

The Living Church

"He maketh peace in thy borders; and filleth thee with the flour of wheat."

Thanksgiving

BY THE REV. JOHN POWELL

Where bold and stern the high coast braves
The shock of wild Atlantic waves;
Amid the western wood-crowned steeps,
'Neath which the wide Pacific sleeps;
Where icy blasts to northward roar;
Where sun-rays kiss the southern shore,
Exultantly give thanks and sing
A joyous psalm to God our King.

Where wealth dwells under palace dome;
Where lowly labor finds a home;
Where echoes through the city street
The ceaseless tramp of countless feet;
On silent plain, on lonely hill,
By stream renowned and nameless rill,
Exultantly give thanks and sing
A joyous psalm to God our King.

For the rich harvest's garnered gold,
For increase of the herd and fold,
For treasure won by miner's toil,
And for the ocean's captured spoil,
For commerce crowding every sea
And for our home prosperity,
Exultantly give thanks and sing
A joyous psalm to God our King.

For homes secure mid war's alarms,
For victory won by valiant arms,
For fetters broken, men set free
From cruel, lustful tyranny,
For the fierce battle-toil's surcease,
And for the glad return of peace,
Exultantly give thanks and sing
A joyous psalm to God our King.

To Him we heart and voice uplift,
The Giver of each perfect gift,
From whose high inspiration came
Each purpose pure, each lofty aim;
By whom to us the strength was brought
In which each worthy deed was wrought,
Exultant, we give thanks and sing
A joyous psalm to God our King.

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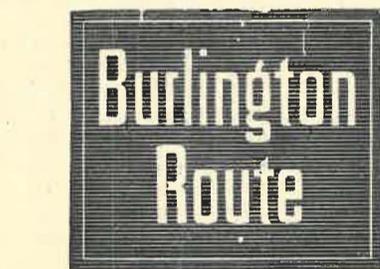
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The Living Church

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

CHICAGO, NOVEMBER 19, 1898

News and Notes

UTTERANCES of Lord Salisbury at the annual banquet of the Lord Mayor of London, have had an effect of quieting rumors as to the reason of warlike preparations which England has been carrying on, and have set at rest the feeling of uneasiness which has prevailed. That some sentences dropped are capable of several constructions, has given rise to considerable speculation, but on the whole the speech may be taken as of a pacific nature. The Premier stated that through the good judgment displayed by France under circumstances of unusual difficulty, danger of a threatening storm had been averted. During the period of suspense, England had been forced to take precautions which were prompt and effective. Referring to rumors of intended action in Syria, Crete, and Egypt, Lord Salisbury said: "I am sorry to say I cannot rise to the height of the aspirations indicated by the cheering of the audience. I do not venture to prophesy. If we are forced by others into a position we do not now occupy, what may occur. But we are well satisfied with the existing state of things, and we do not think any cause has arisen to necessitate effort on our part at present to modify it. I must not be understood as meaning that Great Britain's position in Egypt is the same now as it was before the fall of Omdurman, but we earnestly hope that circumstances will not make it necessary materially to modify that position, as we are convinced the world would not then get on so peaceably as now." He referred to the new position of the United States, and its appearance among Asiatic factors, as "a grave and serious event which may not conduce to the interests of peace, though I think in any event it is likely to conduce to the interests of Great Britain." Suggestions as to war preparations of England being actuated by lust of conquest, or love of war, were repudiated, the activity being attributed to the present state and temper of the world.

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REPORTS from Paris do not indicate rapid progress in arranging final terms of peace. The object of contention seems still to be the final disposition of the Philippine Islands, the Spanish commissioners asserting that according to their interpretation of the protocol, the sovereignty of the islands was not a question to be determined. On the other hand, the claim is advanced that as first drawn up, the protocol contained the word "possession," but upon representations of the French minister, Cambon, this was changed to "disposition," as presenting the matter as literally, though less bluntly, to a vanquished foe. It is held that Spain being in no position to pay a cash indemnity to the United States, the Philippines should be surrendered absolutely in lieu thereof. The idea has been advanced that Spain had delayed purposely, in the hope that elections would show a feeling against the policy of the administration, in which event the United States commissioners would relax their demands. The result of the elections, however, have been such as to dispel any Spanish hopes in this direction. From time to time come reports that Spain's commissioners will withdraw from the conference unless the United States modifies conditions, but there is little likelihood of such a course being adopted.

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A STORY comes from Paris to the effect that a syndicate has made a novel proposition for settling the Philippine question in a summary manner. The syndicate is known as the Com-

mercial Company of the United States and the Philippines, and its capital is said to be \$400,000,000. The company is reported to have offered Spain \$175,000,000 for her sovereign rights over the Philippines, and \$125,000,000 to the United States as bonus and indemnity, reserving \$100,000,000 as working capital. The company asks that the Philippines be governed for twenty-five years the same as any other territory of the United States, one-half of the legislature to be nominated by the company, the syndicate to have the right to fix and arrange all import and export duties, to charter all commercial and local companies in the islands, to establish all banks and issue currency under the United States banking act. The company also asks the right to nominate two-thirds of the county and city officials. It undertakes to pay all the United States officials and maintain a police force and standing army, if necessary. The agent of the company in Paris is J. B. Young, of Utah, a son of Brigham Young. The syndicate story is not taken seriously, as it is improbable its formation could have been accomplished without attracting such attention in the financial world that publicity would have been unavoidable.

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THERE is likely to be an official investigation into the abandonment of the Maria Teresa, which, instead of resting at the bottom of the Atlantic, whither it was supposed to be bound when forsaken by the crew, is now reported ashore at Cat Island, having drifted there a distance of sixty miles. It is reported that stores in the hold are being appropriated by industrious wreckers, who considered the vessel a derelict. The naval department has taken action to recover what is left of the vessel and cargo, and both official and unofficial wonder is expressed that a vessel in floating condition should have been abandoned. An interesting controversy has arisen between the department and the wrecking company having in charge the work of raising the Maria Teresa, the former holding that until delivered at Norfolk the government exercised no responsibility, while the wrecking company takes the view that inasmuch as a naval officer and crew were aboard the ship, the government is responsible, and the wrecking company is therefore entitled to salvage. A court of inquiry, which is likely to follow, may develop additional facts.

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THE world is already indebted to Nicola Tesla, the famed electrician, for a number of important achievements, but the announcement of his latest discoveries borders on the marvelous, incomprehensible, and unbelievable. The statement is made that in his laboratory he has accomplished that which on a large scale would vastly change the existing order of things. Tesla is considered a rational, practical man, not given to exploiting theories along the line of electrical research which cannot be substantiated, but the world will await a practical demonstration before sharing belief in wonders still to be accomplished. Divested of technical verbiage, one discovery is a medium of transmitting electrical energy of incredibly high voltage without the use of wires, by means of a mechanism elevated by balloons 16,000 feet more or less above the earth's surface. By his method Niagara could be harnessed, and, as distance does not govern, heat, light and power could be transmitted to almost any quarter of the globe. In other words, the power for the Paris Exposition could be furnished by the United States. Another secret just discovered by Tesla, is that of controllingships by waves of electrical im-

pulse. In his laboratory is a model of a ship, the speed or direction of which is absolutely directed by a mechanism entirely disconnected. This invention, if applied to torpedo boats, would, it is claimed by Tesla, make war so terribly destructive that no nation would engage in it.

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IN an interview given at Washington, Count Cassini, Russian ambassador to the United States said: There has been no confirmation of the report that Russia had occupied New Chwang, and he proceeded to point out that such an occupation by Russia was quite unnecessary, as she had already acquired the most advantageous naval and military post in that locality, Port Arthur, and a commercial port at Talien Wan. Referring to the Philippines, Count Cassini said that Russia naturally felt much interest in the status of those islands, owing to their proximity to the Eastern possessions of Russia. There was no warrant, however, for the reports coming from Paris that Russia had been appealed to by Spain with a view to limiting the claims of the United States in the Philippines. No such appeal has been made to Russia, or to other foreign governments. While in no way reflecting upon any other power, the Russian ambassador feels that it is but simple justice to Russia and other continental powers that the consistent friendship they maintained towards the United States throughout every period of the war, and continue to maintain towards this government, should not be obscured by any sentimental fiction as to exceptional friendship of one nation, and the enmity of others.

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ADVICES from Christiania state that the Storting, the legislative body of the kingdom of Norway, has taken the first step in what may prove a separation. A resolution to provide a purely Norwegian flag, without the emblem of the union with Sweden, was adopted. For some years the radicals have sought to bring about a dissolution, but for lack of a majority, have been unsuccessful. The present session of the Storting has been marked by storms, and for the first time in the history of Scandinavia the champions of Norwegian independence have been in the majority. One of the first proceedings of this session was to invest the Storting with the power to turn the regular troops into the "Landvaern" (militia), the use of which, according to the old constitutional provision, is forbidden beyond the Swedish frontiers. This deprives King Oscar of the last chance to use the Norwegian army for the common defense. Before the Storting adjourns, it is believed that Norway will demand her own consular and diplomatic service.

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BY an overwhelming vote, the members of the W. C. T. U. in convention at St. Paul, Minn., dropped the "Temple" enterprise, which, ever since its inception, has been a fruitful source of discussion and dissension. This action was forecast some months ago when, at a special meeting, the executive committee, composed of representatives of all State branches, decided further struggles on the part of the national body to secure control of the building to be useless. In the years the organization has backed the enterprise, but a very small percentage of the cost of the structure has been secured, and as it has been declared to be a losing speculation at best, conservative members of the union are pleased with the decision to abandon it. The leader of the "Temple" forces has declared the project shall not be abandoned, and something of a split in the organization is not improbable.

The Milwaukee Cathedral

The feast of All Saints', and days following, were the occasion, this year, of a special celebration in the see city of the diocese of Milwaukee. All Saints' cathedral being now freed from debt, and its sanctuary and chancel remodeled and refurnished, Bishop Nicholson determined to celebrate its 25th anniversary by its consecration. The patronal festival was ushered in with choral Evensong on Monday, Oct. 31st, the Eve of All Saints. On All Saints' Day there were celebrations of the Holy Communion at 6:15, 7, and 8 o'clock, attended by large numbers of the congregation. At 10 o'clock two processions were formed, the one of the choir, clergy, and lay officials of the cathedral, which proceeded within the church to the principal entrance, to await the coming of the Bishop. The Bishop's procession, consisting of cross-bearer and acolytes, the epistoler and gospeller at the Celebration, the Rev. C. B. Wright bearing the pastoral staff, the Bishop, attended by two assistant priests and followed by two acolytes, went outside to the great door of the cathedral. Here the Bishop's chaplain knocked thrice, and the door being thrown open, the procession moved towards the sanctuary, while the Bishop and choir sang alternate verses of Psalm xxiv. The ceremony of consecration then proceeded according to the form in the Prayer Book, the Bishop saying each appointed benediction at the special place. The sentence of consecration was read by Canon St. George; it was then delivered to the Bishop, who laid it on the altar and intoned the final act of consecration. A solemn *Te Deum* was sung by the choir, as an act of thanksgiving to Almighty God.

The choral celebration of the Holy Eucharist followed, the Bishop intoning the prayers. The service throughout was most impressive, being conducted with much solemnity. The Epistle was read by Canon Richey and the Gospel by the Rev. C. L. Mallory, the Rev. E. W. Spalding, of Decatur, Ala., the first dean of the cathedral and the man to whom, in large measure, its inception was due, preaching.

At the conclusion of the services, a luncheon was served to the clergy and a large number of the congregations at the St. Charles Hotel. The Bishop responded to the toast, "The Bishop," by referring to the progress made in the last quarter of a century, laying stress on the harmonious spirit that prevails in the diocese, whose growth has never been affected by internal squabbles. He urged as the next work of the diocese the erection of an episcopal residence.

At 7:30 that evening, "Vespers of the Dead" was said in the cathedral, the Rev. C. L. Mallory, the second dean of the cathedral, preaching. In the course of his sermon he alluded especially to the self-sacrificing lives of Bishops Armitage and Welles who had done so much for the upbuilding of the cathedral.

On All Souls' Day there were requiem celebrations of the Holy Communion at 7, 8, and 9:30 A. M., the latter being choral. At this service, commemoration was made of the deceased bishops of the diocese, deceased priests connected with the cathedral, deceased members of the congregation, and others. At 7 P. M., the Bishop and cathedral clergy, the visiting clergy, the choir, servers, and ushers of the cathedral were entertained at supper in the Cathedral Hall. Speeches were made by the Bishop, Mr. Kemper, the choir-master, Mr. C. P. Jones, the first cathedral choir-master, and others. The evening was a most enjoyable one. On Thursday evening, at 8 o'clock, a general reception of the cathedral congregation was held in the Guild Hall, and was attended by over 250 people. A charming musical programme was rendered during the evening, under the direction of Mr. Kemper.

On the afternoon of Saturday, Nov. 5th, an entertainment was given to the children of the Sunday school and congregation. A musical and literary programme was rendered by some of the children, after which they were plentifully supplied with cake and ice cream. The Bishop addressed them, after which they be-

took themselves to games, and enjoyed themselves as children know how to do.

We trust that this auspicious event in the history of the cathedral may be followed by increasing growth and prosperity.

Junior Auxiliary Publishing Company

The first triennial meeting of the Junior Auxiliary Publishing Company was held in St. Paul's parish house, Washington, D. C., on Oct. 6th, at 8 P. M. Upon the calling of the roll, 23 persons responded, and 14 dioceses were represented. The secretary, Miss Mary Beach, was chosen chairman in the absence of the vice-president, Dr. Samuel Hart.

The secretary read a paper, giving a brief history and report of the Publishing Company. The especial question for debate was: "How can we interest parishes in mission study, and utilize the publications of the company?" Able replies were made by Mrs. Tuttle, of Missouri; Mrs. Lawyer, of California; Mrs. Morrison, of Duluth; Miss Mary E. Hart, of Western New York; Miss Church, of New York; Mrs. Rochester, of Southern Ohio, and others. All these addresses proved an increase in interest in the study of missions.

"How to interest the clergy generally in the subject," was discussed without any satisfactory suggestions.

On motion, the meeting adjourned until an early date, to be decided upon by the chairman.

The adjourned meeting was held in St. John's parish hall, on the evening of Oct. 10th, the secretary presiding. Representatives from some 12 of the diocesan branches of the auxiliary were present, and a number of pledges for grants to the Printing Fund were received.

A resolution offered by Mrs. Morrison, of Duluth, and seconded by Mrs. Rochester, of Southern Ohio, was passed; viz: That each diocesan officer be asked to recommend to every parish branch in her diocese the advisability of devoting one entire meeting in the immediate future to the consideration of the work, the needs, and the uses of the Junior Auxiliary Publishing Company.

A further resolution was passed, expressing the importance of introducing the study of missions into the regular course of Sunday school lessons, and the secretary was instructed to bring the matter to the attention of those engaged in preparing such instruction, and to ask that the publications of the Publishing Company be utilized as far as possible in such a course.

The secretary announced that the Publishing Company was about to make its first venture in the issue of a bound book, heretofore its publications having been in the pamphlet form, and asked the co-operation of the diocesan officers in securing orders for Mrs. Twing's letters from the foreign mission field, entitled, "Twice around the world." The book is to be illustrated by 50 or more cuts, and brought out in an attractive form for the approaching holidays. It was suggested by Mrs. Morrison that the officers of the Auxiliary be asked to obtain subscriptions to this book at as early a date as possible, and that the Company should bind together in the form of books its series of "Robins," and other publications for the use of Sunday School libraries.

Church News

New York

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

CITY.—The Westchester Co. local assembly of the Brotherhood of St. Andrew has elected the following officers: President, Mr. W. H. Reid; vice-president, Mr. W. H. Gaul, and secretary, Mr. Marcus Hallett.

At the church of the Holy Communion, the Rev. Henry Mottet, D.D., rector, the Workmen's Club held its 25th anniversary on the evening of Sunday, Nov. 13th. Addresses were made by the Rev. S. D. McConnell and Mr. R. Fulton Cutting.

At the church of All Angels, the Rev. Dr. Townsend, rector, a fine rendering has just

been given of Gounod's oratorio of the Redemption, by the joint choirs of the parish and Grace church, with an orchestra, under the direction of Mr. J. M. Helfenstein.

The annual meeting of St. John's Guild was held at the offices of the society, Nov. 9th. Reports were presented, and a large gathering of friends was entertained with a series of lantern slides, giving graphic views of the lines of operation of the guild.

The Church Temperance Society has not yet secured sufficient funds to carry on temperance work in the house in the Bowery, recently offered to it rent free. It has been decided to call the place the "Squirrel Inn," and operations will be begun as soon as the condition is met, which requires the raising of \$15,000.

Services were held Sunday, Nov. 13th, in the interest of the Church Army, at St. James' church, the Rev. E. Walpole Warren, D. D., rector. In the morning, Gen. Hadley reported on the work of the past year, and in the evening, he and the rector made addresses. There was also an address in the parish house by Miss Wray.

The annual meeting of the British Schools and Universities Clubs was held at Holland House, Nov. 10th. The Rev. Dr. D. Parker Morgan was elected a member of the Board of Governors as representing the University of Oxford. The club has of late made special efforts to bring about a better feeling between Englishmen and Americans.

The staff of the City Mission work has been changed by the retirement of the Rev. Wm. N. Dawson from his connection with missionary services at the prisons, and the Rev. Charles A. Wenman, from his labors at the institutions at Randall and Hart's islands. The Rev. David T. Howell has been appointed to the latter position.

At the parish house of St. Bartholomew's church, the Rev. David H. Greer, D. D., rector, an enlargement has taken place in the work for residents of the city speaking foreign languages—a branch of activity in which this parish leads all others. The new venture is the establishment of a Sunday school and sewing school for German children, with provision, also, for German mothers.

At the church of the Holy Communion, the Rev. Henry Mottet, D. D., rector, a series of special lectures has been undertaken by the Order of the Silver Cross, which is an outgrowth of a Bible class of the Rev. W. W. Moir, curate of the parish, and has grown in eight years to have a membership of 134 men and boys. An invitation has been issued for attendance at the lecture by men and boys connected with any parishes of the city.

The Rev. Dr. Winchester Donald, of Trinity church, Boston, gave a lecture before the Union Theological Seminary, Nov. 10th, on the "Observance of Sunday." Early in January Bishop Potter will give an address in the same place, on "Temperance," and on May 11th, Bishop Doane, of Albany, will make an address on "The Church." The Rev. Franklin S. Spalding, rector of St. Paul's church, Erie, Pa., is scheduled for a lecture on "Patriotism."

At the 51st annual meeting of the Society for the Promotion of Evangelical Knowledge, just held at the Bible House, the annual report stated that the society has an invested endowment of \$80,000, and has given a large number of gifts of books to candidates for Holy Orders and clergymen in different parts of the country. The annual election resulted in the choice of Mr. Solon Humphreys, as president; Mr. W. P. Brown, as treasurer; Mr. Thomas Whitaker, as secretary, and the Rev. Herman Dyer, D. D., as corresponding secretary.

The former site of Columbia University, which has been in the market for some time past, has just been sold, with the old college buildings remaining upon them, to Dr. J. S. White, the headmaster of Berkeley School. The site is valued at about \$1,000,000, and it is understood that part of the arrangements for purchase in

cludes the receiving by Columbia in exchange the present property of the Berkeley School, in W. 44th st., valued at about \$400,000. The exact details of the sale have not as yet been announced. It is understood that after suitable alterations, the old buildings will be re-opened to study as Berkeley School, although some of them are likely to be demolished altogether.

Grace church, the Rev. Dr. Wm. R. Huntington, rector, has almost completed its new summer home for women and children, located at New Canaan, Conn., within easy access to this city. It is expected that the buildings will be practically finished within the next six weeks. The parish purchased for this purpose some time ago, an estate comprising 260 acres on the side of a hill sloping towards Long Island Sound, the sparkling waters of which can be seen five or six miles away. The new buildings, two in number, were at once begun, the cost of their erection being estimated at about \$20,000. The larger edifice will be about 90 by 50 ft., and will rise two and a half stories in height. Rooms in the east and west ends will be fitted up as dormitories for girls and boys. It is expected that each will accommodate 50. The middle portion will contain the dining-rooms, kitchen, rooms for nurses and attendants, bath-rooms, and play-rooms. The other building, 50 by 28 ft., will be divided into bed rooms and sewing rooms to accommodate such women as may become guests.

TUCKAHOE.—The celebration of the centennial anniversary of the founding of St. John's church took place Nov. 10th. The rector, the Rev. J. W. Buckmaster, made an historical address, recounting the establishment of the parish, Nov. 9th, 1798, as a chapel of St. John's church, Yonkers, after which it was named. He gave many interesting particulars, stating that at that early day Indians still lived in Westchester Co., and that the woods were so infested with wild animals, that some of the parishioners when attending services brought fire-arms with them for protection. The original building, hewn from native logs, and joined together with wooden pins, is still in use, though it has undergone many changes and modifications. Bishop Potter delivered an address, after which refreshments were served in the rectory to visiting clergy, of whom there were many. In the evening there was a jubilee, at which music was rendered by the choir of All Souls' church, New York.

CHESTER.—The new St. Paul's church, recently completed, has just been visited by Bishop Potter who administered Confirmation to a class numbering eight, presented by the rector, the Rev. J. Holmes McGuinness. The property, valued at about \$4,000, is almost wholly freed from debt.

Pennsylvania

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

PHILADELPHIA.—At the regular Monday meeting of the Clerical Brotherhood, on the 7th inst., at the Church House, the Rev. W. W. Steele, of St. Mary's Ardmore, read an essay on "Originality."

Word has been received that Archdeacon Brady who has been in Cuba, and who left for home about the 1st inst., on the transport "Berlin," is suffering with typhoid fever.

Rudyard Kipling's "Recessional" was sung both morning and evening on Sunday, 30th ult., at St. James' church, the Rev. Dr. J. N. Blanchard, rector, by the vested choir, to an admirable setting by Prof. Lacey Baker, organist and choir-master.

Commencing on Friday evening, 4th inst., with the first Evensong of the Feast of St. Elisabeth, the patronal festival at St. Elisabeth's church was inaugurated. On the 5th inst., Saturday, being St. Elisabeth's Day, there were four celebrations of the Holy Eucharist from 6 to 9 A. M. On Sunday, 6th inst., at 7:30 A. M., there was the general Communion of the parishioners who, immediately before the Celebration, dedicated themselves to the love and service of Jesus Christ during the coming year.

There was a choral Celebration, with sermon, at 9 A. M., and still another at 10:30 A. M., with a solemn procession and sermon by the Rev. Father McGarvey, in which he spoke of the steady progress of the parish which on that day celebrated its 10th anniversary. This was the result of "the faithful preaching of the old truths of Christ's religion: the Divinity of Christ, the grace of the sacraments, the infallibility of the Holy Scriptures, God's love and God's mercy. These are the truths which have enabled St. Elisabeth's to accomplish her work. And we are persuaded that God's blessing will follow us in the future, providing we still teach and maintain the faith of the ages." His text was a most appropriate one: "Earnestly contend for the faith," Jude 3. After a children's service in the afternoon, there was Evensong at 8 P. M., with a sermon by the rector. The services were continued through the week, closing on Saturday, octave of St. Elisabeth, there being two Celebrations daily, and a third on the 8th and 12th inst. There were entertainments for the children on the 9th, and the parish tea on the 10th inst.

The Rev. L. W. Batten, Ph. D., professor in the Divinity School, has been elected rector of St. Andrew's church, Wilmington, Del., to succeed the Rev. Dr. Charles E. Murray. It is understood that Dr. Batten has accepted the call.

A very brilliant wedding took place on Tuesday afternoon, 8th inst., in Christ church, Germantown, when Miss Emma Louisa Schwartz was united in holy matrimony to the Rev. Chas. Edward Spalding, of Grace church chapel. The rector, the Rev. Dr. John B. Falkner, officiated, assisted by his son, the Rev. W. Howard Falkner. It is announced that the Rev. Mr. Spalding has resigned charge of Grace church chapel, and will become dean of the cathedral at Los Angeles.

