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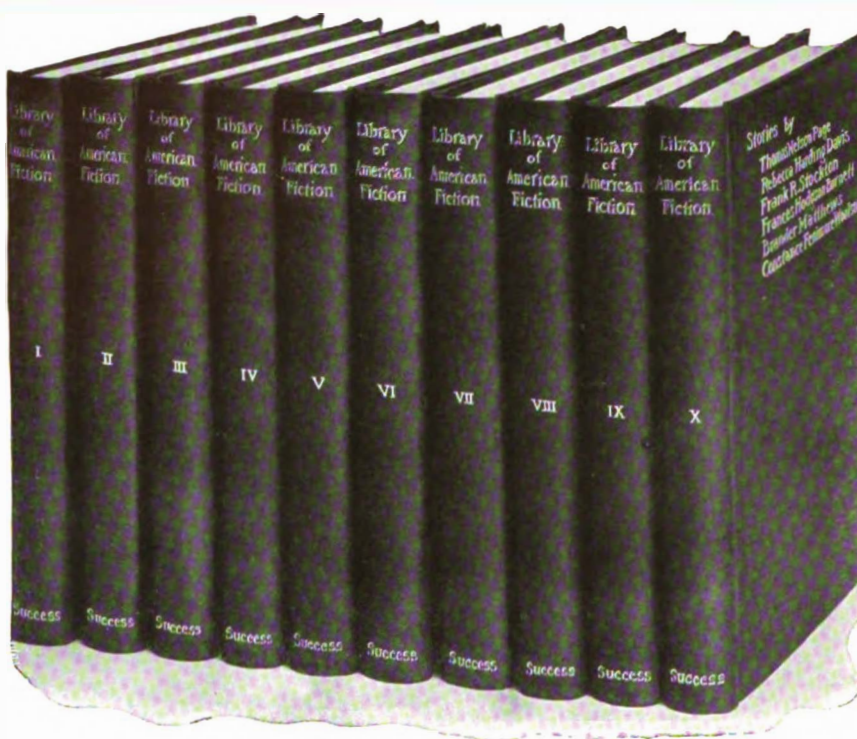
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The Living Church

VOL. XXXII.

MILWAUKEE, WIS.—DECEMBER 24, 1904.

No. 8

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The Living Church

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Editorials and Comments

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THE CHRIST-TIDE.

Mystical blending of birth and of life,
Mystical power to put away strife,
Mystical cleansing of hearts from all sin,
Mystical raiment, born from within.

Mystical tide with meaning most sweet,
Mystical truth with goodness replete,
Mystical shadow and mystical light,
Mystical vision of mystical might.

Mystical love and mystical thought,
Mystical message by God's angels brought,
Oh, mortals, take heed, and see the day dawn,
Heralded thus on that first Christmas Morn!

ISABELLA K. ELBERT.

CHRISTMAS.

EVER old, yet ever new: the quickening of the heart-throb, in response to the angelic song, "Glory to God in the highest, and on earth peace, good-will toward men!"

Before another week shall have come and gone, to the central fact of our religion, the Nativity of our Lord, the Christian world again will have made its answer of appreciation, gratitude, and adoration. As the years go by, fuller, deeper, and richer, should be the measure of this response, both upon the part of the Church, and also upon the part of the Christian, as he moves onward from youth to age, and "from strength to strength."

The keynote of this holy season is joy. Not to rejoice, not to be happy, at the Christmas-tide, seems to betoken a sullenness of temper which forgets the facts and does despite to the love of God. But we must see to it most carefully that our joy is of the right kind: that above all else it shall be true of us that we "rejoice in the Lord."

May any Christian be regarded, or regard himself, as not eligible for a share in the Christmas joy? Men sometimes say: 'Tis a pity that everyone cannot be happy and rejoice on Christmas Day. They think of poor people, bereaved people, sick people, as excluded from the Christmas joy. Those who are not likely to receive material gifts, they say, will only be saddened that Christmas comes again.

