn of the death of his daughter. The burial service took place at his church, at Rye, in the suburbs, Oct. 26th. The Ven. Archdeacon Van Kleeck, D.D., officiated, assisted by the Rev. Dr. D. Parker Morgan and the Rev. Dr. Rumney. Miss Kirkby was an enthusiastic worker among the guilds and societies of her father's parish.

An effort has been made to consolidate the parish of the Redeemer, which has just lost its church edifice by sale, with the church of the Nativity. The vestry of the latter parish, by a close vote, has declined the proposition, although the terms offered by the parish of the Redeemer were very generous as to details. The latter will be allowed to occupy the lost church until Nov. 21st, and the plan already announced in the columns of THE LIVING CHURCH, of erecting a modest church in the old neighborhood, will probably prevail.

The corner-stone of the new church of the Holy Trinity, the gift of Miss Rhineland to St. James' parish, was laid on All Saints' Day, by Bishop Potter. A special form of service prepared by the Bishop, was used. The music was under the direction of Mr. James M. Helfenstein, and the vested choir of Grace church rendered it, augmented for the occasion by addi-

tional voices. An incident of interest was the singing of an English processional hymn hitherto little known in America. The Bishop delivered an address. A large number of clergy were present. The stone contained the usual articles of deposit, and recorded not only the present gift by a member of the Rhineland family, but the interesting historical fact of the possession of this plot of ground by the family since its purchase by William Rhineland in 1798.

The trustees of the cathedral of St. John the Divine, held a meeting on the afternoon of Oct. 29th, at the See House, Bishop Potter presiding. The building committee reported that considerable progress was being made with the work of construction. The large piers, which are to be 58 ft. high, and will support the high central spire, and at the same time form part of the enclosure of the choir, are about half built. The trustees accepted the gift of the Tiffany stained glass and mosaic chapel, already referred to in the columns of THE LIVING CHURCH, and voted to put it in the crypt. There was much gratification on their part over the gift to the cathedral of \$22,000 recently made by Caroline Talman, of this city.

The Church Club of New York gave Tuesday evening, Oct. 26th, at the Hotel Waldorf, a reception in honor of Bishop Potter, who, to the pleasure of everybody, has recovered from his recent illness. Among those present besides the lay members of the club, were the Lord Bishop of Rochester, the Rev. Canon Gore, of Westminster; the Ven. Archdeacons Tiffany, Van Kleeck, Thomas, and Johnson, a large number of the clergy of the city, Bishop Whitaker, of Pennsylvania, and Bishop Nichols, of California, Dean Van Arminge, of Columbia College, and Captain Mahan, the distinguished naval author. Mr. William Bispham, president of the club, made an address of welcome to the Bishop, to which the latter responded in a happy vein, detailing some of his experiences at the Lambeth Conference. Addresses were also made by the Bishops of Rochester, Pennsylvania, and California, and the Rev. Canon Gore.

The question of the union of St. Ann's church with St. Matthew's church, though it has received the consent of the Standing Committee, as announced in the columns of THE LIVING CHURCH, is likely to await adjustment for a brief period. Bishop Potter withholds his final action pending the settlement of some details arising from the proportionate application of the funds of St. Ann's. Some opposition on the part of a minority of persons formerly connected with St. Ann's, particularly on the part of a vestryman, Mr. Carver, renders it apparently necessary to assure equitable arrangement beyond risk of threatening complications. The Bishop has authorized evidence to be taken on his behalf, affecting points on all sides of the matter, and, meanwhile, reserves his decision. The rector of St. Ann's, the Rev. E. H. Krans, LL.D., is temporarily and informally officiating at St. Matthew's.

On Oct. 27th, Bishop Potter was present at the opening of Mills Hotel, No. 1, conducted the devotional exercises, and made an address. Addresses were also made by the founder, Mr. D. Ogden Mills, Ex-Mayor Hewitt, and Chauncey M. Depew. A very notable gathering of people took place, among those present being Vice-President Hobart, the Ven. Archdeacon Van Kleeck, D.D., the Rev. Dr. John W. Brown, and many individuals especially interested in philanthropic endeavor. The building itself is an attempt to provide for respectable single men some of the facilities now offered in different parts of the world to families, in the shape of model workmen's homes. It is the first of a series of similar structures which Mr. Mills proposes to erect in the city. He has carefully elaborated the plans for the so-called hotel with a view to making it a centre of elevating and moral influences, as well as a comfortable home. The rates charged will be merely nominal, and yet it is hoped in time to make the venture self-supporting. Mr. Mills has expended nearly a million dollars in the cost of construction, and

the great edifice is substantial and elegant in its architectural features. A free library and reading room, and privileges for recreation have been bountifully supplied. The parish visitors of the church of the Ascension, and other beneficial agencies of the city, will cooperate with the management.

GENERAL THEOLOGICAL SEMINARY.—The Rev. Prof. Cady delivered an address before the devotional gathering of students last Thursday, on "Prejudice in religion." The senior class has decided to publish another issue of *The Seminarian*, the seminary annual, and have appointed managers and editors for the purpose.

Philadelphia

The Rev. Dr. W. N. McVickar is still undecided as to whether he will accept the Bishop-Coadjutorship of Rhode Island, or remain at Holy Trinity, where he has been rector for 22 years.

The Northeast convocation met on the 26th ult. in the church of the Good Shepherd, the Rev. H. Richard Harris, dean, in the chair. Much interest was shown in the report of the committee selected at a preceding meeting to arrange parochial boundaries. It was read by the Rev. Charles Logan, and Archdeacon Brady explained the details. The report and the proposed boundary lines were unanimously accepted. There are 17 parishes, extending from Walnut st. on the south, Broad st. on the west, Delaware river on the east, and the Reading R. R. on the north. Out of the \$10,000 mission fund, \$1,000 will be given to Galilee mission. The Rev. J. A. Goodfellow spoke in favor of abolishing pew rents. After supper, which was served in the parish house, a missionary meeting was held in the evening when addresses were made by the dean, by the Rev. Dr. J. DeWitt Perry and Rowland Evans, Esq.

The new brick annex to St. Timothy's hospital is so far completed that it will be opened early in November. It is 2½ stories high, with a deep and well-lighted basement, and 66 ft. square, with a broad porch on its southern and western sides. It is connected with the main building by a covered passageway, beneath which the roadway from the Ridge ave. entrance passes, so that persons brought in an ambulance or other conveyance can be shielded from storms on reaching the hospital. On the first floor the double doors admit to a wide corridor, which extends to the rear of the building. On the right is a wide staircase and elevator shaft, a large room, where the clothing of the male patients is kept in closets fitted up for the purpose, and the first ward, the walls and ceiling painted in buff. In the rear of a similar ward are located a toilet and bath rooms, and back of this a drying room. To the left of the corridor are two private wards and a large ward, 30 ft. square, with a bay window looking out upon the porch, for male patients. On the second floor the appointments are the same and are intended for female patients. All the woodwork throughout the interior of the building is of highly polished quartered oak. The annex is fitted with steam heaters and electric call bells. Every room is well lighted, while the ventilation is as nearly perfect as can be made. In the attic is a room for the steward, and a larger apartment, which will be used as a drug room. In the roof of the porches are placed a number of large skylights, and these porches are so arranged that they can be enclosed with sashes, and transformed into roomy sun parlors. The plans for this annex provide that it is to be connected with the "Nugent operating ward," which is about 35 ft. east of the annex. The cost of this building is \$28,000, most of which has been contributed by friends of the hospital. According to the provisions of its charter, St. Timothy's hospital has no paid patients; and the number of the recipients of its bounty is constantly increasing.

Chicago

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

By the will of the late Mr. Pullman, a bequest of \$20,000 was left to St. Luke's Hospital.

The Board of Managers of the Church Home

for Aged Persons, held a meeting last Thursday morning at the Church Club Rooms, and elected the following officers for the ensuing year: President, Mrs. Matthews; vice-president, Mrs. Van Buren; secretary, Mrs. J. A. Grier; treasurer, Mrs. I. F. Ainsworth.

All Saints' church, Ravenswood, the Rev. E. M. Thompson, rector, holds its parish festival during the octave of All Saints' Day. On each day of the octave there are at least four services including two celebrations of the Holy Communion. The services each day begin with Holy Communion at 6:30. At Evensong on Friday an address will be made by the Rev. Father Bowles. On the other evenings the address is by the rector. On the Sunday of the octave, Nov. 7th, the corporate Communion of the parish will take place. In the evening there will be choral Evensong with a sermon by the Rev. Father Larrabee, of the church of the Ascension.

The Rev. H. G. Moore, who has been for eight years priest in charge of St. Philip's mission, Brighton Park, has been transferred to take charge at Glencoe and Winnetka.

On Wednesday, Oct. 27th, St. Paul's church, Manhattan, was re-opened for public worship, the Rev. Dr. Phillips, dean of the Southern deanery, officiating in the Bishop's absence. Forty years ago a little church was built out on the open prairie, eight miles east of the city of Joliet, then but a small village, on a tract of 45 acres of land given to the Church and still in its possession. The vicissitudes of time have changed the centre of population, and this past summer the old church was removed nearly two miles south to Manhattan, a station on the Wabash R.R. Now enlarged and renovated it is the pride of the little band of faithful Churchmen near and remote. A chancel, sacristy, and choir have been added; the old walls replastered within and painted without; a furnace placed in the basement, and a general improvement made at a cost of nearly \$1,000, all paid for.

The autumn meeting of the Southern deanery was held at the same place on Friday evening, Oct. 29th. The sermon was delivered by the Rev. H. L. Cawthorne, of Ottawa. Morning Prayer—at which three children were baptized—was said at 9:30 Wednesday; and at 10:30, occurred the service of the formal re-opening of the house of worship. A part of the office for the consecration of a church was read and the Holy Communion followed. The Rev. John H. Edwards, rector of the church of Our Saviour, Chicago, preached the sermon. At the meeting of the chapter in the afternoon, the Rev. W. B. Walker, priest in charge of the parish, read an excellent paper on "Non-attendance at church," which was followed by a general discussion. The church was well filled even at this afternoon meeting usually given up altogether to the clergy. In the evening addresses were made by Dean Phillips, the Rev. A. W. Higby, of Mokena, and the Rev. H. J. Brown, of Lockport, on topics connected with Bible study, and the best means for its promotion in our times. Rarely ever in the history of the Southern deanery have such interest and hearty enthusiasm been seen at its convocation. Every seat was filled at these services, and at two others the number present was unusually large. A choir of 20 voices led in the singing. The offertory amounted to over \$30. A hundred or more people were served with a bountiful "Harvest Home" dinner and supper at Grange Hall. The Rev. W. B. Walker, who has had charge of the parish for nearly a year is to be congratulated on his work at Manhattan; but none the less his predecessors, and perhaps most of all half a dozen worthy men and women of the parish, who would undoubtedly prefer not to be named.

CITY.—A special sermon on the "Blessed Dead," was preached on Sunday evening, Eve of All Saints', at St. Luke's church, by the rector, the Rev. A. L. Doran.

The Rev. G. B. Pratt has entered upon his duties as assistant to the Rev. Dr. Morrison, of the church of the Epiphany.

Services in the sign language were held at All Angels' deaf-mute mission, Trinity chapel, on

Sunday, Oct. 24th. A lecture on Europe was given in the evening of the preceding day in the parlors of the parish house.

The Rev. F. J. Hall, instructor of Theology in the Western Seminary, has begun a series of lectures on the Bible, on Friday evenings, at Trinity church, the Rev. John Rouse, rector. Every month the rector holds social meetings for young men, who are not reached by the Brotherhood of St. Andrew. At the last meeting 40 young men were present.

The Rev. J. H. Edwards, rector of the church of Our Saviour, began on Sunday morning, Oct. 31st, a series of sermons on Protestantism and Catholicism. The intention is to dispel if possible, the confusion which exists in many minds on the subject of Church relations; and to help them to understand why those who use the Book of Common Prayer of the "Protestant Episcopal Church" learn from it to express their faith in the Holy Catholic Church.

The festival of All Saints' was especially commemorated at the church of the Ascension, the Rev. Father Larrabee, rector. On Sunday afternoon, being the Eve of All Saints', first vespers were sung, and there was a solemn procession and benediction immediately following. All Saints' Day itself was also specially observed. On the morning of All Souls' Day there was a solemn requiem at 11 o'clock.

On Monday afternoon, the Rev. Francis J. Hall, instructor of Theology in the Western Theological Seminary, read a short paper to the clergy who happened to be present, on the "History of the recent Kenotic controversy." Prof. Hall considers that the germs of the Kenosis heresy are to be found in the writings of Martin Luther, and have been transplanted to England in recent times through the medium of Godet's writings, and pushed into prominence, though in a softened form, through a paper contributed by Canon Gore to "Lux Mundi." This paper of Prof. Hall's forms the introduction of a book which he is preparing on "The Incarnation and the knowledge of Christ."

New Jersey

John Scarborough, D.D., Bishop

The quarterly meeting of the convocation of New Brunswick was held Oct. 19th, at the church of the Holy Cross, Perth Amboy. At the opening service the preacher was the Rev. Herbert S. Smith, and the celebrant, the Bishop. At the afternoon session Richard S. Conover, Esq., of South Amboy, read a paper on the question of the "re-marriage" of divorced persons under the "innocent party" clause in the present canon. The discussion that followed showed the unanimity of clergy and laity on the fact of the absolute indissolubility of the marriage tie. Among those who spoke against the evils of divorce and urged the repeal of the objectionable parts of the canon, were the Rev. Messrs. Oberly, Joyce, Cornell, Knight, Franklin, and Pearse. The latter started a pledge on the part of the clergy to absolutely refuse to "re-marry" persons under the canon, whether it be repealed or not. In the evening a missionary meeting was held, at which the Rev. A. B. Baker, dean of the convocation, presided. The speakers were the Rev. Dr. Rodman, the Rev. H. O. Oberly, and the Rev. T. S. Conover. The service was sung by the Rev. T. B. Post, rector of the church. During the day the visitors were handsomely entertained by the people of the Holy Cross parish and of St. Peter's.

At St. Luke's, Metuchen, a special service was held on the eve of St. Luke's Day, the choir singing the service with marked skill, and giving two special anthems. On St. Luke's Day there were two Celebrations, at which most of the people of the parish received, and in the evening, a parish reception. A reception to the children of the Sunday schools was given Wednesday afternoon. The choir of St. Luke's rendered a special service Oct. 22nd, at St. John's church, Sewaren.

The Trenton clericus met at the Associate Mission House, in Trenton, Oct. 25th. A paper on the unity of the Church was read by the Rev

Samuel Ward, and a general discussion on Church unity followed; among those speaking being the Bishop and the Rev. Messrs. Knight, Harding, and Olmsted. It was decided to hold another series of missionary meetings in the three largest churches in Trenton, the first to be held on Wednesday evening, Nov. 17th. Two special services are also to be held at Grace church and St. Paul's.

Trinity church, Trenton, is making a noble effort to pay off a large indebtedness, a relic of past years. A parish meeting was held Sunday evening, Oct. 24th, after the service, and steps were taken towards raising a fund of \$10,000 before Christmas, if possible.

The Bishop visited the churches at Shrewsbury and Eatontown on Sunday, the 24th.

The Elizabeth local assembly of the Brotherhood of St. Andrew held a very interesting meeting Oct. 29th, at St. John's church, Elizabeth. Delegates were present from New Brunswick, Plainfield, and other near-by places, and reports of the Buffalo convention were given by some of those who had been present.

Albany

Wm. Crosswell Doane, D.D., LL.D., Bishop

CLERMONT.—Bishop Doane visited St. Luke's parish on Oct. 22nd, and confirmed 10 adults. He also ordained to the diaconate Mr. Charles Trast Lewis, who was licensed as a lay-reader by Bishop Doane a year ago, and who has since been resident missionary at Clermont, where his services have been eminently successful. A report of the ordination service will be found under the proper head, in another column.

Long Island

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

FALL VISITATIONS

NOVEMBER

7. A. M., St. George's, Flushing.
14. A. M., Christ church, Bay Ridge: 3 P. M., St. Jude's, Blythebourne; 4:30 P. M., St. John's, Parkville.
21. A. M., St. Ann's, Sayville; 4 P. M., St. Peter's, Bay Shore.
28. A. M., Trinity, Northport; 4 P. M., St. John's, Huntington.

