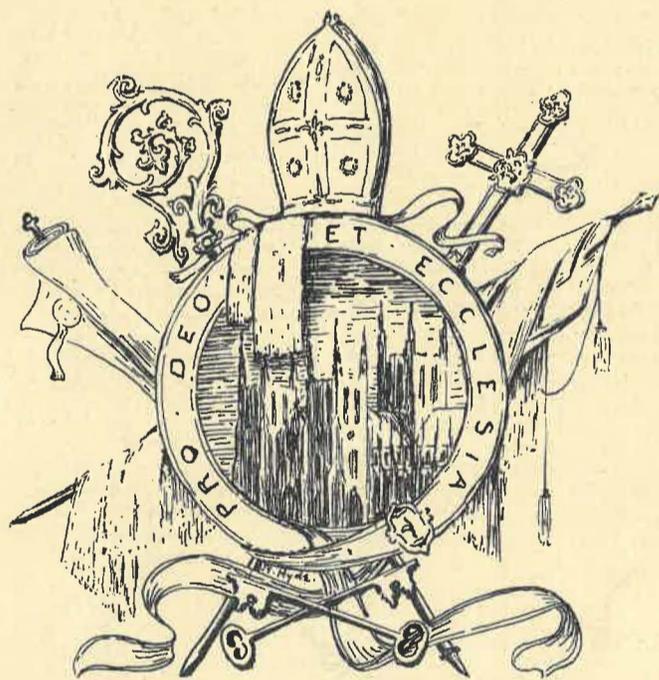


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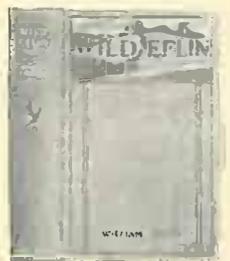
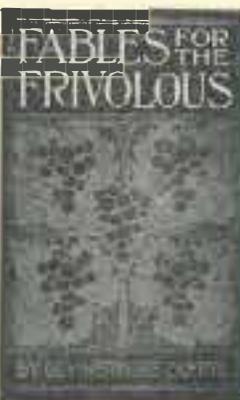
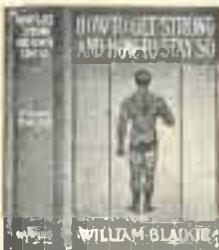
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The Living Church

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

CHICAGO, NOVEMBER 26, 1898

News and Notes

JUDGING from present indications, the Nicaraguan canal project will be one of the most important matters to be taken up at Washington at the coming session of Congress. Many complications are presented, and strong lobbies will be on hand to work both for and against any plan which may be presented. The concession recently granted by the Nicaraguan government previous to the absorption into the United States of Central America, will be fought by the old Maritime canal company, which, although having done no work to speak of for several years, has many millions invested. It is claimed that action must be taken by Costa Rica before any plan can reach a successful culmination. The fact that Nicaragua cannot now act alone in the matter, but that Central America is in full control of the territory through which the canal must pass, may involve complications. The report of the government commission being favorable to the project, will lead to an effort to secure government aid in the work, which will be urged on the ground that government control is necessary for political reasons. Against any movement to place canal affairs in such shape that work of construction will be pushed, will be arrayed vast railroad interests which would be seriously affected were a competing water route opened for traffic.

PART of the interest in Spanish-American affairs centred in Paris, has shifted to the Philippine Islands, due to a cablegram from Admiral Dewey in effect that the insurgent forces had completely possessed themselves of one of the islands of the group not mentioned in the Protocol. As foreign residents had appealed to the United States for protection, orders were immediately issued for troops to proceed to the island to subdue the insurgents, and protect life and property. The incident serves to illustrate that whatever be the ultimate destiny of the Philippines, the power of Spain will never be sufficient to sustain Spanish sovereignty. The United States navy will soon possess more than a sprinkling of foreign-built warships. Admiral Dewey has informed the Navy department that he has contracted with a Hongkong firm of wreckers to raise three of the Spanish war vessels sunk in the battle of Manila last May day. The cost of raising the ships and putting them in thorough repair will be \$500,000. The vessels to be raised are gunboats of a large type, and in the opinion of Chief Constructor Hitchborn, they will be the best kind of craft for the protection of the United States' interests among the Philippines and along the Asiatic coast. They are the sister ships "Isla de Cuba" and "Isla de Luzon" and the "Don Juan de Austria." The work of raising the ships will be under the supervision of Naval Constructor Capps.

NEGOTIATIONS between the Peace Commissioners have reached a stage where it becomes necessary for Spain to accept or reject terms offered. All arts known to diplomacy have been used by Spain's representatives to make the United States responsible for the indebtedness of the Philippine Islands, but without avail. The United States has offered \$20,000,000 for a treaty cession of the islands, and given notice that reply must be made by Nov. 28th. There is little question but that the terms offered by the United States will ultimately be accepted by Spain, although considerable discussion may arise before the final settlement. The great question will then be raised

as to how the islands shall be governed. Although the better element of natives are for annexation, the political ambition of leaders anxious for an independent government, will likely have to be suppressed by military intervention. Agoncillo, the agent of the insurgent leader Aguinaldo, seems to have accomplished little in Paris in the way of securing recognition of the Filipino insurgent government.

IN the death of John W. Keeley, inventor of the motor of that name, there passes a figure which for nearly a quarter of a century has been prominently on the stage of scientific achievement, although never having reached the goal for which he so persistently strove. It was in 1874 that the country was startled by the alleged discovery of a marvelous force, the very secret of nature, which moved worlds and governed the law of gravity. By its application, gravity could be overcome, inconceivable power could be produced for commercial purposes, and undreamed-of wonders accomplished. Hundreds of thousands of dollars have since then been raised and devoted by the inventor toward pursuing his line of investigation and search for the one undiscovered factor necessary to successful application of his principle. From time to time statements as to his progress have been given out. A motor has been shown which would operate at the sounding of a musical chord. The mysterious and occult character attaching to his researches were in themselves sufficient to induce capitalists to invest wealth, in the hope of ultimate princely returns. It is stated that documents containing full data of his investigations are preserved in a safety deposit vault, and that in a few months patents will be applied for. One investor states that Keeley really made an important discovery, but his lack of such practicability as that displayed by Edison and other inventors, prevented success, while his fear of losing even a part of credit had success attended his work, kept him from the assistance of practical minds.

THE fact that England, upon the conclusion of war preparations, and when best fitted to enter upon a struggle if one were precipitated, did not declare a protectorate over Egypt, gives credence to the report that this step was not taken because of a request from French authorities, who in making such appeal tacitly agreed to demands which Great Britain had formulated. It is easy to be seen how the French public might submit to withdrawal from Fashoda and the Bahr-el-Ghazal region, but the declaration of a protectorate would have aroused a frenzied feeling which might have resulted in an overthrow of the government. When France declined to act with England in restoring Egyptian authority, England in proceeding alone on this line, and having achieved success, firmly established its position, while France in a certain sense relinquished her real or imagined rights. The passing of the incident seems to illustrate a belief on the part of those upon whom in a measure the peace of the world rests, that armed conflicts must be averted. The fall of the French republic, and return to imperialism, would have been a grave menace to England. This, no doubt, was fully realized by Lord Salisbury in shaping his diplomatic course.

MISS JESSIE SCHLEY, the young woman who went to Madrid at a time when war was hottest, for the purpose of visiting the Queen and advising the government that it was high time hostilities were dropped, has issued a statement in which she gracefully acknowledges that her intervention saved both nations from con-

tinuing active warfare. Having accomplished this gratifying result, she deprecates the fact that the United States peace commissioners are not living up to promises and representations made by her to Spanish authorities, and that instead of being a noble and generous people, and not at all mercenary, we are taking an undue advantage of her by insisting that Spain give up all she has. It will be something of a surprise to the country to learn it has been the victim of a confidence game, and that instead of Dewey, Schley, Sampson, Miles, Shafter, *et al*, the modest Milwaukee maid is really the cause of it all. Having settled affairs between the United States and Spain to her entire satisfaction, this feminine Alexander, sighing for more worlds to conquer, may find a fruitful field in European and Asiatic politics.

OWING to the great financial success of the Omaha Exposition, its projectors have decided to give another exhibition in 1899, which is to be national in character. In view of the fact that the United States has now domination over new territory and a people whose resources, customs, and habits are entirely unfamiliar to us, the management of the exposition feels that the government would gladly facilitate such an exhibit as would inform the American people on this subject, and that it would prove an immense attraction. They have, too, some assurance that they can again secure the Indian exhibit, which was perhaps the greatest historic feature and most attractive exhibit at the Trans Mississippi Exposition. Having the buildings and grounds already complete relieves them of nine-tenths of the cost attendant upon getting up an exposition, and enables them to make more liberal arrangements with exhibitors, while the prestige of their success this year, it is believed, will establish them in the confidence of the government, the States, and the people.

DEVELOPMENTS in the Dreyfus case indicate a struggle between the civil government on the one hand to see justice done the prisoner of Devil's Island, and the military authorities on the other to suppress all information necessary to revision proceedings which would in any way reflect on the army. Although Dreyfus will not be permitted to appear in court in person, his attorneys will be allowed to visit him and prepare his defence. There is a disposition manifested to maintain inviolate the contents of secret documents upon which Dreyfus was convicted on the former trial, on the ground that contrary action would involve grave foreign complications. It is even reported the documents have been destroyed. If this be true, a conviction of Dreyfus on second trial could hardly be secured, and the prisoner would be freed, although the stigma now resting upon his honor would not be removed.

THE Congressional Commission appointed to investigate the postal system has begun its sessions in Chicago. Sub committees have already made preliminary inquiries. The purpose of the Commission is to look into the cause of the annual deficit of \$15,000,000 and make recommendations designed to establish the postal service on a business basis. It is claimed that much matter not strictly second class, and now carried at second class rates, would, if placed in proper classification, produce an amount sufficient to overcome a good part of the deficit. The Commission will also look into the claim that the government pays proportionately more for its service than express companies and private shippers.

Church News

Canada

A new movement has been set on foot by the Toronto clergy lately, originating with Bishop Sullivan, rector of St. James' cathedral, to promote the cause of temperance by the establishment of coffee-houses in the city. A meeting was held Oct. 24th, in St. James' schoolhouse, to discuss the matter. One of the clergy explained that "the Anglican Church in Toronto, if not opposing prohibition, took a simple negative attitude on the question." The first of a series of monthly meetings to be observed for intercession on behalf of Sunday schools was held in Trinity church schoolroom, the Bishop of Toronto in the chair. A large number of papers and addresses were prepared for the Peterborough archidiaconal conference, held at Port Hope, Nov. 8th and 9th. The degree of LL.D. was conferred upon Bishop Sullivan at the annual convocation of Trinity College, Toronto, Oct. 25th. The first choral conference to be held in the deanery of Durham and Victoria took place at Millbrook lately.

Bishop DuMoulin held an ordination in Christ church cathedral, Hamilton, Oct. 9th, when two candidates were ordained to the priesthood. The Bishop held an impressive service, Nov. 6th, in St. Thomas' church, Hamilton, to induct the Rev. C. J. James to the charge of the parish. Mr. James came from Montreal, where he has for the last five years been assistant to Dean Carmichael at St. George's church.

A Quiet Day was held in the deanery of Waterloo, diocese of Huron, by Bishop Baldwin, for the clergy, on All Saints' Day. The services were begun by a celebration of the Holy Communion. Arrangements have been made by which a similar service will be held every year on All Saints' Day. The chancel debt on St. Matthew's church, Florence, was almost paid by the thank-offering on Thanksgiving Sunday. The rector of Galt gave two sermons recently on methods of Church giving, in Memorial church. He strongly condemned the practices of raising money by raffles, bazars, socials, etc.

During the absence of Archbishop Lewis this winter, his episcopal functions will be performed by Bishop Hamilton, of Ottawa, who will make two Confirmation tours in Ontario, one before and one after the New Year. Christ church cathedral, Ottawa, has received a bequest of \$400 from the will of the late Mr. Wicksteed. The pretty little church at Pierce's Corners has been finished and is free from debt. It was consecrated lately by the Bishop.

The Bishop of Quebec commenced a visitation of the rural deanery of Cookshire, Nov. 3d. The session lasted two days. The visitation of the rural deanery of Quebec began Nov. 8th, with celebration of Holy Communion in St. Matthew's church, Quebec. The late Robert Hamilton, of Quebec, left \$45,000 by will to Bishop's College, Lennoxville, and certain sums to needy missions in the diocese of Quebec. His death, at the age of 76, is felt through all departments of Church work, to which he constantly gave most generous aid. At the October meeting of the Central Board, Quebec, grants were made towards the erection of a new church at Melbourne, and a parsonage at Agnes.

A number of the Montreal city clergy were present with the Bishop and the dean at the Diocesan Theological College, Oct. 26th, to greet the new principal, the Rev. Henry Monck Mason Hackett, on his arrival from Dublin. The new principal was much pleased with the college buildings. Large congregations were present at the services on dedication Sunday at the church of St. John the Evangelist, Montreal. The preacher of the day was the Rev. Dr. Dumbell, rector of Sherbrooke; 20 years have passed since the church was first dedicated. Professor Steen, special preacher at Christ church cathedral, Montreal, has been obliged to take a six months' trip to Egypt for the sake of his health.

The English ladies of the C. M. S. deputation visited Winnipeg lately, and gave addresses in

Holy Trinity schoolhouse; they have been very warmly received all over Canada.

New York

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

CITY.—At the annual election of officers by the St. Nicholas' Society, Nov. 14th, Bishop Potter was elected one of the chaplains.

The American Art Association gave on Nov. 21st, a special private view, at its galleries, for clergymen and their families, of Tissot's pictures illustrative of the life of Christ.

On Oct. 30th, 21st Sunday after Trinity, Bishop Potter visited Grace church, Middletown, and confirmed a class of 34 persons presented by the rector, the Rev. David Evans.

The Rev. John C. Eccleston, D.D., of Staten Island, who met with a painful fall some weeks ago and broke his right leg, is recovering under skillful care in one of the special rooms at St. Luke's Hospital set apart for the use of the clergy.

In Calvary parish, the Rev. J. Lewis Parks, D.D., rector, it was recently found by actual count that more than 600 persons drank from the fountains at the church and chapel during the three morning hours from 9 to 12, on an average day.

At the November meeting of the New York local chapter of the Brotherhood of St. Andrew, at the church of the Holy Communion, an address was delivered by the Rev. Dr. Henry Lubeck. He took for his theme, "The life of the Brotherhood in the work of the Church."

The board of trustees of St. John's guild at the annual meeting Nov. 15th elected the following officers for the ensuing year: Mr. W. L. Strong, president; Wm. Sherer, vice president; Dr. D. Hunter McAlpin, second vice-president; John P. Faure, secretary; and Wm. R. Warren, treasurer.

The usual half-hour services for business men will be held in St. Paul's chapel, Trinity parish, corner Broadway and Vesey sts., on the Fridays in Advent—Dec. 2d, 9th, 16th, and 23d—at 12 o'clock noon. The addresses will be delivered by the Ven. C. C. Tiffany, D. D., archdeacon of New York.

The Church Parochial Missions Society held its November meeting in the Church Missions House, and discussed a plan for holding special preaching weeks in different localities. Names were presented for the office of General Missioner, and the election will take place at the meeting to be held in December.

At St. George's church a service was held Sunday, Nov. 20th, in commemoration of the late Col. Geo. E. Waring, Jr., who was a member of this parish. The rector, the Rev. Wm. S. Rainsford, D.D., officiated. No public funeral could be held on account of fear of contagion. It will be remembered that Col. Waring who was a veteran officer of the Civil War, and made a great reputation as head of the street cleaning department during the recent reform government of this city, died from yellow fever contracted while in service on the Evacuation Commission in Havana, Cuba. He was a man of wide philanthropy, and was greatly respected as a public-spirited citizen. He fell a willing victim to the conditions he was forced to meet in their worst forms, for the sake of fulfilling his duty.

The Rev. Geo. R. Van De Water, D.D., of St. Andrew's church, Harlem, has resigned the chaplaincy of the 71st New York regiment. He had been honorably mustered out of the United States volunteer service. On the occasion of the presentation by President Seth Low, LL.D., on Nov. 18th, of swords of honor to Capt. Wm. Livingston Hazen, of Co. B., and Capt. Theodore Lyon, of Co. E., 71st regiment, from friends and patrons of Barnard school in which both officers are masters, resolutions were adopted unanimously, expressing appreciation of Dr. Van De Water's self-sacrifice and faithful service during the campaign at Santiago de Cuba. Capt. Hazen followed with a personal tribute to the work done at the front by Dr. Van De Water, and especially in ministering to the spiritual

and bodily wants of the soldiers, and in relieving the sufferings of the sick and wounded.