Shall we not view this matter more robustly? The gift of Christmas is God's gift of Himself. The poor can appreciate this; so likewise the bereaved, and especially the suffering. When we reflect upon the circumstances which attended the Nativity—the poverty of the Virgin Mother, the stable-shelter, the swaddling clothes—it becomes unmistakably apparent that the Lord in His Birth drew purposely near to the troubled ones of earth. The point is easily maintained that in the Church at Christmas an universal joy is possible, if Christians only will remember that at this time they are to "rejoice in the Lord"; and that for His own sake, and not solely because of what He has done, or may do, for us.

In an age when to a great extent men view even religion from the standpoint of personal advantage to themselves, it needs to be said again and again: Love God for His own sake. We need not dwell overmuch, just now, upon what Christ was to do for the world. Let our heart rather go out to Him, for

what He is: God in the flesh; and let us love Him for His own sake.

There is much at the Christmas-tide to encourage such devotion, and to lift us to the highest plane of unselfish worship. The angels, the shepherds, the Wise Men, laid at the feet of Christ the tribute of their adoration immediately after His Birth, therefore solely for His own sake, before it had become apparent just what He was to do for the world.

In some such way let us rejoice in the Lord, at the feast of the Nativity. The day and the season are wholly His. If we would have the right Christmas, the thought of ourselves must be wholly overshadowed by the thought of Him, and all efforts must converge and culminate in the desire to honor Him, "who for us men and for our salvation came down from heaven, and was incarnate."

* * *

THE INCARNATION is a fact forever. Ages have swept by since the lowly Birth in Bethlehem; but still to men it must be said, as the herald declared of old in the wilderness: "There standeth One among you!"

The Christmas-tide therefore brings an obligation from which none of us can possibly escape. We must reckon with a Person; and we must reckon with a commemoration.

* * *

WE MUST RECKON with a Person, the Christ, the Incarnate Son of God. Just now there is a bold and distressing trend of thought among certain religious teachers, which seems to make Christmas Day creditable only to man. Stated in general terms, it is this: God is the product of men's thoughts, a creation of their longings and aspirations. He took shape, He came into "a thought-existence," only when, and only so far as, men after awhile began to conjecture and to solidify their imaginations. God, therefore, according to this gospel, is of men's creation; and Christ is of their making, too: the fruit and the flower, the final product, of the best in their ancient civilizations. These new prophets find no place in their creed for the doctrine of the Virgin Birth, which they declare to be a fable. Some of them seriously doubt whether Christ ever existed, and are satisfied to think of Him as a beautiful picture, wrought out of the riches of man's imaginative faculty.

If these things are true, Christmas Day is a poor affair, a glorification merely of man's genius. But the human heart, if given an average chance to know itself and its need, will never accept any such gospel. Yet the fact that it is proclaimed, quickens and intensifies God's demand for men's faith at the Christmas-tide. Believe to the uttermost, and believe intensely. More than in past years, O sons and daughters of the Church, make firm your heart's confession, as you kneel before the manger-throne: "The only-begotten Son of God; Begotten of His Father before all worlds, God of God, Light of Light, very God of very God!"

"There standeth One among you." Reckon with Him in your faith; and reckon with Him in your manner of life.

Vain the thought, that it rests with a man to decide whether or not he will reckon with the Christ; that he can evade the obligation altogether, if he so desires. This is a matter in which there is simply no escape for anyone to whom the facts are made known.

Clearly the Wise Men were right in their enquiry: "Where is He that is born King?" That He cannot be Christ except He be King, is a fact which concerns us deeply, not only in its appeal for the surrender of our wills, but also in its clear statement of the obligation which we as Christians owe to the Christ in connection with the unevangelized.

The shadow over the Christmas Feast, after all, is the fact that still there are men—the wilful, the wicked, the proud, the lost, the unenlightened, the self-satisfied—who ignorantly make answer concerning the Christ—just as did the mistaken enemies of their Lord who beheld Him on His way to the Hill of Sacrifice: "We will not have this Man to reign over us!"