The funeral of Charles A. Dana, late editor of *The New York Sun*, took place Oct. 20th, from St. Paul's church, Glen Cove. The services were conducted by the Rev. Dr. Huntington, rector of Grace church, New York, and the rector of St. Paul's church, the Rev. J. W. Gammack. The ceremonies were very simple, and the interment was in the cemetery near the village.

BROOKLYN.—At a service in the Orphan House of the Church Charity Foundation on Oct. 6th, a handsome bronze tablet in memory of the late Sister Elizabeth of the Community of St. John the Evangelist, was unveiled by the Rev. A. B. Kinsolving, in the presence of many of the clergy, the Sisters, and members of the board of associates. The unveiling was preceded by a celebration of the Holy Eucharist, the rector of the Foundation, the Rev. Albert C. Bunn, M.D., being celebrant, assisted by the Rev. Joseph Beers, and the Rev. Henry C. Swentzel, D.D., chaplain of the Sisterhood. Addresses were made by Dr. Swentzel and by the Rev. Mr. Kinsolving. Letters were read from Bishop Littlejohn, who was unable to be present, and from a number of the clergy.

On Saturday afternoon and evening, Oct. 9th, a reception and donation party was held at the Home of the Christian Helpers, 52 Madison st., which was largely and generously attended.

On the 18th Sunday after Trinity the Bishop confirmed a class of 35 persons at the church of Our Saviour, the Rev. Sherwood Roosevelt, rector. After making an earnest address to the candidates, the Bishop congratulated the rector and congregation upon the renewed prosperity and spiritual growth of the parish.

The Rev. Dr. Chauncey B. Brewster, Coadjutor Bishop-elect of Connecticut, preached his farewell sermon in Grace church-on-the-Heights on Sunday, Oct. 17th. On the evening of the following day a farewell reception was tendered him by his parishioners and friends at

the home of the senior warden, Mr. William G. Low. Dr. Brewster's successor has not yet been chosen.

GARDEN CITY.—The cathedral schools have re-opened for the year, St. Paul's on Sept. 17th, and St. Mary's on Oct. 1st. Canon Bird of the cathedral is chaplain of the former, and Canon Bryan of the latter. St. Paul's has the largest number of boarding pupils in its history.

AMITYVILLE.—St. Mary's church, one of the cathedral missions, which has been closed for several months, was re-opened for worship during the summer, and placed by the Bishop under the care of the Canon Missioner, as priest in charge. Mr. Rocliff H. Brooks, of Columbia College, has been appointed lay-reader.

FLUSHING.—Sometime during the night of Sunday, Oct. 17th, a thief entered St. George's church, and robbed two alms boxes near the door.

RICHMOND HILL.—The completion of the new tower and choir and Sunday school rooms of the church of the Resurrection, was signalized by special services on Sunday, Oct. 10th. The Bishop preached the sermon at the morning service, and Archdeacon Cooper preached in the evening. The rector, the Rev. George W. Davenport, was assisted in both services by the Rev. Joshua Kimber, first rector of the parish.

Washington, D. C.

Henry Yates Satterlee, D.D., Bishop.

Echoes of the Brotherhood convention have been frequently heard during the past week. On Sunday evening, Oct. 24th, at St. Paul's church, after choral Evensong, and the hearty singing of the Brotherhood hymn, the rector, the Rev. Mr. Harding, gave a graphic account of the convention. He dwelt especially on the impressive sight of the throngs of men who attended the Quiet Hours conducted by Canon Gore and filled the cathedral at the corporate Communion service. On the following evening, Oct. 25th, a general "echo meeting" was held at the church of the Epiphany, members from all the parish chapters being present. Bishop Satterlee presided, and spoke briefly of the benefits he had known to follow from such meetings after former Brotherhood conventions. Addresses were made by the Rev. A. S. Johns, rector of Christ church, Navy Yard, and the Rev. Dr. McKim, both of whom had attended the convention, and spoke of the lessons and incidents most impressing them, the former dwelling upon the drawing together of Brotherhood men from all parts of the world, and on the emphasis given by most of the speakers to individual work and responsibility. The Rev. Dr. McKim spoke of the convention as *sui generis*, without laws or canons, but assembled to learn how to live and work among men, and of how it is a brilliant proof of the fallacy of the idea that Christianity is a religion for women only. Mr. F. Evans, secretary of the local council, and Mr. F. E. Pierce, of Epiphany chapel, also made remarks. In conclusion the Bishop made a very earnest appeal to the men present to unite with the Brotherhood, but said that only brave, courageous men were wanted.

Michigan

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

Services were held at Ephphatha mission, Detroit, on Sunday, Oct. 17th. The priest in charge, the Rev. A. W. Mann, gave an account of his visit to Europe, on the preceding evening in the parish house of St. John's church. The lecture was repeated at the State School at Flint on the following Monday evening, with a service Tuesday morning, the entire school participating.

The autumnal session of the Detroit convocation was held Oct. 26th, in Trinity church, Detroit. At the first service of the day, the dean, the Rev. John McCarrroll, M.D., was the celebrant, and the Rev. R. W. Clark, D.D., the preacher. In his opening address and report, the dean referred to the loss the convocation had of late been called on to sustain in the death of the Rev. W. G. Stonex, Mr. George H. Minchener, late treasurer of the diocese, and Mr. C.

M. Welsted, of London, England. The case of Mr. Welsted is noteworthy. Having large property interests in Oakland Co., in the Detroit convocation, Mr. Welsted, as a communicant of the Church, felt a sense of responsibility for the spiritual interests of that section, and for a term of years has given \$500 per annum for the furtherance of the Church's mission work in Oakland Co. The convocation passed an appropriate resolution on learning of his recent death. St. John's church, St. Johns, through the Rev. Frederick Hall, rector, voluntarily relinquishes further convocation aid. The convocation decided, as soon as might be, to make no more direct appeals to the Woman's Auxiliary of the diocese for the maintenance of the Church's work in Michigan, leaving the auxiliary more free to aid the general missions of the Church. The committee on work at St. Clair Flats reported that after a persistent and thorough canvass of the field, it seemed impracticable to establish a mission there. The committee was discharged. A long and earnest discussion arose on a proposition for a new mission on a new site to take the place of St. Barnabas and St. Matthias, Detroit, and the matter was at last left to the convocation committee charged with the work of Church extension, the Bishop being at the head of this committee. Initial arrangements were made for a union missionary service of all city parishes on Monday evening, Nov. 29th, in Grace church. At the evening service in Trinity church, addresses were made on "Brotherhood work in missions:" 1, as lay-readers, by Mr. T. M. Sherriff; 2, as teachers, by Mr. Percy A. Barnard; 3, as sustainers of church attendance, by Mr. Frank J. Webber; 4, by other means, by the Rev. George Forsey, Mr. F. T. Livermore, and other delegates to the Buffalo convention.

Milwaukee

Isaac L. Nicholson, S. I. D., Bishop

The annual retreat for members of Nashotah House was given this year by Fr. Langmore, of the society of St. John the Evangelist. The retreat began on Tuesday evening, Oct. 26th. On Wednesday evening, the eve of SS. Simon and Jude, solemn vespers were sung, and the retreat closed on Thursday morning. It was followed by an ordination, the Rev. G. A. C. Lehman and the Rev. Samuel Macpherson, both former students of Nashotah, being admitted to the sacred order of priests by the Bishop of Milwaukee. The Rev. Mr. Lehman goes at once to become a curate of the church of the Holy Cross, New York; the Rev. Mr. Macpherson is instructor in the preparatory department of Nashotah House, and also becomes vicar of St. John Chrysostom's parish, Delafield.

An interesting episode of the meeting of the Missionary Council was the gathering in the Alice Sabine Memorial Hall at Nashotah of a number of the alumni of the Seabury Divinity School at Faribault, of whom there were present at the council, Bishop Gilbert, Bishop Mills-paugh, Deans Seabrease, of Indiana, Ashley, of South Dakota, Hunter of Indiana, Drs. Dobbin, McCabe, and the Rev. Messrs. Jeffords, Rhames, Alexander, Coolidge, Purves, J. A. Williams, Cummings, Bamford, Taylor, Rollit, and McVettie. A committee on resolutions was appointed who brought in the following report which was unanimously adopted:

Those members of the alumni of the Seabury Divinity School who are in attendance upon the Missionary Council, which adjourned for Thursday, Oct. 21st, to Nashotah, having assembled in the Alice Sabine Memorial Hall, desire to express their high appreciation of the courteous hospitality extended to them, among others, by a sister divinity school, which is, with their own alma mater, the result of the work of a common founder, James Lloyd Breck, D.D.

They regard it as a blessed privilege that they have been permitted to be present when the dust of that great missionary was laid in its last resting place in the quiet burying ground of Nashotah, the scene of his first labors for the Master.

They pray Almighty God that as both Nashotah and Seabury are the fruit of the faith of one founder, builded for one purpose, they may in one spirit and one hope go forward to larger usefulness in the service of our Lord Jesus Christ. It is the wish that the

record of this meeting may find a place upon the minutes of the Seabury Alumni Association, and that a copy of this report may be sent to the president of Nashotah House.

FRANK R. MILLSPAUGH,
Bishop of Kansas.

CHARLES C. ROLLIT,
Rector of Christ church, Red Wing, Minn.,

ALEXANDER W. SEABREASE,
Dean of the Northern Deanery, Indiana,
Committee.

Indiana

John Hazen White, D.D., Bishop

The autumn meeting of the Central convocation was held at St. Paul's church, Richmond, Oct. 11th and 12th. It was preceded by a meeting of the Woman's Auxilliary, at which Mrs. J. H. White, the diocesan president, presided, and valuable suggestions were made. The sermon, by the Rev. A. S. Graham, at the opening service of the convocation, was addressed particularly to the members of the auxilliary, and emphasized the value of the personal element in missionary work. On Tuesday the dean, the Rev. C. E. Hunter, preached *ad clerum*, from Phil. i. 27, on "The need of unity in the Faith in meeting certain present dangers in the Church." The Rev. C. H. Schultz conducted a meditation on "The contemplation of God." At the afternoon session, the dean read, by special request, a review of Dr. Mortimer's "Catholic faith and practice." The other papers were by laymen. "The Church and society," by Mr. Louis Hinland; "Church advance in Indiana," by Mr. Meredith Nicholson; "Our diocesan financial problem," by the treasurer, Mr. Chas. E. Brooks. Other laymen were present from Muncie and Bloomington. The Bishop lectured to a large congregation Tuesday evening on the Lambeth Conference. The convocation was of unusual value and interest. It was very gratifying to see the large attendance of the parishioners of St. Paul's church. The offerings were ample for all the expenses of the convocation. The Rev. H. M. Denslow, of Muncie, was elected secretary for the ensuing year.

Pittsburgh

Cortlandt Whitehead, D.D., Bishop

During the summer five outings were given in Schenley Park, under the auspices of various classes of the Sunday school of Calvary parish, to 299 women and children selected by The Society for the Improvement of the Poor. Two of the gatherings were exclusively for colored people, who are very seldom remembered in this way.

At St. Paul's church, Monongahela City, on the 18th Sunday after Trinity, the Rev. John P. Norman, M. D., celebrated the 25th anniversary of his ordination. He has been in charge of the work of this parish since 1880, and there are now but three of the communicants in the congregation who greeted him on his first arrival there. During these 17 years Dr. Norman has baptized 458 persons, presented for Confirmation 208, officiated at 64 weddings, and 223 funerals. He has under his care, in addition to the work at this point, St. John's church, West Brownsville, and St. Mary's, Charleroi.

The Pittsburgh Local Assembly of the Daughters of the King, held its quarterly meeting on the afternoon and evening of Thursday, Oct. 21st, at the church of the Incarnation, Knoxville. Addresses were made by the Rev. Dr. Ward, Miss Ruth E. Bylesby, the deaconess of the diocese, and others. Between the afternoon and evening sessions, supper was served by the Knoxville branch of the order.

Central Pennsylvania

The autumn session of the archdeaconry of Reading was held in St. James' church, Drifton, Oct. 18 and 19, the Ven. James P. Buxton presiding. The session began with Evening Prayer. The Rev. Geo. Pomeroy Allen, D.D., preached the sermon. On Tuesday morning the Holy Communion was celebrated at 9 o'clock, the Ven. Archdeacon being the celebrant. At the business meeting missionaries made verbal reports, and many signs of encouragement were noted in

their work. At 2:30 P. M., the Rev. J. F. Powers, D. D., read a memoir of the late Rt. Rev. Nelson S. Rulison, D.D., a just and noble tribute to the late Diocesan. There was a brief discussion regarding a number of names suggested as candidates for the vacant bishopric. Evening prayer was said at 7:30 P. M. This service was of a missionary character, hearty and inspiring, the addresses being listened to by a congregation which filled the beautiful church. The leading text was, "Go ye, therefore, and teach all nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost," St. Matt. xxviii:19. The first address was by the Rev. J. M. Page, on "The great commission; and who are responsible," the second, by the Rev. W. P. Orrick, D.D., on "The great difficulties and how to meet them;" the third, by the Rev. Alfred M. Abel, on "What encouragement is to be found in the progress of Christianity in the world." The attendance of the clergy at this session of the archdeaconry was excellent, there being 23 present. The people of Drifton showed a commendable interest in the work of the Church, by flocking to the public services, and the hospitality of the village was charming.

Massachusetts

William Lawrence, S. T. D., Bishop

The Church Army van has taken possession of the Archdeaconry of New Bedford. Four officers are in charge, and the moveable post has done excellent work in Attleboro, North Attleboro, Mansfield, Franklin, Easton, Stoughton, Brockton, Abington, Rockland, and Whitman. The offerings at the services held, pay all the expenses.

The Rev. Dr. Lindsay, rector of St. Paul's church, Boston, on Oct. 28th, entertained the men of his parish with an account of his recent trip abroad.

St. Peter's church, Salem, has purchased a lot of vacant land on Ocean ave., South Salem, and will erect a chapel thereon, which will seat about 350. The Rev. Henry Bedinger is the rector.

The Church Sunday School Institute held its 12th meeting at the church of the Epiphany, Winchester, Oct. 28th. After the opening service addresses were made by Miss Lucy H. Simonds and others, on "The Kindergarten and the Sunday school." In the evening the main topic was "Teaching the teacher." "The need of normal training" was presented by the Rev. F. Edwards; "The qualifications of a Sunday school teacher," by the Rev. E. S. Rousmaniere, and "How the teacher may teach himself," by the Rev. George Hodges, D.D.

A branch of the Girls' Friendly Society, has been organized in St. Luke's church, Fall River, with five associates and 48 members.

Bishop Lawrence has deposed from the sacred ministry, the Rev. H. L. Gamble, assistant rector of Trinity church, Boston.

CAMBRIDGE.—The will of Mrs. Jas. K. Collins leaves a bequest of \$8,000 to the Domestic and Foreign Missionary Society of the Church, the request being made that three-fifths of the income be used for bishops in the foreign and domestic fields in aid of their work, and the balance for hospital and educational work. Special provision is made in the same will for \$2,000 for the endowment of the American Church Building Fund, of \$300 towards the debt on St. James' church, North Cambridge, and \$200 to the Paddock memorial in the same church.

Iowa

Wm. Stevens Perry, D.D., LL. D., Bishop

Mrs. Sarah Albert Woods Perry, wife of the Rt. Rev. Dr. Perry, entered into life eternal, in Philadelphia, at an early hour on Tuesday morning, 26th ult., the disease being pneumonia. Bishop and Mrs. Perry spent the summer in Europe, and, in London, Mrs. Perry became suddenly ill. They arrived in New York on the steamer "Lucania," on the day previous to her death, she being at the time very ill. She was the daughter of the Rev. Dr. Cotton Smith, president of Kenyon College, and a sister of the

Rev. Dr. John Cotton Smith, rector of the church of the Ascension, New York City. She took great interest in missionary and charitable work in the State of Iowa, and was one of the founders of St. Luke's hospital. Mrs. Perry also devoted much attention to St. Katherine's School, Davenport. At the time of her death she was chairman of the Iowa division of the Society of the Colonial Dames. Services were held on Thursday afternoon, at the residence of Mrs. W. Bacon Stevens, widow of Bishop Stevens, who was the uncle of Bishop Perry.