The annual meeting of the Woman's Auxiliary to the Board of Missions, of the diocese, was held at Holy Trinity church on Thursday, 10th inst. Bishop Whitaker presided, and commenced the service with the office of the Holy Eucharist, the Rt. Rev. Dr. Gray being epistoler. Bishop Whitaker delivered an address, in which he said that "we come here with thankfulness that God put it into the hearts of the women of the Church to make so large an offering to Him." The Bishop was assisted in the administration of the Blessed Sacrament by the Rev. Messrs. J. N. Blanchard, D.D., John Dows Hills, and T. A. Hilton. A conference in the parish house followed. The Rev. Dr. Blanchard spoke of the manner in which the United Offering was gathered in his parish. Among the first contributors was a woman who supported herself by her daily toil. The amount contributed by his parish of St. James, since the General Convention of 1895, was \$1,780. Bishop Whitaker said that St. James' gave more to the United Offering than any other parish in the United States. Mrs. Thomas Neilson spoke of the thanksgiving service at Washington, when the United Offering was presented; how the treasurer of the Board of Missions gave the whole day to the work, and it took four men four hours to count the offerings, which exceeded \$81,000, of which this diocese of Pennsylvania contributed \$14,000. The United Offering of 1901 is to be devoted to the work of all the missionary bishops and the Colored Commission, share and share alike. Mrs. George C. Thomas, treasurer of the Auxiliary, offered certain suggestions as to the method of work during the next three years, and said that in giving to the United Offering it was not necessary to drop pennies into the box. Bishop Whitaker announced that a branch had been organized for work among missions in the diocese. At the afternoon meeting held in the church, Bishop Gray spoke on "Domestic missions." In Maine, it was truly missionary work. The southern part of Indiana contains a vast region which has scarcely been touched by the Church. When he was engaged in work in Tennessee, out of 96 counties there were 70 in which the Church had no voice. Six years ago

he went to Southern Florida, where he found five separated self-supporting parishes and nearly 50 missions and mission stations; now he has 100, and the Woman's Auxiliary had come to his aid. The Rev. Joshua Kimber, acting secretary of the Board of Missions, spoke on "Foreign missions." In the matter of sympathy and duty, how can any missions be foreign to us? Bishop Gailor told of work among the freedmen, and of the peculiarities of the colored race. The Rev. Horace F. Fuller spoke on "Diocesan missions." In the diocese of Pennsylvania, there are over two million souls, and in a large part of the diocese the Church is not represented. With scores of wealthy families, there is difficulty in raising \$15,000 a year for diocesan missions. He also spoke of work among the Italians, Jews, deaf-mutes, etc. Bishop Talbot told of "Missions to the Indians." People did not understand how large the work was. There are really seven bishops who are trying to do something in the way of Indian work. A new bishop is soon to go among the Arrapahoe and Shoshone Indians, where two priests and five or six lay teachers are now working. The number of Indians who relapse is diminishing year by year. The wonder is, not that the Indian makes such slow progress, but that, under the conditions, he makes such rapid progress. The attendance was very good all day, notwithstanding that a heavy "northeaster" prevailed, and a heavy rainfall.

RIDLEY PARK.—On Sunday afternoon, 6th inst., a Sunday school for colored people was organized at Christ church, the Rev. F. C. Steinmetz, rector.

Chicago

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

BISHOP McLAREN'S APPOINTMENTS

NOVEMBER

13. A. M., All Saints', Ravenswood; P. M., St. Paul's, Glencoe.
14. 3 P. M., Church Home for Aged Persons.
15. 4 P. M., Trustees Aged and Infirm Clergy Fund.
20. A. M., Christ, Winnetka; P. M., St. Augustine's, Wilmette.
23. 2:30 P. M., Board of Missions.
27. A. M., St. Philip's, Chicago; P. M., Good Shepherd, Mokence.
29. Grace, Pontiac.
30. St. Matthew's, Fairbury.

The Bishop will see persons on business at the Church Club, 510 Masonic Temple, as follows:

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| Nov. 14.....11 to 2. | Nov. 15.....1 to 3. |
| Nov. 23.....11 to 3. | Nov. 28.....10 to 12. |

Bishop McLaren has accepted an election to the Board of Trustees of Kenyon College.

The Bishop's family was expected to arrive from Washington on Thursday, after which he takes up his residence for the winter at Highland Park.

At the visitation on Sunday morning last at All Saints', Ravenswood, the Bishop confirmed 27, of whom seven were from St. John's, Irving Park, this class being presented by the Rev. C. E. Bowles. In the afternoon, the Rev. H. G. Moore presented a class of three in St. Paul's, Glencoe.

At a meeting of the directors of the Church Club on the afternoon of the 10th, the following dates for the club dinners were agreed upon: Dec. 8th, annual dinner; Jan. 26th, being the day after Dr. Edsall's consecration as Bishop of North Dakota, the dinner will be in the nature of a reception to him and the seven diocesans who are expected to participate in that ceremonial. On the evening of Feb. 9th, the club will tender a banquet to the representatives of the 17 Church clubs who are expected to attend the annual conference in Chicago that day.

On the evening of the 10th, despite the very inclement weather, a number attended Trinity church to hear interesting addresses on the subject of the late Brotherhood Convention in Baltimore from the Rev. C. A. Scadding and the Rev. H. C. Kinney, after which adjournment was had to the parish house, where a meeting of the local assembly was held, under the presidency of Major Taylor E. Brown. Instructive addresses on the work of the Brotherhood were

made by Messrs. Barber, Easton, Wright, and Stenhouse. Dec. 15th was adopted as the date of the next assembly meeting, in the nature of a rally, in Grace hall.

On Nov. 11th, was formed "The Parish Guild of Trinity church," under the wardenship of the rector, the object of which is to bring together on the first Tuesday in each month the various parish societies, whose several presidents, secretaries, and treasurers shall make reports in writing, "showing the work done, the financial condition and the future plans in their respective fields, together with such recommendations as naturally arise from each branch represented." It is anticipated that, irrespective of the advantage of the rectors thus being made acquainted at regular intervals, and economically as to time, "with every feature of parish activity" in its condition and needs, these meetings which are open to every member of the congregation, will enable "each society to know what is being done by every other society," and thus tend to a husbanding of energy and means.

In few if in any dioceses are the rectors of city and suburban parishes more like a band of brothers than in Chicago. This is due to the Monday meetings of the clericus, largely semi-social, in the Church Club rooms. Their wives on the other hand, though resident in the city for five, ten, and even 15 years, often have not even a bowing acquaintance with one another. On the call of a committee consisting of Mrs. Williams on the South side, Mrs. Morrison on the West, and Mrs. Edwards on the North, a meeting was to be held at Grace rectory by invitation of Mrs. Clinton Locke, wife of the dean of the North-east convocation, at 3 P.M. on Thursday in this week. The circular is felicitous in the expression of the hope that "an occasional re-union of a body of women with similar experiences, trials, and blessings, may be most helpful and cheering," and so they propose "to meet once a month for mutual pleasure and benefit."

Waterman Hall has since the commencement of its Michaelmas term, received accessions to its already full numbers.

The Rev. H. L. Cawthorne who recently resigned the rectorship of Christ church, Ottawa, officiated on Sunday last as priest-in-charge of St. Luke's, Western ave.

The Rev. Hanson A. Stowell, lately in charge of All Saints', Western Springs, has been transferred to the diocese of Springfield.

The Rev. W. Clark, LL.D., professor in Trinity College, Toronto, is announced to preach in St. Chrysostom's on the morning of the last Sunday in Advent, and in the evening at Emmanuel, La Grange. He will lecture on "Savonarola," "Books and reading," and Kingsley's "Water babies," on evenings of that week. His exposition of the last-named subject received years ago the approval of the versatile author.

Long Island

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

BROOKLYN.—The anniversary meeting of the Long Island branch of the Woman's Auxiliary to the Board of Missions was held in St. Ann's church, on Nov. 10th. In the absence of Bishop Littlejohn who was detained by a slight indisposition, the Rev. Dr. Alsop presided. At the morning service an address of welcome was made by the Rev. Dr. Burgess, and the reports were read by the Rev. George F. Breed. Luncheon was served by the women of St. Ann's congregation, and the afternoon service was opened at 2 o'clock, the Rev. Henry T. Scudder presiding. Bishop Graves, of Shanghai, gave a most interesting and encouraging account of the work in China. The Rev. Henry Forrester, of the Mexican Mission, also made an encouraging report, and Bishop Rowe told of the advancement of the Church in Alaska, and of the work amongst the Indians in that territory. The Rev. Dr. James Clarence Jones reported the work on Long Island: There are 129 church edifices, seating 50,000; 30,000 communicants, and 31,000 children in the Sunday schools. In all the evangelical churches in Brooklyn there are 600,

000 members, and 681,000 sittings in churches and chapels. Dr. Jones thought it wise to wait till there was a demand for more churches before building them. Bishop Wells, of Spokane, and the Rev. Mr. Tyng, from Japan, told of the work in their respective fields. Bishop Wells spoke of his need for more clergymen at once, and urged that they be sent him.

On Nov. 10th a reception was held at the House of St. Giles the Cripple, for children, and it being the annual donation day, many contributions were made of provisions and delicacies, together with money for current expenses and reduction of the first mortgage of \$6,000, which it is hoped will soon be paid off. The total receipts for the year were \$6,783.33; total disbursements, including extinguishment of second mortgage of \$1,000, \$6,746.72. The total number of crippled children now in the home is 46.

On the afternoon of Nov. 8th, a meeting was held in St. Luke's church, the Rev. Dr. H. C. Swentzel, rector, for the purpose of organizing St. Agnes' Guild for young women, which is to be a training school for Church workers of the future. A mural tablet in memoriam of the late Rev. Dr. E. A. Bradley, one time rector of St. Luke's, is soon to be placed in the chancel, a large sum of money having already been subscribed.

At the cathedral of the Incarnation, Garden City, a class of twelve colored persons from Merrick, were confirmed by Bishop Littlejohn, on Nov. 5th.

Maryland

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

BALTIMORE.—The regular fall meeting of the archdeaconry of Baltimore was held in the church of the Holy Comforter, on Nov. 2d, Bishop Paret presiding, with the Rev. John G. Sadtler, as secretary. After litany, Archdeacon Thomas Atkinson read his report on the mission work for the past year, and a number of plans for increasing the work were discussed, though action was deferred until a later meeting. Those who participated in the discussion were the Rev. Messrs. Charles C. Griffith, Francis H. Stubbs, Arthur C. Powell, A. Crawford, Chas. A. Jessup, and R. H. Payne. A large number of clergymen were present.

The Bishop has given lay-reader's license to Mr. George W. Kimberly, to serve under his special direction, and appointed his duty at the Johns Hopkins Orphan Asylum. He also gave license to Dr. S. H. Anderson, for duties in Queen Caroline and St. Peter's parishes, and also renewed, until revoked, permission for the Rev. O. J. Wheldin, deacon of Pennsylvania, to officiate, if desired, for deaf-mutes in Maryland.

All Saints' Day was observed at the memorial church of All Saints' by the celebration of the anniversary of the guild of the church. At 7 A. M., the rector, the Rev. Edward W. Wroth, administered Holy Communion. In the evening, the Rev. W. M. Jefferis, of Galveston, Texas, delivered the anniversary sermon to the guild, and Mr. Frank S. Chevannes, the president of the guild, made an address. The anniversary concluded with a reception in the Sunday school rooms of the church, after which a collation was served. The services were largely attended.

Mr. Lorraine Holloway, fellow of the Royal College of Organists, and organist and choir-master of the church of St. Michael and All Angels, has arranged an interesting series of organ recitals, to be given on the great Hope-Jones organ in that church during the coming winter. The series will be something of a novelty, in that nothing but what is strictly organ music will be performed, no transcriptions or arrangements whatever being played.

The Maryland Church Choir Guild has begun rehearsals, and will give its first service this season in February. This organization was formed last year, after a plan of the famous English choir guilds, and is composed of the choirs of old St. Paul's, St. George's, St. Michael and All Angels', and Mt. Calvary churches. The guild has for its object the rendition of English

cathedral music of the best type (usually such works as make too great demands upon a single choir), and the general cultivation of Church music. The works now being rehearsed under the direction of the choirmasters, are: A. H. Mann's *Magnificat* and *Nunc Dimittis*, and Sir G. C. Martin's anthem, "Whoso dwelleth under the defense of the Most High." Last year the guild gave two highly successful services at old St. Paul's and St. Michael and All Angels' churches.

Mr. Horton Corbett, of St. Peter's church, has resumed his short organ recitals after the Sunday evening services.

The All Saints' Home for children, under the auspices of the Sisters of All Saints, has moved from the mother house of the order, at No. 801 Eutaw st., to No. 300 North Carey st. From 20 to 25 children are sheltered by it, and the quarters allotted it in the house of the Order have become inadequate. In order to shelter and train as many children as possible, the girls are placed in good families or in situations where they can care for themselves, as soon as they are fit. Others are taken in their places, and the best use made of the available funds.

The first annual meeting of the Churchmen's Club of Maryland, recently organized, which was to have been held Thursday, Nov. 10th, was postponed until early in December, on account of the absence from the city of Bishop Paret, who was to have made the principal address. The Bishop, who has not been well for several days, has gone to New Orleans in search of better health, and expects to be away for about three weeks.

On Wednesday evening, Nov. 9th, a meeting of the congregation of the church of St. Michael and All Angels' was held in St. Michael's House for the purpose of bringing the congregation closer together and forming a better organization for the work of the parish. In inviting the congregation to the meeting, the rector, the Rev. C. Ernst Smith, designated it as a "roll-call." The rector presided. Addresses were made by Mr. Robertson Taylor, on "Our successful past;" Attorney-General Harry M. Claiborn, on "Present opportunities;" Mr. J. Henning Nelms, on "What we are doing;" by the rector, on "Our needs and duty," and by Mr. Frederick W. Story, on "The young men and the Brotherhood of St. Andrew." A resolution was adopted declaring every man, woman, and child in the congregation could and should be, ready to do some work for the Church. The church choir rendered a special programme, and there were violin solos during the evening. The parish was organized 21 years ago, with ten communicants. Now there are 1,110 who worship in a handsome stone edifice, and own a splendid parish house. The parish is at present one of the largest in the city, and is rapidly building up, and the rector and vestry are impressed with the possibilities that are offered for effective work.

The third semi-annual meeting of the archdeaconry of Towson met in the church of the Transfiguration, West Arlington, Nov. 3rd. Bishop Paret presided during the earlier part of the meeting, and was succeeded by Archdeacon W. H. H. Powers. The Rev. R. A. Castleman read an interesting paper on "Church work in Harford Co., which was extensively discussed. A committee was appointed, with the Rev. Percy F. Hall, chairman, to have a map made of the archdeaconry of Towson, illustrating the Church and missionary work of the archdeaconry, as compared with other churches and archdeaconries. A committee was also appointed to revise the rules and regulations governing the archdeaconry, and another to investigate the Church work in the public institutions in Baltimore, Harford, and Carroll Cos. In the evening a missionary service was held; Archdeacon J. C. Gray and the Rev. Chas. C. Griffith preached sermons on missionary work. A number of clergymen were present. The next meeting will be held in the spring, at Towson.

CUMBERLAND.—On Oct. 26th, Mrs. Morrison, wife of Bishop Morrison, of Duluth, gave a talk

on "Missionary work among the Chippewa Indians of Minnesota," before the Woman's Auxiliary of Emmanuel church, at the home of Mrs. R. D. Johnson.

GLEN BURRIE.—Bishop Paret recently visited the chapel at this place, the Rev. J. A. Evans, missionary-in-charge, made a special address to the congregation on their work and duties, preached, and administered the Holy Communion. He afterward visited St. Barnabas' mission and church, at Curtis Bay, the same missionary-in-charge, preaching and confirming a class of six persons.

BROOKVILLE.—Bishop Paret made a special visit to St. Mark's church recently, which is without a rector. After Morning Prayer and litany, he administered the Holy Communion, preached, and gave special counsel to the vestry and people.

Michigan

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

On the evening of Sunday, Nov. 6th, the members of Ephphatha mission, Detroit, worshiped with the congregation of St. James' church, their pastor, the Rev. Mr. Mann, interpreting as the rector read orally. This "combined service" was the means of giving information concerning this "voiceless" work of the Church, the sermon being prepared for the purpose. Services for deaf-mutes only were held in the morning and afternoon in the chapel of St. John's church.

Missouri

Daniel S. Tuttle, D.D., Bishop

The quarterly meeting of the diocesan branch of the Woman's Auxiliary was held in Sehuyler Memorial House, St. Louis, on Thursday, Nov. 3d, Mrs. Tuttle presiding. It was preceded by a celebration of the Holy Communion in Christ church cathedral, at 10 o'clock. Representatives of the various parochial branches were generally in attendance, with many others of the active workers. Reports were made by the treasurers of various special funds. The United Offering was reported to have amounted to \$1,238.54, being about \$75 more than that made by Missouri three years ago. The treasurer's report showed that the gross receipts of the past year had exceeded \$1,900, leaving a balance of \$381 in the treasury after all pledges of this diocesan branch had been fully met and redeemed. Mid-day prayers for missions were said by Bishop Tuttle, and after luncheon the Rt. Rev. Dr. Morrison, of the missionary jurisdiction of Duluth, addressed the meeting in regard to the work committed to him, less than two years ago, and which he is striving to do with very inadequate means at his disposal. This resulted in the raising at once of a fund of \$104 (which it is proposed to increase to as much as \$120) for aiding him in this important and extensive work. Other appropriations were made: \$25 for the mission at Cuba, in this State; of \$50 for Bishop Gilbert's Indian work at Birch Coolie, and \$25 for the mission lately begun at the Insane Asylum of this city. The president of the auxiliary, Mrs. Tuttle, made an admirable and most practical address upon the points which needed to be corrected or improved on by the auxiliary or its members, which, after being heard, was promptly asked for publication as a leaflet for circulation.

ST. LOUIS.—The superintendent of the Insane Asylum of this city having asked that the Church shall conduct a service for the inmates of that institution every Sunday morning, between the hours of 9 and 10 o'clock, it has been arranged that such services be held by such of the city clergy as may volunteer for that duty, and appointments have been made for a month or more in advance. This request is due to the fact that our liturgical service is quiet and orderly, and calculated to benefit both patients and attendants, while those which have been held by various preachers, with their extempore prayers and exciting harangues, have been found disturbing and hurtful.

The Rev. James R. Winchester, D. D., having been called from Christ church, Nashville, to the rectorship of the church of the Ascension,

St. Louis, took charge of the same Sept. 1st, and has already made a marked impression upon this important parish and its members, healing dissensions and restoring cordiality, and arousing more of earnestness and devotion.

This year being the 76th since the consecration of the first building for Christ church, now the cathedral of the diocese, it has been marked by the holding of a series of services on All Saints' Day (the natal day of this oldest parish in Missouri) and throughout its octave. Sermons and addresses have been delivered by the Bishop and cathedral clergy, by the Bishop of Duluth, and some of the rectors of city parishes. For some years past, All Saints' Day has been the time when special offerings have been sought for the Endowment Fund of the cathedral, which grows all too slowly, and is still far below \$100,000, which amount it ought to reach in order to place that institution upon a safe and permanent basis.

Iowa

CRESCO.—When the Rev. A. V. Gorrell took charge last February, there were only 35 communicants; now there are 62. In five years the mission has had but one episcopal visitation. The church has been newly carpeted, new lights have been added, and the woodwork of the nave has been painted, the furnace repaired, and all the work paid for. The people are much encouraged, and there is good promise for the future.

Quincy

Alexander Burgess, S. T. D., LL. D., Bishop.

As already announced in our columns, the Rev. Edgar F. Gee has accepted the rectorship of Grace church, Galesburg, and has entered upon his work with hopeful prospects.

The Bishop is still at St. Albans, Vt., with his family. In a private letter to the editor, he says: "Your account in THE LIVING CHURCH of the Convention is admirable, and supplies to me very much the lack of hearing and seeing. I am not strong enough to arrange all details, but believe the conclusions to be satisfactory. The spirit of the Convention was indeed praiseworthy. God be thanked for all. I hardly know what to say of my health. With help I walk a few blocks, but get quite fatigued. I have been to church to four services during five months. Our Lord will direct. The legend of the old diocese of Illinois was, *Jehovah Jireh.*"

KNOXVILLE.—The cadets of St. Alban's Academy worship at St. John's church, a beautiful little Gothic building, which has been moved upon the school grounds. One month ago the superintendent, Mr. A. H. Noyes, Mrs. Noyes, and the chaplain met with the Church members of the cadet corps, and organized St. Alban's Guild. The purposes of the guild are to endeavor to make the religious life at St. Alban's a reality; to enhance the reverential beauty of the services, and to beautify the place of worship. They mean to place a new altar in the sanctuary, in time, to obtain a pipe organ, and to effect other improvements. The choir has been reorganized. Mrs. Noyes is the honorary president, and will act as the adviser of the guild. The officers are Mr. Saxon Cole, president; Mr. Fred Hess, secretary; Capt. Booge, treasurer; and Messrs. Buchanan, Ballard, and Shoop, chairmen of committees.

Louisiana

Davis Sessums, D.D., Bishop

CLINTON.—St. Andrew's church, for years in a missionary field, has suffered a great loss in the late sudden death of Mr. W. Alex. Sadler who accomplished much for the Church during many years.

LAKE CHARLES.—Sunday, Oct 16th, the town assembled in and around the church of the Good Shepherd, to witness the reception of Company "G," First Louisiana Regiment. The rector, the Rev. Jos. Spearing, arranged a service of a very attractive character. The denominations were represented in the attendance.

AMITE CITY.—It is expected to introduce a vested choir at the church of the Incarnation by

Christmas. Among late improvements, a neat fence has been put around the church edifice, and a pretty belfry erected.

NEW ORLEANS.—Miss M. Grimshaw, the deaconess, reports having made for the cathedral work, 30 visits during the month of October, besides weekly visits to the Charity Hospital. She expects to take an active part in the mission school which opens early in November, and which meets on Saturdays in the guild room of the cathedral.

Pittsburgh

Cortiaudt Whitehead, D.D., Bishop

BISHOP'S APPOINTMENTS

NOVEMBER

- 20. Incarnation, Knoxville; St. Stephen's, McKeesport.
- 27. Christ church, Philadelphia.
- 29. Laymen's Missionary League.
- 30. St. Andrew. Anniversary of the Brotherhood of St. Andrew.

DECEMBER

- 4. St. Paul's, Kittinging; St. Mark's, Ford City; Emmanuel, Allegheny.
- 10. Ascension, Bradford.
- 11. Ascension, Bradford; St. John's, Kane.
- 12. St. Margaret's, Mount Jewett.
- 13. St. Martin's, Johnsonburg.
- 18. Nativity, Crafton; Atonement, Carnegie; St. Paul's, Pittsburgh.

The quarterly meeting of the Prayer Book Society of the diocese was held Nov. 3rd, at the Church Rooms, Pittsburgh. Various grants of Prayer Books and Hymnals were made, and a committee was appointed to call upon the proprietors of the leading hotels in the city, with a view to obtaining their consent to placing copies of the Prayer Book in their rooms, as has been done by a similar organization in one of our large Eastern cities.

The monthly meeting of the Guild of St. Barnabas for Nurses, took place in St. John's church, Pittsburgh, on Friday evening, Nov. 4th. The service was read by the chaplain-general of the order, Bishop Whitehead, and the chaplain of the Pittsburgh branch, the Rev. Mr. Danner, and three new members were admitted. At the business meeting which followed, an interesting account of the council meeting in October, in Washington city, was given by the Bishop. A social meeting ensued, when refreshments were served by the associates of St. John's parish. The next meeting of the branch will be held Dec. 2d, at the headquarters of the Church Army, on Third ave.

CITY.—On Monday evening, Nov. 7th, a large assemblage of Church people gathered at Calvary parish house, the occasion being the first of a series of lectures to be given by the Church club of the diocese, Mr. Reuben Miller, president of the club, presiding. The opening office was read by Dr. Maxon, and the speaker of the evening was the Rt. Rev. Boyd Vincent, D.D., Bishop coadjutor, of Southern Ohio. "The subject of the lecture was, "The principles of the English Reformation." It was a profound and scholarly disquisition upon its causes, facts, agents, principles, and results. Among the other lecturers in this course, are the Rev. Dr. McConnell, of Brooklyn, who will speak in December, and the Rev. Dr. Hodges, of Cambridge, who will present the subject of Christian Socialism in January.