With Him, and with these facts, we must reckon at the Christmas-tide, not refusing to receive the Lord's own testimony concerning Himself: "I am a King. To this end I was born, and for this cause came I into the world."

* * *

FURTHERMORE, also, we must reckon with a great Memorial Day, which comes to us out of the past, as an heritage that is ours through the Catholic Church. On Christmas we stand related, not only to Him who came, but also to the commemoration of His coming. This ought to draw out all that is good in us. For the Christian there should be no poverty of right senti-

ment, no dropping down from high ideal, on an occasion so august.

It speaks well of a man, that he watches for and tenderly observes the anniversary days of his family, in the home. So with the Christian in the Church. Our Christmas Days reveal much concerning our religious character, and the warmth or the coldness of our attitude toward Christ; for He, after all, is the Central Figure, and we cannot have a happy Christmas, except its happiness shall centre in Him.

Who does not long for "the old-time Christmas," simple indeed, and yet superior in most respects to that which has come in to take its place? These were its distinguishing marks: quite a great deal of time joyfully spent in the decoration of the church, not by hired or professional services, but as the work of loving hands, with much good fellowship; an eager looking forward to the worship of Christmas morning, as the goal of devout endeavor; no one's participation in that worship hindered or made impossible through a mad rush extending over the preceding days; a spirit of repose and deep religious feeling; the name of Christ, in song and spoken word, upon the lips of all His people; an holy commemoration, which left a permanent blessing in the Church, in homes, in the community.

We all know the change that has come about: how the world has seized the Christmas-tide, with a whirl of commercial activity and a crowding of religion into the background. The days which precede the festival are a prolonged strife to buy and to sell, to get and to give. There is lavish expenditure, to the verge of impoverishment, with a well-balanced exchange between man and man. Little is left for the Church. The timid wail of the Christ Child is scarcely heard amid the confusion; and we are reminded of Him and His Nativity mainly in the fact that, now as then, there is "no room for Him in the inn." The day dawns upon the multitude physically and mentally exhausted, and for most of them passes without any appreciable contact with Christ, and without their knowing that "His rest" (that is, their rest in Him) "shall be glorious."

But there is nothing lost that may not be won back again; there is nothing ill thought out that may not be bettered and improved. Especially upon Churchmen does it rest as a sacred obligation, to rally to the defense of Christmas, to keep the day most holy, and toward the betterment of the commemoration to exert all possible influence with others.

For us, the Christian joy must seek its expression at the Altar. There, most truly, do we welcome the Christ. B.

NEVER was there a more inspiring spectacle for Churchmen in the Middle West, than the tremendous missionary rally which crowded the great Auditorium in Chicago on Tuesday night of last week; never probably, in the same section, was its equal, save only for the similar gathering in the same place two years ago.

And it means much for the Church in the West. When a Chicago audience has gathered in sufficient quantities to block the sidewalk in front of the theatre before the doors are opened; when so great an audience room—one of the largest, if not quite the largest, in this country—is filled to its fullest seating capacity, standing in the aisles being no longer permitted; when such an ovation is given as that, lasting several minutes in duration and being immeasurable in enthusiasm, which greeted Bishop Anderson at the close of his magnificent address—one would not suppose the occasion to be a missionary gathering of the Episcopal Church. The Church in Chicago is learning to realize herself.

Bishop Brent, Bishop Nelson, and Bishop Anderson presented a trio of speakers that could not be excelled for such a purpose. Bishop Brent told the ever absorbing story of what our interesting mission in the Philippines is doing, particularly among the uncivilized Igorrotes. One felt again, as one has so often had occasion to feel, how fortunate for the Church and the nation was his selection for that difficult work. Bishop Nelson lent the power of his Southern fervor and eloquence to the narration of the problem which, not the South, but the nation, as he so well said, has before it in the Negro. Bishop Anderson startled his audience by propounding the imminent danger that the Chicago of the future might be a pagan city, and marshalled facts of such momentous import touching the increase of crime and the social perplexities of the day, as seriously to impress his hearers. And it was good to see the enthusiasm with which he was greeted, and the eminent affection which his people have for him. More than one, certainly,

remembered with affectionate regret, too, the venerable diocesan who faces the setting sun in the quiet peace of physical disability with intellectual activity, and whose absence was the only cause for sadness in the inspiring evening.