Louisiana

Davis Sessums, D.D., Bishop

The diocesan free kindergarten has been incorporated. It is now called the "New Orleans Free Kindergarten Association." Miss K. W. Hardy is the training teacher, assisted by Miss Young, of the Jurgen's Free Kindergarten. A tuition fee of \$30 per annum has been decided upon, and the course of study as outlined will require two years.

The Ven. W. K. Douglas, D.D., while in London was prostrated with a severe attack of illness, but was able to undertake the return trip by steamer direct to New Orleans. His health has further improved and he has taken up his work again.

Fond du Lac

Charles C. Grafton, S.T.D., Bishop

The consecration of Hobart church, on the Oneida Reservation, took place on Wednesday, Oct. 27th, being the vigil of SS. Simon and Jude. The arrival of the Bishop of Fond du Lac was made the occasion of a splendid demonstration of love and loyalty on the part of the tribe. The Oneida cornet band met the Bishop at the train and accompanied his carriage, which was followed by 50 others, to the church. The scene in and around the church when the Bishop, in cope and mitre, knocked at the door with his staff, was very impressive. The large vested choir, in cassocks and surplices, and the numerous acolytes, headed by the Bishop and clergy, proceeded towards the altar, which was adorned with the six office lights and a profusion of white flowers. Such a congregation is rarely seen in an American church. Here were gathered fully 1,000 Indians, all dutiful and tractable and devoted to the Church with a child-like faith. The sermon by the Bishop was simple and direct, his subject being "The Churchman's meeting-place with God." Each sentence of the sermon was translated by the Rev. Cornelius Hill, the Indian deacon, who has done such faithful work for his tribe for so many years. After the sermon there was a solemn procession around the church, the singing of hymns in the Indian language being accompanied by cornets. The celebration of the Holy Eucharist followed, the music being splendidly sung by the large vested and mixed choir of Indians. At the end of the service, *Te Deum* was sung, and the Bishop's chair was placed at the entrance to the choir, and a general reception of the tribe took place. This is an old custom at Oneida, and is always strictly adhered to; the Indians set great store on a hand-shake with the Bishop. Such were the ceremonies attending the completion of Hobart church, or, as it is called in the sentence of consecration, "The church of the Holy Apostles." How Bréck and Eleazer Williams and Cadle and Davis and Goodnough and Burleson would have rejoiced to see this day! The present missionary, the Rev. F. W. Merrill, entering upon a work beset with great difficulties, has built wisely and well, and by his energy and tact and self-sacrifice accomplished great things in a short time. A class of over 30 was given Confirmation on the Feast of SS. Simon and Jude, making a total of over 125 confirmed during this year.

The Mid-Western Deaf-Mute Mission

The Rev. Mr. Mann, priest-in-charge of many silent congregations, reports an embarrassing decrease in Twelfth Sunday after Trinity offerings, amounting to over \$200. Such offerings are used to meet the expenses of this wide-reaching work.

The Living Church

Chicago

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

TO some minds in the past the vastness of the universe has seemed so overwhelming as to disturb their religious faith. It has been popularly supposed that the telescope has disclosed the fact that there are countless planetary systems like that of which our world forms a part. It was hard to escape the conclusion that among these there must be many inhabited worlds. The difficulty that has been raised has arisen from the fact that the Christian Faith seems to make this particular world and the beings which now inhabit it the peculiar object of the Divine solicitude. This difficulty was not insuperable by any means, when it was remembered that God's ways are not our ways, and that the relative importance of things may have, with Him, a very different criterion from that which we employ. But the most recent conclusions of astronomers go far to do away with the basis of this difficulty. We are now told that with all the labors of astronomers on double and multiple stars, not a single system in any way resembling our own has yet been recognized in all the immensity of the heavens. Such bodies as the planets of the solar system may exist, but nothing of the kind is known. On the other hand, we do know of several thousands of stellar systems of a radically different type. The visible universe, it appears, is composed mainly of fluid bodies, self-luminous stars and nebulae. These facts are presented in a paper in *The Atlantic* for October by the well-known astronomer, T. J. J. See, who further says: "It must strike every thoughtful person as astonishing that all the previous cosmogonic investigations should be based upon facts derived from the planetary system, which is now shown to be absolutely unique among the thousands of known systems, and in the present state of our knowledge appears to be an exceptional formation." Again he says: "It is very singular that no visible system yet discerned has any resemblance to the orderly and beautiful system in which we live."

All this is an instructive warning against regarding scientific conclusions as final, and affords an argument against allowing the mind to be too much troubled by the problems which the progress of science at any particular stage presents to those who believe in a supernatural religion. So long as it was supposed that the earth was the physical center of the universe, it was easy and indeed almost a matter of course to believe that it was also the moral and spiritual centre. Afterwards when it was assumed that science had disclosed the existence of thousands of other worlds as habitable as this of ours, the solar system seemed to become insignificant, and the idea of anything of a special character in the moral and spiritual sphere as appertaining to this comparatively humble planet was to many all but incredible, and now we are brought around almost to the starting point, and it appears that for anything science has to tell us, the earth and the system to which it belongs do occupy even physically an absolutely unique position. The earth, if not occupying the central place in precisely the same way that primitive astronomy taught, is, nevertheless central still in the pre-eminence of beauty and order and in its fitness to be the abode of living beings.

THE Methodist ministers of Chicago recently passed a resolution adverse to the opening of the city library on the first day of the week, which, as a city paper says, is "erroneously called by the clergy the Sabbath." The library, it appears, under the present rules, is open on Sunday afternoons, an arrangement which we should suppose would commend itself to the most thoughtful people who have the best interests of the community at heart. One of the ministers most active in the matter, expressed his concern that the religious character of the day should be preserved. But it is necessary that certain distinctions should not be lost sight of, lest the religious portion of the community should come to have the reputation of attempting to force religious tenets or observances upon their fellow-citizens. The State cannot do more than provide for freedom of religion and for the protection of religious services. Even among the adherents of religion, two considerable elements, namely, the Jews and the Seventh Day Baptists, attach no religious significance to Sunday. A law compelling them to do so would be unjust. The Sunday laws, we suppose, have two objects, one to secure to the working population a weekly day of rest as free as possible from incentives to vice, the other to vindicate to the great body of religious people liberty to follow the observances which they deem essential. Religion is to that extent protected, but it is not possible that it should be allowed, through the instrumentality of the law, to obstruct the innocent liberty of people who do not profess it. There may be other reasons alleged for closing the library; for instance, because its opening deprives its employes of the rest to which they are entitled. But it will not do to put a movement for closing it on the ground that people who do not go to church shall not be allowed to go to the library. Looking at the matter in the light of what is best for the greatest number, no more innocent way of spending the vacant hours of the day of rest can be imagined than a visit to a great library, and it would seem a matter of thankfulness that such a privilege should exist in a great city where, on such a day, so many haunts of sin and questionable modes of diversion are ready at hand for those who find time hanging heavy upon their hands.

AT the Liberal Congress held at Nashville, Tenn., recently, the Rev. R. A. White made an address on "The Church and the public schools," which deserves thoughtful consideration on the part of those who believe in a supernatural religion. The speaker boldly claimed that the public schools of the country are "allies of the liberal church," that they are the "enemies of traditional interpretations of religion." All this is "unconscious" or "unavowed," but none the less a fact. He confirms all that has ever been said of the impossibility of framing an educational system which shall be purely neutral as regards religion. If one form of religion is not taught then another is, if not expressly, at any rate implicitly, and none the less surely. The public schools, Mr. White asserts, are the greatest foes of traditional theology. In time, he believes, "liberal religion" will be taught in some positive form. By this he means something which he calls fundamental to all religions. Of course this extremely sanguine view of the case must be taken for

what it is worth. We believe that, logically, Mr. White's view is correct, but many obstacles still remain to modify the logical results of the public system of education. The influence of traditional Christianity is still very strong and serves to supply in a considerable number of cases a powerful counteracting influence. The child who comes out of a religious atmosphere, unconsciously interprets his studies in the light of his Christian training out of school. An immense responsibility in this matter rests upon Christian parents and pastors. Furthermore, in innumerable instances school boards are made up of people who are believers in supernatural religion, and maintain the fundamental truths of orthodox Christianity. Lastly, a large proportion of teachers are Christian men and women. So far then as these factors go, and so long as they continue to exist, an "unconscious" and "unavowed" influence remains to counterbalance the effects of a system which is, theoretically, purely secular, and, if Mr. White is correct, actually favors that form of religion called "liberal." It remains to be seen which of these conflicting influences will prevail in the long run. On the one hand we have a system of which the logical consequences are plain enough; on the other the influence of a positive Faith, the power of which has often been tested in the past, and which has always triumphed in the end

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IT is hardly a matter of surprise to hear that the Rev. Dr. Charles W. Shields, professor of the Harmony of Science and Revealed Religion in Princeton University, has decided to sever his connection with the Presbyterian Church. Nevertheless, it might be wished that the occasion of this action had been a matter of greater importance than has actually been the case. Dr. Shields does not assign any dissatisfaction with the doctrinal standards of the Presbyterian Church, its polity, or its constitutional discipline, as prompting his course, but a matter simply personal. It appears that he thought fit, in the exercise of his independent judgment, to add his name to the signers of the application for a license for the Princeton Inn, which has recently agitated the university and wider Presbyterian circles. For this he has been made the object of unstinted censure, and has even been officially stigmatized by the resolutions of several bodies connected with the denomination. According to the following statement this is the only reason given for cutting him adrift:

The Rev. Professor Charles W. Shields, of Princeton University, authorizes the statement that in consequence of the unjust, unconstitutional, and defamatory action of certain presbyteries and synods, involving his good name, he has decided, for his own personal protection, to separate himself from the Presbyterian Church, in a constitutional manner, with the least possible delay.

But surely a reason of this kind can hardly justify the throwing over of the convictions of a life-time, and the repudiation of an ecclesiastical polity with which one has been identified on deepest conviction. It is evident that Dr. Shields' faith in Presbyterianism must have been already undermined, and that what has now happened is the occasion, not the cause, of his decisive action. Dr. Shields is well known in Church circles for his admiration of the Prayer Book and his advocacy of Christian unity on an Episcopal basis.

The Monuments and Higher Criticism

IT is quite evident by this time that the higher critics of the Wellhausen school are not destined to have everything their own way. The confident assurance with which they enunciated their conclusions as absolutely certain "results," and their insolent contempt for scholars who continued to question their arguments, seemed for awhile to intimidate many investigators. No one likes to be accounted ignorant or incapable of accepting logical conclusions. Many, especially among younger men, are strongly influenced by confident assertions that all really "scientific" scholars, or all who are worthy of the name of learned men have agreed upon this or that. But, in the long run, this mode of maintaining a cause will not prevail. Independent minds here and there will insist upon reviewing the arguments unabashed either by the authority of great names or the self-confidence of those who bear them. Thus we have seen in recent years the work of Prof. James Robertson, the argument of which against the foundation of the Wellhausen scheme has never been answered, and, quite lately, the volume by Baxter, entitled, "Sanctuary and Sacrifice." At the same time, the archaeologists, from the testimony of the monuments, have produced evidence which cannot be gainsaid, the result of which is necessarily to modify to a serious extent, if not finally to overthrow, some of the most assured conclusions of destructive criticism. Chief among these are Sayce and Hommel, the one in England, the other in Germany. The present volume, though by no means a piece of easy reading, will reward close study. A most important part of it consists in the examination of the name formations in the book of Genesis, and the later parts of the Old Testament, and their comparison with the facts supplied by the monuments. It thus appears that the assignment of these names to the periods at which they appear in the sacred history, has nothing anachronistic about it, and that, in fact, it is a sheer impossibility that such names should have been invented by a writer of fiction at the time of the Babylonish captivity.

The "advanced" critics, attempting to apply to the Scriptures, in a purely, mechanical way, the rule of evolution, have contended that the religion of Israel was not monotheistic until the captivity, and have scouted the idea of monotheism in the age attributed to Abraham (whom they regard as a purely fictitious personage). They have contended that the Hebrews of the pre-Mosaic times "were uncivilized nomads, whose religion consisted in the worship of ancestral heroes and the adoration of stones, trees, springs, and animals, in other words, of a mixture of Fetishism and Totemism." But the discoveries made by the Assyriologists have now brought to light a remarkable fact, viz., that long before the days of Abraham, a large part of Babylonia had come under the domination of the Arabians, and that when he was born in "Ur of the Chaldees" a South Arabian dynasty was ruling there. In addition to this appears the illuminating fact that the Arabians had for centuries before this possessed a pure monotheism which persisted long after their settlement in Babylonia. Abram (a name

found in contract-tablets at a remote age) came, therefore, out of a monetheistic environment.

The fourteenth chapter of Genesis, recording the war of the four kings against five, the victory of Abraham and the honor paid to Melchizedek, has been pronounced a pure fabrication. To assume the possibility of such a war was an anachronism, since the relations described did not exist until centuries later. Further the names of the Eastern kings were simple inventions. This has been the position of the Wellhausen school. But these assumptions of the critics have been torn to shreds by the invincible logic of facts. It is positively certain that such relations as this record of Genesis assumes did exist at that time. Even the names of the four Assyrian kings have been brought to light. They were contemporaries and one of them had the supremacy over Palestine, as his predecessors had had before him.

Another commonplace of the critics is overthrown, when it is proved that it is a mistake to suppose that the name "Salem" never came into use for the "city of Jebus" until the time of David. It is now established that Jerusalem was called Salem, or, more fully, Uru-Salim, centuries earlier than David. The Tel-el-Amarna tablets, moreover, have thrown light upon the personality of Melchizedek, and furnished a curious commentary upon the expressions of Heb. vii., "Without father, without mother, without descent." In the letters found among these tablets to the king of Egypt from the king of Jerusalem, written at least a century before the exodus, the latter repeatedly describes himself as owing his royal dignity, not to father or to mother, but to the arm (or oracle) of the Mighty King. Sayce says that "the Mighty King" is distinguished from the king of Egypt, for one of his letters reads: "Lo, I am no prefect (*i. e.*, of the Pharaoh), but a friend of the king's, and one who brings voluntary offerings to the king am I; it was not my father, it was not my mother, but the oracle of the Mighty King that placed me in my ancestral house." Sayce, therefore, concludes without hesitation, that "the Mighty King" must be the deity corresponding to "the Most High God" of Genesis xiv: 18, 19, 22. Hommel says that this title was sometimes given to the king of the Hittites, but that the mode of expression, so reiterated in these letters, "sounds, for all the world, like the echo of some ancient sacred formula, or of a phrase that originally possessed a religious significance," to which, we should think, might be added the extreme improbability that the writer, who was applying to the king of Egypt for aid against invaders, would constantly emphasize the fact that he owes his dignity to another king.

Such are only a few of the interesting facts which the discoveries of recent days have brought to light. There are many others bearing upon the successive epochs of the sacred narration. The general effect is to confirm the authenticity of the history and to strengthen the traditional view of the books of the Old Testament. Dr. Hommel concludes his treatise by expressing the hope that he may succeed in restoring "to many younger theologians, and many of the cultured laity, too, who have allowed themselves, with some impatience, it is true, and half-hearted opposition, to be bewitched and confused by the daring of Wellhausen's scientific demonstrations—the ancient Biblical paradise of their faith,

which they had already begun to mourn as irrevocably lost."



Five-Minute Talks

BY CLINTON LOCKE
CXXVII.

THERE seems to be a prevalent notion in England and in this country that clergymen have not the influence and the standing among men—and by that word, I mean "males"—that they need to have. One writer, I lately read, attributes it to the cleric being so much among the women of the flock, a thing which, of course, he cannot avoid. The article urges him to spend as much time as he possibly can among men and thus get rid of the "femininity" which otherwise will cling to him and mar his influence. There may be something in this, but I am unable to detect anywhere any lack of social courtesy. In any congregation, where the rector has ordinary sense, it is his own fault if disrespect and neglect is shown him. We are much injured, however, by the flippant tone many of the newspapers have adopted concerning us, and the same thing is seen in the plays and in novels. They fault our motives, insinuate that we are mere professionals, decry any higher aim for us than to gain a comfortable living, and if one of our number fall, imply that he represents a class. Of course newspapers have not the influence they once had, but their treatment of us undoubtedly does us harm.