The second annual convention of the young people's guilds of the churches of Pittsburgh and Allegheny, occurred on Thursday evening, Nov. 10th, at Trinity chapel, with the Rev. W. L. H. Benton as chairman. Delegates were present from nearly all of the guilds in the cities and suburbs, and the attendance, in spite of the most unpropitious weather, aggregated more than 250. Mr. Benton made the address of welcome. The following papers were read by guild representatives: "Aims and objects of the convention," Joseph Reeves; "How does the Church benefit the young people?" James Geehan; "How can guilds benefit the Church and Sunday school," C. A. Heckman; "How can we hold the young people in the Church," George Chinery; "How can we build up our guilds," J. A. Armstrong; "The young women in the

Church," Miss Carrie Warton; and "The social side of the guild," Emil Rebele. At the end of the meeting a collation was furnished by the members of Trinity guild.

Massachusetts

William Lawrence, S. T. D., Bishop

The Eastern convocation held its 276th meeting on Nov. 9th, in Christ church, Andover. The vice-dean, the Rev. J. Van Buren, presided. At the celebration of the Holy Eucharist, the Rev. Frederick Edwards preached from Romans xiv: 13. Essays were read at the afternoon session. Professor E. S. Drown presented the subject of "The Holy Communion." "Mysticism" was treated by the Rev. Arthur Peaslee, and "Parnassian Apologetics" by the Rev. J. W. Suter. Nineteen of the clergy were present, and a good number of the laity.

BOSTON.—It is now stated that the church of the Messiah will not be open this winter.

The Rev. W. B. Frisby, rector of the church of the Advent, on account of illness, will leave shortly for abroad, and remain one year.

The annual meeting of the Church Home for Orphan and Destitute Children was held on Nov. 10th. The weather was very unfavorable, and but few persons were present. Bishop Lawrence presided, and opened the meeting with prayer. Mrs. R. M. Fabens read the annual report, which showed the excellent condition of the Home under the new management. Mr. G. L. Richards read the reports of the treasurer, and the Stanwood School. The usual questioning of the children upon the catechism and Bible was conducted by the Rev. A. E. George, the chaplain of the Home, by a series of pictures, which was very interesting. The Rev. Robert Codman, Jr., made an excellent address on the topic, "Mother Church," to the children. Bishop Lawrence pronounced the benediction. There are now 75 children in the Home.

The Rev. Geo. Fisher, missionary in charge of Emmanuel church, Shelburne Falls, writes to us that the statement in our last issue as to its being closed is a mistake: "Bishop Lawrence made his visitation at this church on Tuesday, Nov. 8th, and confirmed a class of eight, five of whom are young men. Services are regularly held every Sunday, and I have not yet heard of any intention to close the church. Bishop Lawrence and Archdeacon Tebbets have both spoken very strongly of their intention that the church shall not be closed."

A chapel is being built at Stoughton, under the charge of the Rev. George Walker, of Canton.

Connecticut

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

The regular quarterly meeting of the Church Club of the diocese was held in Harmony Hall, New Haven, on Nov. 3d. There was a very large gathering of the members. The Church Club is a laymen's organization, but it is their custom to invite to their quarterly meetings and dinners bishops and other clergy to address them. The guests of honor were the Bishops Brewster, Gailor, Nichols, and Rowe. Other guests were the Rev. Messrs. George Brinley Morgan, G. L. Phillips, R. H. Gesner, and Mr. Pease, of Georgia. At the business meeting preceding the dinner, resolutions of respect in regard to Mr. Geo. Ellis, lately senior warden of Christ church, Hartford, were read by Mr. George W. Russell. The memorial was a glowing tribute to a faithful Churchman and conscientious Christian man. The club also adopted resolutions recommending to the special committee appointed by the last diocesan convention, that parishes in arrears for their diocesan assessments should not be allowed voice or vote, but only a seat, in convention. After the dinner, the president of the club, Mr. W. W. Skiddy, of Stamford, introduced Bishop Brewster, wittily referring to the fact that Bishop Brewster in the last General Convention, having referred to himself as the "baby bishop," was thereupon corrected by Bishop McVickar with the statement that inasmuch as he had been the last consecrated he was the

"baby bishop!" Bishop Brewster expressed his pleasure that the laymen were not only coming together in these Church clubs for social purposes, but also to aid in the practical care and work of the Church. "The true ideal of the Church is the effective working together of every part," bishop, priest, deacon, and layman have all their work to do. Bishop Gailor eulogized the Church Club as an organization which tended to break down that parochialism which is so distressing in the Church. He thought the poise, balance, and conservatism of such clubs tended to counteract extreme tendencies and to banish alarm that is periodically apt to arise over tendencies in ritual and criticism. Bishop Nichols urged the benefit of keeping up debate on vital moral questions; he thought the Church Club tended to fit men for this work, and that first-class questions bring forth first-class men. Bishop Rowe gave a splendid picture of the conditions, physical, moral, and ecclesiastical of his diocese. The speeches of the bishops abounded in wit and common-sense, and it was only regretted that Bishop Williams, Bishop McVickar, and Bishop Graves who had also been invited, could not have been present. The Church Club has become one of the recognized sources of strength in the diocese, and counts among its members over 125 of the influential laymen of Connecticut.

The annual meeting of the Woman's Auxiliary to the Board of Missions met in Christ church, New Haven, on Nov. 10th. In spite of the fact that the day was the stormiest the city has experienced this fall, nearly 60 parishes were represented by 157 delegates. Besides these, there was a large congregation which comfortably filled the very spacious church. After the celebration of the Holy Eucharist, Mrs. Colt, the president of the diocesan branch, called the meeting to order. Since last meeting, owing to the resignation of the corresponding secretary, Miss Edith Beach, Miss E. D. Ferguson, of St. John's church, Stamford, has been appointed to that position by Bishop Brewster. Miss St. John reported for the Church Periodical Club, and Miss Lucy Jarvis, for the Junior Auxiliary. The reports showed steady growth of the work in those special lines, but still great opportunities for improvement. A summary of Miss Ferguson's report shows that during the year, 290 boxes have been sent to points outside the diocese. The value of these amounted to \$10,642. Besides, money was contributed, aggregating \$10,005. Boxes and money for diocesan missions amounted to \$1,139. Speaking generally, an increased number of parishes reporting, and an increased number of women contributing to the pledges of the auxiliary, are among the most hopeful signs. After the reports, appeals were read for aid in different parts of the field. Many articles were pledged forthwith to supply a western priest who had lost by fire the furniture and household accumulations of 15 years. A goodly sum was raised by an offering succeeding an appeal by the Rev. Dr. Seymour for Mrs. Brush's Girls' School, in South Dakota. Besides these gifts, \$5,000 was pledged to various missions and missionaries for the ensuing year. Mrs. Ware, whose husband has charge of a large part of the mission work in South Dakota, spoke of the good work done there. Miss Emery followed, earnestly pleading that the auxiliary should be something more than "a supply department," that it should aim to cultivate interest in missions by study of them and by sending out some of its members to work in the field. Since the last General Convention, there has been an increased number of young women offering themselves for this work. In the afternoon, Bishop Brewster introducing several of the Missionary Bishops who had been invited to address the women, said that the conception of the Church is imperialistic, in the sense that it must conquer the world. Say what one will of the nation, the Church, the City of God, is for expansion, it is of the very essence of the Church that it must make sacrifices, losing its life to save the lives of others, giving out of its life to redeem the souls of men. Bishop Brewer, of

Montana, spoke of the new impulse that had been given to missionary work by the last Convention, but he could not help thinking what a different position the Church would hold to-day among the Christians of this nation if the English Church had sent a bishop in that ship that carried the Jamestown colonists. Bishop McKim emphasized the great work that could be done by women in Japan. There was a work, that owing to the customs of the country, only women could do. He had secured six women to help him, but he urgently needed four more. The Bishop of Oklahoma, in speaking of some of the difficulties of reaching the people of his jurisdiction, said that 35 different languages were spoken by the Indians of his cure. He felt that with the money he had to use, good progress was being made in the work. The Bishop of Olympia gave a bright picture of his missionary work. He spoke glowingly of the unique work of the girls' school, which educated young women for \$200 per annum. The meeting closed with the singing of a hymn and the benediction.

NEW HAVEN.—The first in the course of the Berkeley sermons before the students of the university, was delivered by the Rt. Rev. F. R. Graves, D.D., Bishop of Shanghai, in Trinity church, on Nov. 6th. Bishop Graves in a stirring sermon showed the great need and the great opportunity of China.

WEST HAVEN.—The vested choir of Christ church celebrated its 10th anniversary on Sunday evening, Nov. 6th. A fine musical programme was rendered by the large choir of 30 men and boys, and the rector delivered an appropriate address. The choir was organized Nov. 7th, 1888, by the Rev. Hobart B. Whitney, the well-known composer of Church music. He was assisted by Mr. J. J. Mathias, a member of Trinity parish, New Haven. During the present rectorate, Mr. F. B. Northrop, of Wallingford, has been choirmaster.

MERIDEN.—There was a large meeting of the women of the parish who wished to have the work and purpose of the Daughters of the King explained to them, in the parish house, on Friday evening, Nov. 4th. The meeting was addressed by Miss Ryerson, the national secretary of the order; Mrs. J. W. S. Peck, vice-president of the Connecticut branch, and Mrs. Jarvis, of Seymour, its president.

OXFORD.—This parish, in connection with Quakers Farms, is now in charge of the Rev. E. M. Mathison, of Immanuel church, Ansonia. Services are held by Mr. W. A. Woodford, a student of the Berkeley Divinity School, the two cures depending for all priestly ministrations on the rector of Immanuel. The work shows encouraging signs of growth and interest.

STAMFORD.—St. John's church, lately freed from debt, was consecrated by Bishop Brewster on All Saints' Day. The sermon was preached by the Bishop of New York. About 40 clergy participated. A beautiful memorial tablet to the memory of the late Dr. Tatlock, for so many years rector of this church, was unveiled.

WATERTOWN.—This parish, always forward in good works, is working to put the Church in Oakville, where it has long maintained a mission, on a self-supporting basis. The Rev. E. M. Skager is working there as rector's assistant. This part of Watertown is growing rapidly, and there is probably no part of the archdeaconry where better results may be expected from energetic work. There is a Sunday school in Oakville of about 45 scholars.

Newark

Thomas Alfred Starkey, D.D., Bishop

The annual meeting of the Woman's Auxiliary of this diocese was held at Calvary church, Summit, Nov. 2d. The Bishop of the diocese celebrated the Holy Communion, and addresses were made by the Bishops of South Dakota, Western Texas, Oklahoma and Indian Territory, and Alaska, and by the Ven. Alexander Mann, archdeacon of Newark.

NEWARK.—Trinity church has bought a new organ, and kindly gave the old one to St. James' church, and the latter is having an addition

built to receive it. Unfortunately, the new organ was destroyed in a railroad accident, en route for Newark, and so Trinity church is left with no organ at all, until a new one can be built.

Ohio

Wm. Andrew Leonard, D.D., Bishop

The annual convention of the Ohio St. Andrew's Brotherhood was held in Trinity church, Toledo, on Saturday and Sunday, Nov. 5th and 6th. Mayor Jones welcomed the members in a speech full of the brotherly spirit. The first and last addresses of the convention were from the general secretary, Mr. John W. Wood, on "Personality," and "The rule of service." The question, "Why are men indifferent to the study of the Bible," was discussed by the Rev. N. P. Morgan; Chapter meetings and individual effort, by Mr. J. B. Loomis, of Louisville, Ky.; Local conferences and auxiliary work, by Mr. M. G. Benham, and the Saturday afternoon Quiet Hour was conducted by the Rev. J. C. White. Mr. Joseph P. Cleal, of Dayton, talked of "Home and the shop," the Rev. J. W. Atwood, of "The school, the Church, the nation." The annual sermon was preached on Sunday morning by the Rev. Frank Du Moulin, and the rule of prayer was fully set forth by the Rev. W. C. Clapp. At the three Saturday meetings, there was free, full, and profitable discussion. Several hearty brief impromptu speeches were made at the farewell meeting after the Sunday night service. The prevailing sentiment was that although not the largest, this has been the most profitable of the six State conventions. There are now 16 members instead of 10 in the State council, with purpose to start more new chapters and revive the lapsed.

Alabama

Richard H. Wilmer, D.D., LL.D., Bishop
Henry Melville Jackson, D.D., Coadjutor Bishop

The work which has been carried on in the Gulf Coast missions during the past two years, seems to be producing most satisfactory results. The Rev. G. L. Tucker took charge last January; since then he has baptized 34, three being adults; four have been confirmed, and he has now two classes in preparation. At St. Paul's, Whistler, services are held every week. Lately, gifts of a finely carved chancel chair, a memorial, and white altar cloths and hangings, brass vases, and a chancel lamp, have been made. Sixteen families have been enrolled in the two mission stations of Point Clear and Cavanac. At Point Clear, services are held in the Methodist church temporarily, a fund being raised for a church building to be called St. Luke's. At Cavanac a Sunday school has been begun, with over 50 children. It is expected a church will soon be erected there, the school house being used at present.

There are 30 families at St. Peter's, Bon Secour. A tower has been added to the church, and repairs and alterations made. A new carpet has been provided for the chancel, and white altar cloths, given by Christ church, Mobile. There is no bell, so a flag is displayed, triangular, with a red cross on a white field, when it is time for service. At Magnolia, a lady has been reading service each Sunday in the school house. Nearly enough money has been raised for a church building, which will probably be erected before winter.

A new church is in process of erection at Oakdale—a suburb of Mobile. A Sunday school has been carried on here for a year past, under the direction of the Daughters of the King, of St. John's church, Mobile. The Brotherhood of St. Andrew are carrying on services at Citronelle, Oak Grove, the Seamen's Bethel, the county poorhouse, and at Atmore.

There has just gone to the rest that remaineth for the people of God, the Rev. W. F. Lovelless, rector of St. Stephen's church, Goldsboro, N. C., to which he had recently gone from Montgomery, where he had been assistant at St. John's, and where he was widely known and greatly loved, in the best of health, and with every promise of a long and useful life.

His remains were taken to Pensacola. He had expected to be married this month.

Central New York

Frederic D. Huntington, S. T. D., LL. D., Bishop

There is but one congregation of colored people attached to the Church in the diocese of Central New York. This is St. Philip's, of Syracuse, organized July 25, 1897, by the rector of Grace church, the Rev. Herbert G. Coddington. During the year and a half of its existence, services have been held each Sunday, 15 persons have been baptized, 20 have been confirmed, \$225 has been secured, partly from friends, and \$110 have been subscribed. There is no debt. It is hoped that generous Churchmen will be moved to help this small congregation to build a chapel. The work can never be entirely successful without a suitable building. Bishop Huntington has given the effort his hearty approval, and at the meeting of the Fourth district convocation, held Oct. 18th, in Trinity church, Fayetteville, the following resolution was passed:

WHEREAS, this convocation has heard with great satisfaction of the success of the Rev. H. G. Coddington in gathering a congregation of colored people known as St. Philip's mission, Syracuse; be it

Resolved: that this convocation expresses its approval of this work and promises such aid and co-operation as it is able to give.

The name of St. James' church, Syracuse, is to be changed. It will be consecrated some time in November, and be known henceforth as the church of Our Saviour. The property will be vested in the corporation known as "The Trustees of the Parochial Fund." The Bishop will have the spiritual oversight, and a vicar will soon be chosen to assist him.

The convocation of the Fourth missionary district was held in Trinity church, Fayetteville, the Rev. C. T. Raynor, rector, Oct. 18 19th. The Rev. Dr. Lockwood preached on Wednesday morning, and in the afternoon an essay by the Rev. Theodore Allen, on "The power of prophecy," was read, and the subject discussed.

The regular fall meeting of the Second district convocation opened in Zion church, Rome, the Rev. Dr. J. H. Egar, rector, on the evening of All Saints' Day, with Evening Prayer and addresses by the Rev. Dr. C. T. Olmsted, the Rev. Messrs. W. De S. Wilson, and W. F. Cook. On the following morning the members of convocation attended the consecration of St. Joseph's, in the same city. After luncheon in Clarke Memorial hall, served by the Church ladies of the city, business sessions were held by convocation and by the Woman's Auxiliary branch of the district.

The Utica Clericus heard an address on "The General Convention," by the Rev. Dr. Olmsted, on Monday, Nov. 7th. On the same day the Syracuse Clerical Club listened to an address on the same subject by the Rev. Dr. Egar.

St. Joseph's church, Rome, was consecrated by the Bishop of the diocese, Nov. 2d. The preacher was the Rev. W. B. Clark. A new lecturn was placed in position and used for the first time at the consecration. It is given in memory of Emmeline Mary Broeffle White, by her daughters, Molly E. White and Harriet Dewey, of Tacoma, Wash., formerly of Zion church, Rome. Mrs. White was a liberal patron of the mission during her life in Rome. This mission parish is especially interesting from the fact that the original congregation and the church building, which was consecrated on this occasion, was the creation of a body of German Roman Catholics. Dissatisfied with certain parochial administrations and management in the old St. Mary's Roman Catholic church on South James street, in 1870-71, they organized themselves as "The St. Joseph's church," with trustees, to enable them to hold the title to their church property. The corner-stone of the church was laid on July 27, 1871, by the Rev. B. Werner, an aged Roman Catholic priest, who was without a parochial charge. Age and infirmity prevented Mr. Werner's long continuance with the people, and for five years they were without any regular Roman Catholic pas-

tor, the Roman Catholic bishop only occasionally sending them a priest; generally on high feasts, when Mass would be celebrated and the Sacraments administered. The members of this unusual organization finally, in 1876, transferred their allegiance to the Episcopal Church; Bishop Huntington formally receiving them as members of the Anglican Church on St. John's Day (Dec. 27), when the Holy Eucharist was celebrated, and the Sacrament administered to the members of the flock in both kinds for the first time. They had previously received instruction in German for a period of three months as to the history, doctrines, and usages of the Anglican Church, by the late Rev. Dr. Siegmund. At this time Rev. H. L. M. Clarke, rector of Zion church, was instituted as rector, and the Rev. M. Albut was appointed vicar. Services in German were given up in 1890. The Rev. A. L. Byron-Curtiss, the present incumbent, took charge in 1894. When the church was received in 1876, there was an indebtedness of \$18,000, which has finally all been paid off. The congregation is largely made up of working people, ready to make sacrifices for the maintenance of their church.

In St. Peter's church, Cazenovia, the Rev. John T. Rose, rector, a handsome brass eagle lectern adds greatly to the furnishing of the church. It is a thank offering from Mr. Wm. G. Park, of New York, for the recovery of his daughter from a serious illness.

Mr. John W. Wood, general secretary of the Brotherhood of St. Andrew, addressed the various chapters in Syracuse, at a union service held in St. Paul's church, the Rev. Dr. H. R. Lockwood, rector, on Sunday evening, Oct. 23d. His address was mainly descriptive of the annual convention at Baltimore, and the lessons it taught.

At St. John's church, Oneida, the Rev. John Arthur, rector, a special missionary service was held on the evening of Nov. 10th, when the Rt. Rev. A. R. Graves, Missionary Bishop of Laramie, made an interesting address concerning Church work in the district of the Platte and in Northern California.

On All Saints' Day, in Calvary church, Utica, the Rev. E. Huntington Coley, rector, two hymn boards were formally accepted from the King's Daughters of the parish, as memorials of Mrs. A. B. Goodrich, the widow of Dr. Goodrich, the lamented rector of Calvary. The Rev. J. K. Parker preached on the occasion.

The Church Sisterhood of Syracuse held its annual meeting at the Bishop's residence, Nov. 3d. The election of officers for the ensuing year resulted as follows: President, Mrs. S. G. Fuller; vice-president, Mrs. F. D. Huntington; secretary, Miss Edith Burwell; treasurer, Miss Cingler; chairman of the shelter committee, Miss Florence Staunton; chairman of entertainment committee of shelter, Mrs. B. F. Denton; chairman of the House of Good Shepherd committee, Mrs. J. M. Clarke.

Minnesota

Henry B. Whipple, D.D., LL.D., Bishop
Mahlon N. Gilbert, D.D., Bishop Coadjutor

The Faribault convocation district held its first meeting under the new lines on Nov. 8th and 9th, at Christ church, Austin, the Rev. D. J. W. Somerville, rector. The Rev. A. A. Butler, dean, presided. Bishop Whipple preached the opening sermon. Mrs. Whipple addressed the Woman's Auxiliary. Reports were received from the pastors at Austin, Fairmont, Albert Lea, Le Sueur, Blue Earth, Northfield, and Owatonna. Five professors were present from the Faribault schools, one of whom gave an account of the General Convention, another, a paper on Church work among boys. The Rev. Mr. Gibbs gave "The weak points in parish work." The final subject was: "The Church's holy war;" (a) duty and danger, by the Rev. W. C. McCracken; (b) Conquest, the Rev. A. G. Pinkham; (c) Assured reward, the Rev. W. P. Ten Broeck. Warden Butler, of Seabury, answered a number of questions from the box, and selected others to do so.

The Living Church

Chicago

Rev. C. W. Leffingwell, Editor and Proprietor

IN our report of the debates on the consultative body proposed by the Archbishop of Canterbury, a remark was attributed to Mr. Biddle (Pa.) which was spoken by some other deputy. While Mr. Biddle does not consider the mistake of sufficient importance for formal correction here, it is only fair to him to say that he does not in the least sympathize with the Lambeth Conference and its advisory board. He does not recognize the need in the "American Church" (Protestant Episcopal, Mr. Biddle!) for any advice or opinion or decision or quasi-decision from abroad.

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IN these days, when so much is said of the decay of preaching, it is encouraging to hear a voice on the other side. The Archbishop of York referred to the subject in a recent sermon. He expressed his belief that there never was a time in the history of the Church of England when more good sermons were preached, good in the best sense of the word, than at the present day. Not all men had the eloquence which drew crowds, but the vast majority of the clergy were ever striving, in humble dependence on God's Holy Spirit, sometimes in very obscure fields of labor, to do the work of the Lord Jesus. There was also something to remember as regarded the hearers. If we heard with a real desire to know God's truth, better still, to know God himself, and to walk in His ways, the feeblest sermon would bring its blessing; if not, the most eloquent would leave us unblest.

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The Contents of the Prayer Book

A CURIOUS distinction was made between two portions of the Prayer Book by a speaker at the recent General Convention. The Book was represented as containing, first, the Prayer Book proper, extending to the end of the Psalter; and, second, an appendix including the remainder of the contents. The impression was conveyed that the offices in this part of the Book were not of the same importance with those of the Prayer Book properly so-called. They are, it would seem, like the architectural decorations of a building, or like rooms or out-buildings added to the already completed structure, giving additional beauty, or convenient for exceptional occasions, but lacking the essential character of the main edifice. The speaker thought such a division or appendix the proper place in which to add some kind of service or collection of prayers suitable for sundry occasions.

We have spoken of "the impression conveyed"—we are not able to quote the exact words of the speaker. It is quite certain that he was understood to make the kind of distinction we have indicated. It is no doubt a sample of the rather hasty expressions and statements thrown out in the heat of debate, but harmonizing as it does with former attempts on the part of some persons to disparage certain of the offices in the latter part of the Prayer Book, it is worth while to draw attention to the mistaken conception which would relegate a very important section to the category of a mere appendix, an *omnium gatherum* of mi-

nor matter. It is only necessary to glance at the contents of this division of the Book and to compare them with some of the material contained in the earlier portions, to see how much out of place is any comparison which would make these offices inferior in importance to those which are printed before the Psalter. In this so-called "appendix" we have, first, the Ordinal, containing "The Form and Manner of Making, Ordaining, and Consecrating Bishops, Priests, and Deacons," and then "The Form of Consecration of a Church or Chapel," and "An Office of Institution of Ministers into Parishes or Churches." These are, with the addition at the end of the Articles of Religion, the entire contents of this division of the Book. There is no need of any comment to show that such forms cannot be dismissed as insignificant or of inferior value.