The Church in Chicago is awake to her tremendous possibilities and her impending duty. In thus reaching this consciousness, she has not only taken her rightful place in the advance of the cities of the West, but has also set a splendid example to her sisters of lesser degree.

We trust this new missionary enthusiasm which has, in quick succession, enveloped Detroit, Indianapolis, and Chicago, may strike a wholly new keynote to the Church throughout the Middle West. It is a pleasure to feel that it will shortly be carried on to Omaha, where the four-days' conference of the sixth missionary "department" will open on January 19th.

AND another splendid missionary gathering was that of the Church Students' Missionary Association, held at the Virginia Theological Seminary. This organization has, within a very few years, impressed a missionary fervor upon those men who least felt it before—the college students of our land. Indeed its success has been far beyond our expectation. The weakest part of our normal Church work in America is that which ought to be the strongest—the work among students at colleges and boarding schools. The Church has some of the best educational institutions which the land affords—and leaves them largely to the appreciative patronage of sectarians. We are absolutely devoid of any systematic work among the thousands of college students, except as it is done locally by parishes in college towns, the equipment of which is very seldom adapted to the work. The Brotherhood of St. Andrew has recently grappled with the problem in a tentative way, in so far as it relates to men's colleges, and we are hopeful that the work may grow to such dimensions as to lead to vigorous campaigns.

But this students' missionary movement is a movement from within—from among the men and the women themselves; and it has taken the right course—that of interesting the men in work among and for others. For missionary work is the most unselfish part of the Church's mission, and the one that calls for the greatest exercise of faith; but it is also the work which makes the most virile Churchman out of the man who becomes inoculated with its spirit. Altogether apart from its direct result upon missions, it is most useful in its indirect work among college students.

The Virginia Seminary performed one more of its long series of services to the Church, in entertaining this convention. Indeed that seminary may be called the mother of missionaries, so largely have its interests been intertwined with the work of American Church missions. Happily, the missionary enthusiasm has now spread over the whole Church; but lovers of missionary work will always cherish a warm affection for the Virginia Seminary.

WE commented somewhat sharply in a recent issue upon the publication in *Ave Maria*, a Roman Catholic publication of a letter said to be from a "P. E. clergyman" which contained this expression, with others to the same effect: "I am a P. E. clergyman, and I do not hesitate to say that I would join the Holy Roman Church to-morrow if I could see my way to get a livelihood."

The defense which *Ave Maria* makes for publishing such a letter with no signature attached, is the following:

"We have only to say in reply to these unwarranted strictures (1) that at the time of writing our correspondent was in charge of a parish of his denomination; (2) that his letter was written for publication, and for this reason entitled 'An Open Confession'; (3) that the communication was printed *verbatim et literatim*; (4) that it was accompanied by a private note giving the writer's name and address."

The editor therefore shifts the responsibility for the publication upon the writer of the letter, whose name he withholds. Possibly this may relieve him of some measure of complicity in the publication of a writing, which writing was an act of gross dishonor; a nice question in casuistry is here raised which we do not care to pursue. We can only express regret that the editor of a Christian journal should be willing to permit himself and his journal to become even an accessory to such an act of dishonor and perfidy as the writing for publication of such a letter by a "P. E. clergyman" who "at the time of writing" "was in charge of a parish of his denomination." We can only hope that the way will be smoothed over for the "P. E. clergy-

man" to "join the Holy Roman Church" as speedily as possible; or else that he may be led to repent of his recent action.

The amazing thing in connection with the Roman fever which occasionally attacks our clergy, is the blunting of their sense of honor, which has so often been evident in the case of perverts. We have never yet been able to trace the cause for this phenomenon, for we have known too many high-minded Roman Catholics to be able to assume that it necessarily follows from the acceptance of their faith.