Then, again, the great devotion to money, and the idea that poverty is the most terrible calamity that could happen to a man, frightens young men away from our ranks. The nobility and tremendous importance of our profession is swallowed up by the many cries to the energetic and keen youth: "Come in with me. Here is wealth, here is influence, do not condemn yourself to the small salaries and the restricted life of the clergyman." This loses us many fine intellects and strong, sturdy characters. I fear that we are not keeping pace with the population, and it becomes each year harder to find a good rector for a vacant parish. You may say: "Why, in every city there is always a lot of unoccupied clergy, there seems to be a superabundance." Yes, but leaving out those like myself, physically incapacitated, the great part of the unoccupied clergy are those who from want of sense, adaptability, crankiness of some kind, are unsuitable for any parish, and go wandering about through life, tremendous failures and pitiful examples of wasted effort. As far as money goes, the ecclesiastical prizes are indeed few. I do not believe that in the whole United States over one hundred Episcopal clergymen receive five thousand a year, but no sensible man really in earnest and devoted to his work, need fear that he will be allowed to want in the sacred office. His living will be assured, if he will really work for it, and while there are difficulties and trials, I do not know that there are more than can be found in a dozen other callings very much sought after. And is there not something more than money, something more than ease and comfort in the world? Do I not appeal to something in young and impressionable hearts when I say that the very calling of the priest, his aims, his duties, his work, present a fascination for devout young men which cannot be measured by money? To do men good, to elevate their characters, to lead them out o

*The Ancient Hebrew Tradition. As illustrated by the Monuments. By Dr. Fritz Hommel. New York: E. & J. B. Young & Co.

sin, to comfort them in trouble, to break to them the Bread of Life, to bring them to Christ, are not these grand, alluring, glorious aims for a man to have in life? I have many faults, but I can truthfully say that when I entered on my sacred calling it was without one thought as to whether I would have a good living or not. I did not care about that, though in God's providence it came to me very soon. It did not influence me one atom, nor has it thousands of other priests. I do not say that there have not been men who have entered the ministry with the idea of getting a living without much work; of following a respectable profession with the least exertion, but I do say that I believe such, in this day, to be a small fraction of those who stand at the altar.

I believe the great body of the clergy are honestly endeavoring as they best can, according to their lights, to spread the beneficent, life-giving Gospel of the Son of God, to bring about peace and love and truth and righteousness, to soothe sorrow, to alleviate suffering, to stir up the weak will to better things. I earnestly beg the intelligent and the religious young men who read this seriously to consider the claims of the ministry, to ask themselves before God, "Can I not best serve my Master at His altar?" Do not say: "Will I get a good parish, will I have an influential post, will I have great trials?" but just ask: "Can I best serve my dear Lord in that way?" There is only one way we can be recruited, and that is from the ranks of the laity. Mothers can do wonders in this way by training their sons. My mother trained me for the priesthood from my early boyhood. Fathers must encourage the aspirations of their boys and not throw cold water on their youthful desires. I have known one or two cases where fathers have disinherited their sons because they chose the calling of a priest rather than the selling of sugar, or the manufacture of soap. I am not afraid to say that I consider the highest, noblest, most uplifting, most useful profession in the world, to be honored and guarded by all true men, is that of a minister and preacher of Christ.

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Unrecognized Agencies

BY THE REV. CYRUS MENDENHALL

WE worship power. Force always receives our admiration. We see the irresistible rushing of the noisy rapids, we note the fall of floods over a precipice, and are impressed.

The external indications of culture and civilization are not often overlooked. The skill of artist or artisan, as seen in a completed task, is readily recognized. The achievement of the specialist, the comprehensive sweep of the learned man's wisdom, justly receive a meed of praise.

We read of a saint having himself under complete control, standing as an ideal of human possibility in spiritual directions, and we gladly place a halo about his head. All this is well, nevertheless we should look further and search deeper. The surface doesn't reveal everything. Our acclamations of praise, our laurel wreaths, must not be withheld from less conspicuous workers and unobtrusive labor. The unrecognized agencies and the unseen work are of equal importance, even though not showy or noisy. Not only in a general way, but in person this is true. All men are needed, and all useful toil is important. Hence St. Paul said: "Every man shall receive his own reward

according to his own labor." This I believe applies whether his labor be in some lowly sphere or in a prominent place.

Is it quite right to render our tribute to the one who completes an enterprise, forgetting those who began it, and who may have borne the "heat and burden of the day?" Some one comes along and harvests the golden grains, and shall we forget those who cleared the land, tilled the soil, sowed the seed? "One sows; another reaps." Shall all our songs sing of the reapers, and none be dedicated to the patient plowman, and the careful cultivator? Agencies not obtrusive must also wear the crown and share the glory. A nation's splendor, a world's progress, a man's success, depends upon these unseen forces. The ten times ten thousand faithful contributions never heralded are as essential as louder and larger things. The noise made in construction or the beauty of the completed building should not so absorb us as to lead to forgetfulness. Behind all, and beneath all these, are silent, invisible agencies which are not to be set aside if we wish to reckon all the factors in a wise solution of things.

The forces governing nature are not all found upon the surface. Behind the picture or the carving remember the years of toil, the failures, the study without which no masterpiece could ever have been produced. The author who has charmed us with poetry, philosophy, history, or fiction, has racked his brain as he put painstaking toil into his production. Not always do we stop to consider that he has written and rewritten, sketched and revised, cut down and corrected, what now so smoothly flows or clearly affirms.

The lovely character of your friend very likely has come up out of tribulation. There may have been many a struggle upon an unseen battlefield and much of suffering before perfection came. We are too much inclined to think "bustle is industry," noise is power, show is success. Materials for illustration lie about us in rich profusion.

Men who breast the waves of religious or political reform, or revolution, must be sustained by the "rank and file," and all these by the unseen inward sense of the righteousness and justice of their cause. Countless influences are these, which form for us a foundation, not conspicuous in the elevation, but essential to the integrity of the structure.

In a great man's life, and in any man's life, the home agency is to be counted. Gladstone, Washington, and Lincoln, and a long line of noted men, give credit to home and home occupants for their success. It was a beautiful tribute one of our Presidents paid to his mother at his inauguration when he first kissed her before receiving the congratulations of others.

The school teacher in the small school house on the remote border is an agency in the culture of the world. The teacher in Sunday school, sometimes discouraged because boys are heedless and "girls will giggle," is a spiritual force, and we must remember that many a man and many a woman readily grants the greatness of the work done in childhood days. Not all the good seed perishes. The humblest of us are justified in feeling that "the universe is not quite complete without our work well done." As Browning, in "The Boy and the Angel," tells us:

"Thy voice's praise seemed weak: it dropped—
Creation's chorus stopped."

As Jesus saw the widow's gift, so small, yet so great, so God sees every agency for good. May we too be observant of powers not always seen of men. May we wisely work at our commonplace task, knowing, as one has well said, "the small roadside pool has its water from heaven and its gleam from the sun, and can hold the stars in its bosom as well as the great ocean." Even so the humblest can live splendidly.

Ionia, Mich.

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Letters to the Editor

CLERGY RELIEF FUND

To the Editor of *The Living Church*:

Again I beg of you space for a few words on the subject of increasing the fund for the relief of the Aged and Infirm Clergy; and without beating around the bush or referring to what has already been done or left undone, I would suggest another scheme which could not fail to be a grand success, and which might be started in a very simple way and at once. Two men (and we have them in our midst) one to write a short letter and the other to go to work, and the mighty undertaking would be accomplished within a year.

Let the letter be written by Bishop Whipple, who can write as no other man can, out of the fullness of a large and warm heart, overflowing with love to God and man—the letter to be addressed to each and all of his brother bishops, asking them to allow and encourage the Rev. William Wilkinson, of Minneapolis, to go to work in their respective dioceses to raise money for the fund referred to. I do not think that Bishop Whipple would hesitate to set on foot such a good needful work, and there is no bishop who would not gladly comply with his request.

The Rev. William Wilkinson, of Minneapolis, has on several occasions proved his remarkable and extraordinary fitness for such work. Salary and traveling expenses would of course have to be allowed him, but I see no reason why these should not come out of the moneys collected by him. Let this suggestion be acted upon forthwith and Mr. Wilkinson be told that within one year he would be expected to raise one million dollars for the General Clergy Relief Fund (the amount raised by the Presbyterians in the Centennial year by special effort, and for a similar object) the thing will be done; and the disgrace that so long has attached to the Episcopal Church in not providing better for the relief of her aged and infirm clergy will be forever wiped out, and many hearts now sad made to rejoice.

A CLERGYMAN.

Notice

TO THE CHURCH CLERGY:—Many churches have not yet made in 1897 the offering prescribed by the last General Convention to be made annually by all our churches "on Quinquagesima Sunday or on the Sunday nearest thereto that may be convenient," for the "Fund for the Relief of Widows and Orphans of Deceased Clergymen, and of Aged, Infirm, and Disabled Clergymen in the Protestant Episcopal Church in the United States of America," commonly known as the General Clergy Relief Fund of the Church.

To this neglect must be attributed the destitution which prevails among many of our superannuated clergy, and the widows and children of deceased clergymen.

Will not the clergy see to it that this sacred duty is discharged at the earliest practicable date; certainly not later than Christmas Day, and will they not also see that in arranging the offertories of their respective churches for 1898, provision is made for an offering for this cause on Quinquagesima Sunday, or as near that date as may be convenient?

The General Clergy Relief Fund is the only agency the Church has for the relief of the disabled clergy and the widows and orphans of deceased clergymen in all the dioceses and mission-

ary jurisdictions, and contributions to diocesan funds of a similar character do not relieve any parish or mission from the obligation of making the stated annual offering to the General Fund.

All remittances should be made to William Alexander Smith, treasurer, No. 11 Wall st., New York.

ALBERT E. NEELY,
Financial Agent for above Fund.

Is it the Best Way?

A good many years of experience in the West—nearly a score of years, in fact—have convinced us that in one important quality of sound religion and good Churchmanship our people stand in need of improvement; namely, in direct giving for the support of the Church and the ministry. It is a singular fact that when money is to be raised for this purpose, or for Church purposes generally, this is the last method resorted to, and then as it were, under compulsion. The thoughts of the average Churchman—perhaps it would be more correct to say Churchwoman—turn first of all to sales, fairs, bazaars, entertainments, and all kinds of expedients to raise money. The ice-cream microbe ought to be frozen up with the pride of his ecclesiastical indispensability. The oyster ought to have flattering dreams of immortality. Of course we do not mean to say that such things ought never to be done, or that they are necessarily wrong. What we protest vigorously against is the place such expedients and makeshifts (for they are no better) hold in the estimation of many, in comparison with plain, straightforward giving, and the self-denial of giving.

The following thrust from a comic paper is too near the heart to be comfortable:

Mamma—Well, Nellie, what did you learn at Sunday school to-day?

"That I must sell three tickets for the concert next week, give a shilling to buy a present for the teacher, and—that Noah built the ark."—Pearson's.

It is a condition of things that calls for the Scriptural reversal, the first should be last and the last first. When the kingdom of Christ began its work among men, the disciples did not club together and get up a bazaar in order to raise the finances for the support of the kingdom. They sold their possessions and goods and brought the price of them and laid it down at the Apostles' feet. It was a good, plain, common-sense way of supplying the money needed. When St. Paul desired to help the poor and persecuted Christians of Judea, he bade his Gentile converts lay by systematically on the first day of the week a certain sum of money "according as God had prospered them." This is the grace of Christian liberality which we need to learn more and practice more faithfully.

There is a remark often made in connection with the raising of money for the Church, that it should be done "so that people will not feel it." We seriously question whether this is not the root error of the whole wretched business of Church finance as it is extensively carried on to-day. It is because people are educated not to "feel it" that they do not know the spiritual value of direct giving. They miss the blessedness of it. Self-denial for Christ's sake has a rich spiritual harvest of its own. The spiritual poverty of giving so as not to feel it would soon bankrupt a saint. Give so that you do feel it. Give because you feel most intensely that God's kingdom is worthy of your gifts and your self-denial to the utmost of your ability, and then in return, as you have sown bountifully so shall you reap bountifully; as ye mete so shall it be measured to you again. If you really value the kingdom of God, you will want to feel that you have done your utmost to promote its welfare and advancement.—*The Diocese of Springfield.*

FROM CONNECTICUT:—"THE LIVING CHURCH is a religious newspaper of established character, and may always be depended upon for pronounced and positive Churchmanship, bright and active in its spirit, readable and interesting in its matter, and a repository of the current Churchly history of the day."

Personal Mention

The Rev. Charles G. Adams has accepted the rectorship of St. Philip's church, Cincinnati, Ohio.

The Rev. P. A. Almquist, having accepted the chaplaincy of St. Alban's Academy, should be addressed at Knoxville, Ill.

The address of the Rev. J. R. Bicknell will be changed after Nov. 8th from Leonardtown, St. Mary's Co., Ind., to Pensacola, Florida.

The Rev. E. H. Butler has resigned charge of St. Mary's church, Augusta, Ga.

The Ven. Archdeacon Carpenter is seeking needed recreation and rest in Detroit, Mich.

The Rev. George F. Degen has resigned the rectorship of the church of the Advent, Nashville, Tenn., and accepted that of St. Luke's church, Augusta, Maine.

The Rev. Edgar F. Gee, late of the cathedral, Indianapolis, is officiating temporarily at the church of the Redeemer, Superior, Wis.

The address of the Rev. William M. Jefferis, D.D., Archdeacon of Texas, has been changed from Galveston, Texas, to Houston, Texas.

The address of the Rev. G. A. C. Lehman is changed from Columbus, Wis., to 300 E. 4th st., New York City.

The Rev. C. H. McKnight has resigned the curacy of Trinity church, Elmira, N. Y.

The Rev. George Nattress has resigned the rectorship of the church of the Mediator, King's Bridge, New York City, and sailed for England on Oct. 16th, with his wife and children.

The Rev. Chas. T. Raynor's address is Fayetteville, N. Y., where he has accepted the rectorship of Trinity church.

The Rev. W. S. W. Raymond has accepted the curacy of Grace church, South Boston, Mass.

The Rev. C. A. W. Stocking, D.D., having become principal of the Freehold (N. J.) Young Ladies' Seminary, desires to be addressed accordingly.

The Rev. Ebenezer Thompson, of Biloxi, Miss., is slowly recovering from the yellow fever.

The address of the Ven. Percy C. Webber, M. A., archdeacon of Madison, diocese of Wisconsin, is changed from Westdale, Mass., to either Boston, Mass., or 222 Juneau ave., Milwaukee, Wis. Letters sent to either of these addresses will be promptly forwarded to him.

The Rev. D. Watson Winn has resigned the rectorship of St. Jude's church, Brunswick, to accept that of Christ church, Frederica, Ga.

The Rev. James H. Young has accepted the rectorship of Trinity church, Troy, Ohio.

To Correspondents

N. E. P.—The prominent barrister to whom you refer was doubtless David Dudley Field. The claim has been made for him that he did more for the legal profession than any other man of his time, but we cannot say when, or by whom it was made. He died in 1894. He was the oldest of four brothers, each of whom became eminent. His codes of civil and criminal procedure are his monument.

Ordinations

On the Feast of SS. Simon and Jude, in the chapel of Nashotah House, the Rev. G. A. C. Lehman and the Rev. Samuel Macpherson were admitted to the priesthood by the Bishop of Milwaukee. The sermon was by the Rev. L. E. Johnston, and the candidates were presented by the Rev. Prof. W. W. Webb.

On Oct. 7th, at St. Paul's church, Camden, N. J., the Rev. Eugene Leon Henderson, deacon-in-charge of St. Augustine's mission chapel, was advanced to the priesthood. The colored people of Camden have long desired to have a priest of their own race as their spiritual pastor, and their desire is now to be fulfilled. Mr. Henderson was presented by the Rev. John F. Fenton, Ph.D., one of the examining chaplains of the convocation, while the Rev. R. Bowden Shepherd, another of the chaplains, preached the sermon. At the Celebration Bishop Scarborough was assisted by two colored priests, the Rev. H. L. Phillips, of Pennsylvania, and the Rev. R. J. Morgan, of Delaware.