The rector of St. Mark's church, the Rev. Joseph H. Rylance, D.D., has presented his resignation to the vestry, to take effect Dec. 1st, and it has been accepted. He has been rector of the church, which is one of the oldest in the city, for some 27 years. Recently his health has suffered, and a throat difficulty has developed, which medical advice has declared would require the giving up of work and the seeking of a warmer climate during the winter. He will sail with Mrs. Rylance for the Mediterranean ports to recuperate and find much needed rest. The resignation was not wholly a surprise to the vestry, as Dr. Rylance who has felt the weight of advancing years, has for some time intimated a desire to be released from his heavy duties. It is deeply regretted by the congregation to whom he has so long ministered. At the meeting of the vestry, strongly commendatory resolutions were adopted, and Dr. Rylance was elected rector *emeritus*, with a salary for life. The vestry, in a resolution, "make record of the fact that they offered him a larger sum, which he declined." On March 9, 1899, St. Mark's church will celebrate the first hundred years of its existence.

The former rector of the church of the Holy Trinity, the Rev. Stephen H. Tyng, Jr., D.D., died in Paris, Nov. 17th. He was a native of Philadelphia, where he was born June 28, 1839. He graduated at Williams College in the class of '58, and from the Theological Seminary of Virginia in 1861. Receiving deacons' orders, he became curate to his father, the Rev. Stephen H. Tyng, D.D., in St. George's church, in this city, so continuing until 1863, when he was ordained to the priesthood, and became the rector of the church of the Mediator. In the latter part of the Civil War, he was appointed chaplain of the 12th New York Regiment U. S. Volunteers. In 1865, with the aid of friends from St. George's church and elsewhere, he organized the new parish of the Holy Trinity, which erected a large and fine edifice at Madison ave. and 42d st. During his rectorship, this church was the scene of one of the meetings of the General Convention. In 1881, he resigned on account of seriously impaired health. The parish has since united with St. James' church, the new edifice now being built by Miss Rhinelander being named after it. In addition to his regular parochial duty, Dr. Tyng took active part in evangelistic work, open air work, and the founding of mission chapels. In 1874 and 1875, he gave evening sermons in the great hall of Cooper Union, which were listened to by great crowds of people. For a number of years he was the editor of *The Working Church* and *The Christian at Work*. He also published in 1876, "The Square of Life;" in 1877, "He Will Come," and a series of volumes of sermons under the title, "The People's Pulpit." In 1872, his *alma mater* conferred upon him the honorary degree of Doctor of Divinity, and subsequently, until 1884, he was a trustee of the college. When the breaking down of his health and loss of voice forced him to give up the active work of the ministry, he became director-general of the Mutual Reserve Fund Life Association in Europe, with an office in Paris. When he went to the Continent, the American system of insurance was little known there, but in large measure through his activities, it grew to be a great interest. For several years before his death, Dr. Tyng was president of the American Chamber of Commerce in Paris.

GENERAL THEOLOGICAL SEMINARY.—A course of lectures on missionary subjects has been begun, the Rev. Dr. Henry Lubeck delivering the first, on "The mission and missionary work in Australia."

TARRYTOWN.—The vestry of Christ church has authorized the erection of a new parish house. The building will have a frontage of 32 ft., and a depth of 75 ft. It will be one story high, with a basement, and will be constructed of Philadelphia pressed brick, with red granite and terra cotta trimmings. It will cost about \$7,000, and about \$1,600 remains to be raised.

Pennsylvania

Oz1 W. Whitaker, D.D., LL. D., Bishop

PHILADELPHIA.—The Rev. Horace F. Fuller, on Sunday morning, 13th inst., preached his fifth anniversary sermon as rector of Trinity church, Southwark.

A boys' club has been organized in Christ church, Germantown, the Rev. Dr. J. B. Falkner, rector, under the direction of two members of the Brotherhood of St. Andrew.

The Rev. F. D. Lobdell having completed the term for which he was engaged with the C. S. S. S., at St. Elisabeth's church, has withdrawn from that organization.

A bequest of \$200 to the City Mission is made in the will of the late Ann Mitchell, and after payment of certain specified legacies, the residuary estate goes to the same institution.

An appeal has been issued by the church of the Crucifixion, for funds to assist in purchasing a rectory, to be placed, if possible, midway between the church and the chapel of St. Simon the Cyrenian.

By the death of her brother, bequests in the will of Elizabeth M. Ziegler who died many years ago, become operative. To the City Mission \$500 will be paid, and the residuary estate, \$3,314, after payment of legacies to certain relatives, is to go to the Episcopal Hospital.

Archdeacon Brady arrived home on Saturday, 12th inst., from Santiago, via New York, in company with Dr. Seneca Egbert, his attending physician. "The chart of his case," said the doctor, "shows clearly that he has typhoid fever; unless I am greatly mistaken, Archdeacon Brady will be about soon, though he will not be in condition for work for some time."

The First Presbyterian congregation began the celebration of their bi-centennial on Sunday, 13th inst., with services every evening during the week. On Wednesday evening, 16th inst., Bishop Whitaker made a congratulatory address, and was followed by Dr. Charles C. Harrison (also a Churchman) who, in the name of the University of Pennsylvania, of which he is provost, wished for them a continuance of prosperity as a Christian body.

A large missionary loan exhibition is to be held at the Church House, Jan. 24th to 27th inclusive. There will be courts representing the different foreign missions, also that among the Indians and negroes. Illustrated lectures will be a feature of the programme, which promises to be an attractive and instructive entertainment to those interested in Church work. The Rev. W. S. Baer is secretary, and John E. Baird, Esq., treasurer.

At St. John's church, Northern Liberties, the Rev. R. Heber Barnes, rector, a harvest home festival for the children was held on Sunday evening, 13th inst., which were addressed by E. Elwood Jameson, of Detroit. This parish has recently been named as legatee in three wills made by old parishioners: one of \$100 to keep the iron fence about the church in repair; one of \$1,000 in trust for church repairs; and a residuary bequest of \$5,000 towards the endowment fund for the support of the parish.

The drawings submitted in the competition of designs for the memorial church of St. Paul at Overbrook, were exhibited at a musical evening and smoker, held by the T-Square club, on Wednesday evening, Nov. 16th. Mr. Horace C. Mann was the successful competitor, and will at once prepare working drawings for the erection of the church. The first service of this self-supporting mission was held on Sunday, Feb. 27th, of the present year.

The Church Club met on Monday evening, 14th inst., at the Church House, when several of the members who were lay deputies to the recent General Convention of the Church spoke upon different phases of that event. Mr. Francis A. Lewis touched upon the *personnel* of the Convention; James S. Biddle, Esq., upon its constitutional enactments; and Mr. George C. Thomas, on the social aspects of the occasion. A number of clergymen were present at the meeting. The 7th annual dinner of the club was held on Thurs-

day evening, 17th inst., at the Hotel Stratford. Mr. George C. Thomas presided and 121 persons were present. Speeches were made by Bishop Whitaker, Bishop Brewer, the Rev. Messrs. Wm. B. Hale, D.D., LL.D., of Middleborough, Mass., Lyman P. Powell, and Francis A. Lewis, Esq.

The Rev. Dr. C. Ellis Stevens, rector of old Christ church, has received through the French embassy at Washington, official notification from the government of France, of his appointment as an officer of the Academy, accompanied by a letter from the Minister of Public Instruction and the Fine Arts in the French cabinet, explaining that the appointment was made in recognition of his literary work in political science and constitutional law, and in consequence of the translation and publication of his works in Europe.

The guild for girls connected with St. James' church, the Rev. J. N. Blanchard, rector, has a membership of several hundred. It meets every evening, except Sunday, from September to June inclusive, and during July and August, on Tuesday and Thursday evenings. The membership is not confined to Church girls, but many from the denominations are found there, who subsequently become regular attendants and communicant members of the parish. Miss Wilkinson, secretary of the National League of Working Women, on the 10th inst., made an address to the girls on the object of the League, and the various organizations which compose it.

Fairs and bazars seem to be the order of the day. One in aid of St. Matthew's church, the Rev. J. W. Forsyth, rector, was held during the week ending Nov. 12th. Another, from Nov. 15th to 18th, was held at St. Barnabas' church, Kensington, the Rev. J. R. L. Nisbett, rector, the proceeds to pay off the \$700 due of a mortgage on the rectory. A third in aid of the building fund of St. Paul's church, West Philadelphia, the Rev. Dr. I. N. Stanger, rector, was opened Wednesday, 16th inst., to continue until the 18th inst., inclusive. The growth of this church has been so rapid that the present parish house was long ago too small for the congregation. It is the intention of St. Paul's parishioners to erect a building that will be worthy of the neighborhood in which the church is located.

Under the direction of the faculty and students of the Divinity School, five special services are to be held in different churches during the present autumn and coming winter. The purpose is to intensify the interest of the Church in missions, with a special aim of leading up to a higher consecration of the students in the Divinity School. The first service of the series was held in Holy Trinity church on Sunday evening, 13th inst., Bishop Whitaker presiding. The subject discussed was "The education of the ministry in its relation to missions at home and abroad." Bishop A. R. Graves, of Laramie, was the first speaker, who confined his remarks to the needs of a young man who is being fitted for domestic missionary work. Bishop F. R. Graves, of Shanghai, China, followed with an address on the educational needs of a minister who expects to labor in foreign fields.

The ninth annual meeting of the Ladies' Italian League was held on Tuesday, 15th inst., at the school building of the church L'Emmanuello, Mrs. Charles A. Maison, president, in the chair. The League not only conducts a primary school and kindergarten, with a registration of 100, where Italian children are taught English and prepared for entrance into the public schools, but also has a sewing school, and provides a warm luncheon during the winter months for its little kindergarten pupils. It does also many other things for their welfare, which were explained at the meeting. The secretary's report showed the progress made in the several departments, and urged the speedy opening of a proposed day nursery in the parish building, where children—whose parents are employed during the day—may be cared for. The executive committee in charge of the work includes the president, Mrs. Charles A. Maison; vice-president, Mrs. L. J. Des Granges; secretary

and treasurer, Miss E. M. Roberts, and 16 associates.

The corner stone of the Epiphany chapel was laid on Thursday afternoon, 17th inst., by Bishop Whitaker. Owing to the very inclement weather, the principal portion of the service was held in the Orthopaedic hospital on the opposite corner. After the processional hymn, "The Church's one Foundation," sung by the combined choirs of Epiphany chapel and St. Luke's Epiphany church, the service was conducted by the Bishop, the lesson being read by the Rev. O. S. Michael, priest-in-charge of the chapel. An address was made by the rector, the Rev. Dr. T. A. Tidball, who said that the object in erecting the building was not expansion, but concentration. The circumference had been steadily expanding at the expense of the centre. Bishop Whitaker made an address, and said he was rejoiced that a union had been effected between St. Luke's and the Epiphany, and that the new organization had assumed control of the church of the Atonement. The proper method of expansion is by consolidation. The congregation then repaired to the site of the new building, (where the church of the Atonement formerly stood), and the corner stone was laid by the Bishop. There were a number of clergymen present.

CHESTER.—The plans for the new edifice for St. Paul's church, the Rev. F. M. Taitt, rector, have been adopted by the vestry and building committee, and will at once be placed in the hands of contractors for bids.

RADNOR (Rosemont).—A memorial service was held in the church of the Good Shepherd, the Rev. A. B. Conger, rector, on Thursday evening, Nov. 17th, when the choir stalls, placed in the chancel by friends, in memory of Mrs. Arthur B. Conger, were dedicated. The choral service was under the direction of Wm. H. Russell, choirmaster of St. Mary's, Ardmore. An address was made by the Rev. Dr. A. B. Baker, of Princeton, N. J., whose subject was, "Relation of music to worship."

WEST CHESTER.—At high noon, on Monday, 14th inst., in Holy Trinity church, Miss Mary Dunbar Creigh, daughter of the Rev. James J. Creigh, was united in holy matrimony to the Rev. Willis Hatfield Hazard, Ph. D. The marriage was solemnized by the bride's father, assisted by the Ven. Wm. M. Jefferis, D.D., archdeacon of Texas.

Chicago

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

At the visitation on Sunday at Winnetka, the Bishop baptized one adult, who had been brought up a Unitarian, and was a member of the Confirmation class presented later in the morning. The Bishop baptized two infants in St. Augustine's, at Wilmette, in the evening, before confirming another class. Mrs. McLaren is still detained with her sick daughter in Washington, but may be returning in a few days.

The Bishop, some of the clergy, and several gentlemen and ladies, over 100 in all, showed their interest in the Church Home for Aged Persons, and its family of 27, by attending the annual reception on the afternoon of Monday, the 14th, and by generous offerings in kind and in money.

A recently chartered organization which has the authority of the diocesan convention, the Society for the Relief of Aged and Infirm Clergymen of the diocese, has just made its appeal to the clergy and their congregations, strongly supported also by a circular from the Bishop, who is at the head as patron, for generosity in the offerings to its funds on Thanksgiving Day, as required by the canon. The society is managed by "a number of our zealous laymen," as the Bishop happily puts it, nine in number, as trustees, of whom Mr. D. B. Lyman, is president; John H. S. Quick, vice-president; and F. J. Le Moyne, secretary; the other members of the board are Messrs. George P. Blair, Edmund D. Brigham, W. B. Conkey, Albert W. Giles, Frederick T. Haskell, and Samuel J. Walker. The invested fund is as yet only \$2,000, and cash on

hand about \$2,300, as reported at the last meeting in the Church Club on the 15th. One aged presbyter of the diocese is now an annuitant.

The opening on Sunday last of the temporary structure—it is only a basement roofed over—in which the congregation of Grace church, Oak Park, will worship, marks the beginning of an important period in the history of the parish. At the early Celebration the rector, the Rev. C. P. Anderson, was assisted by the Rev. C. C. Tate, as also at the mid-day service, when, and at the afternoon service, the church was well filled. At the latter, Dr. Edsall was the preacher; others of the city clergy were present and assisting. The congregation which has quite outgrown the seating capacity of the old church under the energetic pastorate of the present incumbent, has now seating room, and will doubtless be encouraged to press on to the completion of their plans which will entail an additional expenditure of some \$40,000; a large portion of which will be realized by the sale of the other property.

On Sunday last the Rev. Dr. Rushton advocated the cause of missions in St. Paul's, Austin, receiving pledges to the amount of \$131. In the evening he visited our Chinese Sunday school, at 227 Madison street, where Dr. and Mrs. Walter have an interesting class of 27, for whom a monthly Church service at least may be soon provided.

CITY.—Successful beyond most sanguine expectations of the prime movers, Mrs. Edwards, of the church of Our Saviour, and Mrs. Williams, of Christ church, no less than of Dean Locke's wife, whose ready co-operation proved so stimulating, was the assemblage of clergymen's wives at the residence of the dean, 2825 Indiana ave., on Wednesday the 17th. To 51 of the 55 invitations issued, cordial replies were received, with none failing to see good in the movement. Nearly 50 were present at this initial gathering; and the "Clerica"—for the clergy have their "Clericus"—was then and there born, probably the first of its species. The compliment of honorary presidency is tendered to Mrs. McLaren, the wife of the Bishop; Mrs. Clinton Locke is president; Mrs. Morrison, of Epiphany, vice-president; Mrs. Edwards, secretary-treasurer. An invitation was accepted from Mrs. Edsall, wife of the Bishop-elect of Dakota, to hold the inaugural meeting of this clerical sorosis at 1825 Roscoe st., on Monday, Dec. 12th. Ensuing meetings will be on the second Monday of each month.

The Rev. Dr. Edsall, rector of St. Peter's and bishop-elect of North Dakota, was much gratified by the receipt on Monday last, from a zealous Churchwoman, of Maryland, of a remarkably fine fur over-coat, than which nothing could be more acceptable to one anticipating many a cold sleigh-ride over a bleak and sparsely-populated country.

Connecticut

John Williams, D.D., LL.D., Bishop

Chauncey B. Brewster, D.D., Bishop Coadjutor

The 5th annual meeting of the Girls' Friendly Society in this diocese was held in Trinity church, Torrington, Nov. 8th and 9th. Ten chapters were represented by 25 delegates. On the afternoon of the first day the associates held their conference, when the following topics were debated: "What shall we talk about to our girls?" "Shall we invite the young men?" "Can our members outgrow the society?" "The value of members who are not Churchwomen," and "Neighborhood conferences." At 5 o'clock the members met to discuss the subjects of "Thrift," "Recreation," and "Entertainments." The next morning at 7:30 there was service in the church, when the Rev. Fr. Sergeant, O.H.C., preached on "True devotion." At the corporate Celebration at 7 o'clock on Wednesday morning, the members were all in attendance. The real devotion of the Torrington chapter was shown by the fact that all of them—15 in number—were at the service, and after breakfast in the guild room, were all at their several posts in shop and office by 8 o'clock. The diocesan council met at 10 o'clock to discuss certain

regulations and details of organization, after which the meeting adjourned. Evidences show that the Girls' Friendly Society has done much in this diocese to help the young girls who in factory or service need advice, sympathy, and motherly guidance.