On the other hand, we have in the anterior part of the Book, forms of prayer to be used at sea and a form for the visitation of prisoners, material which hundreds of the clergy are never called upon to make use of during the whole course of their lives. Here occurs, also, "Forms of Prayer to be used in Families." "The office for the 'Churching of Women' in the same division is, unfortunately, an obsolete service to many of the clergy. It is plain that, if there are any compositions in the Prayer Book which are of inferior importance and capable of being dispensed with without appreciable loss, they are in the earlier part of the Book, not in the "appendix."

The fact is, as every liturgical scholar knows, the Prayer Book is made up of several of the ancient Latin service books of the Church. In the first place, we have the daily offices and the Psalter, representing the Breviary; secondly, the Holy Communion with the Collects, Epistles, and Gospels, constituting the Missal in its English form. The services which in the Prayer Book have been placed between the order of the Holy Communion and the Psalter, were in former times placed together in a separate volume, called the Manual. This is properly described as containing the offices for administering Baptism and Confirmation, for the Solemnization of Matrimony, for the care of the sick, the dying, and the dead, and for the Churching of Women; to which were added various benedictions and other forms which the priest might need from time to time in the course of his daily ministrations. Lastly, comes the Pontifical; that is, the bishop's book, containing the offices which belong to the episcopal ministration. No services can be more important than some of these. And it is precisely these which make up the last division of the Prayer Book. It is a curious fact that the committee on the Standard Prayer Book, in settling its typography, printed the titles of these offices in italics in the Table of Contents, and that such a device should have passed the General Convention in 1892 without correction. We have never seen a satisfactory explanation of this phenomenon. There is certainly no reason for differentiating the Pontifical from the rest of the Prayer Book which does not apply with at least equal force to the Manual.

The several elements of which the Prayer Book is made up might very well have been distinguished from each other throughout, each with its own proper designation on a separate title page. Thus we should have had the Daily Offices with the Psalter, con-

stituting the first division, preceded by the title, "Daily Morning and Evening Prayer together with the Psalter." The second division would properly include all that pertains to the Holy Communion, with the proper title; namely, "The Order for the Administration of the Lord's Supper or Holy Communion, with the Collects, Epistles, and Gospels to be used throughout the Year." In the third place, we should have the Manual, which might be entitled, "The Occasional Services, with Offices for the use of Priest and People on Sundry Occasions." Last, comes the Pontifical or "Book of Episcopal Ministrations." Such an arrangement of the Prayer Book in its proper divisions, with descriptive titles in each case, would be correct and instructive, and would, we suppose, effectually bar the absurd idea that the latter portion is a mere appendix, because it happens to be printed after the Psalter, which is itself quite out of place. As it is, the most superficial glance is sufficient to make it apparent that no kind of inferiority or secondary character attaches to the services of this division of the Prayer Book.

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"For These and Other Mercies"

THANKSGIVING DAY, 1898, will indeed be notable. If it has in the past closely rivaled Washington's Birthday, Memorial and Independence Days, it will even excel them this year. For the problem which has been maturing slowly since Columbus first sighted land from the deck of the Santa Maria—the problem of Saxon vs. Castilian—has at last been solved, and the flag of the English-speaking Republic floats over the fair Antilles. It was destined that the race of Drake and Frobisher, of Hawkins and Sir Walter Raleigh, should ultimately extend its sway southward to the tropics, as well as northward to the frozen seas. The "Maine," Weyler, and the reconcentrados were only the accelerants of American overflow into the tropical islands; for it was inevitable that Spanish rule, proved incompetent long ago, should some time come to an end, and the end has come. The national spirit, the glorification of the stars and stripes, the pride of Americanism, was never higher, and next Thursday will hear ten thousand arches ring with national airs as never before, not even when our torn and distracted country came together in 1865, in a unity born of war. Added to the national triumph is the revival of business, teeming returns of harvest, and even a lull in the usual autumnal acrimony of parties; so that from all points we may look forward to this as perhaps the most joyous Thanksgiving Day that has dawned since the history of the Republic.

Are we sure that we all recognize the Guiding Hand, the Pillar of Cloud by day and the Pillar of Fire by night, which has led this heaven-favored nation through so many trials to its present high position, to its present vantage ground? And has the Church, "this Church" in particular, not equal ground for praise and thanksgiving to Almighty God for His wonderful mercies? Expanding with the march of the English language and the Anglo-Saxon race, a bishop is now almost as often met with as a priest or deacon in the revolutionary days. Our guilds, charities, organizations of every sort march on, under sub-arctic and semi-tropic skies, each augmenting the grand total of the Church's power and influence.

Surely, the Church in the United States can enter this year as never before into the glorious spirit of its feast of ingathering and thanksgiving. It is the spiritual, as well as the material, fruition for which we may indeed be thankful. The oil and wine and myrrh and frankincense of our hearts and souls should be poured from plenty's horn before His sacred feet.

Thanksgiving has long since survived merely local associations, although the sturdy virtues of the old Puritans are still recognized and admired by Churchmen whose theology is of a sunnier and more hopeful cast. Even if they had not given special emphasis to Thanksgiving Day, it is likely that the autumn feast of harvest and vintage would have been observed by the Church as well as by the nation at large. It comes in well as a prelude to the solemn call of Advent and the glory and beauty and festal pomp of Christmas. Let Thanksgiving-tide of 1898 be indeed a joyous one in the Church and in the nation at large. The Lord hath indeed done great things for us, whereof we are glad!

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Five-Minute Talks

BY CLINTON LOCKE

CLXXXI.

THOMAS JONES, that morning ordered priest by the Bishop of Enorem, sat in his study thinking it all over. Of course you will say his first thoughts must have been of the vows he had taken and the responsibilities that were upon him; but they were not. He was thinking of an extremely nice girl to whom he had for some time been engaged. And why should not his first thoughts have been of her? She would make a home for him, and he had been so many years without a home. She would be a loving counselor to him in those difficult moments which come to every parish priest. She would be a wonderful helper to him in his work, for although Jones had heard priests talk about not marrying for the parish, but for yourself, he did not take much stock in such talk. His own good sense told him that if the priest's wife be a true woman, she will want to help her husband, and she will help him, and can make or mar his career. Jones felt that he would be a better, purer, more useful man for being married, and he was right. Matrimony is a "holy estate" for priests as well as for laymen.

Then Jones thought of the bright prospect before him. The Bishop had told him that the next day he would receive a call from a very nice parish in the suburbs, a good church, a comfortable rectory, a growing congregation, and no incubus of debt to lie heavy on his heart every day and all day. The salary was not large, but it would be enough with economy. It is only just to say that if Jones had been called to a much inferior place, and it had been made plain to him that he ought to take it, he would not have shirked. He was no coward, and would cheerfully have borne any hardship in the line of clear duty. It was, however, very pleasant to feel that no hardships were in prospect. That, however, led Jones to think deeper, and to ask himself: "Do I want an easy place? If I try to do my duty and carry out my ordination vows can any place be an easy one?" Then the scene of the morning came up before him. The great altar adorned for the festi-

val, with the figure of his Lord as the Shepherd looking down on him from the window above. The Bishop in his chair asking him in clear and measured tones those tremendous questions. One by one they came up like so many personages and ranged themselves before him: "Do you think yourself truly called? Are you determined to teach the doctrine of the Word of God, and that only? Are you resolved to carry out in all points the will of the Church as she shows it in her doctrine, sacraments, and discipline? Will you be ready at all times to stand against false doctrine and never hesitate to admonish your flock in private and public? Will you be diligent in prayer and study? Will you earnestly endeavor to have yourself and your family live such lives that all men may take pattern? Will you obey your bishop and others set over you in the Church?" How piercing all these words were in the silence of the night. And Jones put up a swift-winged petition that he might never forget them.

And now Jones thought over some rules of life upon which he had resolved. He had had a great deal of nonsense knocked out of him in a rather long diaconate passed in a large parish under an experienced man, and the feeling of omniscience had entirely departed from him. There were several families of large means in the parish to which he was going, and he resolved to be very attentive and pleasing to them. "Ah, a toady," you will say. Not at all. They would be his chief helpers, and had a right to expect his attention, and he would be foolish not to give it. It did not in the slightest involve his giving them inordinate taffy, or truckling to their weaknesses, or endorsing their fads. He intended, then, to be thoroughly mindful of the principal people in his flock, and no less mindful of the poorer, and always much more difficult, parishioners. He intended to steer clear of any patronizing manner, for there is nothing that people, both rich and poor, hate like that. As a priest, he felt he could take any level, and a dozen different levels in a day, according to his company, and without the slightest compromise of his priestly character. No poor man should ever say of him that the rector treated him from the top down. He indulged no pious illusion that a priest should enjoy the society of a dull and ill-bred Christian tinker as much as that of a refined man or woman, for having been born and bred a gentleman, Jones could not think so; but just because he was a gentleman, he would treat everybody, high or low, with that courtesy which belongs to a gentleman.

Jones meant also to struggle to be a good listener. I said "struggle," for he, like myself, found it very hard to listen patiently to twaddle or to folly. He could listen well enough to gossip, but his mind wandered, and his eyes wandered, when the talker was long, or dull, or inane. He had prayed a good deal about this, and he resolved to pray and try harder, for he felt sure that nothing drew a rector closer to his flock than a good listening power. You may say that such attention must be "put on," for no one could be interested in all the weary talk a priest has to hear. No more "put on," my dear critic, than you "put on" any other part of the armor of God. Then Jones resolved he would never be a coward. If any man had to be reproved, and it was his duty to do it, no matter whether the man were the hub of the whole parish, or the woman the she pope,

he would say what should be said, in as wise a way as he could say it, but without flinching. Well, Jones, God speed you in doing it. It will cost you many a bitter hour. He also resolved not to notice slights and little digs and meannesses toward him. He had seen how much trouble many priests made themselves by taking notice of every little thing, which, if let alone, would lose all point. Then he made up his mind to be as much with men as possible, so that he might not be "Nancy-fied." But I cannot tell of the thousand things that went through his mind. It was a good, long, useful "think," and he wound it up with a good, long, hearty "pray."

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Official

Diocesan House, New York, Nov. 10, 1898.

THE EDITOR OF THE LIVING CHURCH: The communications which I send with this will explain themselves, and I am sure you will be glad to co-operate in placing the timely words of our Presiding Bishop before American Church people.

Very faithfully yours,
HENRY C. POTTER.

(copy) Middletown, Conn., Nov. 3, 1898.

MY DEAR BISHOP: I send a letter hoping that you will have it published in THE LIVING CHURCH. In that way it will reach the eyes of all the bishops and clergy.

Affectionately yours,
(signed) J. WILLIAMS.

INTERCESSION FOR MISSIONS

The venerable Society for the Propagation of the Gospel, impressed by the increased openings and opportunities for the extension of the Kingdom of Christ throughout the world, asks for a more earnest observance of the appointed day of Intercession for Missions.

A copy of the society's appeal is sent to me and to the other bishops of this Church. It is a plea for united intercessions to the great Head of the Church, in which with one mouth we may ask for an outpouring of the Spirit of God, to kindle our zeal, to consecrate our lives, to enlarge our almsgiving. We, too, are impressed as the Church of England is, by new responsibilities and openings of service, and hindered as she is by lack of men and means; the work, too, hers and ours, is one. I gladly ask, therefore, that the bishops and clergy of this Church will assemble the people on St. Andrew's Day, or the Sunday nearest to it, and exhort them to continue instant in prayer to God for the missionary work of the Church throughout the world. And I venture to suggest that each bishop will, in such manner as he may deem best, bring this matter to the attention of his diocese.

(signed) J. WILLIAMS.

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Lessons from the Pentateuch

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

1. THE MYSTERY OF SIN

WHEN we speak of the Pentateuch, we do not think of a heap of fragments, more or less labeled with marks of various origin, but of five books closely related to each other in historical sequence, and forming part of a larger book called the Old Testament. This book has been put into our hands in its present general form and order of contents by the Church of Christ, to which it passed over from the ancient people of God. We find our lessons, not by picking out scraps here and there, but in

the books as a whole—in their relations to each other as expressed by the sequence in which we find them, and in the orderly development of the profound subjects of which they treat.

He who uses the Bible for the purposes for which it has been put into our hands by the Church, may, to a great extent, disregard questions of criticism. He will ignore entirely all criticism which is based upon anti-supernatural assumptions. The Bible in which he is interested is not the *disjecta membra* which critics may leave to us, nor a new book constructed out of the fragments to which the old has been reduced—a book which presents a new point of view and a new theory of religion, but it is the Bible to which our Lord gave his endorsement when He said: "Search the Scriptures."

When we approach a beautiful and majestic palace or castle, the matter which occupies attention is the glory and beauty of the structure as it stands before us. We do not think primarily of the individual stones of which it is composed, of the quarries from which they came, or the methods employed in shaping them. We do not even make it the first object of our interest to ascertain whether they may have been derived from other, more ancient structures, now long forgotten. We study the proportions of the building, we admire its symmetry, the beauty of its architectural adornments, and we desire to know the secret of the wonderful impression which it makes upon the beholder, to understand its purposes, and the uses it has served in the past, and still does serve.

For one, I deprecate the extravagant and almost exclusive attention which is being expended in many quarters, even in the training of young students, upon the critical study of the Scriptures. The true use of the Bible "for doctrine, for reproof, for correction, for instruction in righteousness," is completely lost out of sight, and the young man entering upon the sacred ministry, hardly finds himself possessed of such a knowledge of the spiritual teachings of the sacred volume as will make him capable of building up his people in the faith.

I propose to discuss two of the subjects which we find set forth in the Pentateuch, as illustrations of a method of study which is sure to bear rich fruit in spiritual knowledge. A thoughtful mind will be impressed with an ever-deepening sense of wonder at the manner in which the profoundest problems which have ever exercised the soul of man are there brought before us, and the divine wisdom with which they are unfolded.

The first of these is the mystery of sin. The revelation of this mystery is gradual, as it is in human life itself; and as its dark significance impresses itself upon the race of men, at each step the divine remedy is revealed. This strange and sad development as here presented on the human side, with the attendant revelations of God's mercy, is unique in human literature. In all the so-called sacred books of the world, there is nowhere anything approaching it. Nowhere else are the lessons of human experience brought to light with such truth as here, and yet it is done with such simplicity that the effect produced when the whole history is reviewed would seem to surpass human skill.

In Eden we have first presented to view the life of innocence. But it is not unconscious innocence, as many seem to assume,

an unmoral innocence like that of the lower animals or a creature like Hawthorne's faun. There is a positive law set up to be obeyed. The goodness or righteousness of Adam consists in conscious obedience to a law which is something over and above any law of his merely natural being. This law is recognized as the commandment of his Maker and his Lord. Adam violates this commandment, and sin enters in. This is the first stage in this history. The consciousness of guilt now first enters the human soul. And the thing which calls for notice at this point is the form which guilt here assumes. It is transparently clear from the whole narrative that it is a sense of shame. Not yet is realized the dreadful truth of the "exceeding sinfulness of sin," that it sinks deep and poisons the whole nature. That must come with time, but as yet it is shame which predominates. The guilty pair shrink from the penetrating eye of an offended Father. They strive to cover themselves with garments of leaves, and then with the terrifying sense that that does not suffice, they flee from the signs of His Presence and hide themselves amid the trees of the garden.

The remedy which the divine Hand provides, the clothing of skins, points to the same fact. Thus covered, man could, in humility, stand before God. This is true to life as we see it in the child. Certainly the unsophisticated and sensitive child who has for the first time consciously violated the law of his parents, who knows that he has done that which is offensive and unworthy in their sight, is overwhelmed with shame, and shrinks away. He cannot bear to face the presence of those who love him. He will flee and hide himself. He cannot regain his courage until they have themselves covered him with the garments of mercy. As it is, therefore, with the childhood of the individual, so it is with the childhood of the race.

The sacred narrative moves on from the Fall to the Flood. Sin works out its consequences in the souls of men. A long experience brings a deeper knowledge of what sin really is, that its effects are not merely external, but that it has introduced the germs of moral disease poisoning the very springs of life. The lesson is registered in these memorable words: "The wickedness of man is great in the earth, and every imagination of the thoughts of his heart is only evil continually." "The imagination of man's heart is evil from his youth." At this point appears the animal victim in the whole burnt-offering, and the mysterious value attached to the shedding of blood, for, we are told, the blood is the life. This, again, is true to the individual experience. It is the experience of every child under normal conditions. He discovers that there is within him a conflict—"when he would do good, evil is present with him"; he becomes sadly aware that the imaginations of his heart are evil continually. Happy is he if this leads him to perceive while there is yet time, that there is need of new life which shall overpower the old, and to find it in the Atoning Blood.

A new stage of history begins—all the experience of the past remains. Man carries the burden of original sin. But in the consideration of the sacrifice of Noah, God accepts his worship. Men are to see whether, knowing now their weakness, they can in their own strength overcome it. For awhile there are priests of the most High God, signs of His favor towards them in their

struggle for a higher life. But the disease of sin persists, it cannot thus be thrown off. And now in this adult period of the race, with all this experience behind it, sin bursts forth in positive forms. It assumes the shape of high-handed rebellion. Great leaders, mighty conquerors, and world-rulers arise, shadowy forms in that far antiquity—men of far-reaching designs, full of high presumption, of towering ambition, and indomitable pride. It is the Babylonian development. Men are welded together to form great empires, to erect proud monuments which shall defy the ravages of time. Penetrating the secrets of nature, they are led to fall down and worship the awe-inspiring mysteries which their wisdom has found out. It is a fearful development of presumptuous sin, hand in hand with the worst idolatry.

Not now is sin discerned as no more than an inward disease issuing in blind acts of wickedness, the fruits of ignorance and degradation—a thing which simply grows out of the involuntary thoughts and imaginations of the heart. It is associated with high intelligence, and takes objective and positive forms in deliberate defiance and rebellion against the Most High. The Tower of Babel becomes for all time the symbol of this extremest development of the dark mystery of sin. On the other hand, as pride goes hand in hand with sensuality, Solomon and Gomorrah stand out upon the same sacred page as types of the hideous degradation which attends the unbridled indulgence of sinful lusts.

Here, too, this history is true to nature as it appears in the individual. It is thus that without the grace of God, the mystery of sin deepens as the child grows into a youth and the youth to manhood. The world had reached a period of high civilization when these things were possible, as is proved by the long-buried monuments of the past which are only now beginning to yield up their secrets; so these sins are, in the individual, the sins of manhood. It is only the man who has attained his full powers who is capable of such things.

Thus has this history presented to us the same degrees, the same advance, step by step, from one stage of this black mystery to another, in the childhood, the youth, and the manhood of the race, which we see and know in ourselves as individuals. The sense of shame, consciousness of inward corruption, willful rebellion; these three comprehend the whole sum of the matter.

And now the time has arrived—this development being complete—for the first steps to be taken by which this tide is to be stayed. It must be by a long process of discipline and training. Man is a moral being, and his nature cannot be renovated by force. He may be exterminated, but the decree has gone forth that there shall no more be a flood to destroy the earth. An individual is to be selected, a family is to emerge, a nation is to be evolved out of this chaos, through which the restoration of the race shall be effected in the fullness of time. This process begins with Abraham and the son born out of the course of nature. It is continued in the family of Jacob. It culminates in the Chosen People. A Church appears, the type and shadow of that which is to come. The moral law from Sinai is the sure index of the guilt of sin. At every point the necessity of the discipline, of suffering, of antidotes for sin, is impressed with indelible emphasis. And all approach

to God in acceptable worship is based upon the great atoning sacrifice of each recurring year, memorialized and applied by the priests every day continually. This rite deserves particular attention. So far as we know, it is absolutely unique in the religious cults of the world. It may be possible to discover analogies to the other features of the Levitical ceremonial to an indefinite extent. Robertson-Smith who is concerned to establish such analogies, is constrained to say: 'I am not aware that anything quite parallel to the ordinary Hebrew sin-offering occurs among the other Semites'; and he attributes this to the fact that no other such religion "appears to have developed to the same extent the doctrine of the consuming holiness of God." There is a further reason, which is explained to us in the Epistle to the Hebrews. In the Day of Atonement the supernatural character of the worship of the Old Covenant has its culmination. It is the graphic type of the one great Sacrifice of human redemption, the one Offering for the sins of the whole world.

By the sacrifice of the Day of Atonement, the temple, with its divisions and its furniture, its worship, and its worshipping people, were cleansed by blood. But these sacrifices must be every year renewed. They testified to sin, they acknowledged it, they kept alive the sense of guilt, but they could not take it away. "The heavenly places" of the New Covenant, the real or true temple, must be cleansed by better sacrifices than these. A sacrifice of infinite efficacy must take place, blood of infinite value must be shed. This is the sacrifice which need but be offered once for all.

A new and perpetual temple is consecrated, apart from that of old, a perfect sanctuary. The bodies of those beasts whose blood was brought into the sanctuary of old by the high priesthood of Aaron, were burned without the camp. Wherefore Jesus also, that He might sanctify the people with His own Blood, suffered without the camp. Therefore we are to go forth to Him there to the new temple which He has thus consecrated, where we have an altar whereof they have no right to eat which serve the tabernacle. For now the shadow of the good things to come has faded away before the very image in which the things themselves are presented.

Thus in the Pentateuch the growth of sin in the world comes before us stage after stage, and *paripassu*, the divine remedy is developed, and the vision of the Church based upon the Lamb of God, rises before the mind instructed in the perfect things of Christ and the world to come.



Letters to the Editor

"STARVING OUT"

To the Editor of The Living Church:

In an editorial of *The Churchman*, in a late issue, the writer "advises Mr. Balfour to visit America and see how admirably we manage the machinery devised, by which no change is introduced of which the congregation disapproved."

Too many clergy know to their cost what that "infernal machine" devised by most congregations means—"the starve-him-out system." When some better plan, based upon conscience and principle, has been devised by a General Convention, of getting rid of honest and conscientious priests, otherwise than the Inquisition (only Catholic because it is universally adopted), it will be time enough to invite

those who as yet, thank God, not only "cannot," but would not, condescend to be a party to such a base proceeding, "to visit America" and admire our more excellent way. Until then, let Mr. Balfour hope better things of us, for such a sight as is witnessed here too often, could only add insult to injury of our clergy, and disgust to our cousins across the water.

FAIRPLAY.

Personal Mention

The Rev. John P. Appleton, rector of Grace church, Nutley, diocese of Newark, has resigned the parish, on account of ill health, but he will remain in Nutley for the winter.

The Rev. George H. Bailey has resigned the position of assistant in St. Mary's parish, Kansas City, Mo.

The Rev. Dean Richmond Babbitt, LL.D., has been elected rector of Christ church, Newark, and has entered on his duties.

The Rev. W. G. Bentley has accepted a call to the rectorship of St. Stephen's parish, New Hartford, C. N. Y.

The Rev. Wm. S. Boardman has returned from abroad.

Chaplain C. B. Crawford, of the Second Ohio Volunteer Infantry, has declined a call to the archdeaconry of Ohio, and will remain in the service. The Second, now at Knoxville, Tenn., has orders to move to Macon, Ga., and from there will go to Trinidad, Cuba.

The Rev. Harvey S. Fisher has accepted a call as rector of St. John's parish, Norristown, Pa. He will take charge of the parish on the first Sunday in Advent. All mail should be addressed to St. John's rectory, Norristown, Pa.

The Rev. Chas. B. Fosbroke is now missionary at River Falls, Prescott, and Elsworth, with residence at River Falls, Wis.

The address of the Rev. John G. Gasmann is now 1101 Park ave., Alameda, Cal.

The Rev. Edwin G. Hunter, of Indianapolis, Ind., has moved to Louisville, Ky., and taken charge of St. John's church. Address 1931 W. Jefferson st.

The Rev. W. A. Holladay has been appointed as missionary at Bridgewater, Clayville, and Brookfield, C. N. Y.

The Rev. St. Clair Hester has resigned the rectorship of St. George's church and accepted that of the church of the Messiah, Brooklyn, New York city.

The Rev. Walter B. Lowry, chaplain of the 16th Pennsylvania Infantry, U. S. V., has returned with his regiment from Puerto Rico, and resumed his duties in the rectorship of Emmanuel church, Corry, Pa.

The Rev. Llewellyn C. Merrill has taken charge of Trinity church, Berlin, Wis.

The Rev. W. D. Maxon, D.D., of Calvary church, Pittsburgh, has accepted a call to Detroit.

The Rev. Wm. H. Meade, D.D., has resigned the rectorship of St. John's church, Roanoke, Va., and accepted that of the chapel of the Cross, Chapel Hill, N. C.