In St. Luke's church, Clermont, N. Y., Oct. 22nd, Bishop Doane ordained to the diaconate Charles Trast Lewis, son of the Rev. Robert W. Lewis. The music was rendered by a choir of students from St. Stephen's college. The Bishop preached an instructive sermon on the office and work of a deacon. Mr. Lewis was presented to the Bishop by the Rev. Charles Howard Malcom, D.D., professor of history at St. Stephen's college. Seven visiting clergymen, apart from the Bishop, were present. The surpliced clergy met in a

neighboring house, and, preceded by the crucifer with the cross, marched to the church singing the stirring processional hymn, "Onward, Christian Soldiers."

Obituary

CAROLINE TALMAN

The rector, wardens, and vestrymen of the Memorial church of the Beloved Disciple, New York city, desire to place on record an expression of their sorrow at the death of the late Miss Caroline Talman, and of the respect and gratitude with which her memory will always be cherished by them and by all whom they represent. The church of the Beloved Disciple owes to her devotion and liberality, not only its beautiful house of worship, choir hall, and rectory, all of which buildings were her individual gift, but a munificent endowment, a liberal donation toward the parish house, with generous and constant contributions to all branches of its work. That her interest was of more than material character was evident from her frequent inquiries as to the spiritual welfare of the parish. Though retaining her membership in Trinity parish, of which she was for eighty years a communicant, Miss Talman showed that the church of the Beloved Disciple was no less the object of her love and prayers. Her cordial greeting, her eager questions, and the intense earnestness with which she listened to tidings of our work, will ever be remembered by us whose privilege it was to visit her. To come in contact with a nature so gentle, so unselfish, so noble, and withal so genial, was an inspiration.

We cannot conclude this most imperfect tribute to her memory without the expression of a hope that we, and those with whom we are associated, and those who shall follow us, may prove faithful to this sacred heritage.

HENRY M. BARBOUR, Rector.
JOHN A. HANCE, Clerk of the Vestry of the Memorial Church of the Beloved Disciple.

New York, Oct. 21st, 1897.

Died

BAYNE.—Entered into Paradise, at Philadelphia, on Tuesday, Oct. 26th, Emma Augusta, wife of Frank M. Bayne, and daughter of the late Rev. Henry V. Degen.

HOTCHKISS.—Entered into rest, at Lyons, N. Y., on Wednesday, Oct. 27th, Hiram Gilbert Hotchkiss, in his eighty-eighth year.

JONES.—At Jewett, N. Y., on Oct. 9, 1897, Anna Parry, widow of Eleazer Jones, and mother of the Rev. Robert Ellis Jones, in her 67th year.

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.)

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

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

N. B.:—Send for copies of the report on Domestic Missions and for copies of the report on Foreign Missions, brought down to September 1st, now ready for distribution.

JOSHUA KIMBER, Associate Secretary.

ST. JOSEPH'S MISSION, West Pullman, Ill., has been in existence nearly three years, and has been meeting in an upper room in one of our halls, but it has recently been given the use of a store-room at 11953 Halsted st., and our men have calcimined the walls and ceiling and painted the woodwork, so that it looks very neat. But we need an altar, reading and prayer desks, and altar hangings. If any one can help us with these, they will greatly oblige an earnest band of workers in need. For reference, the Rev. Jos. Rushton and the Rev. J. M. McGrath, Morgan Park, S. B. HOWES.

Church and Parish

PRIVATE boarding, with pleasant rooms; convenient location, reasonable rates. References exchanged. Mrs. MARY E. BYRNE, 1828 Indiana ave., Chicago.

WANTED, by a priest, a parish in the East. Address CLERGYMAN, care LIVING CHURCH.

WANTED.—Experienced Church musician seeks post as organist and choirmaster (or choirmaster only) in parish; Catholic, choral services, and where music aiming at true worship is desired. C. M., care Box 296, Peoria, Ill.

WANTED.—To complete a file of THE LIVING CHURCH, one copy each of the following numbers: Apr. 25, 1885 (Vol. viii, No. 4); June 29, 1889 (Vol. xii, No. 13); Jan. 4, 1890 (Vol. xii, No. 40). Ten cents each will be paid for them. Address EDITOR LIVING CHURCH.

The Editor's Table

Kalendar, November, 1897

1. ALL SAINTS.	White.
7. 21st Sunday after Trinity.	Green.
14. 22nd Sunday after Trinity.	Green.
21. Sunday next before Advent.	Green.
28. 1st Sunday in Advent.	Violet.
30. ST. ANDREW, Apostle.	Red.

In Young November's Day

BY WILLIAM B. CHISHOLM

Ah, dear, dear opaline sunsets of old years!
I see you newly in the evening's glow,
And I am one with those beloved dead, and tears
Would start, but ah! the smile doth broadly grow
Upon wet face, as in those memories dim
There rise the forms of glittering seraphim,
And hymns are heard above the wind's low moan,
And light and glory gild the sunset zone.

Far days! fled dreams! yet ye are not far fled,
Ye deathless dead, that cheer my westward way,
While the last leaf droops o'er its watery bed
In dying light of young November's day!
The loved! the lost! all in their Father's house—
And we with them in tender union bend,
As with the hues upon the oriel pane
Our dreams with yon far world of glory blend.

All saints of earth—all saints of Paradise
Brought nearer, now, in the last sunny glow
Of the departing year—in glorious vintage hues
A world of gleam—a carnival of flame
Upon the leaf that lingers ere the snow,
And earth seems but some swift dissolving view—
Its petty strifes—a sound, a puff of fame,
Or pelf— but ah! as they descend to greet
Our souls on this dear loved reunion day,
Earth fades—and for a little while we seem
Almost as near to Paradise as they!

All Saints, 1897.

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IN our great cities the need of playgrounds for the children is becoming increasingly recognized. At a cost of \$3,000 the Philadelphia Board of Education equipped twenty-two playgrounds this summer. In Baltimore a plan is under consideration for the purchase by the city, of lots of land, some 300 feet square, as sites for school buildings, to be used as playgrounds until needed for the buildings. Chicago has not as yet done much in this direction, although one playground has been opened in a river ward where the mortality among children has been excessive. The use of the land has been given for a term of years by a railroad company. It is proposed to secure legislative authority for the use of funds for the establishment of a chain or system of such playgrounds. Unfortunately this idea is so much of an afterthought that in our great cities it is almost impossible to secure unimproved land, and it will be necessary to buy improved property and raze the buildings.

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IN a criticism of a recent novel, the possibility of a bishopric being offered to a young man under canonical age, is ridiculed by the reviewer as showing the author's lack of information in regard to the subjects of which he treats. This brings out the interesting fact, in a letter to *Church Bells*, that the present Bishop of Colombo, Dr. Coplestone, was in deacon's orders when the bishopric was offered him. The writer of the letter goes on to say that, "though the bishop was, of course, in priest's orders, and of canonical age when consecrated, he is probably the only man of modern times who has been offered a bishopric when in deacon's orders and under thirty." So far as deacon's orders are concerned, this is, no doubt, correct, but the present Bishop of Missouri, Dr. Tuttle, was elected Missionary Bishop of Utah, by the House of Bishops some months before he attained the age of thirty, though

of course not consecrated until he had reached that limit. This is the only case in the history of the American Episcopate so far as our knowledge goes.

— x —

IGNORANCE of matters pertaining to the Church is not confined to the American press, where it admits of much excuse, but in England where the Church and its usages confront the observer on every hand, instances of the same kind occur from time to time which are little short of amazing. Thus recently it was stated in *The London Daily Mail*, a paper of high standing, that the Archdeacon of Rochester was to "hold confirmations" during the month of October at the cathedral of Rochester and at St. Saviour's, Southwark. *Church Bells* remarks that it may be desirable that archdeacons should have episcopal orders as suffragan Bishops, but it is not known that they have received any such promotion as yet.

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An Apostle of the Wilderness

BY THE REV. THEO. I. HOLCOMBE, B.D.

XX.

FOR six months all went prosperously for the Kesahgah mission. The foundation of the church of the Good Shepherd had been laid and the funds were promised to complete the building, which moneys afterwards were transferred, with the consent of the donor, Miss Edwards, to Faribault, and employed in the erection of the church of the same title there. When Dr. Breck reached Kesahgah with his family in the fall of 1856, the young men and Chief Flatmouth himself, had already departed to their winter hunting-ground, from which they did not return until the following spring. It was their custom to come back in time for sugarmaking in March and April. Jerked venison, pelts, and maple sugar, plus the annual payments from the Government, was the source from which their revenues of money were derived. Dr. Breck was therefore left in peace during the winter. But when the Indians returned from their hunt, then troubles began.

As there were no troops to police the country, whiskey entered from every side, and although it was unlawful to sell liquor to the Indians, yet in the village of Crowwing alone seven saloons "distilled the deadly dew," and soon the entire country was flooded with the intoxicating beverage, and every Indian with plenty of money soon found himself drunk and ready for any act of violence. Not less than four hundred Indians were reported drunk at one time at Kesahgah. I quote here largely from the letters of Dr. Breck to Bishop Kemper and other friends of the mission:

"The past six weeks at Leech Lake (Kesahgah) has been a dearly bought experience with our mission. The drunken Indian has visited us at our mission house at various times. My own experience has been to be kept at bay in Mrs. Breck's private room by the drawn knife of the half-drunken savage. On another occasion a large dark Indian danced like a maniac in the midst of the broken glass of our front windows which were smashed to atoms by himself and others. I went out to them by a back door, but upon my following a white man who was pursued by an Indian, this man at the window demanded my life, and only by art and with great difficulty was he kept from burst-

ing open Mrs. Breck's door with a great club. The next day this hideous monster said to one of our men that I had escaped this time, but the next he would have me."

These scenes were of almost daily occurrence, and the chiefs who were friendly declared they were unable to afford any protection. Dr. Breck goes on to say: "The above violence took place some time since but in different forms, and finally in one more aggravated than all the rest. We have been brought to a standpoint, so that we must leave, as we have no other resource left—we must either resort to arms or perish. I have never turned my back upon the plow I have taken hold of, neither do I now, but I see no martyrdom in laying down life for drunkenness, and this result—the death of some of us—is certain where there is no law in the nation, or over the nation. If we take the sword may we not perish with the sword as many brave soldiers, and lately (in March last) forty settlers have at the hands of the Sioux. These Indians during drunkenness habitually fight one another, and many have been killed and many wounded during their affrays in the last two years. P. S.—I have brought the entire mission family away. Part of the Indian children (of the household) I have left at St. Columba, and part of the laborers are there also." "I should have added," he concludes, "that one of the female and one male teacher also were struck by drunken Indians. The former was so injured and frightened that she dismissed her school and took to her bed. This was Miss West." The above is dated Fort Ripley, where the fleeing missionaries had taken refuge.

The entire time spent by Dr. Breck and his family at Kesahgah was eight months, viz., from Nov. 12th, 1856, to July 16, 1857.

It was in this interval that the secretary of war, General Floyd, of confederate fame, removed all the troops south from this section of the Northwest. This dastardly act naturally exposed the frontier settlers to an uprising of the Indians, which actually took place farther south among the Sioux, and resulted in the massacre of a great number of border people.

The mission at St. Columba was at this period in charge of the Rev. Mr. Peake who, with his good wife and Enmegabowh (deacon), held possession for several years after Dr. Breck had left the Indian country. But matters did not improve among the Indians as time passed, and the disturbances were of so fearful a character that Mr. Peake was constrained to remove from St. Columba to Crow Wing, on the river, and but seven miles above Fort Ripley. St. Columba was supplied with services from our Indian deacon, Enmegabowh, Mr. Peake, meanwhile, going out once a month to administer the Holy Eucharist. In order to relieve Dr. Breck of his support, Mr. Peake became at Crow Wing a missionary of the Domestic Board, to which he made report of his work among the white settlers, while he still gave account to Dr. Breck, at Faribault, of the condition of the Indian field.

Dr. Breck was desirous at this time of turning over all his correspondence relating to the Indians to Mr. Peake, but this was declined through the advice of wise Bishop Kemper, so that Dr. Breck all through—until relieved by Bishop Whipple—was responsible as the head of the Associate Mission for the Indians.

It is, of course, impossible at this late day

to realize the frightful condition of the Indian field at that period. I am confident that nothing short of the most deadly danger to all concerned would have forced Dr. Breck to abandon Kesahgah at its most hopeful moment. Indeed he regarded his leaving but as a temporary suspension of the work so auspiciously begun, but it is the marvel of the man that no sooner was he persuaded that it was all up with the Kesahgah mission, than with the most sublime confidence he turned his attention and his energies to the new field and the new work which loomed up before his imagination at Faribault. The courage and the resourcefulness of the man soon blazed out another path for his untiring feet—feet that never flagged—nor grew weary until he sank to rest on the shores of the western ocean.

—x—

In October

BY S. A. HURLBUT

Skimming along the dusty autumn road,
My thoughts were of the garnered sheaf;
Of summer air; of dreary death's abode,
And of the fallen leaf.

For all too sadly blent my thoughts that day
With autumn's gray-brown funeral pall,
With storms that round the mournful marbles play,
And death o'er all.

When suddenly the bright October breeze
Strong blowing o'er the distant field,
Brought perfume fresh as springtime trees
And apple blossoms yield.

Whence came that rush of promise bearing life,
That blew my dreary thoughts away?
Its odorous breath with prophesy was rife
Of spring's returning day.

Quickly I looked to where the fertile loam
Was turned to take the autumn grain
Calmly to sleep within its cold dark home
Till comes the April rain.

Forth from their prison in the dusky earth
The scents of coming spring arise;
As the kind mother promises re-birth
Beneath far brighter skies.

O winds of God which brought to me that day
Some whisper of the heavenly land,
Blow fresh and strong our wintry fears away
Till in God's spring we stand!

—x—

Thoughts From Nature

BY CAROLINE FRANCES LITTLE

I.

WE walked in bleak November-time, amid the sere and rustling leaves that strewed the narrow pathway through the woods, where flowed a noisy sparkling brook. The bare branches, stripped of their gorgeous colorings, lifted their brown outlines to the dull, leaden sky, and all was still, save the occasional dropping of a nut, or the soft patter of the little squirrels that fled timidly at our approach, and hid beneath the sweet-brier bushes at our side.

"Can it be," I asked, "that life will spring again from out this seeming death?"

"Yes, life will ever spring from death," she said, "and 'I have seen the thorn frown rudely, all the winter long, and after, bear the rose upon its top.'"

Then in her soft, brown eyes there shone a strange, sweet look, as if she gazed on things unseen. The winter came and fled, and once again I walked, alas! alone, along the narrow path. The scent of the brier-roses filled the air, while birds sang soft and low.

"Life ever springs from death," I thought; "sweet soul, how little dreamed we then, that I should walk the world alone; and yet one day, for both, true Life will surely spring from Death, and the rose shall crown the thorn."

II.

The hot sun of midsummer shone with piercing ray upon the waving fields of meadow grass, and the perfumed breezes faintly blew from the distant hills to the woodlands far away. The drowsy cattle lay beneath the spreading oak, o'ercome by noontide heat; but the ever busy bee flew swift from flower to flower, intent on culling sweets ere night's dark veil should fall. From many a tree was heard the locusts' soothing hum in tuneful concord with the birds' sweet songs.

"Dear birds," I thought, "what lessons strong of trust we all might learn from you. For 'He hath told us that not one bird folds failing wings and shuts bright eyes to die' without His all-wise knowledge. Then surely, if He cares for them, how much more must He watch o'er all immortal creatures?" And the words of the sweet English poet came to me with a wonderful depth of meaning I had never discerned before:

"Oh! the little birds sang East,
And the little birds sang West.
And I smiled to think God's goodness
Flowed around our incompleteness,
Round our restlessness His rest."

III.

Within the pages of a well-worn book I found one day, a violet pressed and dried; and as I held the faded flower, a subtle perfume filled the air, and in a moment far away my thoughts had fled, while I beheld myself with one I loved, both seated on a mossy bank where purple violets bloomed in vast profusion; I saw the blossoms in her dear, white hands, now folded long upon her pulseless breast; I heard the songs of woodland birds and the faint babble of the little brook that flowed beside us there. I listened, and there fell upon my ear the sweet sound of her gentle voice, which death had hushed, and then I knew in truth, she was beside me still, in thought and spirit, as in days of yore. Sweet memory of by-gone days, when all seemed bright with hope and peace beneath those verdant trees!

"For through the dusky woodlands far and wide,
A subtle hidden power the fragrance weaves,
That charm, to me more than all else beside,
Is still enshrined within these faded leaves."