The 241st meeting of the New Haven convocation convened in Christ church, Ansonia, on Nov. 15th. About 20 of the clergy were present. The sermon was by the Rev. Dr. Lines, on "Judgment beginning at the House of God." He laid down the propositions as generally true that (1) the world was growing steadily better but (2) the hold of the Church on men is growing weaker. He illustrated his points, and bade the clergy inquire into the reason of this, suggesting that the lack of unity among clergy had something to do with it; unfaithfulness to duty had a share in it. The sermon was stimulating and calculated to rouse debate. The business session was held after service, when the Rev. C. E. Woodcock was re-elected dean, and the Rev. R. N. Gesner, secretary and treasurer. Dr. Lines invited convocation to meet in St. Paul's, New Haven, in January, when, in connection with the meeting, there will be a Sunday school rally, with speakers of wide reputation in the Church to address the people. After luncheon, which was delightfully served by the ladies of the parishes, the convocation re-assembled. An exegesis was read by the dean, on St. Matt. xvi: 18, followed by an earnest discussion. The secretary read an anonymous essay which had been submitted, on the subject of "Dogma vs. liberalism and unfaith," upon which a most delightful and warm debate took place, which made the members feel that the old days of convocation had returned once more. After a vote of thanks to the rector and the ladies for the hospitality shown it, the convocation adjourned.

Ohio

Wm. Andrew Leonard, D.D., Bishop

BELLEVUE.—St. Paul's parish, the Rev. Edw. S. Doan, rector, has recently been greatly blessed by a seven-day Mission, the missionary being the Rev. E. V. Shayler. It opened on Monday evening, Oct. 31st, and continued until Sunday evening, Nov. 6th. It was the first Mission ever held in this old historic parish. Never before have the people of this parish and town had presented to them so vigorously the whole truth of the Gospel. The preaching was powerful and impressive. The question box was a very interesting feature of the popular evening services. It was a medium of a great deal of sound doctrine and practical instruction. Large congregations greeted the missionary at every evening service, a large proportion of men being present. At the Sunday afternoon meeting for men only over 100 came to hear the missionary preach on "Social purity."

Pittsburgh

Cortlandt Whitehead, D.D., Bishop

CITY.—The Clerical Union held its first meeting of the season at the Church Rooms, on Monday morning, Nov. 14th, with a very good attendance on the part of its members. The Rev. A. D. Heffern read a paper on "The ordeal of the Church in her new possessions," which was later made the subject of an animated discussion. The annual election of officers took place with the following result: President, the Rev. R. W. Grange; vice-president, the Rev. E. H. Ward, D.D.; secretary, the Rev. H. E. Thompson; treasurer, the Rev. T. J. Danner. This organization meets monthly from November to June, inclusive, and has been an important factor in promoting closer intimacy and a feeling of good fellowship among the clergy of the city and suburbs.

The autumnal meeting of the Southern convocation was held Nov. 15th and 16th, at St. Peter's church, Uniontown. The opening service consisted of Evening Prayer and an address on "The General Convention," by the Bishop. On Wednesday there was an early celebration of the Holy Communion by Bishop Whitehead, Morning Prayer at a later hour, with sermon by the Rev. H. E. Thompson, and a paper on

"The Sunday School," by the Rev. Frank Steed, followed by noonday prayers for Missions and the Litany. In the afternoon, papers were read as follows: "The delivery of sermons," by the Rev. H. M. Clark; "Sabbath observance," the Rev. A. J. Fidler; "Christian Baptism," the Rev. Amos Bannister. The Rev. Henry Forrester, of Mexico, made an appeal in behalf of the work in that country. At 8 o'clock there was Evening Prayer, and addresses by the Rev. Drs. Cartwright and White.

Washington, D. C.

Henry Yates Satterlee, D.D., Bishop.

A meeting of the Churchman's League, described as the most successful and enthusiastic ever held, took place at St. John's parish hall, on the evening of Nov. 14th. Between 40 and 50 new members were enrolled, and it was urged that an effort be made to increase the membership to at least 500, in view of the important work undertaken by the league in various directions. Eloquent and inspiring speeches were made by Bishop Satterlee, the Rev. Dr. McKim, and others, in regard to the general work, the cathedral, and the Jamestown pilgrimage; the bright and sketchy account of the last, given by Mr. Frank Hackett, was much enjoyed. It was announced that the league has arranged for a series of interesting illustrated lectures for the season of Lent, on cathedrals, ancient and modern, their object and influence; and also for a course on the relations of the Church to the nation's new possessions. The secretary, Mr. Edward Lookee, exhibited a beautifully engrossed resolution of thanks from the General Convention for the manifold hospitality of the league, signed by all the bishops and deputies; and also fine photographs of the memorable scenes around the ivy-covered tower at Jamestown, and the Cross of Peace; these, after being inspected and admired, were voted into the keeping of the Bishop. The evening closed with a simple collation and a delightful social gathering.

The parish of St. Michael and All Angels recently gave a pleasant "house warming" to celebrate the completion of the new parish building. The congregation inspected its commodious arrangements, and were entertained by the members of the Woman's Auxiliary of the parish, and with music by the choir and others. Heretofore, for the many uses requiring such a building, this church has had to rely upon a wooden edifice, dating from the olden time, for it was once the rectory of St. John's, and stood near that church, and after being used for other purposes there, was finally removed to the vicinity of St. Michael's, when it was St. John's chapel. This parish has so prospered under the efficient rectorship of the Rev. Wm. R. Turner, that it has been enabled to relinquish the financial assistance of St. John's.

North Carolina

Jos. Blount Cheshire, Jr., D.D., Bishop

BURLINGTON.—At St. Athanasius' church, on Sunday, Oct. 30th, the rector blessed and set apart for God's glory and the edification of His people, the following articles, gifts from the altar guild and other members of the congregation: A set of solid brasses for the altar, consisting of a 30 inch cross, a pair of candlesticks, a pair of richly carved vases, a set of altar and lecturn hangings, a ciborium, a large red Turkey morocco Prayer Book for the altar, another of same size, in purple-black Turkey, for litany desk, a richly carved bishop's chair, a litany desk, and a cruciform hymn tablet, all of black walnut. The north wall of the church has been recently completed, and the chancel richly carpeted, also the aisles. A handsome case of oak drawers, made to order, has been placed in the sacristy to serve as sacristy table, and as a chest for the sacred vessels and altar linen. A piscina will be placed in the sacristy later. The children's gift is an English royal quarto Bible in red Turkey morocco, with the names of the parish and Sunday school on the outside covers. The parish school of 35 children, taught by Miss Winifred H. Hicks, is doing most excellent work

for the Church and town. Owing to the generosity of a son of the Church, the charges to its patrons are nominal or nothing. The same friend has recently presented the school with a library of 150 select volumes, which is free to all who wish to use it.

Central Pennsylvania

Ethelbert Talbot, DD, LL D. Bishop

A reception was tendered by the parish of St. Barnabas' Free church, Reading, on Nov. 10th, to the Rev. John C. Gallaudet, the new assistant minister.

The fall sessions of the archdeaconry of Reading convened in the church of the Holy Apostles, St. Clair, Nov. 14th. There were 23 clergymen present, including the Bishop, who presided throughout, the Ven. Jas. P. Buxton, archdeacon, being absent owing to the serious illness of his mother. The opening service was held on Monday at 7:30 P. M. The Rev. F. C. Cowper preached the sermon from I John 1: 3, at the conclusion of which the Bishop made suggestive remarks on the same. The congregation filled the church. The Holy Communion was celebrated on Tuesday at 9 A. M., the Bishop being celebrant. The first important business was the election of officers. The past incumbents were re-elected unanimously, as follows: The Ven. J. P. Buxton, archdeacon; the Rev. Alfred M. Abel, secretary; the Rev. A. A. Bresee, treasurer. The spring sessions of the archdeaconry were appointed to meet in East Mauch Chunk on the second Monday in January. The Rev. J. Newton Perkins, of New York, made a forcible presentation of the claims of the Church Building Fund Commission. The usual reports of rectors and missionaries were presented. At noon prayers for missions were offered. On adjournment the brethren were bountifully served with a collation at the rectory by the Woman's Auxiliary of the parish. On re-assembling for business at 2:30 P. M., after the dispatch of various important matters, an essay by the Rev. Stewart U. Milman was a happy and able effort to establish the thesis that religion and revelation being correlative, they involved the necessity of a most careful religious education of the young. The essay drew forth a warm discussion of the subject of Sunday school work. At 7:30 P. M., a stirring missionary service was held, the church being again filled with people. The addresses were as follows, the Bishop introducing the speakers with a few well chosen words: The Rev. Alfred M. Abel presented "Some thoughts on foreign missions;" the Rev. J. M. Johnston, spoke on "Special methods in Western States, and Territories;" while the Rev. John F. Nichols answered the question, "How can we help our bishop in the work of diocesan missions," by declaring that faith must establish its sincerity on a cash basis, a remark very much to the point in a region where congregations salve their consciences with the popular abomination called "the penny collection." With this service ended the fall sessions of the archdeaconry of Reading, which may be looked upon as ranking among the most profitable both to the clergy and to the town and parish where they were held.

South Carolina

Ellison Capers, D.D., Bishop

CHARLESTON.—Nov. 9th being the 50th anniversary of the consecration of Grace church, the rector, the Rev. Mr. Goodwin, preached to a large congregation a sermon appropriate to the occasion. He alluded in feeling terms to the absence of the late rector, the Rev. C. C. Pinckney, who for 48 years had preached in Grace church, and had he not been called to a higher sphere would have been both proud and happy to have given the history of the church on this auspicious occasion. The original cost of this church was \$35,000, and as much has been expended in beautifying and improving it. The church is modeled after one of the finest specimens of Gothic architecture, and has many chaste and beautiful mural tablets and memorial windows.

St. Mark's colored church has recently called the Rev. E. N. Hollings as rector, and he preached to his new charge on Sunday, Nov.

9th. Himself a colored man, and until of age a carpenter, by hard work he acquired an education which fitted him to enter the ministry, and after examination by the Standing Committee, was recommended for ordination, and ordained deacon by the late Bishop Haven, and later, priest by Bishop Capers.

Massachusetts

William Lawrence, S. T. D., Bishop

The Woman's Auxiliary in the diocese, gave last year ending Nov. 1st, \$2,639.48 to domestic missions; \$857.50 to diocesan missions; \$1,918.40 to Indian missions; \$1,509.27 to colored people's missions; \$2,191.33 to foreign missions; \$22.12 to Haitian missions; \$757.28 to Mexican missions; \$55.05 to Brazilian missions, making a total of \$10,030.31.

BOSTON.—The parishioners of St. Ansgarius' church occupied their new edifice on Nov. 13th. The Swedish High Celebration was at 10:30, celebrant, the Rev. Herman Lindskog, of Chicago, who also preached the sermon in the Swedish language. The Rev. C. J. Ljunggren, of Providence, R. I., conducted the vesper service. Bishop Lawrence made a short address. The congregation has been in existence since 1893, and formerly worshiped in St. John's Roxbury, and the church of the Ascension, Boston. Several months ago the present property was purchased for \$12,000. It has been repainted, and extensive alterations have been made. The chancel has been rearranged, with a new altar and cross.

During Advent, Father Osborne will lecture every Thursday evening in St. John the Evangelists', on "The Church." The topic will be treated with the following subdivisions: Dec. 1st., "Fundamental doctrine of the Church;" Dec. 8th, "Its divine foundation;" Dec. 15th, "Its sacramental life;" Dec. 22nd, "Its glorified life." These lectures are given under the charge of the Massachusetts Catholic Club, and will attract attention, as Father Osborne is always listened to with appreciation.

BRIGHTON.—A handsome brass ewer has been presented to St. Margaret's church, and was dedicated on All Saints' Day. It bears the inscription, "To the glory of God, and in loving memory of Louisa Muriel Arber Prime, Dec. 30th, 1896," and is the gift of Mrs. Laidley, widow of Col. T. S. Laidley, for many years in charge of the watertown arsenal, and senior warden of the parish. Father Osborne will hold a ten days' Mission in the church before Lent.

LENOX.—Bishop Satterlee, of Washington, preached in Trinity church Nov. 13th. He recently officiated with Bishop Doane at the marriage of Miss Helen Stuyvesant Folsom to his son, the Rev. Churchill Satterlee, of North Carolina.

MILFORD.—The rector of Trinity church has started with gratifying success a sewing school. It is well attended, and promises to accomplish an excellent work in the parish.

Michigan

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

The quarterly meeting of the Detroit convocation was held in Pontiac, Nov. 3d. The services began at 10 A. M. with the celebration of the Holy Communion, at which the Rev. Wm. Charles preached the sermon, on the subject of "Imitating Christ." He said that as the spokes of a wheel drew nearer together as they approached the hub, so Christians came nearer together as they came nearer to their Lord. The Rev. Dr. McCarroll, dean, presided at the business session and read his report, showing a large amount of missionary work accomplished. Dinner was served in the church parlors. The first business of the afternoon session was the hearing of the report of the Rev. W. S. Sayres who gave an interesting account of visits during the summer to towns in the convocation, which had never had the services of the Church. He had made 15 visits and had held 10 services. His plan was to give a week-night service at least once a month in every town in the four counties of the convocation, but he would be unable to continue the work without co-operation, and

therefore called for volunteers. Immediately, seven clergy responded, and a considerable sum of money for expenses was pledged. The Rev. E. P. Smith followed with a report, showing on a large map the financial status of each mission. The Rev. Clarence Buell, Detroit, read a very able and comprehensive paper on "How to deal with unbelief." Reports were received from the various missions. The most important business transacted was the action of the convocation on the report of a committee which advocated that the missionary funds of the diocese be raised by allotment or assessment rather than by pledges at the annual convention. Dr. Conover, the chairman, said that 40 dioceses raised their missionary money by this method, and it was a business matter that was worth trying. The present plan of pledges was unsatisfactory, and this year had resulted in a 15 per cent. reduction of missionary stipends. The missionaries themselves had been forced to contribute \$1,200 to the diocese. It was decided to submit the plan to the other convocations, and recommend the same to the annual convention next June. In the evening, the Rev. Dr. McCarroll gave a graphic account of the proceedings of the recent General Convention in Washington, and stirring missionary addresses were delivered by the Rev. R. T. W. Webb and Mr. J. Halley Christian, of Wyandotte. The convocation was characterized by earnestness and enthusiasm and strict attention to business. The venerable rector of the parish, the Rev. L. S. Stevens, who has been in charge of Zion church for 17 years, was active in his hospitality and care of the delegates. The next meeting of the convocation will be held in Detroit in January. The music and singing, under the direction of Prof. Zimmerman who received his training at St. Paul's, London, was most favorably commented on, as also the devout and reverent behavior of the choir.

Kansas

Frank R. Millsapugh, D.D., Bishop

The fall meeting of the convocation of Fort Scott took place on Nov. 9th and 10th, in the church of the Ascension, Burlington. At the opening service on the evening of the 9th, the Bishop preached a timely and forcible sermon. During the convocation the following papers were read and discussed: "The duty and privilege of public worship," by the Rev. H. M. Carr, D.D. "The importance of teaching the Old Testament Scriptures," by the Rev. J. M. Rankin.

On the afternoon of the 10th, the Woman's Auxiliary of the convocation listened to an interesting address on the triennial meeting of the Woman's Auxiliary of 1898, by Mrs. Millsapugh. It resulted in the organization of a chapter of 12 at the church of the Ascension. A question box was opened, and answers made to the various questions by Dean Bennett. In the evening an able sermon was delivered by the Rev. J. J. Purcell.

Louisiana

Davis Sessums, D.D., Bishop

Archdeacon Douglas, while undergoing special treatment in New Orleans at the Sanitarium for chronic gastric trouble, was seized with a dangerous disease of the heart. On the physicians deciding that the only hope was to return to his family, he was allowed to pass through the local and State quarantines, although it was in the midst of the yellow fever excitement. This was done as an acknowledgment of the Doctor's successful labors in past epidemics. No greater testimony could be had of the esteem in which the archdeacon is held throughout the whole of Louisiana. Dr. Douglas is still very ill, but hopes are entertained of his recovery.

NEW ORLEANS.—The Training School for Deaconesses opened its fifth session at the diocesan house, Nov. 16th. A good attendance of the city clergy and laity greeted the beginning of the session. Several interesting remarks were made by the Bishop and clergy, and a number of students were enrolled by Dr. Warner, the warden.

The Living Church

Chicago

Rev. C. W. Leffingwell, Editor and Proprietor

ADVENT marks for the Christian the beginning of a new year. The secular year begins with the month that is named after a heathen god. There is no suggestion now of reverence or religion in the name, any more than in the names of the days of the week. The nomenclature of the secular seasons and days is of no more significance or importance than the names of our coins. In our business affairs we render unto Cæsar the things that are his, conforming to the times and seasons and customs of the business world. In our spiritual life, however, we mark the progress of time by the Christian calendar, which begins each year with the commemoration of the coming of our Lord. Even the world's calendar dates from the Advent, in numbering the years *Anno Domini*. Let us enter upon our new year, next Sunday, dear Reader, more than ever impressed with the importance of making the year Christian before we make it secular. We may well put "business before pleasure," but more needful is it to put religion before business; and that is a hard thing for many of us to do. We render unto Cæsar unceasingly, but how little, how feebly, do we render unto God!