The Rev. Herbert L. Mitchell has resigned the rectorship of Grace church, Yantic, Conn., and accepted charge of St. Mark's church, Mystic, in the same diocese.

The Rev. E. N. Potter, D.D., LL.D., D.C.L., L.H.D., is to be addressed at St. Stephen's College, Annandale, N. Y.

The Rev. S. W. Strowger has resigned the rectorship of St. John's church, Cape Vincent, C. N. Y.

The Rev. A. G. Singsen has been appointed by the Bishop to take charge of the missions at Oriskany Falls and Augusta, C. N. Y.

The address of the Rev. F. W. Webber, diocesan missionary of Central New York, is No. 300 Hawley st., Syracuse, N. Y.

The Rev. W. D. Williams, assistant at the church of the Holy Apostles, New York city, has received a prize from the National Elsteddof of the United States for a treatise on the "Introduction of Christianity into Britain."

The Rev. John I. Yellott has accepted the rectorship of St. Mark's and Mt. Calvary churches, in Howard Co., Md., and entered upon his duties on Sunday, Nov. 13 h.

To Correspondents

J. F. B.—All the cheap editions of the Liturgy of St. Chrysostom are now out of print. A nice edition in Greek and English—on opposite pages—is published by David Nutt, 270 Strand, London, which could probably be imported at a cost of about \$4. Neale & Littledale's Translation of the Greek Liturgy could be had in English for perhaps \$2. New York booksellers would procure them for you.

A SUBSCRIBER.—The address is—Rev. R. R. Doling, St. Saviour's Vicarage, Poplar, London, England.

Ordinations

At the church of the Evangelists, Oswego, C. N. Y., on Friday, Nov. 4th, Bishop Huntington ordained to the priesthood, the Rev. Charles H. McKnight, son of the Rev. Dr. McKnight, rector of Trinity church, Elmira. The Rev. Dr. Doty, of Rochester, preached the sermon. The candidate was presented by his father. Dean Meade, the Rev. F. W. Webber, and the Rev. H. B. Goodyear, rector of the parish, assisted in the services. The Bishop also confirmed a class of 15, 11 of whom were adults.

Official

SPECIAL NOTICE

ALL mail matter for Bishop McLaren and family should be sent, after Nov. 15th, to Highland Park, Ill. The Bishop will reside there till May 1, 1899.

DIOCESE OF IOWA

PURSUANT to the action of the convention of 1897, the forty-sixth annual convention will meet in Grace church, Cedar Rapids, on Tuesday, Nov. 29th. The opening service will be at 10:30 A. M. The sermon will be preached by the Rev. W. T. Jackson, Ph. D., rector of Trinity church, Emmetsburg. The evening session on Tuesday will be a missionary meeting, with addresses from men from the mission field in Iowa. The Woman's Auxiliary to the Board of Missions have announced their meeting at 4 P. M., of Tuesday, and 10 A. M. of Wednesday, in Grace chapel.

Died

COOK.—At Iliou, N. Y., Oct. 17, A. D. 1898, Augustine, youngest child of the Rev. and Mrs. Wm. M. Cook, aged 14 months and 18 days.

"Father, I will that they also whom Thou hast given Me, be with Me where I am; that they may behold My glory which Thou hast given Me."

DURYEA.—Entered into the rest of Paradise, on Sunday morning, Oct. 23, 1898, at his house in Goshen, N. Y., Phineas Duryea, priest of the Church.

"Grant him, O Lord, eternal rest, And let perpetual light shine upon him."

FRANKLIN.—The Rev. B. Franklin, D.D., entered into rest on Thursday, Nov. 3d, in the 79th year of his age, the twenty-fourth of his rectorship of Christ church, Shrewsbury, N. J., and the fifty-first year of life in the priesthood.

Lux beniana luceat eum

PHELPS.—Fell asleep in Jesus, on Sunday, Oct. 30th, 1898, at New Brunswick, N. J., Sarah Eayres, daughter of the late W. A. Davis, wife of the Rev. Charles C. Phelps, rector *emeritus* of St. John Evangelist's church, New Brunswick, and mother of the Rev. A. S. Phelps, rector of St. Paul's church, Bound Brook, N. J.

RITCHIE.—Entered into life eternal, on Thursday morning, Oct. 20, 1898, at seven o'clock, at her late home, in Frederick, Md., Bettie Harrison Maulsby Ritchie, widow of the late Judge John Ritchie, of that city, and daughter of the late Hon. Wm. Pinkney Maulsby, of Westminster, Md.

Appeals

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

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

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

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

Church and Parish

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

WANTED.—A lady to work among women in hospital and jail of a large city. Must be a devout, good Churchwoman. One with experience preferred. Address M., LIVING CHURCH, Chicago.

The Editor's Table

Kalendar, November, 1898

1. ALL SAINTS' DAY.	White.
6. 22d Sunday after Trinity.	Green.
13. 23d Sunday after Trinity.	Green.
20. Sunday next before Advent.	Green.
27. 1st Sunday in Advent.	Violet.
30. ST. ANDREW, Apostle.	Red.

MUCH to our regret an oversight occurred in the make-up of our last issue, by which the courtesy of Messrs. Rask & Shaw, of Newport News, Va., for the privilege of using the photograph of the old tower in Jamestown, was not acknowledged. The work is copyrighted by them.

BISHOP McLAREN, we are pleased to announce, is preparing a series of papers for THE LIVING CHURCH, entitled, "Father Austin and his Teachings." The first will appear in the first issue of the new year, 1899. It is needless to say that they will be of great value and interest. The Bishop's pen is like the finger of Midas; whatever it touches, turns to gold!

THE Rev. Dr. John Ambrose, one of the most distinguished clergymen of Nova Scotia, who has recently died, was born in Ireland, nearly twenty-five years ago. He was one of the most skillful swimmers in the province, and was instrumental in saving the lives of ten persons. He was a close student of natural history, and was one of the founders of the Halifax Institute of Natural Science. An essay that he wrote on the habits of the stormy petrel has been published by the Smithsonian Institution. He was the father of fourteen children, several of whom are living in this country.

ARCHBISHOP TEMPLE is now seventy-seven years of age, but for mental force and physical activity there are few men of half his years who can equal him. Here is his record for a single week: On Wednesday evening he delivered two powerful addresses at the workingmen's meetings at Bradford, in the north of England. He then came to London by the night train, and on Thursday consecrated two bishops, for Bombay and Mauritius. On Saturday he re-opened the school chapel at Rugby, preached and unveiled memorials of Dean Goulburn and Archbishop Benson, with a panegyric on each. The following Monday he delivered an address to men, in St. Bride's, Fleet street. In the middle of October he began a visitation of his archdiocese, beginning at Canterbury cathedral and passing from day to day to other churches, delivering at each a charge upon the questions now chiefly in controversy in the Church of England. These addresses were delivered without MS. or note of any kind. One can only marvel at such an exhibition of activity and strength of mind and body at such an advanced age.

THE *Asahi Shim'un*, a short time ago, published an interesting account of Bishop Nicolai, in which it is stated that the learned prelate has been laboring in Japan thirty-five years, first at Hakodate and subsequently in Tokyo. He is said to be a man that enjoys the most perfect health, and is able to work from four in the morning till eleven at night. There is no subject connected with Japanese life and thought that he has not studied.

Shinto, Buddhism, and Confucianism have all received minute attention. Three or four years ago he was offered a post which would have made him the head of the Greek Churches in Siberia, China, and Japan, but he resolutely refused to accept any responsibility or honor which would involve separation from his Japanese flock. To be a Bishop of the Church which he had labored to found satisfied all his desires. The *Asahi* is full of admiration for the character of this devoted disciple of Christ.

IT is a notable and promising sign of the times in England, that the rural villages are beginning to enjoy their "season" as well as the watering places. The rush to Brighton, Ramsgate, and other time-honored places of summer resort, has become so great, and the crowd of frequenters of such a promiscuous character, that people who have any love of quiet and who wish to see around them those of the same social circle, are finding a resource in the many beautiful villages throughout England. Incidentally, this tendency does something towards counteracting agricultural depression and clerical poverty. The influx of wealthy visitors during the season puts a considerable amount of money into circulation in the neighborhood. A needy vicar is able to let his house on excellent terms. Farmers' wives let lodgings, and the country inns enjoy a period of special prosperity through the coming of city visitors. The perennial love of the English people for the country, manifesting itself in various ways at different periods, has had much to do with the national prosperity. It is to be hoped that this new form, through which fresh relations are established between city and country, will constitute itself a permanent feature of English life.

TURKS and Jews, as well as Christians, according to the *Kölnische Volkszeitung*, have been much excited by the sound of the three bells of the new Protestant Church at Jerusalem. For several centuries the use of bells by the Christians in Palestine, or elsewhere within the Ottoman Empire, had been prohibited by the great Turk who has conceded it now, however, to his friend and ally, the Evangelical German Kaiser. In the *Theatre de la Turquie*, published in 1688, it is said: "The Turks hate bells, as a symbol of Christianity, and do not permit even the Christians to use them. Only in a few remote mountain convents, or in lonely islands, where there are no resident Mohammedans, is the use of a bell tolerated."

THE *Westminster Gazette* is responsible for the following: "Although Mr. Gladstone had hundreds of books sent to him every year, he was a great book-buyer. He told Mr. Quaritch on one occasion that in his time he had been a purchaser to the extent of about 35,000 volumes. The book he had had longest in his possession was presented to him personally by Mrs. Hannah More, and some readers may remember the picture—imaginary, we might say—of the child Gladstone in petticoats receiving the gift from the old lady. It was a copy of her 'Sacred Dramas,' printed and given to him in 1815. Mr. Gladstone had many books which he acquired at Eton. Among them was a copy of Mr. Hallam's 'Constitutional History,' in quarto, presented him by the subject of 'In Memoriam,' at that time his dearest friend."

From November's Loom

BY ELIZABETH NUNEMACHER

NOT to April days alone should be attached the obloquy of caprice, for to capture the evanescent beauty of a November day it also must be taken in time. The early morn may give bright promise of clear skies and balmy breezes. The hopeful pedestrian dismisses all anxiety concerning the weather, and is briskly marching along the road, when suddenly the blue is dimmed with soft gray clouds, which gather their forces into great sombre masses and throw a thick veil between the sun and the walker, shifting occasionally to allow a transforming radiance to fall athwart the gloom, but effectually despoiling the day of the zest of undimmed serenity. At first the ever changing charm of the floating clouds lifts the eyes, but the probabilities are that before noon they are marshaled into an unbroken, motionless phalanx, their ragged, curling edges welded into a frowning dome with not a wedge of blue, and the nature-lover trudges on in the chill of one of the gray days which follow October's gold.

The road is soft with moisture, and the walker glad to find safe footing on the grassy path beside the rain filled wagon-ruts. The narrow stream brawls noisily with the fullness of recent rains, and upon its edge a small patch of yellow-and-red sweet-gum trees holds its last dying carnival of color ere the glowing tints droop and float away in starry shapes that twinkle with the rippling of the stream. The yellow switches of the willows form impenetrable barriers between the path and the stream, and above their fine fretwork the slim, smooth beech twigs etch soft gray patterns against the sky. The patter of falling leaves is over, and they lie in rustling depths about one's feet, save that here and there a desolate oak, clothed in ashes-of-roses, shivers responsive to the wind.

A monotonous tapping and a shrill "tweak" from an old apple tree just within the fence, announce that downy woodpecker is industriously drumming for a livelihood. His jerking, red-banded head and black-and-white coat are conspicuous against the brown bark; his hitchetty-hatchet course forcibly reminding one of long ago Jack-and-the-beanstalk days. The voice of an unseen goldfinch who is always "going somewhere," arrests me upon the bridge, and I see him passing overhead gaily. His four quick notes seem to say: "See, here I go! tee, here I go!" with a pretty delight in his flying scallops, as though he tripped a measure in new bronze slippers, with pleased eyes upon his twinkling feet, instead of skipping the air on every-day wings.

The blackberry leaves, purpling in the fence corners along the roadside, find themselves in the rounded hollow of the little wood, turning from dull maroon to a great mass of scarlet under the warm touch of sunlight which once again rekindles the embers into glowing coals. Contrasting with their vivid fires are intermingled the feathery, nodding plumes of gray goldenrod and fuzzy brown bunches of transfigured iron-weed. From this tangled wilderness of beauty comes a long-drawn "hist," whispered as a small boy whistles through closed teeth, and soon a trio of white-throat sparrows spring into view, their white bibs spotless, the tan-and-black of their plump backs freshened by the rain. I had thought

them all long since at home for the winter, in the South, but these few seem to have tarried with the last leaf, although no note of song comes from their snowy throats.

A solitary, hastening blackbird flies over, high against the fading blue, uttering his creaky note with sound as of a swinging gate on rusty hinges. He, too, has been left far behind the marching battalions which drilled so persistently overhead for weeks preceding migration. Now, nine or ten bluebirds float high above the topmost boughs of the tallest trees, their soft notes melting in the distance. Then a soft, lisp- ing "tsip" by the streamside, and a few field sparrows creep out from weeds, now grown shoulder-high. Their rusty red polls are hardly distinguishable from the prevailing russet of the deadened stems. Their pink bills look frost-bitten, like tiny, reddened noses, but a fine, tinkling bit of song quavers out and barely interrupts the silence—a mere reminiscence of their lovely spring melody.

The November browns seem to thrive in beauty and variety as the month grows apace—November is slow to quench the forest fires kindled by riotous October, and ripens the soft shades as gradually and appreciatively as an ardent smoker colors his meerschaum pipe. It is November, too, who summons into rugged prominence Mother Earth's severe features, and discovers to us her Indian face. The path along the creek bank, which only the feet could find in the luxuriant heyday of summer, now beckons the eyes boldly, when half a mile distant; a yellow-brown seam, scarring the brown, rounded cheek of the hillside. The lined visage, which in June was smoothed into youthful curves by the kindly verdure, now, stripped bare of subterfuge, discloses a mellow old age.

Where the stream enters broadly into the creek, the water roars loudly, and a keen wind dashes an ever-increasing avalanche of brown leaves up and over the edge of the steep bank, where they scurry along the ground as though, again endowed with life and gayety, engaging in a mad chase. Here a lonely robin grumbles drolly with grating voice, and flies away abruptly, leaving no hint of his red-breast or songful voice of cherry-time. The repeated note of the accustomed cardinal is heard, and turning, I see him perched high in a dead tree overlooking the water, his crested head and oscillating tail sharply defined against the gray sky, but no suggestion of cardinal in his dusky silhouette.

On the farther bank of the creek the giant sycamores seem like ghostly sentinels guarding the water's flow, their bared, gaunt white arms wide-spread above it. Behind them, the pale terra-cotta of a broad plat of broomsedge glows in luminous, waving curls against the rich brown of the ploughed ground beyond it and the adjacent wheat field clad in spring-like green. From the recesses of the steep slate wall frowning at my feet, comes the clear voice of the Carolina wren, in oft-repeated, ringing "Here! Here!" with well-rolled r's. The listener, without being able to see Mr. Wren, knows full well just how he is peeking and prying about among root and stump, picnicing in joyful solitude, apparently, with countless "goodies"—from a bird's point of view.

The neighboring orchard is more populous than the wood—perhaps because the gnarled boughs of the ancient apple-trees

sweep low above the waist-high cheat-grass, and look warmer than the towering forest trees. There are bluejays silently flying, as if on some secret exploit intent—the bluejay's coat is a beautiful blue, even though his heart be a bad black! Indeed, he carries himself with the audacity of a scoundrel among birds, and, were it not for his wild crest, he might, in November, when he has no opportunity for displaying his murderous proclivities, pass for a gentleman.

Yellow-hammers, too, are in the orchard. His polka-dot vest and black crescent, his gold-lined wings, and scarlet-banded cap tend to make the yellow-hammer a dandy anywhere; but in the gloom of the orchard he is fairly radiant. One flies from the ground into a tree, with some large edible in his bill, and looks over his shoulder at me as many as forty times before he decides to go elsewhere and eat his prize undisturbed. Another sits meditatively motionless for a long time, dodging suddenly before the reckless flight of a saucy bluejay. Now a third is disturbed in his foraging, and flying into the cornfield close by, clings awkwardly to the top of a lone cornstalk in foolish fright, his slow brain evidently laboring for the solution of his terror.

Now a momentary relenting of the clouds, and the sun sends a pale silver shaft of light through the orchard. It falls upon the golden-yellow breasts of a pair of hitherto-silent meadow larks, perched in an awkward old apple-tree, and they raise their high, thin voices and sing half a dozen sweet notes twice over before the gloom again darkly closes—the only burst of melody the day has known. Then a downward, floating flash of blue, a hasty hint of blending, burnished copper against the brown of the upturned earth, and the bluebird silently folds his long, pointed wings beneath the orchard shadows.

Breakfasting time now over with the birds, the gray day holds no further promise, and the walker turns townward, sure to merit the opprobrious epithets of the small boy, by reason of the dainty switch of budding beech clasping in its crotch a vireo's deserted bit of knitting. Woodland treasures, be they of purpose more abstruse than nuts or persimmons, meet with small favor among average school boys, and on this occasion one nudges another and jeers audibly: "An old bird's nest!"



The Brotherhood Hymn

The Brotherhood hymn (No. 143 of the Hymnal), though sweet and beautiful and helpful in its sentiments, is not altogether worthy of its position and use. It contains redundancies, solecisms, and some doubtful syntax. Some one with the requisite enthusiasm, devotional feeling, and literary skill ought to write a much better hymn for the Brotherhood of St. Andrew. Until then, however, it must fill a gap, even as "The Star Spangled Banner" has to serve for our national anthem.

As there are in the Brotherhood many clergy and collegians, as well as others of liberal education, it may be of interest to some to see this familiar hymn in a Latin version. I have tried to avoid the defects mentioned above, and have translated the hymn very literally, as literally as the requirements of the metre will allow. The original metre has been retained, so that the hymn may be sung to the old tune. The Italian method of pronouncing Latin which prevails in the Roman Church, should be used in reading or singing this hymn. Indeed, this pronunciation ought to be used in all devotional ecclesiastical Latin, as is done with mellifluous

effect in the superb Latin office used at the opening of the Convocation of Canterbury.

JESUS VOCAT SUPER MARI

Jesus vocat super mari
Vitæ nostræ turgidæ,
Nos in diis dulce vocat;
"Christiane, sequere!"

Sanctus Andreas ad lacum,
Vocem Ejus audiens,
Liquit cuncta—rete, domum,
Patrem—Jesus pers. quens.

Jesus vocat nos a cultu
Carnis et pecuniæ
Et idoli omnis nostri,
Dicens: "Me diligite!"

In lætitia, dolore,
Opera et otii
Jesus, jugiter nos vocat:
"Me diligite plus his!"

Jesus vocat me, Salvator.
Fac ut Tibi paream;
Ut, Te audiens, Te sequar,
Te plus cunctis diligam!

ARTHUR W. LITTLE.



Book Reviews and Notices

Autobiographical Reminiscences of Henry Ward Beecher. Edited by T. J. Ellinwood. New York: Frederick A. Stokes Company. Price, 75cts.

The famous Brooklyn preacher was accustomed in his Friday night lecture-room talks, to address his hearers in an easy and familiar manner, illustrating and enforcing his teachings by drawing from his own personal reminiscences. This little book is a compilation of such experiences and illustrations drawn from Mr. Beecher's less formal addresses and talks, and edited by his stenographer. It will be of considerable interest to the ordinary reader, and the preacher will find no little profit in noting how a great preacher illustrated and enforced his more familiar talks.

John G. Paton, Missionary to the New Hebrides. An Autobiography edited by his brother. Vol. III., 1886-1897. Price, 50 cts. Illustrated.

Missions and Politics in Asia. Studies of the Spirit of the Eastern peoples, the present making of history in Asia, and the part therein of Christian missions. By Robert E. Speer. New York, Chicago, and Toronto: Fleming H. Revell Company. Price, \$1.

As their titles indicate, both these volumes are concerned with missionary topics. The first named is a continuation up to date of the wonderful life history and work of "the Apostle to the New Hebrides," as the Rev. John G. Paton has been called. The second is formed of the lectures delivered to the faculty and students of Princeton Theological Seminary, in February, 1898. It is not denominational in character, nor does it exploit the work of any Church or body of Christians. The subject considered is simply the broad one of the value and influence of Christian missions in foreign countries, and it is handled strongly by one who knows whereof he speaks.

The Child-Voice in Singing. By Francis E. Howard, Supervisor of Music in the Public Schools, and Choirmaster of St. John's and Trinity churches, Bridgeport, Conn. New and revised edition. New York: Novello, Ewer & Co. Octavo, cloth bound. Pp. 138. Price, 75c.

We can unhesitatingly say that this instructive manual will prove itself a true treasure of assistance in his duties to every choirmaster who has the charge of young voices and would seek to secure their proper development by a right method. Every chapter of this clear and able treatise gives evidence of the hand of a practical and experienced master in voice training—on the physiology of the voice, its registers, how to secure good tone, the compass of child-voice, position of the singer, breathing, attack, tone-formation, mutation of the voice, and a consideration of the alto voice in male choirs. Mr. Howard here offers a good gift of hints to his junior brothers in the craft, for which all of them will be thankful when they have read and digested his very well written chapters of comment and guidance.

The Faith of Centuries. New York: James Pott & Co. 12mo. Pp. 350. Price, \$2.

This collection of "addresses and essays on subjects connected with the Christian religion" had its origin in an attempt to meet the religious difficulties of those who with increasing cultivation and intelligence, and experience of the darker phases of human life, find it hard to maintain a firm hold on the Faith of the Gospel—that is, the facts of faith lying at the base of the religion of Christ. There are, in all, twelve contributors and sixteen papers or addresses. And while most of the writers are known as theological scholars or as eminent preachers, their aim has been to avoid technical and theological writing, and to state in plain, straightforward language the reasons why they individually adhere to the fundamental and essential truths treated in this volume. Their hope is to furnish a book that will fill a gap in the apologetic literature of the day; viz., an appeal to that large class of educated and reading persons who, seeking some solution of their religious doubts and difficulties, find in much of the apologetic literature little that touches them, being for the most part addresses *ad clericum*. These twelve contributors represent all schools of theological thought in the Church of England, but in the subjects here treated there is of necessity little room for divergence of opinion. An atmosphere of candor and sympathy pervades the book. Difficulties are stated and answered in a spirit of calm fairness, and there is an apparent effort to help those whose faith is not as clear and definite as their own. Among so much that is excellent, it is difficult to single out any paper for particular mention, hence we content ourselves with placing before our readers the several writers, and the topics discussed by them: "Faith in God," by the Rev. A. Chandler; "Knowledge of God," by the Rev. S. A. Alexander; "Faith in Immortality," by the Rev. T. B. Strong; "Faith in Jesus Christ," by the Rev. H. Scott Holland; "The Divinity of Christ," by the Rev. W. E. Bowen; "The Resurrection of Jesus Christ," by the Rev. Prof. Ryle; "Sin and Atonement," by the Rev. R. B. Girdlestone; "Temptation and Punishment of Sin," by the Rev. Canon Newbolt; "Preparation in History for Christ," by the Rt. Rev. Dr. Talbot; "Christ in History," by the Rt. Rev. Dr. Barry; "Nature and Miracle," by the Rev. Prof. Bonney; "Kingdom of Heaven," by the Rev. Wm. Sinclair; "Heaven," by the Rev. J. E. C. Weldon. We strongly invite the attention of our thoughtful lay men and women to this admirable volume, and hope that it will have a wide circulation among them.

Folly's Bells. A German Legend. By Anne Gardner Hale. Buffalo: The Peter Paul Book Company. Cloth. Pp. 52. Price, \$1.

"Folly's Bells" is a twelfth century story, founded upon a German, or rather a Dutch, legend, relating to the formation of the Zuyder Zee, and telling in verse of the traditional destruction of the ancient city of Stavoren. It is a story of Christmas time, and has a flavor of the Middle Ages in its style. The illustrations are by Lillian Hale.

My Scrap Book of the French Revolution. By Elizabeth Wormeley Latimer. Chicago: A. C. McClurg & Co. Price, \$2.50.