—x—

Language of the Bible

BY C. H. WETHERBE

THERE are but very few things in this world which impress me so profoundly as does the language of the Bible. It is a matter which I have many times thought of, and the more I think of it the more deeply I am impressed with the marvelous richness, the matchless style, the fascinating beauty, the exalted taste, and the charming simplicity of the language of the supreme Book.

And one thing which deserves particular attention is the large number of writers whom God chose from various stations in life to pen the contents of the Bible. Many of these men would not, according to modern ideas, be called scholars,—certainly not finished scholars; nor were they, so far as we can see, trained previously to literary work. And while, as a matter of course, there is a great variety of individual style in their compositions, yet the language used, from beginning to end, is all of the very highest order. This is a marvel. Just think of it! From the beginning of the Bible to its very close there is the same superb sublimity of language pervading the whole; not an inferior chapter, not the least

lowering in the entire range. One may read the Bible through a thousand times, and as he reads it the thousandth time he will be more impressed than ever before with the magnificent grandeur of the language of the Book.

One finds himself marveling at the high average, the mountainous average, of its language. One would naturally suppose that the language of some of the writers would be vastly inferior to that of some others. If the same number of writers, in these days, should write on religious subjects, and their productions should be put together into book form, we would see a great difference in the quality and workmanship of the language, even though all of the writers were men of the highest natural ability, and thoroughly educated. Certainly this would be the case if the writers stood on the same plane of talent and education that the Bible writers did. Their language would fall far below that of the Bible.

Now, to say nothing here about the truths of the Bible, its prophecies, its history, its doctrine, its precepts, it seems to me that its language alone is an incontrovertible proof of the divinity of the Bible. For my own part, I would be willing to rest the authenticity of the Bible simply upon the merits of its language. It is a fact of great significance that there never was any other book in the world the language of which matches that of the Bible. There is a wide chasm between the very best written, most elegantly worded books in the world and the Bible, with respect simply to language. Even skeptics have been forced to concede that the language of the Bible is unrivaled; that it is indeed unique. This should be accepted as conclusive evidence that it was God who moved upon the minds of the Bible writers and controlled their pens.

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Harvest Home

THE following eloquent passage is from a Thanksgiving Day sermon of the late Dr. Joseph Cross:

Celebrate, then, my brethren, your annual Eucharist with hymns and happy anthems! Sowing in tears, you shall reap in joy. Even now the fields are yellow with promise; he that sitteth upon the white cloud is preparing to thrust in his sickle; all his angels are on the wing to gather the precious fruit of every cemetery; the earth is yearning and the sea is heaving, to deliver up the dead that are in them; and thrilling to the music of the last trump, they that sleep in Jesus, shall soon awake in glory. And when all the faithful are summoned to their final rendezvous, and the garner of God is filled with the ripened products of redeeming love, and you and I, unworthy, are bound in the bundle of life, then, within the jasper walls, and around the sapphire throne, with antiphon and chorus, such as never fell on mortal ears, and orchestral accompaniments such as never woke a vibration in any other atmosphere, how gladly shall we join the mighty host of saints and seraphim to sing the harvest home of heaven.

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Book Notices

Christian Missions and Social Progress. By Jas. S. Dennis, D.D. Chicago: Fleming H. Revell Company. In 2 vols. Price, \$2.50 each. Vol. 1.

The point of view which Dr. Dennis takes in this work is, we think, somewhat unique, and calculated to interest not the ordinary Christian reader only, who desires above all to see the "kingdoms of this world become the kingdoms of God and His Christ;" but also the students of anthropology, sociology, and ethnic religions. The book before us is the result of personal ex-

perience, and the careful study of the published works of the various missionary societies, also of data furnished first hand, in reply to a circular letter sent out to a very large number of missionary centres. Dr. Dennis has done a signal service to the cause of Christian missions, in giving us this larged-minded and philosophic survey of missionary operations in non-Christian lands, and also in furnishing a fair and just reply to the objections often raised by believers and unbelievers—to what profit is all this vast expenditure of men and means, in view of the slim results in the foreign fields. To pronounce missions a failure because of the lack of great and gigantic results is, to say the least, unphilosophic and one-sided. Dr. Dennis' writings have widened our horizon, and if for a long period in the early years of effort among heathen, no very direct and tangible religious results are patent, we are not on this account warranted in pronouncing the work a failure. After all is said, even by the severest critics, it remains, that missionary centres are exerting a powerful influence in the direction of a higher sociological and ethical status in the communities in which they are planted. "First that which is natural, then that which is spiritual," is a divine method, and the natural foundations of our missionary enterprises ought not in fairness to be lost sight of or be belittled.

The conversion in the Middle Ages of some of the States of Europe, by the settlements of Benedictine monks, is a notable example of the sociological power of Christian missions. In the first lecture Dr. Dennis treats in a very masterful and philosophic way the social influence and humanitarian scope of missions. In the second lecture he describes the social evils of the non-Christian world. A noble work would have been accomplished by Christian missionaries, if they had modified in however slight a manner these awful and crying evils. But more than a mere modification is being accomplished, and to clear the ground of these crimes against God and humanity, and cast in some seeds of Christian morality and civilization, is something to be approved of and aided by all who have a human heart, even though they may not sympathize with the ultimate motive of the missionaries.

So indescribably horrible are the facts placed before the reader, that one might be inclined to charge Dr. Dennis with over coloring, but for the irrefragable testimony of the authorities he cites. In the third lecture—"Ineffectual Remedies and the Causes of their Failure"—it is pointed out, that mere secular education, or material advancement or legislation, are inadequate to lift races into the higher plane of righteousness. This section will furnish those who imagine that the lower orders in our own cities may be socially regenerated and uplifted permanently by humanitarian efforts, with much wholesome matter for grave questioning and self-examination. True Christians will, we feel certain, be grateful for the comparison instituted in lecture four—"Christianity the Social Hope of the Nations"—between the religion of Jesus Christ, and the ethical systems of Buddhism, Confucianism, Hinduism, and Mohammedanism. The glamor of these systems as presented and belauded in the World's Parliament of Religions is dispelled very effectually by such testimony as Dr. Dennis adduces. The book is very profusely illustrated; for example, we have a group of bishops of the English Church Missionary Society, also a picture of the late Bishop Smythies and his theological students in Zanzibar. Appended to each of the four lectures are lists of literature and authorities which seem well-nigh exhaustive, and will prove of immense value to any student of ethnic religious anthropology and sociology, as well as to those who may wish to learn more of mission work throughout the world. In fine, we wish to characterize Dr. Dennis' book as a noble and monumental work on behalf of a juster and more philosophical view of missionary labors, and efforts and failures perchance. To read such a book is to quicken our own love of the Christian religion, and to desire that all men everywhere may partake of its inestimable benefits.

The Scholar and the State, and other Orations and Addresses. By Henry Codman Potter, D.D., LL.D., Bishop of New York. New York: The Century Company. Price, \$2.

Bishop Potter has a way of putting things that makes him a popular essayist and lecturer. Whenever he speaks or writes ears are ever ready to listen, for he always says just the things that are worth hearing. It was more than a happy thought on the part of the Century Company to gather these various papers in an accessible volume. Lectures, addresses, essays, written and spoken on different occasions, though they have been all published before, they belong to that class of literature that is something more than ephemeral, and which ought to be preserved. Whatever the Bishop touches—and there are various subjects—is treated with that broad-mindedness of the Christian scholar who is intensely alive to two facts, his duty to God and to his fellow-man. There are five reasons which we desire to indicate why these papers are worthy of strong commendation. First, because they are warm from the heart, as well as clear-headed. Second, they have the balance and judgment of the man who has thought before speaking. His opinions are strongly stated and often in the most rhetorical way, yet there is no overstating or running to illogical conclusions. Third, because the Bishop has the knack of choosing just the subject in which we are interested, and which is exceedingly pertinent. Fourth, because the Bishop is not a doctrinaire, but a man who has a message for his fellow-man, and a heart aglow with anxiety to help solve, if possible, some of the problems, the solution of which still stands in the way of making the world happier and better. Fifth, because the Bishop is always concrete; it is man, not mankind, that arouses his interest. Read the oration which gives the title to this volume; it is a strong appeal from the scholar to fellow-scholars, not to be better scholars simply, but to be better citizens along with their pursuit of scholarship. Or turn over to the address made at the Louisville Congress. It is a clear setting forth of the truth that the man in prison and penitentiary is still a fellow-man, our duties to whom we often neglect or ignore. Or take once more, the essay from *The American Review*, "The Gospel of Wealth," a happy change from the title of the well-known essays by Mr. Carnegie; or, the equally striking address delivered, at the Drexel Institute, in memory of its founder, under the caption, "Nobility in Business," in each and all, the above-mentioned characteristics are prominent. Such good sense, such earnestness, such consistent testimony for the righteousness which alone exalteth a nation, challenges the admiration and commendation of us all.

AMONG the annuals, which are always welcome in the family, is the bound volume of *Sunday*, the popular English magazine for the young, imported by Messrs. E. & J. B. Young & Co., Cooper Union, N. Y. Bible studies are an attractive and an important feature of the present issue. There are continued stories, bright poems, and a great variety of little sketches. The illustrations are well drawn and numerous. Price, \$1.50.

In the series of "History for Young Readers," published by Messrs. D. Appleton & Co., New York, we note the appearance of "England," by Frances E. Cooke, and "Germany," by Kate Freiligrath Kroeker. These books are to be commended for clearness and simplicity, and for giving emphasis to movements and conditions out of which national character has been formed, rather than to names and events, which are likely to have but little significance to youthful readers. Price, 60 cts.

"The What, How, and Why of Church Building," is a book which Messrs. J. & R. Lamb are publishing in the interest of ecclesiastical architecture and furnishing. It supplies such information as building committees and others interested in churches need to have, and answers a great many questions which they need to ask, so helping them to clearer ideas, and enabling

them to understand the architects and church furnishers to whom they may apply for plans. Many illustrations and some fine specimens of church work are given, together with some meeting-house plans, which we suppose are needed, though they are not to be commended. The aim is to meet modern wants, rather than to present specimens of any pure style of architecture. The author, Mr. George W. Kramer, is to be congratulated upon condensing much well expressed information and many practical suggestions into a comparatively small volume.

"Among the Meadow People" is the title of a very attractive book of stories for children, by Miss Clara Dillingham Pierson. (E. P. Dutton & Co., New York. Price, \$1.25.) The "meadow people" are the butterflies, frogs, beetles, and other insects of field and forest. These are made to talk and act like fairies, and many dainty and queer conceits are brought out in their conversations and adventures. These tiny creatures come to be real, living people to the little ones, awakening their interest and calling out their sympathy and admiration. We think they will meet with cordial reception, and that the little ones who hear them once will call for them again and again. The pretty illustrations are by F. C. Gordon. One is found at the head of every chapter.

FROM "The Easy Chair" of *Harper's Magazine*, a dozen essays have been gathered in a volume entitled, "Ars Recte Vivendi," which is well worthy of a place on the table of every college student and college-bred man and woman. The contributions of George William Curtis to "The Easy Chair" have been a valuable feature of the old and favorite magazine, and have appeared from time to time in collections similar to the one before us. In this, we have for the prominent idea, the courtesies of life, especially as affecting the well-being of society; hence the fitness of the title. They are characterized by clearness, good sense, and good style. We wish the papers on Hazing and Athletics might be read, marked, learned, and inwardly digested by all college students. We quote the following: "The men that the college remembers and cherishes are not ball-players, and boat-racers, and high-jumpers, and boxers, and fencers, and heroes of single-stick, good fellows as they are, but the patriots and scholars and poets and orators and philosophers. Three cheers for brawn, but three times three for brain."

MESSRS. E. & J. B. Young & Co. have added another to their attractive book-specialties for church and chancel use. We have had the pleasure of examining a copy of their New Oblong 48mo Prayer Book and Hymnal, manufactured by the celebrated London press of Eyre & Spottiswood. By the use of this new form, being somewhat narrower and longer than that which is in common use, Messrs. Young & Co. have produced a pocket edition which we believe will be very satisfactory and popular. It is to be regretted that most people prefer a very small edition in which the type must necessarily be very fine and more or less injurious to the eyes. In the new form originated by these publishers a very good and readable type has been secured in connection with a very small-sized book. Every part of the service which is ordinarily followed by the people, is made clear and legible. The whole work is the perfection of the book-maker's art; superb India paper is used, and all plates are new and perfect, and it is safe to say that no better book can be made than the New Oblong Prayer Book and Hymnal. The publishers are fully warranted in claiming, as we see they do in their advertisements, that they give in this edition the largest, boldest, and most legible print in any pocket edition of the Prayer Book ever published.

Books Received

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

THOMAS WHITTAKER

The Message and the Messengers: Lessons from the History of Preaching. By the Rev. Fleming James, D.D.

The Facts and the Faith: A Study in the Rationalism of the Apostles' Creed. By Beverly E. Warner, D.D.

JAMES POTT & Co.

Outlines of a Philosophy of Religion based on Psychology and History. By Auguste Sabatier. \$2.
Vindication of Anglican Orders, By Arthur Lowndes, D.D. In two vols.

THE BAKER & TAYLOR COMPANY

A Colonial Witch. By Frank Samuel Child. \$1.25.
Sunlight and Shadow. By W. I. Lincoln Adams. \$2.50.

D. APPLETON & Co.

A History of French Literature. By Edward Dowden. \$1.50.
The Hall of Shells. By Mrs. A. S. Hardy. 60c.
Children's Ways. By James Sully, M.A., LL.D. \$1.25.
The Mystery of Choice. By Robert W. Chambers. \$1.25.
Uncle Sam's Secrets. By Oscar Phelps Austin. 75c.

T. Y. CROWELL & Co.

The Coming People. By Charles Fletcher Dole. \$1.
The Christian's Aspirations. By the Rev. G. H. C. Macgregor, M.A. 35c.
The Art of Living. By E. Emory Lyon. 35c.
If I were God. By Richard Le Gallienne. 50c.
Self Cultivation in English. By George Herbert Palmer, LL.D. 35c.

JOHN WILEY & SONS

The Emphasized New Testament. A new translation by Joseph Bryant Rotherham. \$2.50.

A. C. McCLURG & Co.

Men in Epigram. By Frederick W. Morton. \$1.

LONGMANS, GREEN & Co.

The Pink Fairy Book. Edited by Andrew Lang. \$2

Pamphlets Received

Such pamphlets as seem to be of general interest or permanent value will be noted under this head as received. No further notice is to be expected.

A Summer's Fishing on the Bowery. By George D. Dowknott, M.D.
An Analysis of the Holy Scriptures. By G. A. Robson, Bridgeport, Conn.
Two Notable Reports of the Lambeth Conference.
Service Commemorative of the Life and Work of the Rev. William Spaight Langford, D.D.
The Report of the Board of Managers to the Fifth Meeting of the Missionary Council.
Annual Report on Foreign Missions by the Board of Managers of the Domestic and Foreign Missionary Society.
Annual Report upon Domestic Missions by the Board of Managers of the Domestic and Foreign Missionary Society.
Report of the Third Annual Meeting of the Lake Mohonk Conference on International Arbitration.
An Imperiled Faith. By the Rev. Francis Washburn. Muzzled Oxen.

Magazines and Reviews

The *Nineteenth Century* for October (Leonard Scott Publishing Company) has three important political articles, "The Breakdown of the 'Forward' Frontier Policy," by Sir Lepel Griffin, K.C.S.I.; "A Moslem's View of the Pan-Islamic Revival," by the Moulvie Rafiuddin Ahmad, and "British Suzerainty in the Transvaal," by Edward Dicey, C.B. An article which will attract the attention of all who are interested in ecclesiastical matters is "The Coming Revolt of the Clergy," by the Rev. Heneage H. Jebb, from which it appears that the English clergy are the most heavily taxed class in that enlightened country, and enjoy the fewest political and civil compensations.

The leading political articles in *The Fortnightly Review* for October are "Khartoum in Sight," by Major Arthur Griffiths; "An Apology for Unprincipled Toryism," by A. A. Bauman, and a really notable essay, "The Triumph of the Cossack," by Diplomaticus. Those who are interested in Scandinavia will enjoy "Scandinavia and her King," a lively and sympathetic sketch by Constance Sutcliffe. "Some recent French Literature" comprises three essays, the most vigorous of which is "The Hates of Napoleon," by Charles Whibley.