The Christian "Sabbath"

WHILE the term "Sabbath" is a misnomer for the first day of the week, and while the arguments for the old Puritan observance of Sunday have long since ceased to be pressed in most quarters, the fact remains that the quiet, restful use of Sunday hours is the surest evidence of a true sympathy with the Christian meaning of "Sabbath." We cannot afford to slight this point of view. In crowded cities, teeming with activity in every form, there is not an argument that can be used in favor of a pleasure-loving Sunday which is not greedily caught up. Men are influenced by the voice and spirit of the Church in such matters, and it behooves us to see that our teaching is right, and meets the case.

First of all, we endorse the idea of the early service as one calculated to associate the fresh, dawning hours with the most sacred feature of Christian worship. There can be nothing more spiritual than the impressions of the morning Celebration. It is what we should suppose all Christians would gladly have; moreover, it is a relief to people and priest, especially on the high days of the Church, as it obviates a too crowded attendance at the later celebration of the Divine Mysteries. These things are patent, they seem hardly worth repeating, for every body ought to know and feel them. We believe the early Celebration is growing in favor everywhere, especially in the cities and villages.

Some half-instructed people have, or seem to have, an idea that when they have attended the early Celebration, the rest of the Lord's Day belongs to them, and that they may spend it in places of amusement. We cannot see how Sunday crowds and excitement can promote even the economic objects of the day; they certainly do not rest people; there are more accidents and, we must also insist, more scandals, arising from promiscuous mingling of people in crowds

all through Sunday hours, than on any other day of the week. We are not here to say whether Sunday bicycling, for instance, is wrong. It may be wrong in some cases, and it may be necessary in others. It is not half as bad to ride a wheel as to drive a team of jaded horses that need rest. But a bicycle ride in frivolous company, running races, and indulging in all sorts of idle conversation, would not be promotive of heavenly-mindedness. This, indeed, should be the first thing aimed at on Sunday, as in all the week. If we believe the Bible and the Book of Common Prayer, this is what we are striving for; and if Sunday does anything for us at all, it is helping us to this. We do not believe it is necessary, for spirituality, to read the Bible through once a year, or to read so many chapters every Sunday. We fear, alas! that too many children have been turned from the way of righteousness by being wearied out with a mere routine of "Sabbath" observances, at a time when they should have been allowed part of Sunday to themselves, and not taught that there was anything wrong in simple, healthful exercise. One finds it hard to legislate about such things, but everybody knows there has been any amount of foolish restrictions from the earliest days even until now. Our Lord's simple and eminently practical treatment of the Sabbath Day question should have been a rebuke to extremists for all coming time. We must be especially careful not to make Sunday a bugbear, while at the same time we must show in ourselves that reverence for the day which will have its effect upon those who are growing up around us.

We do not want to see the true "Sabbath" idea pass away, though the day itself is properly called Sunday. It is not merely the number of services we attend that is the test of our growth in grace. The Lord's Day is pre-eminently and first of all, a day of mingled worship and rest—rest from corroding business cares, and rest from exciting and enervating pleasures as well. There may be no more sin in boys tossing ball on Sunday than on any other day; but we cannot imagine the playing of a public ball game as in any sense or by any possibility allied to Sunday rest and true enjoyment. Sooner than turn Sunday into a day of mere crowds and pleasure-seeking, we had better make Saturday itself a holiday for others besides the school children. Sunday is God's own day, and its holy hours belong to Him.

For those who can take this higher view of Sunday observance and carry it out from dawn till bedtime, what a perfect type of the heavenly rest does it present! How does each of its swiftly passing hours seem a foretaste of heaven below, leaving mind, body, and spirit, refreshed for the cares and distractions of the week, and enshrining in its very name the thought of that endless Easter of the saints in paradise, upon which the risen Sun of Righteousness shall forever shine. From every point of view, the Lord's Day is, and must remain, sacred. It must be a sort of connecting link between earth and heaven. There should not be a trace of asceticism or gloom about it. There is nothing happier in memory than a well-spent Sunday, and nothing sweeter in anticipation. What do Christian people want with crowds and display of dress and equipage, and sensuous music, when they may have the calming, soothing spiritual impress of a Sunday spent in peaceful fashion, the mind

cheered and strengthened, the whole spiritual as well as bodily frame braced up anew, and one more step of the earthly journey irradiated from afar by the vision of the Delectable Mountains and the rest which remaineth for the people of God!



Notes on the English Church Congress

THE Bradford Church Congress was initiated by a strong sermon by the Archbishop of York, on the existing troubles in the Church of England. While he acknowledged the presence of evils which required wise repression on the part of those in authority, he evidently considered them as far less in extent and seriousness than the agitators who have stirred up the prevailing excitement against the Church would have us believe. Some careful investigation had been made, he said, and the result had clearly shown that the number of the clergy was very small indeed who in their services were making use of methods which were in any degree characteristically Roman, or alien from the comprehensive character of the Church of England. Even those who had adopted practices which were open to serious criticism, were not to be condemned as "traitors and Jesuits in disguise." To use such language was as unjust as it was unchristian.



IT was vain to hope that they could bring the services of the Church to an exact level of uniformity. Legislation to meet temporary evils was rarely accompanied by much success. But the attack which was now being made went much further than this. It extended to a large body of the clergy who had taken steps to render more efficient and more helpful the services of the Church by adopting means which were for the most part legitimately at their disposal, although for a long time not in common usage in the National Church. They had hoped that they might in some measure counteract the attraction of the outward things of the world, and awaken the interest of the careless in their religious life, by presenting before them more prominently the symbols of religious faith.



IN regard to the introduction of additional services, with which the present contention is so much concerned, the Archbishop showed very clearly that the real point was not the use of such services, but the abuse of them, and particularly what has made such abuse possible, the introduction of them without the authority of the bishop of the diocese, with whom the responsibility properly rested. Objection had been made even to this as tending to a variety of use in different dioceses. But, granted it were so, it would be no serious evil, for the limit of variation would be very restricted, and the Prayer Book itself would remain binding alike upon bishops and priests. It was, however, worthy of consideration whether an additional security against this contingency would not be obtained by the constitution of a body of official experts, to whom questions of difficulty demanding special knowledge or requiring additional research might be with advantage referred.



LORD HALIFAX, addressing the English Church Union at Bradford, in one of the most eloquent speeches of his life, spoke a

length in defence of the principles of the Catholic movement, doctrinal and practical, and added the following on the subject of the externals of worship:

Again, why is the Church of England—the Church we love so well—to be deprived of all those external adjuncts in the celebration of divine worship which connect her with the past, which appeal to the imagination, and which add beauty and glory to the service of God's sanctuary? Is the Church of England alone among the Churches of Christendom to be deprived of the external marks of her high calling? . . . Is the army of the King of Heaven to show no outward symbol of its calling and profession? Is it to discard its time-honored and distinctive uniform, and to abandon the colors and the external emblems under which it has won in the old days its most glorious victories? I do not think you will say so. On the contrary, I think you will say that you desire the whole Church of England, her officers, and her services, to be splendid, glorious, in outer show and old symbolic observance, just as you desire to see the Church, her clergy, and her people arrayed in all the glories and virtues of sanctity within; it is recorded "that the King's daughter was all glorious within," but it is written also "that her clothing was of wrought gold." We are threatened with an attack on all these things. People who know little of the Church, people who do not number themselves amongst her children, people who disregard all her rules and observances, who are ignorant of her teaching and ignore her ways, have recently been telling us all these things must be abandoned, that all England will rise from one end of the land to the other to testify their displeasure, and to say that they will have none of these things. The people of England, I venture to say, will do nothing of the kind. They are proud of the ancient Church of this land; they love her, and, far from wishing to degrade her or to rob her, they desire nothing so much as to see her once more the joy and praise of the whole earth. And they will not be disappointed. They will not suffer false friends or open enemies to rob her of her inheritance. They will fight for her if need be, and if they fight they will be victorious.

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A SPEAKER at the Church Congress, dealing with the subject of "Mutual Relations of Clergy and Laity," contended that the laity had a large part in the government of the Churches in the apostolic age, and that the development of episcopacy later as a new order in the Church, had caused the laity gradually to lose their power and voice in ecclesiastical matters. The Archbishop of Canterbury, in reply, said that the speaker rather neglected several important canons of historical criticism which ordinary people did not know. One of these was that historians generally did not tell you what you most wanted to know. The Bible said, "Obey them that have the rule over you," which certainly did not imply that all were precisely on the same level. The question of the origin of episcopacy was undoubtedly obscure, but it was certain that episcopacy was in full vigor very early. Indeed, very soon after the end of the first century it was in such fullness of vigor that it was really very difficult to believe that it did not exist before.

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THE discussion on "The Church and Her Message" was signaled by a public protest by Father Black against the reading of a paper by Bishop Barry (resigned Bishop of Sydney, Australia), on the ground that he had allowed in St. James, Piccadilly, of which he is vicar, the marriage of a man whose canonical wife was still living. The protest was in writing, and was expressed in

very strong terms. It was formally presented, and will appear in the official report of the Congress. Though ruled out of order, it created a considerable sensation, and will not be forgotten. After the appointed papers had been read, of which the most notable was by the Rev. J. E. C. Welldon, Bishop-designate of Calcutta, a general discussion followed. One of the speakers at this point, who styled himself "a poor, humble priest," took occasion to say that a special "message" of the Church which needed to be enunciated with emphasis just now, was this: that those whom God hath joined together man could not put asunder:

They knew that when they went into the work of Christ's Church in the colonial possessions of this land, one of the greatest difficulties she had to contend with was the lax state of the marriage laws. He thought that as members of the Church of Christ, it was well for them to lift up their voices together to extend far and wide the message the Lord Jesus Christ had committed to their care to extend to the world—the sanctity of Holy Matrimony. It was, indeed, utterly unlawful and contrary to the law of the Church, though it might be in accordance with the law of the State, to cut asunder those whom God had united and made one. And so, at the end of that session, as no previous speaker had done so, he ventured to raise his protest against the teaching that prevailed in many of the pulpits of this land that if a man got tired of his wife all he had to do was to commit adultery and the State would cut the tie asunder and allow him to marry somebody else. The law of the Church, he concluded, is that those whom God has joined together are one until death do them part.

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Five-Minute Talks

BY CLINTON LOCKE

CLXXXII.

WILLIAM ROBINSON had been made a deacon that morning by the Bishop of Enore, and sat in his old room at the seminary a little tired with all the excitement of the day. A letter lay on the table before him, addressed to the Rev. Wm. Robinson. It had quite startled him when he saw it. Robinson had in him the makings of a good and useful clergyman, but there would have to be some "hard and biting sculpture" before it could be brought about. He would knock his head against some very rough stone walls, in the shape of vestrymen, masterful women, and resolute bishops. He may bring some little mission to grief, for his kind often do; but he would learn, for he was no fool. In two years we will find him quite different from the complacent one who is so sure to-night that he has a great future before him and will be able to bring about much-needed reforms. He dreams sometimes that he is the chosen one who is to rid us of the "P. E." Well, we hope so, William, but it is a "far cry to Loch Awe." It is very lucky for him that he is to spend his diaconate with an experienced and sensible rector in a large parish. Robinson did not much want to go there, but the Bishop was firm, and the rector knew William well, and felt sure he could lick him into some shape, and that there was a good deal in him. William's seminary companions had consoled with him, for they said the rector was an "old Prot.," and would sit right down on him. I do not exactly know what an "old Prot." is, though I once heard an assistant apply the term to his rector because he forbade his kissing the altar. But whatever it means, it was exactly what was needed for

Wm. Robinson, and in less than two years he will gladly confess it.

Robinson opened the letter before him. It was a long one, but apparently deeply interesting, for his face grew graver as he read, and he was evidently weighing every word. I will look over his shoulder, impolite, as it may seem, and give you a *resume* of that letter. It was from an old clerical friend, William's life-time rector. It began, of course, with congratulations on his ordination, and well-deserved praise for his studious and manly course in college and seminary. It was very plain, and even blunt, for the writer did not consider it necessary to hunt around for fine phrases in writing to William Robinson:

"You do not seem to realize what a bad reader you are," he wrote, "and I presume you will not thank me for telling you. Some fool has told you that the 'holy tone' you use is the only one appropriate for the sanctuary. Nonsense! The service and the Bible must be read as any other dignified and serious words are read, without affectation or sanctimoniousness. Intoning is one thing, reading, another. I listened to you the other Sunday, and it was very poor. You seemed to leave out all the little words and to drop your voice always at the end of a phrase. The first lesson contained that taunting and ironical address of Elijah to the priests of Baal. If he put no more feeling in it when he uttered it than you did when you read it, I do not think it could have stung those priests much. You seem to think that Matins are to be hurried through as unimportant. No mistake could be more inane. Matins, well read, form an unsurpassable preparation for the Holy Communion. Put your mind on this, William, for it will deeply affect your usefulness.

"When I had some of you seminary boys to tea not long ago, I led the conversation purposely to the subject of preaching. I noticed that you and some of the others seemed to think the sermon a secondary thing. You made the fool remark that only 'Prots.' laid so much stress on the sermon. You never were more mistaken. Everybody, 'Prot.' or 'Cath.', likes a good sermon, and is helped by it. It is to the sermon we must look for reproof, for edification, for instruction. Some telling words in a sermon will often fire the smoking flax in an uneasy heart. I tell you it is not only sinful, it is simple madness, in any priest to neglect in any way his sermons. Now buckle right down to the study of preaching. The seminary rarely gives that its proper place. Read with attention such preachers as Beecher (not for his doctrine, but the style), Buxton, Doane, of Albany, Knox-Little, etc., and model after them. Put in pepper and salt. Call spades, spades. Be short. Have a point and keep to it, and give up the idea of teaching the whole Catholic Faith in one sermon. I need say nothing to you about reverence in the sanctuary and at the altar, for you have plenty of that, but see that it is always genuine. The most obtuse congregation will soon see through a reverence based only on the rules of ritual.

"One thing more, William. I want you to be awfully careful about your relations with women. I am not thinking now that you are likely to do wrong, but that you are likely to be silly. Women often think that clergymen must be coddled in some way. The dear things must be hovered over and wrapped in cotton. How I hated that, and I hope you will. I do not want you to be

rude or boorish, but I want you to evade being treated differently from any other gentleman. Do not pay much attention to compliments. You will have them, for you are good looking, agreeable, and a cleric; but if you let them give you the bighead, what will become of you? Remember you are a poor reader, an indifferent preacher, and you know no more of real life than a baby, but I believe you thoroughly sincere and honest and anxious to serve your Master with all your powers. I have great hopes of you if you keep your modesty and add to it, if you are careful what you say, if you are much on your knees. God help you. I often pray for you, for I love you very dearly."

Letters to the Editor

"WHAT'S IN A NAME".

To the Editor of *The Living Church*:

Is there any organic relation between "The American churches in foreign lands" and The Protestant Episcopal Church in the United States? Also what is "The Church in the United States," which, in a resolution agreed to by the House of Deputies lately sitting in Washington, was not to interfere with the status of the Church in Hawaii, "until conference should be had with the authorities of the Church of England"? Also: Why should the Protestant Episcopal Church in the United States of America be looking to the establishing of a "National Church in Japan"? See Journal of Convention.

Y. Y. K.

USE OF THE WORD "MASS"

To the Editor of *The Living Church*:

For the benefit of those priests of our Communion who persist in using the word "Mass" to denote the Holy Eucharist, I would like to have attention called to the words lately uttered by the Archbishop of York to his priests in convocation assembled. He said:

"I have no intention at the present time of dealing with any of those matters which may hereafter come before me for formal decision, but there is one point upon which even now I should wish to make an appeal, in all affection, to some of my dear brethren. I mean as regards the use of the expression, 'The Mass,' to denote the Blessed Sacrament of the Body and Blood of Christ. I believe that there is no expression which so deeply alarms and offends the great majority of faithful members of the Church of England. The word is no doubt harmless in itself, for it is absolutely without meaning in the sense in which it is used. It has in itself no exclusive reference to the service which it is used to denote. It is a mere formula of dismissal at the close of any service, even of a secular kind. But in the minds of the people of England it is inseparably associated with some of the worst corruptions of the Church of Rome. Is it too much to ask that even as a concession to prejudice—if so it be regarded—and even at the cost of much regret and self-denial on the part of those by whom it is used, it should be cheerfully abandoned in the interests of truth and peace? Few things would tend more surely towards the issue which we all desire—the cessation of strife and the bringing in of a blessed peace—than such an act of self-sacrifice. Once more I entreat you with all affectionate earnestness to claim for yourselves this blessed privilege."

I am a believer in and a worker for Catholic worship in our Church, but I do sincerely protest against the use of the word "Mass," a word which is more Roman than Catholic; a word which keeps outside of our Communion many dear souls who would enter if this unnecessary "scare-crow" were removed from the field. Those of us who engage in home mission work know it to our sorrow.

LAYMAN.

The Good Shepherd

BY M. L.

Down in the pastures green and sweet,
And where the quiet waters flow,
The Shepherd guides my weary feet,
And keeps me by His side to show
The pleasant paths I could not know.

Or if I wander on the steeps,
My heart shall never sink nor quail,
For close at hand His watch He keeps,
And though I walk through death's dark vale,
His tender guidance shall not fail.