When we see Mrs. E. W. Latimer's name on a book, we are sure it is a book we want to read. It will not be metaphysical. It will not be the philosophy of history, but simply in a delightful style it will tell the ordinary reader just what he wants to know about what has been going on in this or that land for the last hundred years. We welcome, then, this volume, which differs from the others in being a compilation of interesting bits from some of the best of the writers on the French Revolution. The author acknowledges her indebtedness to the files of *The Living Age*, to which she pays a high tribute, and we gladly endorse it. The first section of the book, and not the least interesting, are the reminiscences of an uncle of Mrs. Latimer's, who resided in Paris during the eventful years 1791-1799, and kept his eyes open. The section on the

clergy of France, during the Revolution is most valuable. Nowhere were there ever nobler examples of bravery and devotion to their Church and their Master, than were shown by many of the French clergy. They were not all Talleyrand's and Gobel's. This book will make an excellent Christmas present.

The Dream of Youth. By Hugh Black. Chicago: Fleming H. Revell Company. Price, 30 cts.

Mr. Black who is an Edinburgh Presbyterian pastor, discourses in this little volume of 40 pages, on the nobler efforts and ideal standards of human life, as they present themselves to the young man in the springtime of his life. "That which comes to you in your visions by day, and your dreams by night, the ideal you set before you, the things which you approve as excellent, what you seek after and have given your heart to, these are the measure of the man. In a truer sense than Shakespeare meant, 'We are such stuff as dreams are made on.' The ideal is the highest, truest, real; that which shall be, that which at the heart of things is." This is an admirable little booklet to put into the hands of our growing lads and young men.

Roden's Corner. By Henry Seton Merriman. New York and London: Harper & Bros. Price \$1.75.

The title does not refer to a place. It means a corner that a man named Roden got up, on the production of malgamite, a dangerous substance used in the manufacture of paper, and the novel turns on the exposure of the vile means used to secure a monopoly of it. It is a healthy, brilliant, fascinating story. There is not one word about the seventh commandment in it, but it is clear from first to last. The situations are often novel, and the very first chapter is one of the most dramatic in the book. It touches with keen point that most difficult of all questions, "charitable societies." It shows how heedlessly people, whose well-meaning lend their names to them, and how they are often exploited for selfish purposes. The right people are killed off in the book, and the right people get married, and we do not know when we have enjoyed a novel more. It has for some time been running as a serial in *Harper's Monthly*.

By Order of the Magistrate. By W. Pett Ridge. New York and London: Harper Brothers. Price, \$1.25.

This is rather an interesting book, for it concerns the life of the lowest class of the London working-girls; not immoral girls, but girls who live mostly in the street and have no training whatever. This field is comparatively new. The heroine, "Modemly," which is "street" for Maud Emily, is committed to a home for friendless girls at an early age, runs away after some years, gets a place in an eating-house, meets her "Arry," and the book ends in her going out to Australia to marry him. If any one wants to read about all this, here is the chance.

THE re-issue of "Sadlers Commentary," by George Bell & Sons, London, has been completed in this country, through the Gospels, the Acts of the Apostles, the Epistles to the Romans, and to the Corinthians (two epistles in one volume). Price of each volume, \$1.50.

SOME beautiful Prayer Books and Hymnals are being brought out by Mr. Henry Frowde, 91 Fifth Avenue, New York, from the Oxford University Press. One edition in long primer type, bound in morocco, is gilt-edged, literally, and in every sense of the word. The paper is very fine, and at the same time opaque, so that the books are very portable, though printed in large-faced type.

The Darlington Hymnal with Music has just been issued in a second edition, revised and corrected. The remarkable popularity already achieved by this Hymnal is a high tribute to the editor, in preparing a musical edition of the Church's hymns which meets the demand both for a portable and a low-priced book. St. Thomas' church, New York, is the latest to introduce it for congregational use.

ONE of the first claimants for favor as a holiday gift, this year, is Maud Humphrey's "Baby's Record," published by Frederick A. Stokes Company, with twelve illustrations in color, and thirty in black and white. Beginning with a decorated page for baby's name, each leaf supplies a pretty form and suggestion for a record; as, "First Outing," and incidents connected with it; "Weight," a record for day of birth and for months and years succeeding. The first tooth, the first step, the first word, the first prayer, the first of everything possible from infancy to youth is provided for, and all done with the typographical skill which the author's excellent work deserves. [Price, \$2 50]

NOTHING finer in the way of fine book-making and half-tone work has been produced this season than "Nature's Images," by W. I. Lincoln Adams, published by the Baker and Taylor Company, New York. The sub-title of the book is "Chapters on Pictorial Photography," it being a successor to "Sunlight and Shadow," by the same author, which was a delight to every amateur photographer who was so fortunate as to possess a copy. The purpose of that work was principally to illustrate landscape photography, while the present volume deals chiefly with the more difficult and interesting work of figure composition and portraiture. The best that the world can produce in the way of photography the author gives us in illustration of his suggestive text. The book is dedicated "To the Amateur Photographers of America." [Price, \$2 50]

THE latest issues of the Hapers' biographical edition of the works of Thackeray, are "Contributions to Punch," and "Henry Esmond"; the latter containing the author's lectures on "The English Humorists," and "The Four Georges." Like other volumes of this series, these are liberally illustrated from Thackeray's own pencil, and that was a pencil which was never without a point. There are also illustrations from George DuMaurier and others. Mrs. Ritchie gives interesting and valuable notes by way of introduction. These are helpful to the understanding of Thackeray and his work, as well as enjoyable in themselves. Mrs. Ritchie brings out in these introductions, some very interesting correspondence of Mr. Thackeray and his friends.

In the series of "Little Masterpieces," edited by Bliss Perry, Messrs. Doubleday & McClure Company have brought out some essays and sketches of Thomas Carlyle, selections from the writings of Lord Macaulay, and selections from John Ruskin. These are 30 cents each. The Household series from the *Ladies' Home Journal*, by the same publishers (50 cents each), numbers several volumes, of especial interest to those who have homes, and helpful to those who desire to make homes, and to make them happy. The translation of Cyrano de Bergerac, by Gertrude Hall, is also published in convenient form, with a portrait of Edmond Rostand, the author. Over 100,000 copies of this great book have been sold in France. Messrs. Doubleday & McClure Company announce that they are prepared to send any volume of these series on approval, to be paid for if satisfactory, or to be returned after examination. This offer is made for the accommodation of out-of-town book buyers, and may possibly interest some of our readers.

"POTT'S LIBRARY," issued by the Church publishing house of James Pott & Co., New York, is a 50c quarterly serial not yet so widely known as it ought and well deserves to be, regard being had to the varied and useful character of its several numbers. Before us lie five of these numbers: "A Lost Truth," and nineteen other short sermons, nearly all of them being concerned with present day thought and duties, by Dr. Reginald H. Starr, professor of Dogmatic Theology in the University of the South. "Words for the Church," by the Rev. Edgar G. Murphy, is a clear and strong defense of the Church, historically and in her Catholic doctrine, with an introduction by Bishop Gallor. "The Children's Pulpit" is one more volume of sermons and parables for the young, fifty-three in

all, from the able and industrious pen of the Rev. J. Reid Howatt who is already favorably known by "The Children's Angel," "Agnostic Fallacies," etc. "Plain Footprints; or, Divers Orders Traced in the Scriptures," is an attempt by the late Rev. Herman R. Timlow, and a very able and successful attempt, to show from the New Testament Scriptures themselves that our Lord did design the ministry constituted at the founding of the Church to be permanent; as against Dr. Mason, Mr. Barnes, and others, who have charged that Churchmen depend mainly on the early Fathers in defense of their claims, and fear to submit the issue to the touchstone of the Word of God alone. "A View of the Atonement," by the Rev. J. T. Hutcheson, D.D., presbyter of Western Texas, the latest quarterly number in Pott's Library, is opened with an excellent introduction by Dr. George B. Stevens, professor of Systematic Theology in Yale University, the trend of which is a traversing of Anselm's theory of the Atonement, in his "Cur Deus Homo?"

Books Received

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

LONGMANS, GREEN & Co.

- Advent Sermons on Church Reform. With Preface by the Bishop of Stepney. \$1.50.
- The Sanctuary of Missions. By Edward T. Churton, D. D., Bishop of Nassau. \$1.50.
- Priestly Ideals. By the Rev. W. C. E. Newbolt. \$1.25.
- Prayers for Young Boys. 30 cts.

HOUGHTON, MIFFLIN & Co.

- The Life of our Lord. By Estelle M. Hurl. Illustrated. \$1.25.
- A Corner in Spain. By Miriam Coles Harris. \$1.25.

THE CHURCH PRESS, Chicago

- The Sower. By J. G. Wooley. 50c.

FLEMING H. REVELL COMPANY, Chicago

- Friendship. By the Rev. Hugh Black, M.A. \$1.25.

J. B. LIPPINCOTT COMPANY

- The True Benjamin Franklin. By Sydney George Fisher. \$2.

D. APPLETON & Co.

- Success Against Odds. By William O. Stoddard.
- The Pilot of the Mayflower. By Hezekiah Butterworth.

METHEUN & Co., London

- The Kingdom of Heaven Here and Hereafter. By Rayner Winterbotham, M.A. LL.B., B.Sc.

T. Y. CROWELL & Co.

- Little Peter. By Lucas Malet. 50c.
- Dick in the Desert. By James Otis. 50c.
- The Christian Ideal. By J. G. Rogers, B.A., D.D. 35c.
- Blessed are the Cross-Bearers. By W. R. Nichol, M.A., LL.D. 35c.
- The Culture of Manhood. By Silas K. Hocking. 35c.

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- The Closed Door. By William Walsham How, first Bishop of Wakefield.
- Sunday Reading for the Young.

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- Church Calendar for 1899.

Music Received

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- Magnificat and Nunc Dimitis. By E. J. Hopkins, Mus. Doc. 25c.
- Te Deum Laudamus. By G. F. Huntley. 15c.
- Whom Have I in Heaven but Thee? By John E. West. 12c.
- The Office of the Holy Communion. By John E. West. 75c.
- The Lord is Nigh Unto Them. By W. H. Cummings. 6c.

Periodicals

The American Monthly Review of Reviews for November publishes two timely articles on the Nicaragua Canal; Prof. L. M. Keasbey, author of "The Nicaragua Canal and the Monroe Doctrine," approaches the subject "in the light of present politics," while Dr. Emory R. Johnson treats of the commercial aspects of the under-

taking. In the series of articles on the problems of European nations, "Ouida" contributes a chapter of eloquent censure, entitled "An Impeachment of Modern Italy," and Signor Vecchia publishes a defense of the Italian government on the various charges specified. An important feature of the editorial department, "The Progress of the World," is the survey of the State and national political campaigns of the present year. All the leading issues are presented from a non-partisan point of view.

So large a part of the West has been peopled, originally, at least, from New England, that those who have not some link of descent or association with it, are comparatively few. And therefore it is that *The New England Magazine* appeals to so large a class of readers, for it aims to strengthen the old ties while connecting them with the new. The frontispiece for the November issue is a fine reproduction of a rare portrait of George Dewey, the hero of Manila, and there is an historical and descriptive study of Montpelier, Vermont, his birthplace and home. The illustrations of it are many and beautiful, and there is a fac-simile of a letter sent by the Admiral to his brother, from Manila. Old Summer street, Boston, is exquisitely pictured for us, in portraits of the men that made it famous, and in reproductions of photographs of their homes.

With its November number, *St. Nicholas* begins a new volume and celebrates its twenty-fifth birthday. In honor thereof, it dons a special cover bearing a birthday cake decorated with twenty-five candles. A new Henty serial is begun, a tale of American history, that will be one of the features of the coming year. It is called "The Sole Survivors," and it deals with the struggles of an early Virginia colony with the Indians. E. H. House is to contribute a series of papers on "Bright Sides of History," dealing with amusing episodes in ancient and modern history. These are given in the course of a story, which tells of the sayings and doings of a party of clever boys and girls. In the present number Mr. House spins entertaining yarns about "Cleopatra's Fishing Party" and "A Dinner of Lucullus." Mrs. Charles D. Sigsbee, wife of the Captain of the battle ship "Maine," writes about "Pets in the Navy," and gives an account of the cat and the dog that survived the terrible explosion in Havana harbor. A tale of the capture of Santiago is "Chuggins, the Youngest Hero in the Army," by H. Irving Hancock. "Margaret Clyde's Extra," by Isabel Gordon Curtis, is the story of a quick witted girl who gave the first news of Admiral Dewey to the people of her town, and scored a beat on her newspaper rivals. There are other good things in this issue.

Opinions of the Press

The New World (R. C.)

SUICIDES.—It was suggested by one journal recently that there was a "suicide microbe" in the air. Alas! there are several of them, all signs, as poor Brann would say, of a decadent civilization. Increasing luxury of life, laxity of morals, salacious literature, the want of the only antidote to these evils—a sound religious training—these are the microbes which render men cowards before the rugged realities of life, which drive them thence to despair and suicide, and which are sapping in various other ways the morality, virtue, integrity, and courage of our

modern American life. That "education," in its secular sense, cannot counteract these evils is evident from the fact that the cultured society of Madison, Wis., has of late contributed from its student population so many to the suicide record as to cause its citizens to suggest the existence of a suicide club. Alas for "education" without the safeguard and stimulus of religion!

New York Observer (Presbyterian)

THE OLD GOSPEL.—The fact is that the old Gospel, the Gospel of the Amen, which thinks God's thoughts after Him, the Gospel which Jesus was, and which Paul and Peter preached, for which martyrs died and confessors were ready to die, the sole Gospel which knows itself and knows what men are and need, is the only religious teaching that has grip on the conscience, attraction with the masses, favor with God, and promise of life everlasting. The Gospel of a positive affirmation, of a downright, determined testimony that is sure of its grounds, which says its "Amen" with an emphasis sufficient to shake heaven and earth, is the only religion that appeals to the intellect and satisfies the heart of the world through all the centuries. Other little competing "systems" have their day, or, perhaps, only their hour, and pass away; but the Words of Jesus, which form the content of the evangelical faith, shall never pass away, though every other teaching were forgot or even the whole vast structure of the world itself destroyed. He is the strong preacher, and he only, who with all the powers that God can give him, urges these deathless words of Jesus on his dying fellow-men.

The Congregationalist

LOVE OF POWER.—There is a lesson in the completed life of Prince Von Bismarck, paradox and mystery though it was, which ought to be profoundly studied by our nation in our time. The great German was a giant barbarian of the dark ages projected into a modern Christian century. The address made to him with the conferring of the degree of Doctor of Divinity—how strange to think of Bismarck in that connection!—called him a great man "who fears no one but God." But the God he feared was power. He believed in prayer—as "submission to a stronger power." Gladstone's great, pervasive idea of right, Bismarck lacked. What he wanted for Germany was strength, superiority, victory—right or wrong. No Jesuit ever believed or practiced more utterly the doctrine of doing evil that good—what he called good—might come. He evidently never forgot the motto Schleiermacher gave him at the time of his Confirmation when a boy—"doing service as to the Lord and not to men." But is the Lord pleased with any service done unto Him which ignores righteousness toward men? Is the ruler a true servant of God who gains his ends by brute force, bad faith, duplicity, injustice? The Englishman's epigram, that Bismarck "made Germany great, but the German little," carries a lesson deeper than its author intended. The citizen who follows such leading must be morally dwarfed. The new order of things opening up before this country may not be one of un-mixed evil, as some sincerely think. The danger is that Americans will forget their birthright and let power and possession take the precedence of honesty, justice, truth. Bismarck's ideal was that might makes right, but in the long run the reverse is always true for the nation as well as for the individual. "Righteousness exalteth a nation,"—the word of inspiration is the verdict of history.

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The Household

"The Church is Open!"

BY MARTHA A. KIDDER

The church is open night and day,
The faithful enter there to pray,
The children linger near the door,
Which opens alike to rich and poor.
The church is open, none in vain
E'er seek admittance; grief and pain
A solace find for sorrow's sting,
And thankful hearts their tribute bring.
The church is open, free to all
Who would obey the Master's call.
Not only when the service sweet
Our raptured hearts in love repeat,
The church is open, but always
The passers-by can pause to pray.
Within those sacred courts, how blest
To linger, finding peace and rest!

The President's Thanksgiving Proclamation

THE President has issued the following:

By the President of the United States—A Proclamation:

The approaching November brings to mind the customs of our ancestors, hallowed by time and rooted in our most sacred traditions, of giving thanks to Almighty God for all the blessings he has vouchsafed to us during the past year.

Few years in our history have afforded such cause for thanksgiving as this. We have been blessed by abundant harvests, our trade and commerce have been wonderfully increased, our public credit has been improved and strengthened, all sections of our common country have been brought together and knitted into closer bonds of national purpose and unity.

The skies have been for a time darkened by the cloud of war, but as we were compelled to take up the sword in the cause of humanity, we are permitted to rejoice that the conflict has been of brief duration, and the losses we have had to mourn, though grievous and important, have been so few, considering the great results accomplished, as to inspire us with gratitude and praise to the Lord of Hosts. We may laud and magnify His Holy Name that the cessation of hostilities came so soon as to spare both sides the countless sorrows and disasters that attend protracted war.

I do, therefore, invite all my fellow-citizens, as well those at home as those who may be at sea or sojourning in foreign lands, to set apart and observe Thursday, the 24th day of November, as a day of national thanksgiving; to come together in their several places of worship for a service of praise and thanks to Almighty God for all the blessings of the year; for the mildness of the seasons and the fruitfulness of the soil; for the continued prosperity of the people; for the devotion and valor of our countrymen; for the glory of our victory and the hope of a righteous peace, and to pray that the divine guidance, which has brought us heretofore to safety and honor, may be graciously continued in the years to come.

In witness whereof, WILLIAM MCKINLEY.

By the President: JOHN HAY, Secretary of State.

The Leland Mortgage

BY MRS. J. D. H. BROWNE

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

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CHAPTER VII.

THE Captain had come home weary and heartsick. Mr. Davis was still away and his return was quite uncertain. Joan met her grandfather at the door and led him to his easy chair. She brought him a cup of tea and smoothed the stray white locks from his forehead, leaving a kiss there instead.

Mrs. Priestly was bustling about, keeping out of sight, for Joan had told her.

When the old man was somewhat rested and comforted, as he always was by Joan's gentle ministrations, the girl, sitting on a stool beside him, took his toil-hardened hand between her warm, soft palms. "Grandfather," she said quietly, "there was someone here to-day about the mortgage."

The Captain sprang to his feet, but Joan gently pulled him down again.

"Dear," she said, "you are not to make yourself miserable. We are to have three months' time, and the gentleman who was here is very kind, and he said there was no reason to be unhappy. Three months for sure—and who knows what may happen in three months!"

The Captain only answered with a groan and covered his face with his hands.

"Now listen, dear; he is coming again. It is that Mr. Edgerly that Bert and I met. I guess he will be here quite soon, and I won't have him think that my grandfather, though he is old, can't stand up against misfortune, or the fear of it. My grandfather is Captain Leland, a gentleman, a brave man, and this stranger must not think otherwise. We may be poor, but we haven't sunk as low as that."

Love makes us very wise sometimes. Joan could have struck no note that would have attuned the old man to self-command like this. She could have said nothing that would have so braced and calmed him. She was surprised at the success of her own strategy.

"You are right, Joan," he said, straightening himself and smoothing his white mustache with a hand that shook a little, "it shall not be said that Richard Leland was a coward. Does your mother know?"

"Yes, poor mother, she has been fretting about you, grandfather; she will soon cheer up when she sees how well you are bearing it."

"Come, Elizabeth," called the Captain almost cheerily, "get me my Sunday coat. I must look something better than an old broken-down rancher when this gentleman comes."

So when Edgerly rode up a little while afterwards, he found the Captain looking like an old soldier, a soldier every inch, and only the slight flush on his cheeks and the unwonted brightness in his eyes, showed that he was under any mental strain.

Joan was standing on the piazza when the young man came up. She had taken off the big blue apron, but was dressed in the simplest, most homely fashion. What if her delicate beauty had been set off by such a toilet as that of Lucy Kenyon? The thought flashed through his mind as he met her eyes.

"Grandfather has come home, Mr. Edgerly," she said, "and will see you. He is bearing this much better than I had feared. I am sure you will say something to help him."

Edgerly felt ready to promise her anything.

"Rely on me," he said earnestly, and ventured to extend his hand. "I have been with your brother since I saw you," he added; "we have been shooting together, and making friends. He is a splendid boy."

Joan smiled faintly but gratefully, and led the way into the house.

The interview with the Captain was a brief one, but Edgerly admirably succeeded in impressing the old man and his grand-

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daughter with a belief in his sympathy and his benevolent intention to act on their behalf.

"I shall do my utmost," he said, shaking hands heartily with the Captain. "I shall be up in a week or two to counsel with you. Keep up a good heart, sir, there are many ways out of a difficulty. I am a lawyer, you know, and it is my business to find them out."

He left the Captain quite unreasonably encouraged by his friendly assurances, and almost inclined to believe that what had seemed a misfortune might really be a turning point to better things.

Mrs. Priestly was, however, by nature less sanguine than her father, and though she refrained from a word that might discourage the old man, Joan who knew her mother thoroughly, could see plainly enough that she was not carried away by the prepossessing stranger. She was a reticent woman of the old-fashioned New England type, but in her own time and way told most of her thoughts to her daughter.

When the Captain and Bert had gone to bed that night, the two women sat on the steps of the piazza, the soft night-wind

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whispering about them and swaying the long tendrils of the climbing roses.

"I wish," said Mrs. Priestly, breaking a silence which had lasted for some time, "I wish Geoffrey Rothwell was here. I wouldn't give him for twenty such men as that young lawyer with his fine airs and his fine promises."

Joan was silent, perhaps because she was herself thinking too intently of Rothwell at that moment.

"If there was any honest way out of our trouble, Mr. Rothwell would find it for us, and crooked ways, lawyers' ways, we don't want."

"But Mr. Edgerly seems to be kind, mother, really sorry for us, and he may find a right way. We know so little about business."

"Yes, your poor grandfather isn't much better than a child about business. Since your father was taken away, it's been a losing game right along. I don't know what makes me think of Geoffrey Rothwell so much to-night. I guess it's our trouble. If he was here I'd feel better; I've a good notion to write to him."

"What could he do for us, mother," said Joan gently. "It would only make him unhappy," and then she added falteringly, "he hasn't written once since he went away."

"What would he write about, poor fellow?" said the mother. "We know he don't forget us, and there's nothing to write about except the grain. It must be an awful lonesome life."

"He might write to tell us how he is," said Joan with a sudden sob and laying her head upon her mother's knees. "He might know it would be a comfort to us."

There was not much demonstration of affection between these two, but the mother's hand stole out and stroked the soft curls that lay across her knee.

"Don't fret, child," she said, "no news is good news, they say. Anyhow, Geoffrey Rothwell's a true man, upright and honest as the day. I'd stake my life on him."

Such words were sweet and comforting to Joan, but she said nothing in reply, only looked up at the star clusters studding the cloudless heavens, and thought that Geoffrey Rothwell was looking at them too.

"Joan, did he ask you to marry him? But there, I needn't ask; you'd have told me."

"There's never been a word of that between us," whispered the girl. "I've no right to think of him in that way, mother."

"I'd trust his silence more than some men's words," said Mrs. Priestly, "and I don't trust people too easily. I guess I'll write him a note and send it in to town by Bert in the morning. San Bernardino is his address: he's got to go there for provisions."

Joan said nothing to dissuade her mother from writing. Truth to tell, she was yearning for tidings from him, and at least he would answer her mother's letter.

That night Edgerly resolved many things as he lay till "the small hours" in a hammock on the veranda of his pleasant out-of-town boarding house. He might have seen Mr. Kenyon after his return from the Leland ranch, and pretty Lucy Kenyon had looked for him all the evening, but he had chosen to defer meeting the lawyer until the following morning. He must have time to arrange his ideas and to have himself thoroughly under control before meeting the keen eyes of his uncle.

It is certain that we cannot safely predict

how anyone may act under circumstances entirely new, for any man may possess latent qualities of which he is himself unconscious till they are brought out by the events of his life. Charles Edgerly had always been easy-going and self-indulgent, pleasant and attractive as a handsome face and winning social ways can make a man; "not too strait-laced," as he would have said, about things in general, and looking forward to a wealthy marriage as a very easy and pleasant way out of life's difficulties.