We desire to draw special attention to two articles in *The Westminster Review* for October, "Spain's Colonial Policy," by John Foreman, which is a very severe review of the Cuban situation and Spanish maladministration; and "British Progress and Free Banking," by Robert Ewen, which will give political economists

and financiers some points worth considering. "The Liberal Party and the Church," by C. F. Garbett, is significant as containing a virtual confession that "Disestablishment" is a lame issue, and that "Church Reform" should be the future cry of the Liberal party.

To the biographical annals of American statesmen the review of Daniel Webster's life and character by Carl Schurz in the November *Harper's Monthly* will be a valuable addition. It seems a fair and impartial estimate of his greatness and his weakness. Very bright and entertaining reading is to be found in the pages of Richard Harding Davis, under the title, "With the Greek Soldiers." A sarcastic vein indicates his opinion of some of the leaders. At the present time unusual interest attaches to the paper on "The New Japan," by Toru Hoshi, the Japanese minister to the United States. He makes special allusion to the Hawaiian question. W. D. Howells has a characteristic short story in this issue, entitled "A Pair of Patient Lovers." It deals cleverly with the issues involved in long marriage engagements.

Even more full of fresh interest than those that have preceded is the November installment in *Scribner's Magazine* of Mr. Wyckoff's experiences as one of "The Workers." This time it is as a farm hand in Pennsylvania, and he finds that in this direction there is always work for those who want it and can do it well. Two papers on "Unusual Uses of Photography" will interest both amateurs and professionals; they are fully illustrated. Blanche Willis Howard has in this number a pathetic story of German city life, illustrated by René Reinicke who thus appears for the first time in an American magazine. In Europe his fame is comparable to that of Leech and other artists in the famous *London Punch*. There are some exquisite full-page pictures of out-door life by A. B. Frost, "With Dog and Gun." "The Country Church in America" has several illustrations of varied types of architecture.

Blackwood's for October contains the conclusion of Blackmore's "Dariel," which has extended to fifty-seven chapters. Prof. Seth has a just estimate of the mad philosopher, Nietzsche. The story of the great English collections of manuscripts takes up this month the Harleian Library. A first paper on "The Calendar of Scottish Crime," reveals a ghastly condition of affairs in the Scotland of the sixteenth century. There were, indeed, as the writer says, some "ugly" sights to meet the eyes of tourists in Edinburgh in gentle King James' reign. The "Chinese Censors" are a well-intended institution, but rather feeble for practical good. There is an excellent paper on "French Fiction," the writer of which particularly commends Victor Cherbuliez. Articles on "English Interests in the Niger Region," "The Native Press in India," and on "Strikes," conclude the number.

Opinions of the Press

The Contemporary Review.

EVOLUTION AND DESIGN.—In itself evolution is not necessarily bound to be mechanical; it is perfectly possible to regard it as the gradual working of a divine purpose. And once we adopt the evolutionist standpoint, it is clear that the argument from design is materially and perceptibly strengthened. (1) Positively, because evolutionism lets us as it were behind the scenes and shows us how means are adapted to ends in the gradual process of evolution. This renders easier and more comprehensible the belief underlying all teleology in a power that intelligently adapts means to ends. (2) Negatively, evolutionism greatly weakens the objection to the teleological argument based on the imperfection of existing adaptations. We are no longer compelled to proclaim everything perfect; it suffices that we can find nourishment for the faith that everything is being made perfect. If, then, evolutionism strengthens the argument

from design, the latter indirectly owes a debt of gratitude to the theories which have led to the general adoption of the evolutionist standpoint. And among these Darwinism stands pre-eminent. Evolutionism was as old as one of the earliest of Greek philosophies; but it was not until Darwinism made it a household word that it could force its way into the consciousness of men at large. And as a philosopher who regards evolutionism in some form as affording the most hopeful method of approaching the mystery of existence, I am inclined to hold that when historical perspective has cleared away the mole-hills we have made into mountains, it will be here that will be found Darwin's most momentous and enduring service to knowledge and to mankind.

The Congregationalist.

CULTIVATE CHEER.—It was a favorite saying of Bancroft, the historian, who was a vigorous old man at ninety, that the secret of a long life is in never losing one's temper. The remark was simply a concrete way of expressing the hygienic value of amiability—a principle which, until lately, has scarcely been considered in the training of children. Hitherto we have regarded fretfulness, melancholy, and bad temper as the natural concomitants of illness. But modern science shows that these mental moods have actual power to produce disease. No doubt in most cases imperfect bodily conditions are the cause of irritable and depressed feelings, yet sometimes the reverse is true, and a better knowledge of physiological laws would show them to be effect rather than cause. The fact that discontented and gloomy people are never in good health is an argument in favor of the theory that continual indulgence in unhappy thoughts acts as a poison and creates some form of disease. Moreover, such people radiate an unwholesome influence, which, like the atmosphere of a malarial region, one cannot help inhaling. They also lack hope and energy and are far more likely to succumb to prevailing epidemics than those of a cheerful temperament. A variety of motives, therefore—our personal well-being, regard for the dear ones of our households, and loyalty to the divine Master, who forbids our taking anxious thought—should inspire us to cultivate a sunny disposition.

Scribner's Magazine.

WOMAN'S HIGHER EDUCATION.—Just what should be the ideal education for women is, and must be, an unsettled question for some time to come; for it is still undetermined how largely the area of woman's needs and activities should be bounded by sex limitations, and how largely it may be identified with the needs and activities of men. This conclusion, when it comes, will be deducted not from tradition nor ambition, not from personal prejudice, but from science, through the things biology and physiology and sociology have yet to find out about this serious matter of sex. . . . But even more significant of the persistency and power of this underlying thought has been the result of the higher education as expressed in the immediate desire of the young woman, upon graduation, to stake out for herself a career in the world, to do something that shall be noticeable if not notable, with an idea of proving to the world that she can do a man's work as well as a man, displaying no prepossession in favor of doing a woman's work as well as a woman can do it. The higher education of women without reference to sex seems, thus far, to have resulted greatly in the glorification of men and men's work, and in dissatisfaction with women and women's work; which is the most logical thing in the world, and quite to be expected, so long as we insist upon ignoring certain simple, radical, dignified distinctions between the sexes. I hasten to say, with the introduction of this threadbare and somewhat bedraggled phrase, that such sex distinctions as I have in mind have nothing to do with any childish and uneasy comparison of the relative endowment of the sexes—that can surely be trusted to take care of itself and to expound itself fully with time and a little judicious negligence.

The Household

A Halloween Guest

BY E. F. M.

ROGER WESTON was weary of his life. Partly it was physical weakness after a long illness; partly the sick despair of a soul that had passed through a bitter experience. He had lost his ambitions, his early hopes; the confidence in others, born of ignorance, had perished; of his old religion, taught at his mother's knee, there seemed to remain only a dim elementary sense. There was something vital there, that restrained him from evil and spiritual dissolution, but he felt only that he was tossed here and there on dark and troubled waters, and saw no land. Everything in the spiritual horizon was vague, uncertain, intangible.

His physician had ordered a change of scene. It apparently made no difference where he went, and he at last decided to go to his sister Courtney, who lived in a quiet Virginia country house, far from railroads and towns. His brother-in-law, John Baylor, was a silent, simple soul, who comforted you by an unexpressed good-will. He remembered slowly as he journeyed, a former visit in the spring when the locust-trees were in bloom, and what a lovely inverted cup they made against the pale blue sky, wrought of delicate white lights and tender green shadows, netted together with irregular glints of sunshine. He remembered, also, the delicious smell of the locust blossoms. All the tall trees were white with their honeyed clusters, and the bees swung and buzzed with drowsy rhythms overhead.

When he arrived he was disappointed, though he had known well enough the time of the locust bloom was long past. The trees now stood bare and ragged, and the former-quiet house was brimming over with young guests, invited, he suspected, to cheer him. They soon found out, however, that he had no mind to join them, and let him alone. He tried to make an effort when he saw Courtney's regret, but it was of no use. It was as if his spiritual thews and sinews were for the time shrunken and weakened like the physical. Even when he went to his room, he could not sleep, his nerves quivered, and the veins throbbled in his temples. He could hear his namesake, Roger, in the hall below, spelling out his Bible lesson:

"There came again, and touched me, one like the appearance of a man and he strengthened me, and said, 'O man, greatly beloved, fear not; peace be unto thee, be strong, yea, be strong.'"

He got up and closed his door, for Roger's method of reading was not soothing to the nerves. But the Scriptural phrases haunted him—one like the appearance of a man—and his speech, "O man, greatly beloved, fear not." He thought he, too, might find peace and comfort could such a messenger find him as had come to the captive prophet in the old Babylonian city. Not a weird and mystic being, rushing swiftly on wide and shadowy wings, but in human similitude like the sons of men. And so thinking, he at last fell asleep.

The next day was Halloween, and he was not sorry to find that all the young people were going to a large Halloween party and would not be back until late. They were all agog with laughter and jest and stories of Halloween fortunes come true, and mer-

ry misadventures. By three o'clock in the autumn afternoon, they were all gone, and the old house had settled down into a Sabbath-like hush and stillness. He found a cheery wood fire in the library, and sat down in a wide arm chair with a sigh of relief. A book was on his knee, but he did not look at it. It was the very perfection of mild autumn weather, and both windows and doors were open to the rich golden sunshine that seemed to flood the whole world with the sweet content of brooding nature. One felt in its ripe fullness the motherhood of nature in the soft warm air, in the blissful inarticulate noises of the baby with its nurse on the doorstep, in the clucking of the brown hen to her late brood, and in the rich fragrance of ripening fruit and aromatic garden herbs. A little autumn wind blew, making a pattering sound with the leaves like showers on the roof, and now and then tossing a fresh wood smell through the windows next the pines. All these noises were quiet sounds, as if one were listening to the stillness.

He heard footsteps coming along the hall. This morning he would have pushed back his chair impatiently, looking for an escape, but now he sat still and smiled, wondering whom he should see when the door opened.

The grand first thoughts in which the feasts of All Souls and All Saints had begun, the companionship of interwoven lives, the higher communion of saintly and true spirits, had sunk to something trivial, Halloween fortune-telling and the like, yet it was not all trivial. Even in this was the thought of mated souls coming together in spite of barriers of space and circumstances. The feasts of the Church swept around the human yearning with vaster circles of all spiritual friendship and association, linking together heaven and earth, the Church Militant here with the Church Triumphant above—the true Halloween, but the mortal weakness sought for something concrete and tangible, a visible sign of invisible realities, as he himself proved by the little glad thrill with which he watched the opening of the door that would admit some visible companion.

The door opened, and a young man, seemingly of his own age, entered. He had the feeling that this presence brought a certain brightness with it, and he was glad that it was some one he had known so long and intimately that there was no need for exertion, or even a special greeting.

He wished to speak, however, and it disturbed him not to remember the new-comer's name. It was on the tip of his tongue, yet it would not frame itself in syllables, and the delay was like a sudden stirring of a pool that dissolves its crystal clearness.

His friend looked at him with a half amused, wholly tender smile, and he exclaimed, "But I know you!"

"Of course you do," his guest answered, "am I not from your own place?"

This expression filled him with deep content as when his friend had first entered, like a sunbeam or a bit of thistle-down, that lovely flower-ghost that walks so softly the autumn air!

He said as if some undercurrent of consciousness brought the thought to his mind: "You come upon an errand to me?"

All at once he knew what it was, that he must forgive the person who had injured him. While he was trying to arrange his reasons for not doing so, to his great amazement he discovered that he had forgiven;

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the old light frivolous life was too slight a loss to heed. He had awakened now, and there had never been any real injury.

But even as he thought this, for one instant the past rushed over him again, its bitter brine was at his lips, its dark flood dragged him down. He cried out vehemently:

"It is so weary down here, so hard to live, so hard to die! Have you no sorrow, no regret?"

The eyes that looked in his seemed to say, "Brother," but there was no other reply. He noticed one beautiful hand folded over the other lightly, as if in perfect rest. He went on.

"If not for yourself, have you not for others? It is not well with all."

For there came to his mind images of dread, of the great Assize before which every soul of man must stand, sooner or later, of what must come afterwards to those who chose the evil and refused the good, when all hidden baseness and sin lay open to the Light.

"Infinite love is infinite patience."

There was no logical answer in this to the



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intellect, no argument for controversy, but the yearning and groping heart of man might so be comforted, resting upon the sure judgments of the loving will of God.

How silent the world was outside in the dying glow of the afternoon! A last year's nest caught his eye high up among the brown leaves, woven in and out the forged twigs that held the swinging cradle firm. Underneath was the human life-nest, as small in contrast with a higher world; as helpless, hanging betwixt life and death, as that betwixt earth and sky. Over all brooded the blue sky, folding both in a wide peace.

He turned to the friend beside him and they talked of many things, things that touched the real life to the core. He could never remember afterwards the very words his companion used, but as he spoke his own heart gained new strength and knowledge. He saw that life was not the narrow separate thing of blind illusions he had deemed it, but real, worth while. Its labors, its duties, its daily struggles, were the strong and sure basis, the foundation, deep sunken in darker earth, on which heaven's glorious superstructure of rest, joy, attainment, might be reared to soar into the sunlit blue of eternity. Close fitting, stone to stone, of individual efforts made the one solid mass whose corner-stone was the One Divine Friend from whom all friendships, all associations in families and societies, had their source. In the distance a door opened and shut, and on the hearth a stick broke and fell, starting the whole room into a rich red fire-glow.

For outside the sun had set; the baby and nurse had long ago disappeared from the doorstep. He could hear Courtney coming to look after him and little Roger running to meet his father, coming in from the fields.

He wanted them all to see his friend, but when he looked the chair was empty and his late Halloween guest was gone.

"I would have been here before," said Courtney's cheery, everyday voice, "but I have been so busy, and then it was so quiet in the library I thought you might be asleep. I hope you have not been lonely?"

Lonely, in that sunny presence?

The brightness of it was still upon his face, for John Baylor nodded and smiled at him, saying, "It has done him good, anyway," and Roger ran, undismayed, to climb upon his knee.

"But did you see no one as you came in?" he questioned.

No; no one has been here the whole afternoon. But I see your fire has burned down. Roger, tell the servant to bring more wood."

As the older Roger wondered the remembrance of little Roger's text came to his mind:

"One like the appearance of a man—and he strengthened me."

THE flurry over the proposed changes in the colors of the United States postage-stamps has subsided since it has been ascertained that only three denominations are affected by the resolutions of the recent international postal congress. According to these resolutions, the five-cent stamp or its equivalent in every country belonging to the Universal Postal Union must be printed in dark blue, the two-cent in red, and the one-cent in green. We shall, therefore, keep the carmine two-cent stamp used for domestic

letter-postage; take the blue from Benjamin Franklin on the one-cent, and give it to President Grant on the five-cent stamp; and rob our ten-cent Daniel Webster to color Franklin green—a most inappropriate hue for the first American philosopher. All this will not have to be done, however, till the first of January, 1899. Meanwhile, Great Britain has saved her equivalent of our five-cent stamp; Germany her five-cent and her two-cent stamps; France, Italy, and Norway, their one-cent stamps, by having them already of the colors required.—*Commercial Advertiser.*

A FEATURE of Prof. Drummond's character, which has been missed by many who have given an estimate of the man, say *The Bookman*, was his humor. There was a state-ly gravity about him which kept outsiders from seeing the playful side of his nature, yet he was fond of little practical jokes, and could hoax his friends to perfection. An old student friend of his relates that the last time he saw him was at a dinner to which they had been invited to meet a London celebrity who was to address a meeting afterward. Drummond came over to his friend and whispered: "Do you want to go to this meeting?" He shook his head a little sadly, feeling that there was no help for it, and then said with a touch of mischief in his eye, "We'll run." They took an early opportunity, when everybody was attending to the celebrity, to slip out, and went along to Drummond's house with the glee of two schoolboys playing truant. Drummond enjoyed the escape hugely, and chuckled with glee over the joke they had played on the celebrated man. They had got his honey, he said, without his sting.

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Proper Food for All Her Creatures.

A man feels like he was in deep water and a long ways from shore when he finally arrives at the conclusion that no medicine on earth can cure his particular disease. He has probably tried one after another with hope each time that the new one will do its work, but dismal failures succeed one another regularly and finally reason forces one to abandon hope for medicines.