And so, in trouble or in peace,
Shall I submit me to His Will,
And bid my doubts and fears to cease.
So shall I trust my Shepherd still,
Shall know no want, shall fear no ill.

Knoxville, Tenn.

Personal Mention

The Rev. Mr. Bentley has accepted appointment to the curacy of St. Paul's church, New Orleans, La.

The Rev. Edmund Burk has accepted appointment on the clergy staff of the Church of St. Simeon, Philadelphia.

The Rev. W. D. Buckner has accepted the rectorship of Trinity church, Pine Bluff, Ark.

The Rev. A. G. Coombs has resigned the curacy of St. Augustine's church, Boston, Mass., in order to accept the charge of St. James' church, Ocala, Fla.

The address of the Rev. Walter Edwin Dakin will be Cleveland, Tenn., instead of Springfield, Ohio, after Dec. 1st.

The address of the Rev. T. I. Holcombe is changed to 271 West 69th street, New York city.

The Rev. John A. Howell, of Cincinnati, has accepted a call to the rectorship of St. Mark's church, Erie, diocese of Pittsburgh, and will enter upon his duties shortly.

The Rev. Charles Trask Lewis has entered upon his duties as missionary-in-charge of St. Barnabas, Tomahawk, and the church of the Ascension, Merrill, Wis., in the diocese of Fond du Lac. Please address to Tomahawk.

The Rev. L. P. McDonald, D.D., rector of St. Paul's church, Council Bluffs, Iowa, has resigned, to take effect Dec. 1st.

The Rev. Ernest H. Mariett has accepted the curacy of St. Philip's church, Cambridge, Mass.

The Rev. Joseph Moran, Jr., has entered upon the duties as rector of Christ church, Eau Claire, Wis.

The Rev. S. A. Pötter, of Pekin, Ills., has accepted a call to the rectorship of St. Mark's church, Johnstown, diocese of Pittsburgh, and will enter upon his duties there on Dec. 1st.

The Rev. Warner E. L. Ward has resigned the curacy at the church of the Holy Cross, Kingston, N. Y., and has become rector of the House of Prayer, Lowell, Mass., to take effect on the 1st Sunday in Advent.

The Rev. F. A. Wright has entered upon the curacy of St. John's church, Stamford, Conn.

To Correspondents

IGNORANCE.—1. We cannot say why the Book of Homilies has not been revised and modernized. Probably because it would not be worth the trouble; as, in any case, it could not be used for its original purpose, and for the secondary purpose; viz., the study of the clergy, it answers very well as it is. 2. A cheap edition was published by the S.P.C.K. in 1864, and we suppose it is still to be obtained through the principal Church book stores. 3. The price as marked in a copy before us is \$1.20 net. 4. The article serves to commend the study of the Homilies to the clergy.

Ordinations

In St. Paul's church, Manhattan, Kan., the Rev. Will P. James was advanced to the priesthood by Bishop Millsbaugh, on the 23d Sunday after Trinity.

Died

FRY.—Entered into rest at his home, Tamaqua, Penn., on Friday, Nov. 11th, 1898, Emmanuel J. Fry, aged 72 years; for thirty-three years a vestryman of Calvary church, Tamaqua, Penn.

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

HILL.—Entered into the rest of Paradise, at Smyrna, Del., on Friday evening, Nov. 11th, 1898, Robert Hill, in his 84th year; for many years warden of St. Peter's church.

HOPKINS.—At his home, near Passaic, N. J., on Nov. 4th, 1898, Charles Jerome Hopkins, formerly of Burlington, Vt., and son of the Rt. Rev. John Henry Hopkins, aged 64 years.

LEE.—Entered into the rest of Paradise, very early on Saturday morning, Nov. 12th, at her residence 4241 Grand Boulevard, Chicago, Ill., Jane Ann Hitchcock, wife of George P. Lee.

"It is well; Thy servant shall have peace."

MINNIGERODE.—At her late residence in Alexandria, Va., Oct. 30th, 1898, Mary Minnigerode, widow of the Rev. Charles Minnigerode, D.D., aged 78 years.

"Blessed are the pure in heart."

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.

THE CATHEDRAL OF SS. PETER AND PAUL AT WASHINGTON

is now, under God, a certainty. The tract bought for the cathedral is Mount St. Alban, which has been a place of prayer since the beginning of the century. The land, surrounded by streets, will soon be the midst of a populous district. The site has already become historic; the Peace Cross, on which is inscribed the prayer: "That it may please Thee to give to all nations unity, peace, and concord," and at the unveiling of which the President of the United States and the members of our General Convention were present, will forever consecrate the spot, and send out its petition into the future. On last All Saints' Day, the remains of Thomas John Claggett, first Bishop of Maryland, were translated to the cathedral close. He was also the first bishop ever consecrated on American soil, and the first chaplain of the Senate of the United States. And his tomb will be the first erected in, what we trust may be, an American Westminster Abbey. Hereafter these historic and religious associations will grow with the growth of centuries.

And when the cathedral itself is built, it will stand in the capital of the country as a witness, not only for the Gospel simplicity of the early Apostolic Church, but also for the glory of the kingdom of heaven and the majesty of the reigning Christ. As our Church is the only Protestant body which can use such a cathedral church, this will undoubtedly become in the capital of the country the representative cathedral of American Protestantism.

But before it can be built the land must be completely freed from debt, the mortgage of \$145,000 must be paid. It is hoped that as the cathedral is national in character, not only members of the Protestant Episcopal Church, but those of other Christian bodies, from all parts of our country, who realize the importance of this work for God and the influence it is bound to exert in the capital of the United States for all coming centuries, will give to this object, however small, their donations; 145 contributions of \$1,000 each, would be sufficient; this, however, limits the privilege of giving to a few. Better still would be smaller contributions from a larger number of givers, for the more numerous the contributors, the more representative the cathedral will be. Indeed, if the whole amount were raised by offerings of \$1 each (and there have already been such), a national religious interest would be proportionately developed in the cathedral of SS. Peter and Paul.

HENRY Y. SATTERLEE,
Bishop of Washington.

1407 Massachusetts Ave., Washington, D. C.

Church and Parish

WANTED.—In a growing town or city, the East preferred, a parish that will co-operate in doing solid work. Young priest, married. Best references. SOLID, care LIVING CHURCH.

CHURCHMAN desires position as choir-master and organist. References. N., care LIVING CHURCH.

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.

St. Andrew's Day

ST. ANDREW'S DAY may begin or may end the Church year, according as Advent Sunday falls in November or December. It so happens that in 1898 it does not begin but ends the ecclesiastical year. It is, however, generally thought of as beginning it, and it has been supposed that St. Andrew's Day was put first in the calendar because he was the first-called disciple of the Lord. St. John Baptist pointed out Jesus to him as the Messiah. Andrew had, apparently, for some time been one of John's disciples, and it was at his instigation that he became the follower of the Lord. The great forerunner fulfilled his appointed work not only with fidelity, but with singular self-abnegation. From first to last he declared his own subordinate and comparatively unimportant place. He said: "I baptize with water, but there standeth One among you whom ye know not: He it is who coming after me is preferred before me, whose shoe's latchet I am not worthy to unloose." And again to his own disciples did he witness to Jesus as the Christ. It was on his testimony that two of his disciples, Andrew being one of them, left John and followed Jesus. A single day in His presence and teaching sufficed to make them His convinced and devoted followers. We do not know just what Jesus said to them, but we do know what it impelled Andrew to do. "He first findeth his own brother Simon, and saith unto him, we have found the Messias: and he brought him to Jesus."

Of St. Andrew himself we know little, but that little is quite enough to keep his name in perpetual and grateful remembrance in the Church. It is much, very much, that he made his conversion memorable by at once bringing others to Christ, and first of all his own brother. If Andrew himself was not to take a great or conspicuous place in the history of the Church or of the world, it was his part to bring to Jesus one who did. In bringing to Christ "his own brother Simon" he did that which was of itself alone of inestimable worth. Three times he is spoken of as bringing others to the Saviour, and further than this we know nothing of him from the New Testament record. But to do what Andrew did, to bring others to Jesus, is the short and simple story of many of God's truest saints. To bring others to Christ; to set forward the Kingdom of God; to be a blessing to those around them; to be themselves inconspicuous while bringing others to honor and place and power; humbly and quietly to do their appointed work, content to disappear from the sight and the knowledge of men, may seem an inglorious lot in the eyes of the world, but it is the appointed way of the many who will, doubtless, have highest honor with God in that great day when He maketh up His jewels. Well said Newman in his striking sermon on St. Andrew's Day: "Those men are not necessarily the most useful men in their generation, nor the most favored of God, who make the most noise in the world, and who seem

to be principals in the great changes and events recorded in history; on the contrary, even when we are able to point to a certain number of men as the real instruments of any great blessing vouchsafed to mankind, our relative estimate of them, one with another, is often very erroneous; so that, on the whole, if we would trace truly the hand of God in human affairs, and pursue His bounty as displayed in the world to its original sources, we must unlearn our admiration of the powerful and distinguished, our reliance on the opinion of society, our respect for the decisions of the learned or the multitude, and turn our eyes to private life, watching in all we read or witness for the true signs of God's presence, the graces of personal holiness manifested in His elect: which weak as they may seem to mankind, are mighty through God, and have an influence upon the course of His Providence, and bring about great events in the world at large, when the wisdom and strength of the natural man are of no avail."

We would naturally fain know more than is told us in the New Testament of such men as St. Andrew and other Apostles and devoted servants of the Lord, but we are to remember that the Gospels are not extended biographies even of our Blessed Lord, but only very brief memoirs, and their purpose is to set before us the Person of our Saviour Christ, and the great fundamental facts of the Christian Faith. Whatever else is told us is only incidental to this. In other words, the purpose of Scripture is to do for us what St. Andrew did for his brother when "he brought him to Jesus." S.



Book Reviews and Notices

China in Transformation. By Archibald R. Colquhoun. New York and London: Harper Brothers. Price, \$3.

Nothing relating to China can be now without interest, and here is a book not concerned with pigtailed and rice and all the details of Chinese daily life, but a solid treatise meant to be helpful to men of business, politicians, and travelers. It does not deal with Chinese history, literature, or religion, but aims to give a fair representation of the state of China as it now stands in its relation to the World Powers. The author has peculiar qualifications for his work, having long been an English government official in the East, special Chinese correspondent for the London *Times*, and much engaged in important Chinese railway questions. He writes in



FROM THE CENTURY CO.'S NEW ILLUSTRATED EDITION OF "PILRIM'S PROGRESS."

a clear, concise style, and though there are many statistics, the book is never dry. Being an Englishman, he is naturally a Russophile and the last chapter in the book, "The Political Question," is full of direful prophecies of what Russia will accomplish unless checkmated by England and the United States. There are most excellent maps of all kinds scattered through the book. The author seems to think the evil of opium smoking much exaggerated, and that it certainly is not as bad as the drink habit among us. Sir Robert Hart, no mean authority in things Chinese, estimated that only two-thirds of 1 per cent., or about 2,000,000, smoked opium. The author considers that too low an estimate. He says that all Chinese will buy luxuries to the full extent of their means, and if the English and American manufacturers will take more pains to find out what they like, and how they like it put up, there can be no limit to the immense development of trade. Mr. Colquhoun says truly that the United States are deeply concerned in the Chinese question,



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FRANCOIS AND TOTO IN THE LUXEMBURG.

From 'The Adventures of Francois.'

both from the industrial and political points of view. Force of circumstances compels us to embark on a foreign policy and look increasingly to foreign markets, and all this is of vital importance to our States on the Pacific slope.

Personal Sketches of Recent Authors. By Hattie Lyng Griswold. Chicago: A. C. McClurg & Co. Price, \$1.50.

Readers of the author's interesting volume, "The Home Life of Great Authors," will welcome another from the same pen. Like its predecessor, these sketches give details respecting the personal habits, characteristic traits, and home life of well-known writers. An excellent portrait accompanies each sketch. Two subjects, Tennyson and Ruskin, have been discussed in the first book, but are here treated afresh by the author, because of "the flood of light lately thrown upon their lives." Five Americans are included among the eighteen. Mrs. Stowe, Miss Alcott, Howells, Thoreau, and Bayard Taylor. One Frenchman finds a place, Ernest Renan; and one Russian, Tolstoi. The others are English, ranging from Tennyson to Kipling.

A Short History of English Literature. B. Geo. Saintsbury. New York: The Macmillan Company. Price, \$1.50.

Professor Saintsbury, of the University of Edinburgh, has given in this volume of eight hundred pages, a sketch of one thousand years of English literature. Well may he call his task Herculean. It is a treasury of individual facts, and contains, also, valuable summaries of general points,—the latter, of which there are ten, being called Inter-chapters. The author disclaims any attempt at "doing justice." His express purpose is to interest and help students to obtain a knowledge of the subject. He has made this easily possible by his admirable division of the work into eleven books, each containing from three to five chapters. While Professor Saintsbury is careful to refrain from the expression of personal opinion concerning authenticity, date, etc., he carefully states the claim of the "Wid-

smiths" to regard, as being "the oldest document which has a possible authentic claim to be English literature," though he concedes the superior merit, interest, and extent of the "Beowulf." The first book on the preliminaries is followed by one on the making of English literature. "The Triumph of Romance" is the felicitous title adopted for the section dealing with the Early Victorian literature. It is impossible, in a brief review, to do justice to the great success that has crowned the completion of the author's four years' task. Suffice it to say that we may apply the line from Arnold, quoted by him, to his own case, and declare that he has found both "the happy moments and the skill" to interest

1888, and one later, extending over a period of three years, in which his errand led him into almost every State and Territory in the Union, and brought him into direct contact with representatives of practically every class in it. The author's aim and purpose, while not ignoring such occasional defects of American civilization as fell within his view, is to dwell rather on those features in which, as it seemed to him, John Bull might learn something from Brother Jonathan. He certainly has not had so much trouble in finding these features as seems to have been the case with many other British critics of America. His introductory section gives evidence of a discriminating spirit, finely careful and judicially generous, and is a good illustration of the adage that "a man sees what he brings" in himself, of capability to understand and appreciate whatever presents itself at its relative and true worth.

"The Land of Contrasts" is the author's second section, which gives title fairly to the whole. In an excellent summary he remarks: "It is necessary to take long views of American civilization; not to fix our gaze upon small evils in the foreground, not to mistake an attack of moral measles for a scorbutic taint. It is quite conceivable that a philosophic observer of a century ago might almost have predicted the moral and social course of events in the United States, if he had only been informed of the coming material conditions, such as the overwhelmingly rapid growth of the country in wealth and population, coupled with a democratic form of government. Even if assured that the ultimate state of the nation would be satisfactory, he would still have foreseen the difficulties hemming its progress toward the ideal; the inevitable delays, disappointments, and set-backs; the struggle between the gross and the spiritual; the troubles arising from the constant accession of new raw material before the old was welded into shape." There is nothing, Mr. Muirhead reflects, in the present evils of America, to lead us to despair of the Republic, if only we let a legitimate imagination place us on a view-point sufficiently distant and sufficiently high to enable us to look backward and forward over long stretches of time, and lose the effect of small roughnesses in the foreground. Mr. Muirhead shows himself an educated observer, delightfully witty in all he has to say of the American people; his gentle criticisms manifest always a just considerateness in deduction; his paragraphs are well toned to his purpose, familiar, lucid, holding the attention; many good sayings sparkle along them; he often seems to laugh in them, like a gentle-

man and one of kin, *with us and not at us*. And of himself he says that his sojourn in the United States has been full of benefit and stimulus to him; and he should like to believe that his American readers will see that this book is substantially a tribute of admiration and gratitude.

Manual of the History of French Literature. By Ferdinand Brunetiere. Authorized Translation by Ralph Derechef. New York: Thomas Y. Crowell & Co. Price, \$2.

M. Brunetiere's established position as a critic, his solid judgment, and his fine taste, qualify him for the task of writing such an important work as this history of French literature. The manual begins with the year 842, and the record ends with the work of Dumas, the younger. The author has substituted the di-



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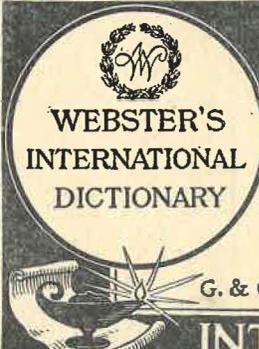
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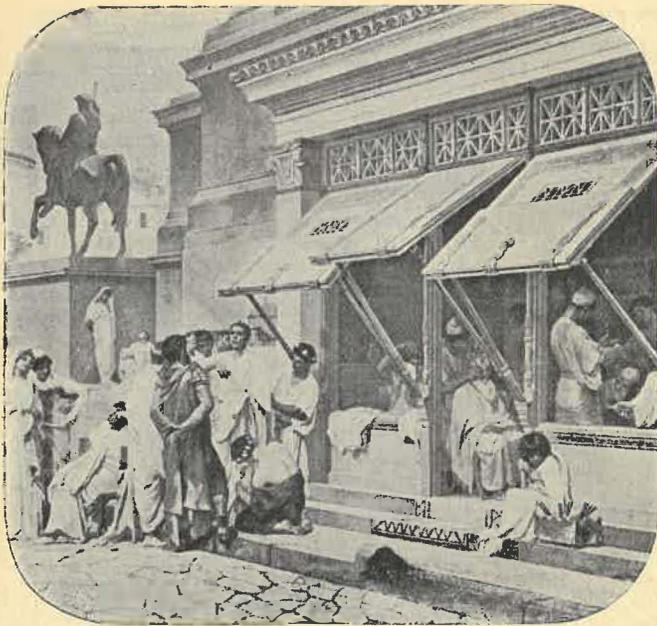
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cover to cover. The book is well printed and attractively illustrated, and has a cover design that is startlingly appropriate.