ANSWERS TO CORRESPONDENTS.

W. T. D.—There is no rubrical or canonical restraint upon the clergy with respect to the marriage of unbaptized persons. Our recent suggestion that such action on their part was not contemplated by the Church rests upon theological considerations. Baptism—the "new birth" into the Church, the family of our Lord—is essential before any other sacramental grace may be received, just as in the natural order, one must be born before he can be married. The unbaptized, being incapable of receiving sacramental grace, may be validly married, but they cannot receive the Church's grace of Holy Matrimony, and the priest of the Church might best confine his sacramental ministrations to those who have been made capable of receiving them, by the new birth.

R. of L. C.—(1) Where the six large candles are used for High Celebrations, they may or may not supplant the two historic eucharistic lights, but preferably are in addition to these. In that event—practicable only over a large altar—the two lights are at the extreme ends, in taller and more dignified candlesticks.

(2) It seems probable that St. Paul's commission as an apostle, which he describes as "not of men, neither by man, but by Jesus Christ," was not received by the laying on of hands, but by direct appointment from the risen Lord; the incident in Acts xiii. 1 being then interpreted as only a solemn sending forth of the two Apostles, Paul and Barnabas, on a missionary journey.

(3) Incense is appropriate at funerals, even where there is no Eucharist, and is used at the benediction of the dead which is frequently made in the church, and both before and after the interment at the grave.

(4) The cope is appropriate at a Burial service, but the use of incense does not depend upon the use of the cope.

(5) It is immaterial upon which side the lighting or extinguishing of altar candles begins.

(6) Sunday marriages are to be discouraged, both because they do not tend toward the sacred observance of the day, and also because the clergy ought not unnecessarily to be called upon for private offices on that busy day.

S. C. H.—(1) Stoles of the appropriate colors for the seasons should be worn with white eucharistic vestments.

(2) The best single volume on patristic theology is Swete's *Patristic Study* in the series of "Handbooks for the Clergy" (Longmans, 90 cts. net.)

DANNECKER, the German sculptor, occupied eight years upon a marble statue of Christ. When he had labored two years the work was apparently finished. He called into his studio a little girl, and directing her attention to the statue, asked her, "Who is that?" She replied, "A great man." The artist turned away disheartened. His artistic eyes had been deceived. He had failed, and his two years of labor were thrown away. But he began anew, and, after several years had passed, he again invited a child into his studio, and repeated the inquiry, "Who is that?" This time he was not disappointed. After looking in silence for awhile, her curiosity deepened into awe and thankfulness, and, bursting into tears, she said, in low and gentle tones, "Suffer little children to come unto Me." It was enough; the untutored instinct of the child had divined his meaning, and he knew that his work was a success.

He believed then and ever afterwards that he had been inspired of God to do that thing. He thought he had seen a vision of Christ in his solitary vigils. He had but transferred to marble the image that the Lord had shown him. His rising fame attracted the attention of Napoleon, and he was requested to make a statue of Venus similar to Ariadne, for the gallery of the Louvre. He refused, saying, "A man who has seen Christ would commit sacrilege if he should employ his art in the carving of a pagan goddess. My art is henceforth a consecrated thing."—*Selected*.

NONE MAY ADD to the sacred record of the one Perfect Life. None has added nor taken away. Tradition, though so early busy, never put a trait to the character. Criticism has taken nothing from it. Yet how variously and gradually has that Character touched and moved and quickened the Christian world, even as it touched those who first became conscious of it. Each Christian age has caught something fresh, learnt something more of it, perhaps even, alas, has forgotten again something. Some lessons have become so much a part of the world's common heritage, that we begin to forget that though Christians did not learn them fully at once, though men have not learnt to practise them fully even now, they had their origin in Christianity—that is, in Christ. Such are (1) the care for the sick and suffering, for human pain because it is human pain, not merely the pain of a friend; (2) the rights, the sanctity of conscience. Christian martyrs first learn that lesson from their Master, and taught it to the world, though Christians have themselves at times forgotten it; (3) the unity, that means the brotherhood of all mankind.—*E. C. Wickham*.