He hardly knew himself to-night, as he lay planning a different future, one, it is true, which he hoped would include wealth and ease but in which they no longer seemed the most important features.

If Joan Priestly had known the place she occupied that night in the schemes of Charles Edgerly, she would have trembled.

Ignorant as a child of the unscrupulous selfishness which seeks only to gratify its own desires, and of the determination to accomplish its purposes at whatever cost that a sudden passion may inspire in some natures, Joan would have shrunk in fear from such a revelation.

Edgerly had never, as he avowed to himself, seen so beautiful a woman as Joan Priestly. But it was not her beauty alone that attracted him, it was the nameless charm of her calm, unconscious innocence, the absence of any trace of the coquetry with which the "society girls" of his acquaintance had made him so familiar; it was a something which he could not define, and could still less appreciate, and yet which enhanced her value, for it is the rarity as well as beauty of a gem that makes it eagerly sought after.

Joan should be his wife; that was a foregone conclusion. Certain things preliminary to that event had to be thought out and accomplished, but it seemed on the whole as though fortune were in a mood to favor him. He congratulated himself that he was in no way pledged to Lucy Kenyon. He had, in fact, felt so sure of her acceptance that he had delayed taking the decisive step of becoming engaged to his cousin.

He was fully aware that what he now meditated would cause her bitter disappointment, but he was too much preoccupied with himself to dwell upon her feelings in the matter. He knew, too, that he was throwing away beyond recall an assured future for one which he must make for himself. Mr. Kenyon would be converted into his nephew's bitterest enemy, but in his present mood Edgerly felt all this to be of small moment.

His plan, briefly, was this: He would raise the money needed to lift the Leland mortgage; he had a small property of his own in the city and he had his uncle's name to "corroborate" with. He smiled slightly to himself at the thought of using it to defeat the well-laid schemes of that astute person. Edgerly was regarded as the prospective son-in-law of the wealthy lawyer, and known as his uncle's agent in many business transactions, therefore he felt that he would not have much difficulty in obtaining the necessary sum, though a considerable one.

He would make himself indispensable to the old man, keeping him and his granddaughter in suspense while they learned more and more to lean upon him and trust him. He need not, he thought, fear the result of his efforts to win Joan's affections, but if this were more difficult of accom-

(Continued on next page.)

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plishment than he might reasonably expect, he would make the gratitude he would earn and the dependence upon him, stand him in good stead of the warmer feeling which would come in time.

If after all Joan should not yield herself captive, then he would make his help conditional on her acceptance of his suit, but that was a contingency which he did not allow himself to contemplate. Surely he had no reason to fear her indifference.

As the grandson-in-law of Captain Leland, he would practically be the owner of the ranch, with those large possibilities which made it of so much value in the eyes of Mr. Kenyon. All this would follow, but the one aim which Edgerly set before himself that night was to make Joan Priestly his wife.

Mr. Kenyon, of course, must be kept in absolute ignorance of his nephew's plans.

So Edgerly built up his schemes in the stillness of the summer night, Joan's lovely face ever before him, and it was almost morning before he fell asleep.

(To be continued.)

The Late Queen of Denmark

WHEN you think of the multitude of "specials" that have been written about the little Queen of Holland, who has figured so conspicuously in the American press recently, it is surprising that so scant mention has been made of Queen Louise, of Denmark, of whom it has been truly said, that next to Queen Victoria, she of all women in Europe exerted the strongest power in European state politics. Little Wilhemina, tripping up the steps leading to her ancestral throne, cheered by a loving people, sweet and lovely, like the girl queen of fairy tale, is of course a far more picturesque spectacle than an aged and beloved queen sinking.

* * * *

The Queen taught all her daughters housekeeping and dressmaking in the most thorough manner, and very little spending money was given these young ladies who, in turn, were to become Princess of Wales, Empress of Russia, and Dutchess of Cumberland. At the Danish court it is considered rude to handle or in any way to make a display of money, and the royal children were taught early to draw forth their purses in public only when it was absolutely necessary, and to produce their money as discreetly as possible, never to buy anything on the street or stop long before any store, and above all, never to omit recognizing the respectful greeting of the humblest subject as graciously as the salute of the highest ranked officers. The sons, the Princes Frederick, Vilhelm, and Valdemar, who in turn became Crown Prince of Denmark, King of Greece, and Prince of Denmark respectively, were early taught economy, and had to keep a close account of every penny they spent out of their allowance, which was barely \$5 a week up to the time of their confirmation, the royal household belonging to the Evangelical Lutheran State Church. The King of Greece is universally respected as an honest ruler in a turbulent country, the crown prince, through his marriage with the daughter of the rich Swedish King Carl XV., acquired an enormous fortune, which he has increased by speculation, so that now he is held to be the richest prince of royal blood in Europe, and prince Valdemar, by marrying Princess Marie d'Orleans, daughter of the Duke of Chartres and sister to the Prince Henri d'Orleans, who last year du-

elled with the Count of Turin, connected the Danish crown with the best remaining royal blood in France.

Old King Christian was too easy-going with the children, and so the queen, who was his intellectual superior, as well as of an aggressive temper, if the occasion demanded it, took upon her the glorious task of educating and personally guiding the bringing up her children, uniting in herself at the same time the qualities of a perfect mother and serene majesty. She was as strict as a military commander, and tolerated no opposition to her will or moderation of such punishment as she dealt out to her children. While a mere boy, her eldest son, the crown prince, was caught one day trying to bamboozle one of the sentries of the Royal Guard, of whom the little prince demanded that he should present arms for him. According to the court etiquette, a royal child is entitled to a "shoulder arms" salute until its confirmation, when "present arms" is the salute to be given by all sentries. The boy prince demanded the latter salute, but the sentry stuck to his orders and refused to obey the request. The queen obliged the prince to go down and ask the soldier's pardon "for unbecoming attitude and rudeness," and having done this properly, he was locked into his room for two consecutive days. The queen persistently refused to tolerate any inconsiderate or thoughtless remarks in her presence, and immediate punishment was given the children if they transgressed her rules. At the royal table, to which her children were not admitted before their tenth year, they were not allowed to ask for anything, but had to wait their turn until they were served, according to age, by the steward. If something was served before them they did not happen to like, they were, under punishment, forbidden to open their mouths about it, and they had to eat a little of it for "politeness sake," and out of regard for the table custom. In this way, and by similar means "Dronningen" of Denmark succeeded in curbing and refining the spirit of her children, and after they grew up and got married, she kept a watchful eye on the grandchildren as well. "Those who are to rule in the world must first taste rule themselves, and find out what it means to obey without murmur," said the queen, and she understood how to carry out her views and ruled her court, so that now, at her death, it is considered the purest and best regulated of royal homes, while in dignity and serenity it has earned the reputation of being the first court in Europe, without blemish and free from scandal.

When her youngest son, Prince Valdemar, married the Princess d'Orleans, this young lady at once evinced her inborn desire for independence, and moved about in the castle as though she never knew that there was a queen above her. During a hunt the princess' horse fell, and gathering her skirts "rather high" the intrepid girl jumped the ditch herself and took another horse. The queen found it out. The following morning the princess woke up to find herself a prisoner in her own bedroom. A message from the queen was handed her by a sentry, informing her that by jumping the ditch in such fashion she was guilty of breach of court etiquette, and had to consider herself a prisoner for seven days. Another time the saucy princess drove out with the royal children, and dismissed her driver and footman at the first inn outside the city. Some-



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THE MOST PERFECT OF PENS.

how the horses got frightened, overturned the carriage and "spilled" the princess and the children on the highway. They were picked up by a peasant, who brought them to the city. The princess laughed, the children cried, and the queen ordered the arrest of the princess at once, and detained her in her bedroom for fourteen consecutive days. I may add here that by this time Princess Marie is fully cured, and she is doubtless now mourning the loss of grandma Louise, who was, after all, a splendid teacher.

"She is the female Bismarck of Europe," clustered out Bismarck himself once, and he admired in silence her deft, smooth, brilliant diplomacy, for through the thrones of England and Russia the queen held in check and frustrated several pet schemes of the Iron chancellor, and more than once through her political foresight she managed to preserve the peace of the continent. She was an able judge of art, and she was intimately devoted to music and the scenic arts, being the active patroness of the Royal Opera in Copenhagen, which stage during her reign has risen to the very highest place among the few really great and select national theatres in the world.

The last time I saw the queen was several years ago, when she was walking on the Strandway toward the old castle of Kronborg, near Elsinore. In her company were the late Czar of Russia and the Czarina, the Prince and Princess of Wales, the Kings of Denmark and Greece, the present Czar of Russia, the crown prince and princess, Prince Valdemar and Princess Marie, and some officers of the army I cannot recall. Everyone in the party was dressed plainly and in the least ostentation, and they walked along leisurely, talking quietly among themselves. The only ones who wore uniforms were the army officers. They stopped to admire the beautiful view of the Sound with the towers of Kronborg in the distance, all the panes in the castle shining like ruddy gold as the sunset fell upon them. The clatter of a pair of wooden shoes was heard along the road, and soon a peasant passed the place where the party was standing. "God's fred!" (God's peace) said the man in greeting, and removed his cap. He kept on walking, but he would have stopped and bowed if he had known he was passing before kings and emperors and queens, and so it was plain he did not know the party. But everyone in the party; from the queen to the Prince of Wales, and from Prince Christian to the old Czar, turned about and greeted the poor man kindly, the men removing their hats, and the women graciously inclining their heads. I said to myself: "This is court discipline. This is royal blood and noble grace."

As a benefactress the queen will be remembered as one of the most active women in the kingdom. She contributed largely from her own purse, founded asylums and charitable institutions continually, and strove in every way to live up to her high ideal of a perfect queen. Her donations and expenditures of moneys were always surrounded by the greatest secrecy, and therefore nothing definite is known of the extent of her munificence, for she shared with Tehnyson the sentiment that private life and actions should not be sacrificed to publicity as long as they are free from reproach. She made Denmark the dearest place on earth to the late Czar, who was never happier than when he got out his fishing tackle and pad-

dled out upon the placid bosom of the Fredensborg lake in an old, leaky scow, to catch roach and perch. "They can't reach me here!" said the czar. He was thinking of the anarchists to whom his father fell a prey.

She was a queen in truth, and all Denmark is mourning her loss like that of a mother.
BARON DE STAMPENBOURG.

THE following is the text of the Imperial decree dismissing Weng Tung-ho from office: "The Assistant Grand Secretary and President of the Board of Revenue, Weng Tung-ho, appears to have attended to his duties of late in such an unsatisfactory manner as to raise the ire of everyone against him, which has resulted in repeated denunciations being made to the throne. Moreover, even when in private audience with us, he has acted in a most unseemly manner, following the bent of his own wishes, and thereby revealing to us that he is trying to encroach on our prerogatives in his lust for power. The accused is therefore clearly unfit for his post as a member of our Grand Council. In fact, we would have his conduct investigated and severe punishment meted out to him, but remembering that he was for many years our tutor in the Yuching Palace, we cannot bear to give him the severe punishment he deserves, and we therefore command the accused, Weng Tung-ho, to resign his posts at once, and return to his native town, in order to save himself from future trouble.—*Peking Gazette.*

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School for Deaconesses

THE New York Training School for Deaconesses sprang from a similar school which was started as an experiment seven years ago by the rector of Grace church. The results of the first year's work proved so satisfactory that it was determined by the promoter of the school to incorporate it under the name it now bears, place it under the management of a board of trustees, and by giving to the Bishop of the diocese the right of nomination in the filling of all vacancies in the board, to make the institution a diocesan rather than a parochial undertaking.

The school has its headquarters in Grace Settlement in East Thirteenth st., where its classes are held, but it is not connected with Grace church, except by bonds of sympathy and interest. Ten young women are students this year, and they lead the busiest sort of lives. The mornings are usually taken up with recitations and lectures, the afternoons with practical work. The course is chiefly theological, although a deaconess's work includes nursing the sick and teaching the ignorant housewife how to keep house, as well as religious instruction. The studies in the junior department of the two years' course are Biblical literature, New Testament exegesis, theology, the life of Christ, Church history, history of missions, the art of teaching, hygiene, and instruction in the Psalms, and in the principles and practices of the Prayer Book.

The studies for the senior students are Church history, Old Testament, theology, Biblical literature, cooking, and book-keeping. Special studies are Greek Testament

and ecclesiastical music, which are not indispensable for the course.

The students have attended recently mother's meetings, Friendly societies, etc., in order to study the methods employed in conducting those affairs, but the practical work is as yet in an embryotic state.

In addition to passing creditable examinations in the above named studies, the student is expected to devote three months to hospital service. Those found unequal to the strain of hospital work, but judged physically strong enough to warrant the continuance of their other studies, will be allowed to substitute for the required hospital duty, three months of service in some charitable institution.

The students are all more than eighteen, and under thirty-five years of age, although in exceptional cases women more than thirty-five years old are admitted. No student can be appointed deaconess unless she is at least twenty-five. A clergyman's certificate testifying to the candidates mental and spiritual qualifications, and a physician's certificate as to her bodily health and strength are obligatory.

Although the deaconesses take no vows and are not bound in celibacy, they are professional workers, under the direction of the bishop or the rector of a parish, and as such they are expected to devote all their time and energy to regular and systematic work. Marrying would make such exacting duties impossible.

Seven of the ten students at the Training School make their home at St. Faith's, a big, old-fashioned house in East Twelfth street, which has the charm and comfort of a refined home. The windows are hung with

curtains of white muslin, the drawing room is artistic, and a trim maid in black frock and white cap opens the door. The house is in charge of Miss Susan T. Knapp, who is teacher of Church History and Art of Teaching.

The officials of the school are Bishop Potter, visitor; William R. Huntington, D.D., president of the board of trustees; Gherardi Davis, treasurer; Mrs. Howard Townsend, secretary; the Rev. Haslett McKim, dean.

For students living at their own homes in this city, and who enter the school with the definite intention of becoming deaconesses, there is no charge for instruction or text books. For those who live at "St. Faith's," the school home, (and all students from out of town are required to do so) the charge is \$200 for the school year of ten months. This covers the cost of board, washing, instruction, and text books. The students staying at St. Faith's are expected to assist in the care of their own rooms, and in the lighter parts of the housework. Special students, taking one or more courses of study, pay \$10 a year for each course followed.—*Commercial Advertiser*.

CARLYLE'S peculiar bluntness of expression often created embarrassing situations. On one occasion he was about to take his usual morning walk when a mutual friend introduced him to Joachim, the great violinist. The musician was invited to accompany the literary dispeptic. During a very long walk in Hyde Park, Carlyle kept the conversation running on Germany and its great men—the Fredericks, Moltke, and Bismarck—until at last Joachim thought it was his turn to take a lead, and he started with the inquiry: "Do you know Sterndale Bennett?" "No," was the reply, and after a pause, "I don't care generally for musicians; they are an empty, wind-baggy sort of people."

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.

Grandmother's Borrowed Plumes

BY BELLE V. CHISHOLM

"AND you really remember seeing Lafayette and of shaking hands with him?" queried Elsie, drawing her low rocker closer up to Grandmother Reed's big arm chair, while her cousins, a full dozen merry boys and girls, formed a semicircle around the old-fashioned wood fire.

"And of strewing flowers for him to tread upon," supplemented Ermina, who had heard the story of the welcome given by the children, many times before.

"How could I forget that day," said Grandmother, her countenance lighting up with a brightness akin to youth, "particularly on this Thanksgiving Day, when I recall what he told us about the wonderful Thanksgiving that followed Cornwallis' surrender at Yorktown." "Why, yes, Elsie! certainly I remember Lafayette; it was only—let me see—that was in 1824 and this is 1898—just seventy-four years ago, and I am eighty-seven come Christmas. Why, I was thirteen or within a few months of it, and that day has always been a red-letter day in my life. You see, my father had been a surgeon under the great man, and had once saved his life. So when Lafayette came to visit our town, father asked him to make our humble home his stopping place, and he did, though it was only for a single day. My older sister, Betty, and myself, were greatly disturbed about the appearance of our shabby little home, and of the plain food father thought good enough to ask the hero to share. We tried to persuade mother into buying some new furniture, arguing that father would be disgraced in the eyes of his guest, if something were not done to brighten the home up a bit. But mother dreaded debt quite as much as did father, and thinking the matter settled, went to the meeting knowing that the distinguished guest would be satisfied with the best the house afforded.

"But in our foolish vanity, Betty and I took it upon ourselves to honor the stranger with finery borrowed from our neighbors. 'Squire Ransoms lived next door to us, and since Lafayette was not to be a visitor in their home, both the mother and daughter approved our plan to borrow what they were willing to lend. Hence the 'Squire's big hair-cloth arm-chair was wheeled in for the Marquis' comfort, and Mrs. Ransom herself suggested that the two new rugs she had just bought to match her turkey carpet, would add a bit of much-needed brightness to our old rag-carpet. Several other pieces of furniture, including the large parlor mirror, was transferred across the alley, and arranged in state in the living room, the quality of our borrowings only increasing the shabbiness of its own proper belongings. But we were not very artistic in those days, and the mere fact that some of the natural ugliness of the room was covered up, satisfied us that we had added much to the appearance of the apartment. Without consulting mother' we had taken the responsibility of asking Mrs. Nichols, our pastor's

wife, for the use of her china plates, cups, and saucers, and despite the evident reluctance with which our request was granted, we had the fool-hardiness to carry them home with us, the plea of a royal guest being sufficient to satisfy the questionings of our rather uncomfortable consciences. No one with less grace than sweet-tempered, little Mrs. Nichols would have entrusted her treasured heir-looms, handed down from I do not know how many generations, to the care of two foolish, half-grown girls, and if she had been the possessor of a little more backbone on that occasion, it would have saved both her and us a great deal of worry, expense and hard feelings.

"Lafayette came home with father and mother that evening, and both Betty and I were sitting in our newly furnished parlor, on the lookout for the younger children to warn them against any unfortunate remarks that might compromise us. Father looked at us in a queer way after introducing his guest, and there was such a merry twinkle in his eye, that I trembled for fear he would say in his jovial way, 'Here, General, take 'Squire Ransom's big chair, and make yourself comfortable. We have only very common ones, but my girls, wishing to honor you, have borrowed this grand stuffed fellow, expressly for your benefit.' But father evidently thought the situation too droll to be ventured upon, and as I watched his eyes, wandering from the expensive, borrowed articles, the rich Turkish rugs to the faded rag-carpet upon which they were spread, and back again to the heavy plate mirror in its highly polished frame resting against the rough white-washed walls, the ludicrousness of the contrast become so apparent to my hitherto blinded eyes, that I

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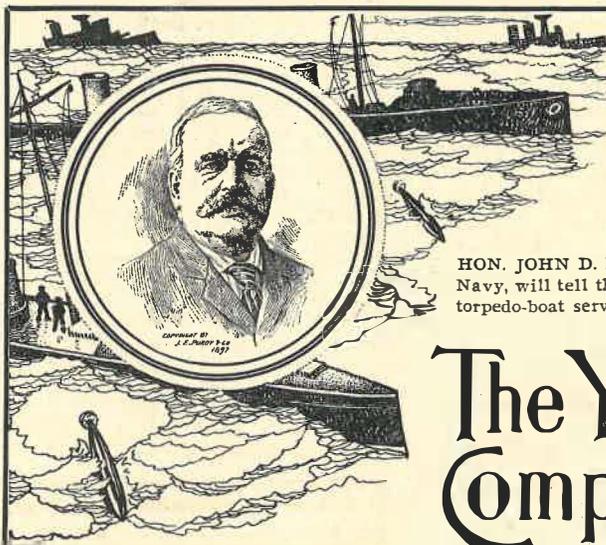
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thought of nothing but to make my escape. Betty was arranging a vase of flowers for the table and called my attention to the perfect moulds of rice she had just turned from their cups. I glanced over the table, at the tempting dishes crowding each other as if desirous of being noticed, and here as in the living-room, the lack of harmony proclaiming louder than words the absence of a refining touch, attracted my attention, and overcome with our vulgar attempt to seem what we were not, I rushed out into the kitchen, sobbing out my disgust.

"Betty, who had not seen our cultured guest's surprised look at the coarse blending in his friend's home, insisted that things were lovely, despite father's peculiar actions, and though mother made no such assertions, she gave me her word that the supper was all that could be desired, and would certainly have an agreeable effect in dispelling unfortunate impressions. I dried my tears, and though still a little hysterical took my place at the table with the rest. After the blessing had been asked, Brother Ben mustered up courage to make some inquiries about the attempted escape of Cornwallis and the part Lafayette's men took in cutting off the retreat. I trembled at the boy's boldness in the presence of a great soldier. But instead he seemed pleased, and took great pains to make everything so plain that even the smallest child at the table could understand his meaning. Ben kept asking questions until mother very gently reminded him that he might be worrying the General, but Lafayette, shaking his head, while his pleasant face was beaming with smiles, assured her that he liked both to hear and answer boys' questions. Ben flashed a triumphant look around the table, and much to our gratification, kept up a cross fire of queries, until through the word pictures of the old warrior, we were carried back a space of forty years to that midnight scene in the streets of Philadelphia, when the peals of Liberty's bell and the cry of the night watchman, waked the slumbering city with the joyful tidings that 'Cornwallis is taken!' 'Yorktown has fallen!' Then, as if living over that never to be forgotten time, he told us how on the following day, Congress marched in a body to a church and gave thanks for the great victory so significant of coming peace. A national thanksgiving was immediately proclaimed, and as he went on to describe the gatherings of the loyal people everywhere all over the colonies his voice trembled with suppressed emotion, his eyes grew dim with unshed tears, and for a moment, as the past rose up before him, he heard, or fancied he heard, as on that day of joyful song so long gone by, the uplifting of many voices as they joined in singing the grand old thanksgiving Psalm:

All people that on earth do dwell
Sing to the Lord with cheerful voice,
Him serve with mirth, his praise forth tell,
Come ye before him and rejoice."

Elsie longed to hear the conclusion but Grandmother's knitting had fallen into her lap and her fingers were clasped idly over the bright needles, while the far-away look in her faded old eyes plainly told that she was living over again the happy days in the long, long past. The young girl could not bear to intrude upon the friends with whom she was holding such sweet counsel. But Ermina had no such scruples, and without a thought of the cruelty of calling Grandmother back to the present, she asked un-

ceremoniously: "And what came of them all, Grandma?"

"What came of whom?" queried the old voice, coming back to the present.

"Of Lafayette, and Ben, and Betty, and the 'Squire's finery?" laughed Ermina. "Did you get the Domini's wife's china back without breaking it?"

"Yes, I did, but I suffered so much during that meal fearing something would be broken, that you may be sure I never tried to shine in borrowed feathers again. But there was a funny thing connected with 'Squire Ransom's loaned furniture. After tea Lafayette said that the old 'Squire insisted that he should divide his time with him; and he had promised to spend the night at the house over the way. 'You had better get the big chair home then, girls,' said Brother Ben, just like the boy, bubbling over with fun.

"Everybody laughed, and then seeing some explanation must be made, both Betty and I looked appealingly to father and he turning to Lafayette, said: 'My girls, thinking my humble home too poor and plain to entertain the great hero, whom their father had invited to honor it, have been borrowing fine feathers of their neighbors and now that the old 'Squire is to divide the honor of your visit, Ben thinks it nothing but fair that the gew-gaws be returned.'

"Lafayette laughed heartily, and eyeing the chair, said: 'That is a remarkably easy chair and since I am the one to be benefitted by its return, I shall just carry it across with me when I go.'

"And did he?" chorused the cousins.

"No, Ben shouldered it himself, and when we shook hands with the Marquis and said goodbye, we did not feel half as embarrassed as we should have done to see him go away thinking father and mother so lacking in culture as to be responsible for the display we had concocted."

HERE are some amusing answers given by Yorkshire school boys to questions on a "general" paper: "What do you know of Westminster Abbey?" Answer: "Westminster Abbey was built by St. Paul, and is composed entirely of glass and iron." "What is meant by harmony?" Answer: "When you are on good terms with your neighbor." "What is a Diatonic Interval?" Answer: "Some people think that when you die you go to another world before you are judged, and stop there sometimes. This is called the Diatonic Interval."