The Lakerim Athletic Club. By Rupert Hughes. With illustrations by C. M. Relyea. New York: The Century Company. Price, \$1.50.

The book consists of a series of descriptions of the more popular games and out-of-door contests of our time, connected by a sufficiently coherent narrative of the lives and doings of a dozen "real boys." Mr. Hughes has a pleasing style, and evidently understands boy nature thoroughly. His descriptions are accurate, and he introduces many little points which would be of value to the novice; but the fact that his boys are so uniformly and impossibly victorious detracts somewhat from the interest of his story. In this age of athletics the book will doubtless appeal strongly to a wide audience of boys.

New York Nocturnes, and other poems. By Charles C. D. Roberts. Boston, New York, and London: Lamson, Wolfe & Co.

From across the border comes to us another volume from the pen of Professor Roberts. The author's work in prose and verse is well known to American readers, from contributions to magazines, as well as from the publication of ten earlier volumes. Besides the Nocturnes, there are included in this collection fifteen other poems. The following lyric is especially timely:

"Lightly He blows, and at His breath they fall,
The perishing kindreds of the leaves; they drift,
Spent flames of scarlet, gold aerial,
Across the hollow year, noiseless and swift.
Lightly He blows, and countless as the falling
Of snow by night upon a solemn sea,
The ages circle down beyond recalling,
To strew the hollows of eternity.
He sees them drifting through the spaces dim,
And leaves and ages are as one to Him."

Literary Haunts and Homes. By Theodore F. Wolfe, M.D., Ph.D. Philadelphia: J. B. Lippincott & Co.

Dr. Wolfe may be sure, in advance, of the welcome that will be given to his new venture. It is really, however, a continuation in purpose of his previous books—"Literary Shrines" and "The Literary Pilgrimage." A proof of the favor with which the last-named were received is that they went through ten editions, besides the *Edition de Luxe*. "Literary Haunts of Manhattan" includes four chapters, carrying the reader to oldest New York above and about the city hall, and into the Latin Quarter. Another division treats of the homes and haunts of Poe; another deals with Cooper's shrines and scenes. The last chapters are distinctly modern, giving descriptions of Kipling in his American environment; the Hartford authors; and the Connecticut river pilgrimage. A carefully prepared in-



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FROM "DO NOTHING DAYS."

J. B. LIPPINCOTT CO.

index of names at the end of the volume adds to its convenience and usefulness.

Gen. Nelson's Scout. By Byron A. Dunn. Illustrated. Chicago: A. C. McClurg & Company. Price, \$1.50.

Although the Civil War has furnished material for a vast number of semi-historical tales for boys, and the field might seem to be nearly exhausted, yet Mr. Dunn has discovered something new to tell his youthful readers. He depicts the tangled state of affairs in Kentucky during the early days of the Rebellion, closely interweaving the threads of history and fiction. The writer is an old soldier, familiar with the scenes which he describes, and he is also a natural story teller, with the knack of vivid narration. The book is straightforward, manly, and inspiring, and the illustrations are excellent.

Denise and Ned Toodles. A True Story by Gabrielle E. Jackson. New York: The Century Company. Price, 1.25.

Readers of this charming book will not doubt the statement of the author that it is a true story; for there is nothing improbable, while both the story and the way it is told are delightful. Denise is a little girl, an only child. Ned Toodles is her pony. The adventures away from home, and the incidents of the stable and the play house, possess just the sweet and innocent fun that delights children, without suggesting vulgarity. The book is one of the best for a birthday gift for children.

The Messages to the Seven Churches in Asia. A course of six sermons preached in Lent, 1898. By the Rev. G. O. L. Thomson, M.A. New York: Longmans, Green & Co. Pp. 53. Price, 75 cts.

This is an excellent subject for a course of Lenten sermons, and we recommend the clergy to get the book and work out a series next Lent along the same lines. The sermons contained in it are short, scholarly, and suggestive, though not quite animated enough to satisfy an American congregation.

Do Nothing Days. By Charles M. Skinner. London and Philadelphia: J. B. Lippincott Co. Price, \$1.50.

This is a collection of short papers on such topics as, "A Few Dollars' Worth of Europe," "In the Desert," "Wild Life in Town." Some of them have already appeared in *The Outlook*, and have not been the least valuable contributions to that journal. The author well says that Do Nothing days may be the busiest ones.

They are the days in which we absorb, while on the do much days we try to make others absorb from us. "Wild Life in Town" seems to be the best of the collection. It does not refer to roystering, but to the flora and fauna of a great city. It is a charmingly written article. The book is daintily illustrated by Violet Oakley and Edward Holloway.

The Day's Work. By Rudyard Kipling. New York: Doubleday & McClure Co. Price, \$1.50.

Mr. Kipling has achieved his usual success in finding for his new book a title that is at once striking and significant. It has been jestingly remarked that in one respect, at least, the name is a misnomer, as "The Day's Work" represents two years of labor. There are twelve stories in the collection, all, or most of them, being re-prints. The first one, "The Bridge-Builders," is a remarkable study of opium delirium. "The Brushwood Boy" may remind the readers of DuMaurier's "Peter Ibbetson" in its motif, dealing as it does, with the control of dreams. It is tender and romantic in spite of the hard-heartedness of both hero and author.

"It is all in the day's work," we may understand Mr. Kipling to be saying, in effect, "all these stories of action and hard labor." He is a recognized authority on the subject of hard work, whether the scene be laid in India, England, or Vermont, and so we have here stories of famine and of fighting, and the endurance of all manner of hardship. Comparing this collection, as is almost inevitable, with Mr. Kipling's first volume, "Plain Tales from the Hills," the reader of his earlier book will note the same merits—strength, vigor, freshness, and the results of marvelous observation; but he will also find other qualities that have developed within the last ten years—more grace, more heart, and a less insolent display of technical knowledge.

Maria Felicia (The Last Mistress of Hlohov). A Story of Bohemian Love. Translated from the Bohemian of Caroline Svetla. By Antonie Krepa. Chicago: A. C. McClurg & Co. Price, \$1.

From the publishers' note, which serves as a preface to this story, one may learn many interesting facts relating to the author's life. Madame Muzak's life has been devoted to patriotic labors in literature, though as a woman and an artist, she is equally revered. Her labors in the cause of freedom have been almost incessant. One hundred and thirteen stories were written by her before she had reached the age of sixty, besides biographies, histories, and essays. The present tale is another plea for equal rights, and is a desirable addition to the series of "Tales From Foreign Lands."

The Pilot of the Mayflower. A Tale of the Children of the Pilgrim Republic. By Hezekiah Butterworth. New York: D. Appleton & Co. Price, \$1.50.

The purpose of the author in writing this volume, the eighth in the Creators

of Liberty Series, is best given in his own words: "The voyage of the Mayflower is one of the most important events of the New World, and the writer has sought to bring into his narrative all the known events that took place on the ship." The story is told in an exceedingly attractive way, and will undoubtedly interest those for whom it is intended. There are twelve full page illustrations.

Pauline Wyman. By Sophie May. Illustrated by Victor A. Searles. Boston: Lee & Shepard. Price \$1.25.

The favorite author of so many stories for girls has given us another story of girlhood that is both sympathetic and intelligent. Pauline Wyman is a New England girl who starts out to overcome misfortunes, under the "healthy stimulus of prospective want." How a noble woman of strong and beautiful character is developed through misfortune, with many other interesting circumstances, is told with freshness and interest that will cause many girls to follow the fortunes of the heroine with absorbed interest.

"THE TREE OF LIFE," plain sermons on the fruits of the Spirit, by H. J. Wilnot Buxton, will be published this week by Mr. Thomas Whittaker.

WAR has its pleasantries as well as peace, and there are sidelights which soften the lurid glare of battle on sea and land. "Cartoons of our War with Spain," by Charles Nelan, is a wholesome presentation of some phases of recent history, which lights up the sombre pages of the record and compels a smile even in the midst of serious issues. Mr. Nelan avoids the bitterness and abuse and gross insults which have made the cartoons of Spanish papers so offensive, and pictures the situation from an American point of view with commendable but humorous spirit. Some of the drawings, indeed, teach very serious lessons in a clever way. They first appeared in *The New York Herald*, with which Mr. Nelan is connected. [Frederick A. Stokes Company. Large folio, heavy enameled paper. Price, \$2.]



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Periodicals

The *Quarterly Review* for October contains thirteen articles. One of the best of these is on "The Loyalists of the American Revolution," which is a good antidote for the prejudiced and unfair statements of the majority of American histories concerning that period. "Wireless Telegraphy" is an interesting account of some successful electrical experiments abroad. "Bocaccio as a Quarry" is a very entertaining article. In the political field we are given an appreciative account of Bismarck, his Work and

its Prospects;" and an article on "The English in the Soudan."

The *Edinburgh Review* for October also contains an article on "Ethereal Telegraphy." It would be a good thing, perhaps, if the editors of the quarterlies would form a sort of syndicate, and thus obviate the duplication of subjects. Mr. Andrew Lang's "Making of Religion" is reviewed at length, and not found very satisfactory. The article on "Thackeray" will be enjoyed by all lovers—and who is not—of that keen analyst of human nature and gentle humorist. The opening up of Egypt under British control is illustrated by a good paper dealing with the events which led to the present condition of things, in "Egypt in the Nineteenth Century." African affairs are brought to the fore in an article on "The European Powers in West Africa."

The issues of *The Youth's Companion* for the four weeks of November contain a number of unusual features. Frank R. Stockton contributes a humorous paper, "Some of My Dogs;" Rudyard Kipling's new story, "The Burning of the 'Sarah Sands'" appeared in the November 10th number; Lord Dufferin relates some of the sensational experiences of a pleasure trip in war time, in "My First Cruise," in the issue of November 17th, and to the Thanksgiving number (November 24th) Mary E. Wilkins contributes a glimpse of the good old times, in her sketch of "A New England Girl Seventy Years Ago."

The *Fortnightly Review* for November opens with an instructive account of the events leading up to "The Fashoda Question," written wholly in favor of England and her methods of colonization, by Lionel Deale, a Frenchman. The late British consul, F. W. Ramsden's, "Diary at Santiago" is brought to a conclusion, and contains a vivid account of the situation there during the siege. "Elizabethan Adventure in Elizabethan Literature" is excellent. "France of To-day" is not encouraging as to the stability of the Republic.

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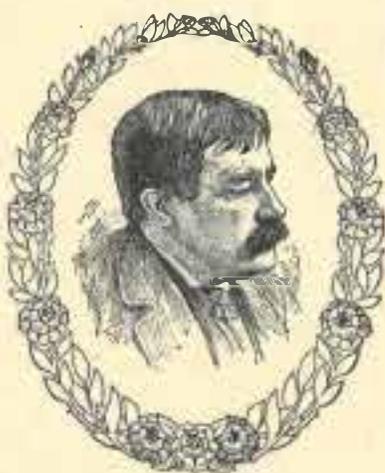
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WILLIAM D. HOWELLS.

The Watermelon Patch

Every lover of watermelons will envy the young heroes of this humorous story by William Dean Howells in the December 1st issue of

THE YOUTH'S COMPANION

Contributors to other December issues will be Hon. Thos. B. Reed, "Congressional Oratory;" Marquis of Lorne, "How the Queen Spends Christmas;" Mme. Lillian Nordica, "Experiences in a Singer's Life;" and I. Zangwill, "Troublesome Travel in Italy."

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Opinions of the Press

CHURCH UNITY

Christian Advocate (Nashville)

If our Episcopal brethren expect to catch the American people, they must offer something better than the privilege of living in their Communion without the use of the Prayer Book. This is the smallest tub we have ever seen thrown to a whale. The motion, taken as a whole, offers no concession worth the name, including as it does a proviso to the effect that congregations thus proposing to come to "the Church" shall receive episcopal orders, profess the Creed, "and that the sacraments of the Church be administered with unflinching use of the words of Christ in their institution." Nothing harder or more offensive to Christendom could be offered as a basis of unity. It differs nothing in essence from the offer of unity made some years since on the basis of the "Historic Episcopate," an offer disdained because it demanded all and granted nothing. What are episcopal orders, if not orders received through the "Historic Episcopate?" Church unity will never come through the efforts of men who stalk on stilts, and try to make believe that all others are in the mud. The basis of Mr. Nichols' huge prophecy we utterly fail to discover. Certainly there has been no great revival in "the Church," nor anything like a general turning of the people toward its altars. True, it is said Dr. Greer, of New York, has seven congregations of foreigners using distinct languages. They desire union with the Episcopal Church, but cannot be received because unable to use "the complete liturgy." The same is said of several Swedish congregations in Minnesota who desire to retain their "own familiar and valued liturgy." One congregation has already been received from the Reformed Episcopal Church, and "pleas for similar accommodation come from the colored race in the South." Let these and all others who so desire be accommodated by "giving" individual bishops authority to receive them without requiring them to use the Prayer Book. But should such congregations be multiplied by the score, no ground would thereby be afforded for the prophecy of expectation of ultimate triumph over other Churches. The hope, if it exists, is vain.

The Herald and Presbyterian

At the General Convention of the Episcopal Church, recently in session at Washington, the bishops are reported as discussing and seeking to promote Church Unity. The fact is, however, and it is not ungenerous to say so, that they discussed it simply from the standpoint from which the Roman Catholic body might discuss it. The Episcopal Church asks all Protestant Churches to come within its fold, not at all acknowledging that they have any rightful claims for calling themselves Churches. This would be unity, or oneness, the Episcopal Church being the one. But their claim is not at all well founded. They are only one of the denominations, and very far from being the most important and leading one. The Roman Catholic body also asks all to come to its fold, loftily asserting itself to be the only authorized Church of Christ. Its claims do not trouble us. We are not puzzled at all. It does not have the marks of the Church of Christ, and we have no desire to be swallowed, either by it or by the Episcopal Church.

The Church

It seems a pity that so long as Dr. Huntington's motion was carried, it had to have in it the word "temporary." The profit of the action taken by the General Convention is largely theoretical. The practical and immediate gain cannot be great. There is no evidence that any considerable number of Christian folk, of other names, are thinking about entering our Church, not as individuals, but as congregations. Nor is it likely that the number will ever be considerable. At present, anyway, the great body of American Christians of other names, barring Roman Catholics, find the episcopate far harder to accept than the liturgy. We offer them freedom

in dealing with the liturgy, so long as they take the episcopate and affirm their faith in certain essential things. There is no likelihood of their accepting our offer in any large numbers. The practical gain of our action is small. The true gain is theoretical, and it is considerable.

The Lutheran Evangelist

Our Episcopal brethren whose triennial Convention is now in session in this city, are interested in the promotion of Church Unity, as all good people are, and with good intent, too. We heartily commend it in everybody. Several years ago these brethren prepared conditions of union to the family of Churches; but with one consent, the non-episcopal Churches declined the overture. The "Historic Episcopate" was made a condition, and the vast majority of God's people are not yet prepared to become Episcopalians. The lion and the lamb may come into union, but the lamb is not willing to lie down inside the lion. It is a significant fact that during these weeks, with several hundred bishops and other clergy in the national capital, no pulpits are filled by them except Episcopal pulpits. Were the convention Baptist, or Congregational, or Lutheran, or Methodist, or Presbyterian, the courtesy of the entire Protestant pulpit of the city, except the Episcopal pulpits, would be heartily extended.

Our Scandinavian brethren should know the high appreciation in which they are held, not only by their Lutheran, but also by our Protestant Episcopal brethren. We give due respect to this part of the Christian Church, but respectfully submit to honest men, that it is not reasonable to throw the Episcopal net to catch the people who were born and reared and who live in the faith of Christ, as Luther and Gustavus Adolphus, and a long line of godly men and women have lived and died in it. In God's economy the smaller body is attracted by the larger, and it would not be unreasonable to invite our Episcopal brethren to return to the Lutheran fold the largest of all the Protestant folds of the One Shepherd. No one questions doctrinal soundness in the Evangelical Lutheran Church; our polity is flexible, while in ritual even the Episcopal Prayer Book could be used by congregations preferring it. We have an immense mission field and the wealth of our Episcopal brethren would greatly help us in cultivating it. No, our Swedish brethren cannot be won to the episcopacy of the Protestant Episcopal Church. The discussion in this great Convention will make them more watchful and more prayerful. They are fully competent to take care of them-

(Continued on page 820.)