Right at that juncture is the time to remember that nature has provided food for the sustenance of all her creatures and if we will but use nature's food and drink properly she will come powerfully to the aid of the sick one.

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

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

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

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

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Children's Hour

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

On Morton Farm in the Spring Vacation

BY CHARLOTTE WHITCOMB
CHAPTER VII.

THE next day the mountain sugar-place was tapped, and an experienced sugar-maker came to help. An "evaporator" was used to turn the sap into sugar and the work was so much simplified Jerry wished the boys might come up, for now he should have time, and they could camp out in the mountain shanty and have "such fun."

The noon mail brought letters to Uncle Loren and to Daisy. Of Uncle Loren's, one was from Daisy's father containing an order and a check for his annual supply of syrup and sugar. The other puzzled him to decipher, but with the aid of the united family, it was found to read as follows:

DEAR FRIEND:

i rite to sa as sandy is in a tite Plase—an ole Cove of a eye Tallion hez got im fer to sing in a munky Show an he maks im Sing as Long as he can Squeeke an Bastes im fer to Mak im Danse-wee Thinke he neads fresh are *The Tribune* sez fresh are is fer summer—if yu kin let im hev fresh are now wee wil raz a funde

Cend ancer to paddy burns grocary in The bouary.

Yours With much dutey Til deth to Comande
HENERY BAB.

P. S. Sandy Do nede fresh air bad an A change

Cind (signed)
HANS MERKER
BOB YERKES
JIM CROTES
JACOB SOLOMON.

The letter concerning little Sandy deeply affected every member of the family, in which the child had become a favorite during his stay with them the summer previous to the opening of our story.

Abner sympathized with Jerry when the latter said "He'd like to teach that 'eye-Tallion' to take a man of his own size, if he must abuse any one." Mary forgave Sandy his sharp tongue and mischievous pranks, and furtively wiped her eyes on the corner of her apron when she thought of his being "basted to make him dance." Daisy and Anseth could not restrain their tears as they remembered the bright and winning, but utterly homeless and defenseless, little waif.

Aunt Phoebe urged her husband to lose no time in rescuing the child, and Uncle Loren sent at once to "Henery Bab" and to the Fresh Air Committee the request that the boy be immediately sent to Morton Farm, at Springstead. When the excitement caused by the news of Sandy had somewhat subsided, Daisy bethought herself of her letter. It was from Angus, and we give it entire:

DEAR POSEY:

Home does not seem like home without our wild-flower, and I shall be glad when the fortnight is over.

Papa's mission school flourishes and he is going to give the children a treat Easter week,—he will have a young maple tree brought in and tapped to show them how it is done, and hung with sap-spout and sap-bucket. Of course we can imitate sap with sweetened water; then he will hang a kettle in the fire-place and sugar

off. They will have sugar on snow, and as a final treat, each child will be given a little paper bag of your maple candy.

Papa will give you and Anseth thirty cents a pound for ten pounds. You may send skimmings candy, if you like, for we are not educated up to know the difference. Middy will pay you thirty cents a pound in bulk, if it is neatly decorated with mottos and tissue paper, and forty cents for it boxed and labeled with his trade-mark. He will furnish labels.

Our mission school orchestra is a blooming success. We have a flute, clarinet, violin, and 'cello. Sometimes the clarinet runs up a couple of octaves too high for a note or two, but it gets back without breaking anything; then the violin squeals for rosin, and the 'cello stays too long in the "sub-basement" as Fred calls it, but the youngsters dote on the music, and papa says that, knowing our intentions are good, we may play as long as our hearers bear it without complaint, which, under the circumstances, we consider very handsome treatment.

We took Orrin your gift of sugar, and he returns you thanks. Poor fellow! He is suffering terribly! The treatment requires a hero to bear it, but Orrin is a hero. The pain forces the tears from his eyes, but he won't let the attendant stop until the time is up. The doctor says he will be ready for crutches by May at the rate he gets on, but she says he must have more life in the open air. He is timid about being taken to drive, so our society will get a wheel-chair. Orrin won't take it as a gift—he, thinks he'd "grow to it," and he wants to walk, but it can be our property, and he can be taken out in it every fine day by some of us fellows and cheered up, don't you see, Sis?

We can get a tolerably good upholstered chair



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6	- O - - ON	A city in England.
7	B - R - O -	A city in England.
8	A - - E - S	A city in Greece.
9	- - T - R - AM	A city in Holland.
10	D - B - - N	A city in Ireland.
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12	L - S - O -	A city in Portugal.
13	- OS - O -	A city in Russia.
14	- E - TH	A city in Scotland.
15	M - - R - D	A city in Spain.
16	- O - O - - O	A city in Canada.
17	ME - I - O	A city in Mexico.
18	N - - - O - K	A city in the U. S.
19	CA - - - N	A city in the U. S.
20	TO - E - -	A city in the U. S.

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The full names of the twenty cities noted above have been written out and the document, dated and signed by the president and Treasurer, has been sealed in an envelope, and deposited for safe keeping in the vaults of the Equitable Safe Deposit Co. For our responsibility we refer you to any of the Mercantile Agencies.

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for thirty-five dollars, but a really bang up one, with removable spring cushions and lightly hung, so that a girl can push it, costs fifty dollars. We shall get the cheaper one, for it is important to get Orrin out now, during this bracing weather, and our treasury is pretty low.

Mamma says it is all right about your buying the ring, as it will be a beautiful reminder of your visit up there, and papa says he's glad your mind is set at rest, as it's a terrible strain sometimes to decide on the best investment of capital.

Hadn't you better reconsider and make Aunt Phoebe a present instead of giving anything to the Guild? We shall make out enough for the chair.

Hope we may see Jerry yet this spring. Fred is writing him, so I'll close with love to you all.

ANGUS.

Daisy read part of this letter to the family, but more of it to Anseth, as both girls lay curled up on the settle by the fire-place after tea for an hour of rest and to exchange confidences. They felt elated at the offer of thirty and forty cents a pound for their candy, "though to be sure chocolate creams cost thirty cents a pound and nicely made pure candies, boxed, are from fifty cents up," said Daisy.

"Wasn't Uncle Dwight making fun when he spoke about investment of capital?" asked Anseth.

"Making fun? O, no, that's papa's way, but I'm very glad the Guild will buy a wheelchair. I wish it might be one girls could push, for we could do so much more good with it," and Daisy moved up on the settle the better to see the leaping blaze within the fire-place.

"I should think it ought to be one girls could use," said Anseth.

"Yes," resumed Daisy, "there's old Mrs. Stacy too feeble to walk and too poor to hire a carriage, we could take her out, and the Faddler twins, they are three years old and cannot stand alone, they might go both at once in the chair; and dear Alice Barton who has spinal disease and cannot ride in anything but the easiest seat. I wish I could give \$5.00 towards getting the better chair."

"There's no way but to earn more money," said practical Anseth. "I want to get Sandy a new suit of clothes the minute he gets here. The poor dear. I expect we shall adopt him; Jerry and I wanted to when we had him, but mamma dreaded his slang. I think we shall adopt him now, and then he will have our name, Morton, and another one, not Sandy; I hope it will be Roy. O, yes, we must earn more money!"

"It's awfully hard work to stir, especially as the sugar gets cool, but I think we must make more candy," said Daisy.

So the little women worked away busy as bees, and the days slipped happily on until the fortnight of Daisy's stay was drawing to a close. The candy-boxes, tissue paper, mottoes and labels had come, and a long roll of attractive looking packages stood on the store-room shelf.

The mountain sugar-place was yielding beyond Uncle Loren's expectations. Jerry was attending to making vinegar of the refuse skimmings, and, as Abner said, getting rich out of his commissions on sales, but it seemed almost a waste to the boy to turn so much good syrup into vinegar, and the girls decided to use some of it, and to make their earnings amount to \$15.00 a piece, clear of expenses.

When rings were discussed, it was agreed that \$10.00 ones would be the only desirable kind, but as time passed on the girls

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thought more about Orrin and the little waif, and less about rings until the desire for the latter "grew smaller by degrees and beautifully less," and it came to be the unspoken decision that a very small ruby and an equally small turquoise would do.

Friday was Daisy's last day at the shanty, as she was to return home the following Saturday. The girls had gone up early, intending to finish off a batch and get home to dinner, but decided to stay and sugar off a second and last time. Their work had turned out quite to their satisfaction and they had the last spoonful in the moulds. The horse and sled were at the shanty door to take them and their belongings to the house, when there came to their startled ears a succession of sharp calls on the dinner horn.

Uncle Loren snatched his cap and set off on the run, for the horn was never blown except at meal-times unless for very urgent reasons.

Jerry bundled the girls on to the sled and old Dobbin was allowed to go at his best rate down the long pasture road to the house. They arrived as soon as Uncle Loren, and all entered the house to find Aunt Phoebe and Mary working over a forlorn bundle of humanity which proved to be little Sandy. He was thin to emaciation and too ill and weak to talk. His poor clothes hung in tatters, and his body bore the marks of ill-usage.

"Go for the doctor, Jerry," said Uncle Loren as he carried the child to a bedroom and prepared him for the warm and stimulating bath he so much needed, while Anseth seizing a sheet ran upstairs, for Abner had called after them when they left the shanty:

"If the ain't nobody dead or a-dyin',
Hang a white cloth from the chamber winder
flyin'."

Aunt Phoebe said she and Mary sat at their work, when she rose and looked from the back door expecting to see the girls coming, she heard a faint little cry and the twang of a banjo string. She stepped out and saw the child in the snow where he had fallen.

When the little fellow could talk he said his friends had "ran him away" from the Italian (who had set up the claim to the fresh air fund management of being his rightful guardian) and placed him on board a freight car, giving him what money they could raise among them; that the trainmen had been very kind to him and helped him along to Springstead, that he had left the cars at the junction and had come over the hills to Morton Farm, a shorter way than through the village. He was so weak he had to stop often on the way to rest, and was so chilled and worn out he had fallen exhausted in the yard.

"But now," said the child weakly, "I'm gittin' fresh air an' I'll be all right, if," he added, with a wistful expression on his pinched face, "you'll let me stay."

"Yes, yes, my boy, you shall stay," said Uncle Loren heartily.

"And be my little brother Roy," said Anseth, as she patted the white face, and smiled into the brown eyes.

"If God spares him," added Aunt Phoebe, chafing the cold hands.

Poor little soul! Tossed homeless onto the world at his birth, and homeless, neglected, and cast out ever since, he was speechless with joy and gratitude at the measure of good which had come to him. Here was warmth, shelter, food, raiment,

and something richer which the waif recognized but could not define, as dear Aunt Phoebe ministered unto him; he had come at last into his right, the God-given right of every child, mother-love. Happy tears filled his eyes, he breathed a sigh of satisfaction, folded his small hands and repeated the fragment he remembered of the prayer they had taught him at the farm:

"Now I lay me down to sleep,
I pray the Lord my soul to keep,
And this I ask for Je-sus sake"
(*To be concluded.*)

IN North Yorkshire there is a church to which many people interested in odd things make a pilgrimage in order that they may see the inscription on a handsome set of books, bearing the legend, "The gift of Thomasina." Thomasina was a cat which belonged to a wealthy lady in the parish. She soon discovered that the kittens were so valuable that people were ready to pay for them, but it hardly seemed in accordance with her position as a woman of rank to put the money in her own pocket. She determined, therefore, to buy Bible, Prayer Book, and all the other books of which her parish church stood sadly in need, but insisted on their bearing the inscription, "The gift of a cat." The vicar's notions of what was fitting rather resented this, and so a compromise was effected, and the sacred books bear the words, "The gift of Thomasina," everybody knowing that Thomasina was a cat.

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HAMBURG was besieged. Wolff, the merchant, returned slowly to his home one morning. Along with the other merchants of the city, he had been helping to defend the walls against the enemy; and so constant was the fighting that for a whole week he had worn his armor day and night. And now he thought bitterly that all his fighting was useless, for on the morrow want of food would force them to open the gates.

As he passed through his garden, he noticed that his cherry trees were covered with ripe fruit, so large and juicy that the very sight was refreshing. At that moment a thought struck him. He knew how much the enemy was suffering from thirst. What would they not give for the fruit that hung unheeded on the trees of his orchard? Might he not, by means of his cherries, secure safety for his city?

Without a moment's delay, he put his plan into practice; for he knew there was no time to be lost if the city was to be saved. He gathered together three hundred of the children of the city, all dressed in white, and loaded them with fruit from his orchard. Then the gates were thrown open, and they set out on their strange errand.

When the leader of the army saw the gates of the city open and the band of little white-robed children marching out, many of them nearly hidden by the branches which they carried, he at once thought it was some trick by which the townspeople were trying to deceive him while preparing for an attack on his camp. As the children came nearer he remembered his cruel vow, and was on the point of giving orders that they should all be put to death.

But, when he saw the little ones so close at hand, so pale and thin from want of food, he thought of his own children at home; and he could hardly keep back his tears. Then, as his thirsty, wounded soldiers tasted the cool, refreshing fruit which the children had brought them, a cheer went up from the camp; and the general knew that he was conquered, not by force of arms, but by the power of kindness and pity.

When the children returned, the general sent along with them wagons laden with food for the starving people of the city, and the next day signed a treaty of peace with those whom he had vowed to destroy.

For many years afterward as the day came round on which this event took place, it was kept as a holiday, and called "The Feast of the Cherries." Large numbers of children in white robes marched through the streets, each one bearing a branch with bunches of cherries on it. But the old writer who tells the story is careful to say that the children kept the cherries for themselves.

Every age of the world's history has its tales of war and bloodshed and cruelty, of wild struggles and of great victories; but nowhere among them all do we find the story of a more beautiful victory than that which was won by the little children who saved Hamburg.

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In case of fainting, place the body in a horizontal position, with the head low; sprinkle cold water on face, neck and chest; loosen the clothing, and expose the patient to fresh air. Camphor or ammonia applied to the nostrils will also prove efficacious, though the latter must be used with caution.

Broken limbs should be placed in natural positions, and the patient kept quiet until the arrival of the physician.

Cramps in the stomach usually yield to a teaspoonful of ginger, stirred in a half glass of hot water, in which a half teaspoonful of soda has been dissolved.

Nervous spasms are usually controlled by a little salt taken into the mouth and allowed to dissolve.

A patient suffering from sunstroke should be carried into a cool room, and cloths wrung out of cold or ice water applied to the head. These should be large enough to envelop the whole head and changed often. A bladder (or bag of oiled silk) partially filled with pounded ice and placed on the head is very beneficial.

For nose bleed, bathe the face and neck with cold water, and rolling a little piece of white paper in a tight roll, place it under the upper lip, where it will press against the gum. If the bleeding does not readily yield, plug the nostrils with a soft roll of cotton cloth.

For neuralgia, apply hot, dry flannels, as hot as can be borne

For poison by poison oak or ivy, take a handful of quicklime, dissolve in water, then paint the poisoned part with it. Two or three applications will ordinarily cure the most stubborn case.

For stings of insects, examine the parts with a magnifying glass, and if the sting is left in the wound extract it with a small pair of tweezers or a sharp penknife. Then apply dilute ammonia, camphor, mud, baking soda moistened, or even onion juice.

For the bite of a dog or cat, the wound should be thoroughly sucked, then the piece which has come in contact with the animal's teeth cut out or cauterized with a hot knitting needle, a tight bandage wound closely about the wound to obstruct the circulation, and the wound itself washed in warm water as long as it will bleed. The same treatment will apply to the bite of a poisonous snake.

For burns, the most important point in their treatment is to at once exclude the air. Sweet oil and cotton are standard remedies, or flour and oil. Do not remove the dressing until the inflammation subsides.

If an artery is severed, tie a small cord or handkerchief tightly above it, and inserting a round stick, improvise a tourniquet to hold the flow in check until the surgeon arrives.

Hemorrhages of lungs or stomach may be checked by small doses of salt and perfect quiet.

A sprain should be treated at once to an application of water as hot as can be borne. This may be showered upon it, or cloths wrung out of hot water applied frequently.

For croup, immerse hands and feet in hot mustard or soda water. Great relief is sometimes experienced from drinking water as hot as can be borne.

For sudden attacks of dysentery or colic give equal parts of tincture of rhubarb, essence of peppermint, and camphor. Dose, ten to twenty drops in a wineglass of sweetened water at intervals of fifteen minutes.—*Woman's kind.*

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