One thousand styles and sizes.
For cooking and heating.
Price from \$5 to \$70.



Often imitated. Never equalled.
Best Cookers. Strongest Heaters.
Last Longest. Use Least Fuel.
Made only by
The Michigan Stove Company
Largest Makers of Stoves and Ranges
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The only cheap lamp-chimneys there are in the world are Macbeth's — don't break.

If you get the one made for your lamp, more light besides. Get the Index.

Write Macbeth Pittsburgh Pa

**THE LIGHT THAT
FAILED**

may have had a good lamp, good chimney and good oil — but it did **not** have the

"Marshall Process" WICK

We want to send you a booklet and free sample of our "Brown Wick" which will not clog or creep.
Endorsed by the Standard Oil Co.
Used by all the leading lamp, stove and heater manufacturers, and for sale by dealers everywhere.
NEW JERSEY WICK CO., Newark, N. J.

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

ITALY (LOMBARDY)

The people of Lombardy, one of the northern divisions of Italy, are very different from the Italians of the South. Their part of the country was once inhabited by the Longabardi, or Longbeards, from the North, who, uniting with the Italians, formed a people now possessing typical Italian grace and beauty, combined with the vigor and perseverance of the Germanic tribes.

In this division of Italy, famous for its well-cultivated land, the mulberry, grape, and chestnut are successfully grown, and much silk and wine are produced.

The Singer Sewing Machine is almost universally in use by the thrifty people of Lombardy, because of the simplicity of its mechanism, as well as the Company's liberal policy with its customers.

The photograph reproduced on another page shows an excellent type of Lombardy woman seated at a Singer Sewing Machine. Her costume, much more quiet in tone and simple in design than that worn by Italian women of the South, is peculiar only in the shape and trimming of a bonnet, which, set far back on the head, frames her face, and brings her strongly-marked features into bold relief.

ON THIRTY DAYS' TRIAL

The offer the Larkin Soap Mfg. Co., of Buffalo, N. Y., make our readers in this issue of our paper, is made possible by the fact that they deal directly with the consumer, wiping out all middlemen's profits. We know the soaps they make are good. That the Larkin Co. have faith in the quality of their soaps and in our readers, is evidenced by the offer they make of a thirty days' free trial of their goods before the bill is payable. Then if you are not satisfied with the soaps, or the premium, you need only to notify the Company and they will take the goods away, making no charge for what you have used. The price of the box and the premium is only the ordinary cost of the soaps alone; the premium you get costs you nothing. If you prefer, you can have the soaps alone; that is, you forego the premium and get double the quantity of soaps, or \$20.00 worth for \$10.00. The Larkin idea is, by saving the middlemen's profits and expenses, to double the purchasing power of a \$10.00 bill. No one need hesitate to send a trial order to the Larkin Co. under the conditions they make.

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THE LIVING CHURCH

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

The Living Church.

55 Dearborn St., Chicago, Ill.

Will's Number One

"THERE'S one thing I'm going to do this year," said Rufus, as he walked to school on the opening day.

"What's that?" asked his companion Will.

"I'm going to look out for Number One."

Will had just moved into town, and Rufus was the first boy with whom he had become acquainted. He looked a little curiously at his new friend.

"What, exactly, do you mean?" he asked.

"Oh, you know what I mean. I mean to see that Number One gets the best of it every time—the best place, the best things, the best fun going."

"Yes, I think that's a good rule to go by," admitted, Will, after a moment's reflection.

"It's easy enough. You can always get it by keeping a keen watch for it. Then all you need is a little pushing aside of the other folks—a little crowding to get in, don't you see?"

"Yes, I see," said Will.

"Might as well have the best of things as we go along."

"Yes," again assented Will.

The months of school life went on. Rufus and Will were recognized as friends, notwithstanding the great difference which was soon observed in their characters.

"Keep out of Rufus' way if you know what's good for you," said the boys. "He's the most selfish fellow you ever saw."

"Always looking out for himself."

"Yes, in study or fun or whatever's going."

"And he'll ride down anything or anybody that comes his way."

Will was a quieter boy, and less was said about him, but it came to be seen that anyone who needed a helping hand turned to him.

"You're a great fellow to look out for Number One," said Rufus to him one day, a little scornfully.

The school was enjoying a picnic, and Rufus had seen Will give up his tennis racket to a smaller boy.

"What have I done?" asked Will.

"Why didn't you stick to your racket? I tried my best to get one, but there's such a pack of fellows here to-day one gets no show."

"Poor Jim Slade doesn't often get a chance to play tennis."

"And when we were starting out, you stood and packed all the little fellows into the band-wagon, and then took a seat in that old rattle-te-bang of a go-cart."

"The little chaps in the Primary wanted to ride to-gether," said Will, with a smile. "They had a jolly time."

"Then you gave your fish-pole to Mike—when I know you were counting on fishing out here—and set him down just where that country boy told you the best fishing was."

"Poor Mike's lame," said Will. "He can't enjoy himself as we strong fellows do."

"That's right. Look out for Number One!" said Rufus.

"Oh, I always do," said Will.

"Yes, a lot you do! haven't I watched you and don't I know? You give up things to everybody and take second best—or, rather, ninth or tenth best—for yourself. Number One, indeed."

"But you see," said Will, "I'm not my own Number One."

"What do you mean?"

"Just what I say," said Will, with a laugh

at his companion's expression. "Other folks are my Number One."

"What nonsense!" said Rufus, impatiently.

"No," said Will, a little more soberly. "The only difference between us, Rufus, is that I have a lot of Number Ones, and you have only one. Now, this is how it works—mother's my first Number One, then the rest of the home folks, then the fellows at school."

"Then you must come in about number two hundred or so," said Rufus, unable to forbear a smile at Will's whimsical way of putting it.

"I have't just counted it up," said Will, smiling with him. "But"—

The two had strayed by themselves along the border of the little stream, with a backward glance they could catch sight of the lame boy enjoying the good fishing place. The shouts of their companions were softening in the distance, and before them were the deep, quiet shadows of the woods.

Boys are not given to talking seriously with each other, and Will was by no means inclined to preaching. But just in that place it seemed easier to say what was on his mind.

"But," he resumed, after a long pause, "I've just been trying something that somebody said to me about looking at this Number One business in a new way, and I find it works pretty well."

It might have been a feeling that his own way was not working to his full satisfaction that led Rufus to listen with respect as Will went on.

It was about "the wideness of God's world, and how He loves His creatures all alike—and that not one of them has a bit of right to set himself up for better things than the others; that those who look out only for themselves are narrowed, narrowed, narrowed down next to nothing—that is just to one—their own self; while the fellow that does the other thing reaches out, and out, and out, till the whole world is his—his by doing for every one in it what he can—and, hurrah!—Mike's caught a fish, and the poor little fellow doesn't know how to get it off."

With a bound and shout Will dashed down the creek-side to the cripple's help, while Rufus slowly followed him, doing more thinking than ever before in his life.—Selected.

AN old Scotswoman, when advised by her minister to take snuff to keep herself awake during the sermon, replied: "Why dinna ye put the snuff in the sermon, mon?"

Distress

In the Stomach

What does it mean? Something is wrong about the digestion. The stomach needs to be toned and strengthened. Hood's Sarsaparilla cures such troubles, promptly and permanently. Mrs. J. Woodrow, of Olivet, Mich., was a sufferer from just this complaint. She could not eat anything without distress, and could do no work. Hood's Sarsaparilla cured her, and she now does her own work, and says she has not had any trouble with her stomach for two years. If you are a sufferer from any stomach trouble you should take

Hood's Sarsaparilla

America's Greatest Medicine. 1; six for \$5. Prepared by C. I. Hood & Co., Lowell, Mass.

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Enameline THE MODERN STOVE POLISH Paste, Cake or Liquid

Gail Borden BEST INFANT FOOD
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Somatose A perfect food for the invalid, the dyspeptic, or the baby. Pamphlets mailed by Farbenfabriken of Elberfeld Co., 40 Stone St., New York City.

Health and Rest

MEDICAL ATTENDANCE AND BATHS, at The Pennoyer, Kenosha, Wis. Booklet free.

A CURIOUS WICK

Ever since lamps were made, we suppose that the wick has been the bane of every housewife, and since the use of oil heaters and oil cooking stoves has become general, her life has been more than miserable. Yankee ingenuity, however, has come to her help with the invention of a wick which the government has thought meritorious enough to patent, which will not clog, will not creep, and needs but little care or trimming. Smoking lamps are now a thing of the past, and cracked chimneys are unnecessary with ordinary care.

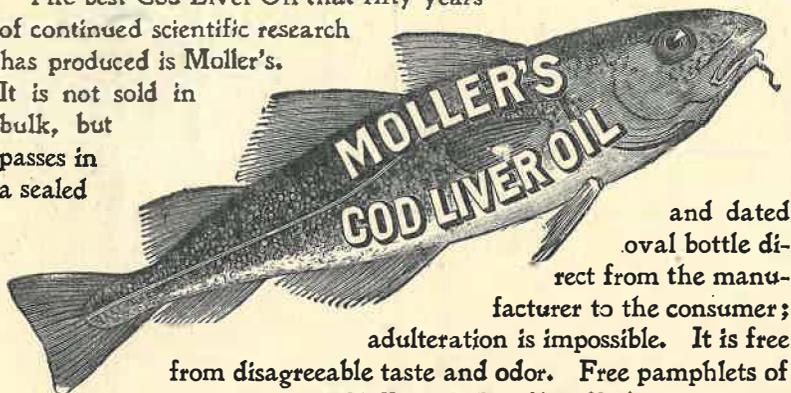
For the first time in its history, the Standard Oil Co., one of the largest corporations on earth, has seen fit to give a complimentary letter. It is as follows: "We have made a number of careful and exhaustive tests of the 'Marshall Process' Wick, and feel that we cannot speak too highly of its qualities." It has been adopted by all the leading lamp, stove, and heater makers, including the makers of the famous Rochester and Miller lamps.

This wick, which is known as the "Marshall Process" Wick, is colored brown, so that you may easily identify it; in fact, it has become to be known among its friends as "The Brown Wick."

It is made by the New Jersey Wick Company, whose advertising will be found in our columns for some months to come, and we note that they offer to send a sample wick free to any one who will write for it to their office in Newark, N. J.

The best Cod Liver Oil that fifty years of continued scientific research has produced is Moller's.

It is not sold in bulk, but passes in a sealed



and dated oval bottle direct from the manufacturer to the consumer; adulteration is impossible. It is free from disagreeable taste and odor. Free pamphlets of Schieffelin & Co., New York.

Finance and Commerce

Since the election, the general feeling in the financial and commercial world is easier. The first thing to register the long breath following suspense is the stock market. The tone is strong and prices for the whole list, practically, have advanced. Confidence in the future financial policy of the government was even more stimulated in London by the result of the election than here, and foreign purchasers of American securities have been large and an important feature of the market. In the general business situation there is no change to note. On the whole business is satisfactory. Throughout the agricultural west it was probably never better. Farmers are marketing all kinds of grain freely and the demand is sufficient to maintain steady prices. Never before was money so uniformly distributed throughout the country. Good farm loans are easily obtainable at 5 per cent. even west of the Missouri river. There is no boom in the way of new enterprises, but conditions are working easier for their promotion and to the close observer there is noticeable a quiet increase. Real estate remains inactive and values are steady, but real estate is always the last to imbibe the stimulant of speculation, and when once fairly under way it is usually time to sell everything one has. The rate for money is still high in European centers particularly in Berlin, where it was raised last week to 5½ per cent. Financial troubles there, if even more serious could hardly cause a radical disturbance here. The continued military and naval activities in Great Britain and the obscure utterances of Lord Salisbury gives room for conjecture and apprehension as to the lasting peace of Europe. Attention is largely directed towards Russia for the solution. Russia is territorially and commercially aggressive, but the Dowager Empress is a power in Russian policy, she is irreconcilably opposed to warfare and the Emperor greatly shares her feelings and her views. It will not be an easy matter to draw Russia into a foreign war. There may be far greater danger to American interests and the interests of international peace in the settlement of the possession of the Philippines.

Trade Statistics

The details of the reduction of \$113,000,000 in our imports, and of the increase of \$123,000,000 in our exports, in the nine months ending September 30th, 1898, are shown by the monthly summary of commerce and finance just issued by the treasury bureau of statistics. To every grand division of the world we have increased our sales, while at the same time we have decreased our purchases from every grand division except Asia and Oceanica. To Europe we increased our sales from \$568,805,159, to \$666,986,539, while our purchases were cut down from \$332,394,943, to \$240,863,714. To North America our sales increased from \$94,842,860, to \$108,931,337, while our purchases fell from \$84,511,466 to \$76,048,519. To South America our exports increased from \$24,871,545, to \$25,323,942, while our imports from that part of the world fell from \$78,656,642 to \$63,513,872. To Asia and Oceanica our exports increased from \$45,784,340 to \$54,495,383; our imports also increased from \$85,004,867, to \$88,259,960, this being mostly due to an increase in imports of raw silk for use in the factories of the United States. To Africa our sales increased from \$11,934,338 to \$13,555,077, while our imports decreased from \$8,186,980, to \$6,674,827.

The total gain in exports in the nine months ending September 30, 1898, compared with the corresponding months of last year was, as above

indicated, \$123,054,536, and the total reduction in imports, \$113,394,010

One of the curious developments indicated by these figures, is the marked gains in our sales to the countries with which our trade relations were supposed to be in a somewhat critical condition because of recent official or legislative action, both at home and abroad. Much anxiety had been felt with reference to our markets in Germany, France, British North America, and Japan. German legislation and official ruling had seemed likely to seriously curtail our sales of meats and fruits to that country, and somewhat similar action in France seemed likely to result disastrously to our sales there; while legislation in Canada had given to goods from other parts of the world twelve and one half per cent tariff advantage over those from the United States. Added to this was the frequently expressed belief that our increased tariff rates adopted in 1897 would reduce our sales abroad, especially in the cases of those countries which protested against certain features of the tariff bill. Notwithstanding the adverse conditions in Germany, France, and British North America, the figures just presented, show that our sales in France increased thirty per cent., to British North America twenty-eight per cent., and to Germany, twenty-three per cent., while our total sales to all parts of the world during the same time were increasing but sixteen per cent.

The countries which offered formal protests during the pendency of legislation of 1897 were: United Kingdom, Germany, France, Austro-Hungary, Belgium, Netherlands, Italy, Greece, Switzerland, China, Japan and Argentina. Yet our sales to them increased over eighteen per cent. in the nine months in question, while our total sales were increasing but sixteen per cent.

In the countries and articles regarding which the greatest anxiety was felt by reason of the facts noted above, a marked gain in our exports is shown. Exports of bacon to Germany, for instance, increased from 18,957,287 pounds in nine months of 1897 to 33,669,583 pounds in the corresponding nine months of 1898; hams, from 2,776,241 pounds to 10,569,441 pounds, and lard, from 142,118,141 pounds to 162,890,052; while fruits, which were seriously threatened, increased from \$591,212 to \$655,820 in value. To France, our exports of fruit increased from \$185,694 to \$562,420; bacon, from 1,117,885 to 3,270,654 pounds, and lard from \$663,626 in value to \$837,509.

FOR YOU

FOR that sour stomach use Stuart's Dyspepsia Tablets, because they digest the food before it has time to sour, ferment, and poison the blood.

FOR loss of appetite take Stuart's Dyspepsia Tablets, because food promptly digested creates a natural desire for MORE.

FOR loss of flesh, use Stuart's Dyspepsia Tablets; they increase flesh in the only common-sense way; that is, by digesting flesh-forming food, and assisting the weak stomach in disposing of it.

FOR gas in stomach and bowels, causing distress, belching, and headaches, use Stuart's Dyspepsia Tablets; always indicated in such cases.

FOR palpitation of the heart use Stuart's Dyspepsia Tablets, because this symptom, in nine out of ten cases, is caused from a disordered stomach.

FOR impure blood use Stuart's Dyspepsia Tablets, pure blood can only result from wholesome food thoroughly digested.

FOR every form of weak digestion and stomach trouble (except cancer of the stomach) Stuart's Dyspepsia Tablets is the safest, most natural, most successful cure. No patent medicine, but composed of digestive acids, pepsin, bismuth, Golden Seal, and similar valuable stomach remedies.

For sale by druggists at 50c. for full size package, or by mail from Stuart Co., Marshall, Mich. Kindly ask your druggist first.

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

ITALY (LOMBARDY)

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THE SINGER MANUFACTURING CO. OFFICES ALL OVER THE WORLD.

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Bonds, Stocks, Provisions, Grain.

Christmas Presents

NOTHING is more sure to be appreciated (and sure not to be duplicated) than boot or bottle wrappers. These to be given singly, or in a set of three or four, are made of soft brown linen in half-yard squares, bound with braid or ribbon, with two long tie-strings from one corner, or fastened at equal distances on one edge. An initial—or initials—in wash silk to match the binding may be added. These squares will take the place of wrapping paper in packing, even for a short journey; they look and are for everyday use. For a sea voyage, a "catch-all" to match may be made, three-quarters of a yard long and half a yard wide, to fasten to the stateroom door. A deep pocket at the bottom serves for night gown; a pocket above of the same depth, divided into two, serves for handkerchiefs and boots; one above, divided into three, serves for small, miscellaneous articles. A linen dressing case with compartments for toilet articles is indispensable, but is better made at the suggestion and under directions of the one who is to use it for "real comfort." A friend of the writer's, who travels much, discards all "made-up" dressing cases, using instead a set of squares of linen of different sizes, lined with oiled silk, and neatly bound with brown tape. These serve to wrap up sponge, toothbrush, soap, etc., with the advantage of being daily aired, and easily washed from time to time.—*Good Housekeeping.*

A LAMP SHADE of elegant simplicity, made to use over a porcelain globe, may be of plain, brownish yellow, India silk. At the top of a straight, full valance, which reaches just to the lower edge of the globe, put a two-inch deep, double, standing frill, above two shirrs, with No. 2 satin ribbon of the same tint as the silk drawn through them; tie in a many looped bow and ends to fit it closely around the globe, and finish the bottom with a three-inch deep tatting edge, neatly buttonholed to the silk, and the latter afterwards cut away from beneath it.

A STOCK and deep turnover cuffs are another pretty gift of tatting. The former is simply a band of filled-in tatting wheels, with a pretty, scallop edge on each side of it, to be worn over a ribbon stock with full bow at the back. The body of the cuffs is also of wheels, filled in between, with scallop finish across the top and ends, and the lower edge sewed to a linen band that slips inside the dress sleeves, and fastens with sleeve buttons.—*Good Housekeeping.*

TUMBLER COVERS are a useful article, both for the invalid and for the person who likes "a drink" in the night, but does not care to take into his system water which has been vitiated by remaining uncovered in the air of a sleeping room. Cut from cardboard two circles, using the top of a tumbler as a pattern, and cover them with linen. A spray of flowers, or some slight decoration, should be previously worked on one piece of the linen. With thread or cotton, crochet closely over a brass ring, and sew it firmly in the center of the embroidered piece, after it has been neatly basted on the cardboard. Overhand the two circles together with your daintiest stitches, and you have a little article which is sure to be acceptable as a Christmas gift, or on the fancy work table at the Church fair. A doily on which to set the tumbler may accompany the cover, and would please the invalid who is not to ill to like pretty things in the room.—*The Modern Priscilla.*

For another friend make that useful little present, a sponge-bag. Make it of red and white ticking fitted with a rubber bag large enough to hold a good-sized sponge. The circle of ticking for the bottom is five inches in diameter. Around the edge is gathered a strip of ticking eight inches deep after the hem and casings are turned down. This strip is twice as long as the circumference of the circle. The bag is drawn up with a strong red silk gallowan.

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TAKE HORSFORD'S ACID PHOSPHATE.

It makes a delicious drink, and relieves fatigue and depression. A grateful tonic.

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THE LARKIN PLAN saves you half the regular prices, half the cost. You pay but the usual retail value of the soaps after thirty days' trial and all middlemen's profits are yours in a premium, itself of equal value.

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Enough to last an Average Family one Full Year.

This List of Contents Changed as Desired.

- 100 Bars "Sweet Home" Soap . \$5.00
For all laundry and household purposes it has no superior. Large Bars.
- 10 Bars White Woolen Soap70
A perfect soap for flannels.
- 12 Pkgs. Boraxine Soap Powder1.20
Full lbs. An unequalled laundry luxury.
- 4 Bars Honor Bright Scouring Soap20
- 1-4 Doz. Modjeska Complexion Soap60
Perfume exquisite. A matchless beautifier.
- 1-4 Doz. Old English Castile Soap .30
- 1-4 Doz. Creme Oatmeal Toilet Soap .25
- 1-4 Doz. Elite Glycerine Toilet Soap .25
- 1-4 Doz. Larkin's Tar Soap30
Unequalled for washing the hair.
- 1-4 Doz. Sulphur Soap30
- 1 Bottle, 1 oz., Modjeska Perfume .30
Delicate, refined, popular, lasting.
- 1 Jar, 2 ozs., Modjeska Cold Cream .25
Soothing. Cures chapped hands.
- 1 Bottle Modjeska Tooth Powder25
Preserves the teeth, hardens the gums, sweetens the breath.
- 1 Stick Witch Hazel Shaving Soap10
- The Contents, Bought at Retail, Cost \$10.00
- The Premium, Worth at Retail10.00
- All for \$10. . . \$20**



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The Whole Family supplied with Laundry and Toilet Soaps for a year at Half Price. Sent Subject to Approval and Payment after Thirty Days' Trial.

THE "CHAUTAUQUA" DESK. Solid Oak throughout. Hand-rubbed finish. Very hand-some carvings. Beveled plate mirror. Desk is 5 feet high, 2 1/2 feet wide, writing bed 24 inches deep. Drop leaf closes and locks. Brass curtain rod.

It is Wise Economy to Use Good Soap. Our Soaps are sold entirely on their merits, with our guarantee of purity. Thousands of Families Use Them, and have for many years, in every locality, many in your vicinity. Ask us for your neighbors' testimonials.

AFTER 30 DAYS' TRIAL, if the purchaser finds all the Soaps, etc., of excellent quality and the premium entirely satisfactory and as represented, remit \$10; if not, notify us goods are subject to our order. We make no charge for what you have used.

If you remit in advance, you will receive in addition a nice present for the lady of the house, and shipment day after order is received. Money refunded promptly if the Box or Premium does not prove all expected. Safe delivery guaranteed. The transaction is not complete until you are satisfied.

Many youths and maidens easily earn a "Chautauqua" Desk or other premium free, by dividing the contents of a Combination Box among a few neighbors who readily pay the listed retail prices. This provides the \$10.00 needful to pay our bill, and gives the young folks the premium as "a middleman's profit." The wide success of this plan confirms all our claims.

Booklet Handsomely Illustrating Twenty Premiums sent on request.

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Established 1875.

Capital, \$500,000.

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From Eynorth Herald, Chicago: "We have examined the soaps and premiums, as described above and know they will give satisfaction. We know the Company, have personally visited their establishment in Buffalo, have purchased and used the soaps, and gladly say everything is as represented."



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Full size for family use, beautifully decorated & most artistic design. A rare chance. You can get this handsome china tea set & one dozen silver plated tea spoons for selling our Pills. We mean what we say & will give this beautiful tea set absolutely free if you comply with the extraordinary offer we send to every person taking advantage of this advertisement. To quickly receive the 56 piece china tea set & one dozen silver plated tea spoons together with our offer of a 56 piece china tea set same day money is received. This is a liberal inducement to every lady in the land & all who received the spoons & tea set for selling our Pills are delighted. American Med. Co. Dept. v 30 W. 13th St., N. Y. City.

Introduce our Vegetable Pills, a sure cure for constipation, indigestion & torpid liver, if you agree to sell only six boxes of Pills at 25 cts. a box write to-day & send 10 cts. & we send Pills by mail, when sold send us the money less the 10 cts. You sent with order & we send you one dozen Silver plated tea spoons together with our offer of a 56 piece china tea set same day money is received. This is a liberal inducement to every lady in the land & all who received the spoons & tea set for selling our Pills are delighted. American Med. Co. Dept. v 30 W. 13th St., N. Y. City.

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Aids digestion, clears the head, and increases energy. At all druggists. 50c. and \$1.

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Great Saving Results from the Use of

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