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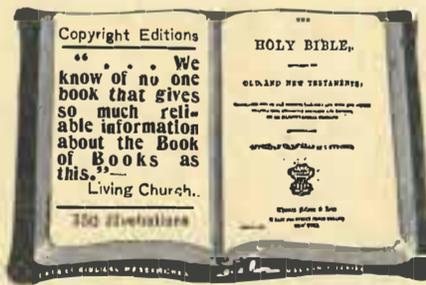
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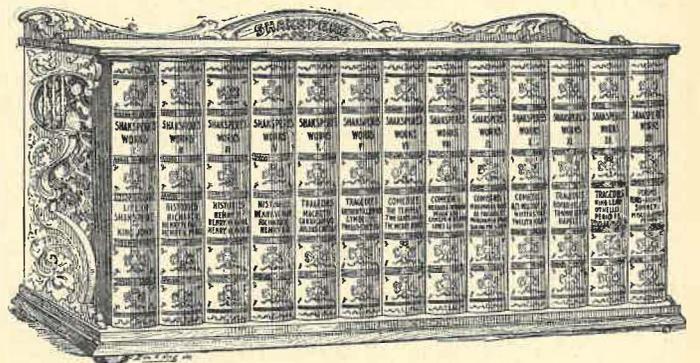
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CHAPTER VIII.

THE sight of a great area of grain land, when it is white to harvest, when the due proportion of rain, the early and the later rain in their season, has sunk into the little valleys of the fruitful earth, and when the mighty Californian sunshine has done the rest, is one truly to make glad the heart of man. When the breeze gently sways the great ocean of heavily eared wheat, and the swiftly moving shadow of a passing cloud darkens for a moment the pale gold beneath it, and you follow it in its course as it flits on and on and at last moves up the slopes of the vast mountains that encircle these Southern valleys, you feel that you are looking at one of the fairest sights of earth.

It is true that the success of the grain grower is altogether dependent on the amount of the rainfall, for it is only that portion of the country which cannot be irrigated that is used for grain, and it not seldom happens that the toil and outlay of planting these great fields result in failure and disappointment; but, on the other hand, when the winter and spring rains have been seasonable and copious, an enterprising man may make his fortune, or at least lay the foundation of it, in a single season.

Geoffrey Rothwell sat at his cabin door looking along the gently-sloping valley which, to the extent of a couple of thousand acres, was covered with the magnificent harvest that meant to him so much. Tomorrow by daybreak a huge reaping and threshing machine, with a gang of men and horses, would begin work, and in a few days more the yellow stubble only would be left. Rothwell could hardly make real to himself the absolute success of his undertaking. The grain dealers of Los Angeles had been up to examine the crop, and had made him a fair and satisfactory offer, which he had accepted. The agents in San Bernardino were to pay him on delivery of the grain.

As the young man sat there the face of Joan Priestly, in its innocent, yet womanly loveliness, seemed like a visible presence. "My Joan," he said softly to himself, "I shall not come to you empty-handed, and we shall see the old man free of his cares and happy as the day is long."

Rothwell was almost as brown as a Mexican, and had grown quite thin. Hard work and anxiety and somewhat hard fare had robbed him of every pound of superfluous flesh. Well, two or three weeks more and he would be free to rest for awhile, free to take that longed-for trip to Los Angeles and the San Fernando, free to see the old Leland ranch house and the face of Joan once more.

"Trout, this evening, Senor?"

A shrill young voice broke on his happy reverie. It was the little Mexican neighbor, Juan Vejar, a bare-footed boy in a blue shirt and ragged trousers.

The Vejars lived at the mouth of the little canyon near which Rothwell had built his cabin. Their small, rough adobe was in the midst of a cottonwood grove through which a little stream wound its way over a sandy, shallow bed. They were Rothwell's only

neighbors for some miles around, and he had found them gentle, kindly creatures, always ready to do him a service. Juan, in particular, had attached himself to the American senor, and not a day passed without his showing his black eyes and white teeth at Rothwell's cabin. He was his water carrier, purveyor of fish, when the "senor" did not himself goa-fishing, his wood gatherer, and self-constituted general factotum, and although he was very happy in the possession of the small coin which Rothwell bestowed upon him, his was in no sense a mercenary service.

"Yes, Juan," said the young man, looking up with a friendly smile. "I'll have them for supper, and you can make a fire if you like." The boy nodded and proceeded to slip the trout—fine ones they were—from the thin hazel twig on which they were strung, into a pan of water.

"The engine will be here to-morrow, Senor?" he asked eagerly.

"Yes, Juan; I guess they'll begin by sunrise."

"And may I help? Will there be work for me?"

"Why, yes, I think so. I'm going to work myself, and I'll speak to the boss about you." The boy's red lips parted in a broad smile of satisfaction.

Their conversations were carried on partly in the mongrel Spanish spoken by the Mexicans and half-breeds of Southern California, for Rothwell had picked it up, and partly in English, for Juan had acquired a little broken English at a school some miles away which he occasionally attended.

The coming of the big engine, with its gang of workers, the sound of the steam whistle, the sight of the falling wheat, the mysterious gathering of the sheaves, and subsequently the threshing by machinery, and the stowing the yellow grain into the sacks; the general bustle and activity breaking in upon the solitude of so many months of the year, made the advent of the harvester and thresher an event of the greatest magnitude in the life of this young, half-wild Mexican. Last year the crops had failed, and the year before that only a small area had been planted, but this season, ever memorable to Juan through the presence of the American senor who had come to live so near them, was to be specially distinguished also by the sight of the biggest engine he had yet seen.

"I'll go to bed early to-night, and I'll be down again by sunrise," he said when he had done his usual errands for Rothwell, and resisting the temptation to stay longer with his friend, he wished the senor good-night and scampered homeward.

And the next morning, while the sky in the East was still a pearly gray, and the mountains were like vast, mysterious shadows, before the largest stars had disappeared from the dim purple of the heavens, the first shrill whistle of the steam engine broke upon the stillness of the valley. Rothwell, already up and listening for the signal, closed his cabin door behind him and set out towards the further end of his grain land, where the operations were to begin. "Good morning, Senor, I am here," called Juan's eager voice out of the shadows, and the young bare feet trotted along beside him.

Before the fiery summer sun was well above the horizon, work had begun. The golden swaths were falling right and left and being gathered into sheaves, which the men were piling into great mounds prepar-

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atory to the threshing. Rothwell took his full share of the labor, and Juan stuck close to him, working with all his might, excited and happy. Overhead, a sky without a cloud, or, at most, with a wandering, fleecy speck here and there, like a solitary sail on a boundless ocean; all-around, the brilliant, scorching sunshine resting on the yellow grain.

So the hours went on till noon, and then came the welcome signal for the mid-day meal and rest. The cook-house, a kitchen on wheels, drawn by four or six stout horses, and stocked with an ample supply of provisions always forms part of such a threshing "outfit." It is usually presided over by a Chinaman, the invaluable, but very generally undervalued, helper of the American on the Pacific slope. The men gathered under a rough canvas awning to partake of an abundant and excellent meal, and to rest for an hour. Then through the glowing afternoon work went on, until the sun dropped behind the mountains, and a breeze deliciously refreshing, but treacherously cool after the heat of the day, sprang up suddenly, and evening had come.

Rothwell and Juan supped with the men, and then went homeward together, dead

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tired, both of them, but happy in their several ways. Rothwell threw himself on his cot-bed, Juan coiled himself upon a bearskin at his feet, and in a few minutes, sleep, such as toil alone can bring, fell upon them both.

The following day and the succeeding ones were spent exactly in like manner. At that season the weather frequently remains unchanged for many weeks together; intense dry heat, with now and then a heavy sea-fog rolling in for a few hours, and bringing refreshment on its wing. But while Rothwell's grain was being harvested, there was scarcely a touch of fog, nothing but glowing sunshine from early morn till evening.

"You're a lucky fellow," said the "boss" to the young man. "Everything's in your favor. I've never harvested a finer crop in finer weather. Two more days and we're done. But, I say, Mr. Rothwell, you're lookin' a bit pulled down, workin' too hard, I guess. You'd better quit; you ain't used to just this kind of thing. Bless you, if I owned this crop, I'd take it easy!"

Rothwell laughed. "I'd be ashamed to give in so near the end," he said. To say the truth, he had felt a pride in helping to reap his own crop, and had worked to the utmost of his strength. He was an active man, with plenty of muscle and plenty of determination, but the heat had been at times overwhelming—that steady, relentless heat that makes one long for a rattling thunderstorm to break it up. But thunderstorms are of rare occurrence in Southern California. Only two more days, and then he would go with the grain wagons into San Bernardino and receive his money.

Two days, but how strangely long they seemed. How pitilessly the sun beat down upon the valley. Every man in the gang stopped every now and then to lift his great straw hat and wipe the sweat from his forehead; even Juan, the little Mexican, who seemed like the fabled salamander, so indifferent was he to heat, had loosened his blue shirt at the neck, and went every now and then for a drink of water to the great "olla" that stood in the shade of the cook house. Rothwell worked with the rest, but instead of chatting pleasantly with the men as heretofore, he was strangely silent. Sometimes his face was crimson, and again quite colorless.

"Looks as if he might be goin' to hev a spell of fever," said one of the men to another. "My sakes! but I wouldn't be workin' like that if I was him."

Juan had noticed, first of all, that his senior was not like himself, and watched him with dog-like vigilance, but he did not venture to suggest that he should stop work; it was so nearly done.

At last, just as the red sun disappeared, the last sacks were loaded upon the wagons, and the men stood at ease. Some drew a long breath and stretched wide their arms, in the pleasant consciousness that their job was satisfactorily finished; some threw themselves down upon the stubble; some shouted to "Chung," the Chinese cook, that it was supper time.

"Well, I guess we're through, mate," said the boss to Rothwell; "its been a mighty quick job, considerin' the size of it."

"It has, indeed," said Rothwell, forcing himself to speak cheerfully, though he was beginning to feel a strange sensation, as though the wagons and the men and, in fact, everything, were slipping away from him into a far distance.

"Tell you what, Mr. Rothwell," said the boss very seriously, "you go home, now, and take a good heavy dose of quinine. I've got some, if you haven't,—never go out threshin' without it. If you don't look out you won't go with us to San Bernardino to-morrow. You're pretty nigh bein' a sick man."

"All right," said Rothwell, "you may give me some. I do feel a little out of sorts."

So the boss, a rough, good-hearted man, himself capable of an enormous amount of work, prepared the "heavy" dose, and Geoffrey went back to his cabin to spend a strange, restless night, with fitful snatches of sleep filled with strange dreams. From one of these he woke towards morning with a raging headache, but with will-power enough to make him prepare for his ride to San Bernardino. A little after sunrise he set out in company with the boss, who had insisted on his taking a cup of "Chung's" potent coffee before starting. Juan watched the procession of wagons piled high with sacks, the engine, the cook-house, the men on horseback, among whom he singled out his senior, even at a long distance, till they disappeared in the cloud of dust which accompanied them. Then he went back to the cabin to put things to rights for Rothwell's return. He might be back sometime through the afternoon, and would certainly be tired, for he was sick. Juan had heard him moan and toss through the night.

Even the wonderful fact that he (Juan) was the possessor of a little leather bag which one of the men had given him, full of silver coin, small and large, amounting to several dollars, honestly earned by hard work, even this could not make him forget that the senior was sick, and that now that the harvest was over, he would probably soon go away. When he had tidied up the cabin and straightened Rothwell's tumbled bed, he went home to the adobe in the cot-

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tonwood grove, to show his treasure to his people, and to astonish a very small, black-eyed brother with a description of the engine and the cook-house.

The father had been away on a deer hunt, and so had missed the harvest and possible work, but steady work, after all, does not come naturally to these dusky folk, and Juan was more wondered at than commended for his extraordinary perseverance, though the silver coin represented many needed things, such as shoes, wherewith to go to Mass at the San Luis Rey mission.

Juan's mother, Dolores Vejar, a comely, gentle creature, was grieved to hear the boy's account of Rothwell. "You must go up and watch for him before sundown," she said, "and if he is sick, come home and tell me. We must care for the senior; he has been very good to us."

(To be continued.)

DR. STIVERS, of New York, had a large dispensary clinic, and rarely a day passed that one or more cases of felon did not appear. "It won't hurt," was always his comforting assurance to the patient if the latter made any outcry. "Put your finger down there," indicating the edge of the table, "and keep still!" he commanded; and patients, as a rule, made little fuss. Dr. Stivers once had a felon on his left forefinger. He poulticed it for about a week, and walked the floor with pain at night. At last he went to his assistant surgeon who said, gravely, "That ought to have been lanced before." "Possibly—but—" said Dr. Stivers; and then with a long breath—"perhaps you'd better lance it now." "Certainly," said the assistant surgeon; "put your finger on the table." Dr. Stivers complied, and with a face as white as paper, watched the knife. "Be gentle," he cautioned; "that's an awful sore finger!" "It won't hurt," remarked the assistant surgeon, and the sharp steel descended. There was a howl of agony from Dr. Stivers, and with his finger in his other hand, he danced about the room crying, "Oh! oh! oh!" "Why," remarked the assistant surgeon, "I have heard you tell patients hundreds of times that it didn't hurt to lance a felon." "No doubt, no doubt you have," groaned Dr. Stivers; "but that depends on which end of the knife the man is at."—*Argonaut.*

Geronimo and Gen. Miles

At yesterday afternoon's Indian sham battle, Gen. Miles and the members of his staff occupied front seats in the reserved section, and as the population of the camp was lined up for review, Geronimo looked up into the thousands of faces, apparently trying to locate a familiar one. His gaze swept the grand stand from end to end. Suddenly he turned his eyes towards the place where Gen. Miles was sitting. He looked steadily at the General for perhaps a couple of minutes, and then, dismounting from his horse, he started towards the seats. He brushed aside the crowd with his hands, and was soon at the side of Gen. Miles. Mustering the best English at his command, he extended his hand and exclaimed: "Now, General, I am glad to see you." The General reached for the extended hand, but suddenly it was withdrawn, and instantly Geronimo clasped the white warrior in his embrace and hugged him as affectionately as would a father who had not seen his son for years. The embrace was returned by Gen. Miles, and

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for several minutes the great chiefs stood there, neither saying a word. The head of Geronimo dropped over on Gen. Miles' shoulder, and the old man appeared as contented as a babe laying its head on the breast of its mother. Unclasping their arms, Geronimo grasped both of the General's hands in his and pumped them up and down in a most vigorous fashion, and then let go, only to clasp them again. The greeting was a thing that was not understood by any except those who were close enough to grasp the whole situation. However, the real meaning was soon whispered through the great audience, and then a cheer went up that echoed far and near, and was taken up by the Indians and carried to the most remote parts of the camp.

After the friendly greeting between the two men, Gen. Miles took from the coat that he was wearing the Peace Jubilee badge and pinned it to the blue uniform worn by Geronimo. The old chief looked at it in a most admiring way, and simply responded, "Good." After that the two men occupied chairs close together, and both seemed deeply interested in the battle that ensued. After it was all over, Geronimo and Gen. Miles, through the Apache interpreter, held a long conference.

There was another incident in connection with the battle that was not on the regular card. American Horse, a man who has always been a power among the Sioux Indians, and who has always been a staunch friend to the whites, happened to discover Gen. Miles soon after the beginning of the battle. Dropping his gun, he hurried into the grand stand, and was soon greeting the General in a most cordial, though not affectionate, manner.—*Omaha Bee.*

A NOVEL feature of the Burlington Railway Land Department exhibit at Omaha is the work of the extraordinarily clever wife of a Nebraska farmer. It includes a group of five figures seated at a dinner table, and four pictures. The pictures are made of corn, corn husks, corn-tassel silk, and the leaves of the silver maple, and they have been done so well that they would pass for paintings. The first scene shows the young farmer coming to the country with his ox team. The second, his sod house and primitive mode of breaking the prairie. The third and fourth scenes reveal the changes which thirty years have wrought in the farmer's home and in means of transportation. The family at dinner are clothed in corn-husks, and even the tablecloth is woven of the husks.—*Boston Transcript.*

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SHAKESPEARE

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Children's Hour

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

One Joe, Sir Wren, and a Bob-Tail Pussy

BY ELIZABETH NUNEMACHER

EVER since Joe's father first moved into the country, Joe had loved the wild-flowers. He displayed such a fondness for them that his father had taught him to know the names of almost all the blossoms lifting their dainty faces in the vicinity of their home. One day in early spring, Joe's mother heard his voice, tenderly cooing over something beneath her window. Drawing nearer, she heard him say fondly, "Oh, you've come! You've come! You've come!" and there was Joe, bright-eyed enthusiast, crouched over the first group of dandelions with glad greeting.

But now Joe was learning to know the birds, too. He knew the friendly robin well, and loved the song of the brown thrush. He knew where to find the towhee, scratching among the dead leaves, and made the haunts of the fidgetty wren his own. And the wren became his favorite, because it was so like a loud-voiced, joyous boy. Joe delighted in seeing the wren's shepherd-plaid tail sticking straight in air so saucily. He said, too, that the wren seemed always calling for him to come out and play, whether it rained or whether it shone, for the fluffy brown bird knew nothing about wet feet or bad colds. So Joe's mother had to decline for him many a teasing invitation from the lively wren, while, through the window, Joe reluctantly eyed his playmate hopping about and trilling as though his brown back were not dripping wet.

Besides Joe and the wren, there was other young life in Joe's neighborhood. At "Uncle Ed's" there was big-eyed Lydia who looked a smiling wonder at everything Joe did. There, too, was flaxen-headed little Harriet. Most of her small life was made up of surprise at the strange things the two older children thought of playing. Added to this busy trio, youth looked out of the big brown eyes of some dozen slim, straddly-legged Jersey calves. Out of the sharp, alert eyes of "Carlo," the watch-dog, whose white tail with its single black spot fairly twinkled with life. Out of the sleepy gray eyes of the bob-tailed Maltese kitten who had divers affairs of her own in the big barn. Even from the eyes of "Sallie," Joe's "banty" hen; though encumbered with a troublesome family of young and restless chicks, even out of her eyes youth gleamed sympathetically upon Joe.

One day, when Joe, Lydia, and Harriet were playing about the farm, Joe's attention was attracted by a scolding note from his friend, Sir Wren. Looking up, Joe spied him in the low limbs of a plum tree, while teetering to and fro on the sloping roof of the tool-house, was Lady Wren. Sir Wren broke suddenly into his loudest song, known to Joe as "Teakettle, teakettle, teakettle!" Lady Wren shrugged her brown shoulders and seemed strangely uneasy and alarmed. It was she who scolded, and to Joe her note sounded like "Here! Here! Here!" with r's very much rolled. Joe laughed at their queer manners, and then said sharply to

Lydia: "Look what's in her mouth." And Lydia saw that each long, curved bill held a dark brown worm. Looking every instant as if she were about to fly at them, Lady Wren kept up her odd gestures and sharp "Tut! Tut! Tut!" She bitterly disliked their presence, and was warning them to be off. The worms did not seem to obstruct either her indignant scolding, nor Sir Wren's excited song.

But the three pairs of eyes grew rounder and brighter as fussy Lady Wren suddenly disappeared like a flash through a knothole in the tool-house. Sir Wren at once hushed his song and followed. What were they about? Joe was grieved at the evident secrecy of their errand, for he had all along felt that he and Sir Wren were such intimate comrades. He tried the door, but it was buttoned too high for his short arm. Nobody was about, to lift him up. And the knot-hole, though such a convenient peeping window, was far above the reach of these six inquisitive eyes.

There was, however, the shed-roof, and the chicken-house roof lower down, and against that the pear tree! No sooner thought of than acted upon! Joe was quickly upon the first roof, holding out a helping hand to Lydia. No thought was given to Harriet, who meekly submitted to the desertion, and watched from below, as if stupefied.

Once upon the shed-roof, Joe spied a slight break in one of the shingles, and to that applied one keen brown eye. He was all impatience to solve the wrens' secret. But it was no longer a secret, for while the wrens were by this time scolding him from the grape-vine tangle, Joe's eye had roved over the entire space beneath the roof. Close at hand, almost within arm's reach, he saw at length a curious object in the corner of a shelf. Was that mussy looking mass of sticks, straws, shavings, feathers, and what, not his friend Sir Wren's nest? Too good to be true, but what a mess! "Look, Lydia, look quick," and Joe drew back.

Lydia was but too ready to look, and had been tugging vainly at Joe's coat in her effort to get a blue eye upon the secret. She looked long, with widening eyes and panting breath; never had she seen such a wee, strange cradle before. Joe became impatient for his turn, and recklessly tore off the whole shingle, that they might both gaze within. At this noise, several very dark, fuzzy little heads quivered out from the dusky recesses in the centre of the mass of rubbish which my lady had collected, and as many yawning mouths opened before the astonished children.



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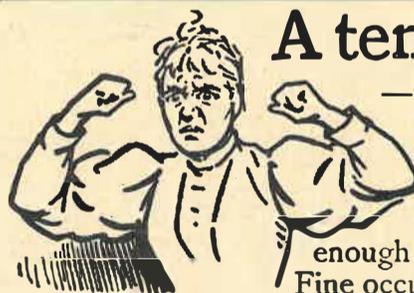
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"Why, Joe, they're asking us to feed 'em," said Lydia. "Let's get a worm." Joe readily followed her sliding, scrambling course to the ground. He was in turn pursued by the scolding cries of the little brown parents who had again returned to their hungry babes with market baskets full. Happily the children were just then peremptorily called into the house, and the young wrens, for that time, escaped their selection in worms.

But the whole story was too delightful for Joe and his playmates to keep secret. So in the course of a few days the poor little wrens received many unwelcome visitors who were guiltless of unkind intentions. There were tall adults who viewed their domestic bliss from within the tool-house, but to Joe and Lydia remained the peep-hole in the roof. When that offense came to the knowledge of Joe's "Aunt Libby," she said: "Uncle Ed must mend that hole. It might rain in upon the baby wrens. Then, too, you and Lydia might fall off the roof." But Uncle Ed was busy in overseeing the strawberries picked, and the matter was forgotten.

Now, Carlo, one day soon after, hotly pursued his friend, the bob-tailed pussy. She, by devious course, reached the tool-house roof, and there sought a nap. Carlo stood below, much as Harriet had done a few days before, for Carlo could not climb. But he barked loudly, to show his displeasure with pussy. When at last he went away, and pussy was dreaming sweet dreams in the warm sunshine, she was awakened by a sound like two bits of sandpaper grating harshly together. Pussy started up just in time to see Lady Wren disappear with a worm in her beak. Now pussy knew a few things herself, and she had seen birds carry worms before. Then, she heard a babyish whimper greet the motherly feather-body within. The hole which Joe had made in the roof now did pussy a good turn. Through it her cruel gray eyes found Lady Wren and the nest, just as Joe's loving ones had spied them before. Said the bob-tail pussy to herself: "Birds are good to eat, I can go through this hole quite easily." The babies had just had a dainty nibble, and without waited Sir Wren for his turn at feeding them. Out flew the little mother to his side, and the pair made the air ring with cries of distress.

Aunt Libby, busy as she was with her own household affairs, hurried to see what troubled her small tenants. The frightened couple appealed to her so pitifully that she at once went into the tool-house to see what was the cause. Horror of horrors! There lay the bob-tailed pussy, full upon the precious nest. When Aunt Libby's angry cry of grief startled her, she sprang again through the fatal rent in the roof. But not a baby wren was left in the cradle forlorn; it was pussy who had had a dainty nibble that time!

And now the roof is mended. But what could mend the heartbreak of Sir and Lady Wren, unless it should be another nest of fluffy brown babies, hidden safe, where neither you, nor I, nor Joe, nor Lydia, nor Harriet, nor, last of all, the bob-tail pussy, nor anybody, knows!

THE town in England best provided with places of worship is the ancient one of Rochdale, where there are 145 churches and chapels. Fifty belong to the Church of England, and ninety-five to the Nonconformists.

True Bravery

IN the heat of passion Robert had done something that he was ashamed of, and sorry for after the excitement had passed away.

"I wish I hadn't let my temper get away with my good sense," he said; "but it's done, and what's done can't be undone."

"But isn't there a way to overcome the effect of wrong-doing to a great extent?" asked a voice in his heart.

"How?" asked Robert.

"By owning to one's blame in the matter," answered the voice. "Confessing one's fault does much to set wrong right. Try it."

Now Robert was very much like all the rest of us—he hated to admit that he was in fault. "I'm wrong, forgive me," is a hard

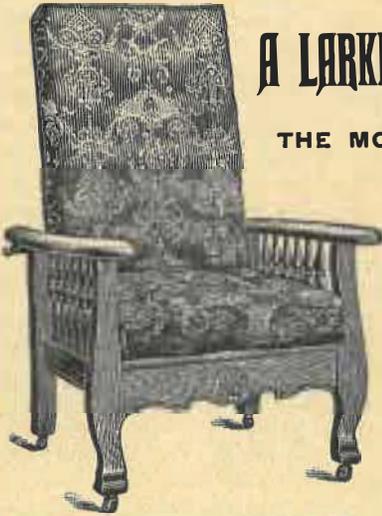
thing to say. But the more he thought the matter over the more he felt that he ought to say just that."

"It's the right thing to do," he told himself. "If I know what's right and don't do it, I'm a moral coward. I'll do it."

So he went to the one he had wronged and confessed his fault frankly, and the result was the two boys were better friends than before, and his comrade had greater respect for him because he had been brave enough to do a disagreeable thing when it was presented to him in the light of duty.

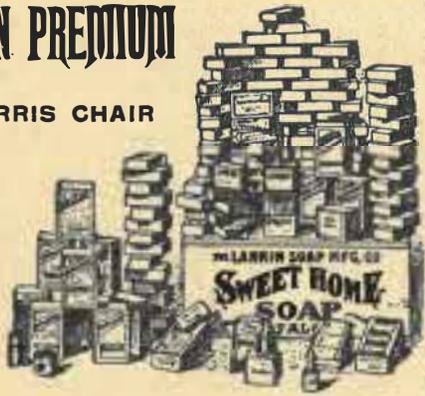
My boys, remember that there's quite as much bravery in doing right for right's sake as there is in the performance of grand and heroic deeds that the world will hear about.—*E. E. Rexford.*

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Christian Uplook, Buffalo, says:—We have bought and used the Larkin Soaps a number of years. They have always proved entirely satisfactory. The premiums are all that is claimed for them. We wonder that the Larkin Company can give so much for so little. They are perfectly reliable.

Finance and Commerce

One would needs have very large and exacting ideas to criticise the business situation as a whole. On every hand there are abundant evidences of the enlarging and progressive tendency of the times. Bank clearings last week were the largest on record—27 per cent. larger than last year, and 33 per cent. over 1892. Railway earnings are also in excess of last year. In the iron trade, while production is increasing, demand is also growing larger. In all branches activity is the rule, and in some departments—rails, for instance, advancing prices are predicted. Dun's says "orders for plates are beyond all precedent, including material for cars, bridges, vessels, and work of all sorts." Structural iron is quiet on account of the season, but the mills are many of them sold ahead. Demand for bar iron is "considerably better." It is freely predicted that in the iron business, 1899 will break all records. Prices for cotton are steady at some slight improvement from the bottom. The demand for all exportable grain and for hog products is first class. Exports of wheat hold up to about five millions per week, and corn, two and a half to three millions, while the gross exports of provisions of all kinds are in excess of last year by fifty million pounds in the last two months. In manufacture, also, the foreign trade is very satisfactory, and growing. Prices throughout are generally either steady or advancing. In very few and exceptional interests are declines to be found. As we get further past the verdict of the people at the last election, its salutary effects become more plainly visible. The feeling as all around better. New enterprises and the enlargement of old ones, that for several months have been held in abeyance, are being pushed. The demand for investment securities and semi-speculative stock, has received a fresh impetus, and in Wall street the whole list has been so sharply advanced as to bring out free realizing by holders. There is nothing in sight, however, on which to base a bear campaign. The price of exchange is still above an importing basis, and no gold is coming in, but the balance of trade for October was \$68,000,000 in our favor, and for the thirteen years past, nearly \$1,300,000,000. Money is easy everywhere. The reserve in the New York banks is down to a low point, but this possesses no unfavorable significance, and the last statement shows an increasing tendency. Great disbursements for active expenses of the war are now much lighter, and the treasury is accumulating funds. It now has on deposit with banks, \$95,000,000. National bank circulation has increased \$10,000,000 since Sept. 1st, and is now \$200,000,000. There is a subsidence of political uneasiness abroad for the time being, at least. Nothing startling has developed out of the peace negotiations at Paris, and if one is to judge by the apparent serenity of the administration at Washington, nothing alarming is anticipated in that quarter. Political complications aside, nothing seems to stand in the way of a year or two of national prosperity and industrial expansion. Out of these conditions, operations will increase, speculation will ensue, and fortunes will be made.

Our Gold Supply

The importation of gold into the United States in the year 1898 are by far the largest in the history of the country, and the exportations the smallest in many years, while the production of gold from our own mines will prove the largest in many years, if not the largest in the history of the country. The October statement of Imports and Exports, just issued by the Treasury Bureau of Statistics, shows that the

total imports of gold in the ten months ending October 31, 1898, are \$143,658,095, which is more than 50 per cent. in excess of the amount imported in the corresponding period of any preceding year. The exports during that time have been but \$14,061,849, which is less than in the corresponding months of any preceding year for more than a decade. This gives the enormous balance of \$129,596,246 of gold importations in excess of gold exportations. In only one other year in the decade have the ten months ending with October shown an excess of imports of gold over the exports, that occasion being in 1896, when the excess of imports was \$37,005,851. In all other years from 1888 to 1898 the October returns showed for the ten months of the calendar year an excess of exports of gold over the imports of that article, that of 1895 being \$43,247,308 and 1894, \$72,808,322.

This unprecedented flow of gold into the United States is accounted for in part at least by the enormous balance of trade in our favor, which the ten months of the year afford. In those ten months the total imports of merchandise amounted to but \$527,757,554, while the total export was \$987,964,356, a balance of trade in our favor of \$460,206,802. The total exports of merchandise for the month of October, 1898, amounted to \$118,686,232, a sum larger than in any preceding October in the history of the country, the figures for October, 1897, being \$111,744,517, and those for October, 1896, \$113,516,586.

The enormous importations of gold in excess of the exportation of this article is plainly perceptible in the increased circulation shown by the figures of the Treasury Department. The latest statement of the gold in the Treasury shows a gold balance of \$242,805,604, while the gold in circulation on November 1st was \$649,846,727, being \$110,000,000 greater than on November 1st of last year, and nearly \$200,000,000 more than on July 1, 1896, in which month it touched its lowest point in several years.

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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.

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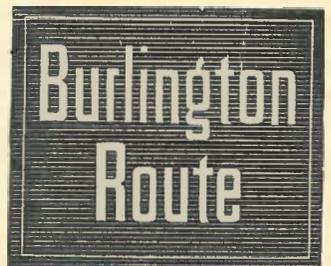
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A TEAPOT HOLDER made of old gold worsted and the same tint of Asiatic crochet silk, is a little gift sure to be prized by every housewife. Make a section six inches square by working back and forth, with worsted in short crochet; fold the two edges together lengthwise and sew for a distance of one inch from each end. Crochet of worsted a full, open-work frill two inches deep on each end, and finish them with a scallop edge of silk. Make a narrow silk edge around the opening, gather near each end, while the frill joins the holder proper, sew tightly together, and conceal the stitches under a band and bow of narrow satin ribbon. The size of holder must be regulated to suit the teapot.

A SENSIBLE and handy little novelty in the way of holding sewing conveniences is a doubled hanging piece of old rose denim, which is a strong, cheap, and washable material. This is about eight inches long and six wide. It is bound with deep, old-rose ribbon, satin or watered, and embroidered at the corners in a fancy feather stitch of old-rose floss-silk. But before it is bound an additional piece of the denim is laid on, reaching half-way up, to form a pocket for the numerous implements. Before the top of this piece is bound a little flap is set on, formed also of denim, and measuring three inches by two, which, when lifted, is discovered to be a needle-book made of two bits of fine white flannel, feather stitched about with old-rose floss. Above the applied piece, to the left, is a little pouch of the denim to hold thimble and emery, and on its right, scissors, pencil, and bodkins are slipped through narrow ribbon attachments. Tiny vines of old-rose embroidery run between the various parts of this useful article, which is hung by a ribbon loop.

A Dainty needle-book and pin-cushion combined is formed of two circular pieces of cardboard covered with silk—one plain heliotrope, the other yellow hand-painted in violets—these two overhanded carefully together. A duplicate is next made, but reversing the colors, the lining plain yellow silk, the outside heliotrope decorated with yellow pansies. These two completed circles are tied together with a knot of heliotrope ribbon, and each one is stuck full of pins of different sizes. But before tying together, each circle has sewed on the inner side a little silk receptacle large enough to hold two papers of needles. When finished, the needle-book is hung up by a loop of heliotrope ribbon, and is quite ornamental.

VERY ornamental blotters for a lady's desk can be made of the art linens, obtainable in so many colors. If intended for a gift, try to ascertain what tint will best harmonize with the future owner's room. If for sale, half a dozen different shades should be provided to meet the needs of the various purchasers. Several sizes would perhaps be desirable. The shape is that of the ordinary blotter, and they are very easily made, the foundation being stout pasteboard, neatly covered with art linen. On both sides, sewed firmly at the top and the bottom, and drawn tightly enough to hold a sheet of blotting paper firmly, is a band of ribbon an inch and a half wide, embroidered with flowers. A description of two among a number exhibited will afford sufficient suggestion. One was cased in blue linen of a medium shade, and the ribbons were light blue embroidered with daisies. The other was dark green, with satin ribbons a little lighter in hue, embroidered with small scarlet rosebuds. When the blotting-paper is put in, the linen, of course, is covered, and only the embroidered bands appear. Women who can use the brush more deftly than the needle might paint the flowers, but the effect of the embroidery is prettier.

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