THAT EDUCATIONAL PROBLEM IN ENGLAND.

The National Society Comes in for Criticism

FINE MISSIONARY MEETING IN LONDON

No "Fatal Opulence" Among English Bishops

THIRTEEN-HUNDRETH ANNIVERSARY OF THE SEE OF ROCHESTER CELEBRATED.

The Living Church News Bureau,
London, St. Nicholas, E., 1904.

THE National Society has surely no one to blame but itself if its policy at the present time in reference to Church schools has been misconstrued, as it seems to think, by the great mass of Churchmen who have Church school interests at heart. For, judging alone by the official action of the Society, it looks very much, indeed, as if its policy has become that of the maintenance, not primarily of Church schools—for which purpose the Society was founded—but of Mr. Balfour in the Premiership and of Sir William Anson in his educational post at Whitehall. Opportunist acquiescence in its arbitrary directions touching the question of the attendance of school children at Church and other matters—that appears to be the policy to which the National Society has now ingloriously committed itself.

At a special meeting of the National Society's Standing Committee recently held at the Church House, Westminster, the lord president (the Archbishop of Canterbury) in the chair, it was unanimously resolved in the matter of the attendance of school children at church, that this attendance, having regard to "present circumstances" (italics my own) be arranged (a) so as "not to clash with the by-laws adopted by the local education authority"; and (b) so as to be "outside compulsory school hours." The committee then adopted a lengthy memorandum in reply to the Church Schools Emergency League, which at its first conference, on September 27th, expressed much alarm at the National Society's "policy of passive submission" to the opinions of the Board of Education respecting the points in issue.

The National Society's action in this connection comes in for pretty damaging criticism from both the *Guardian* and the *Church Times*. The Society certainly seems to the *Guardian* "to have been wrongly advised, and to have given wrong advice to the clergy," as to the attendance of school children at church. The mistake which the Society has made is "in not deciding to try every legal means of testing the validity of the action of the Board of Education." Unhappily (according to the *Church Times*) the Society has "drifted out of touch with Church opinion." The reason is not far to seek. Its Standing Committee "is in close touch with the opinion of the Government, and the Government is terrified by Printing House Square," i.e., by the *Times* newspaper. Why is the Church of England, it asks, an almost negligible quantity in politics? Because it is drawn here and there by timid and vacillating leadership: "Whenever our Primates have taken the firm line of principle they have been a power in the State. Anselm was unsupported by his Suffragans or by the nobles. Laud was not strikingly 'judicious' nor Sancroft very 'statesmanlike.' But they stood in the gap, faced the music, and vindicated in the world's eye the supremacy of spiritual things."

The annual meeting organized by the London Junior Clergy Missionary Association in connection with the S. P. G., held in Exeter Hall on Thursday evening, November 24th, was a grand demonstration of the revived interest that has taken place of late years amongst both clergy and laity in foreign missions. The Marquis of Salisbury presided, and the speakers, in addition to his lordship, were the Bishop of Madagascar, Mrs. Creighton (who appealed for women's help in S. P. G. work), the Rev. Foss Westcott, of Cawnpore, and the Rev. H. S. Woolcombe, chairman of the L. J. C. M. A. Lord Salisbury, in his introductory speech, observed that there was something specially striking in the universality of the efforts of a society like the S. P. G. This feature gave rise to a sentiment somewhat akin to that imperial sentiment with which, in another relation of life, they were so familiar in these days. Only there was this difference, "that the Empire with which this Society was concerned was far greater than even the British Empire." And yet that was not the characteristic which struck the mind most. For it must be remembered that missionary effort appealed not merely to such great qualities in man as self-sacrifice and endurance, but to "the fighting instinct of man," to that instinct in its highest expression. For these reasons the great

cause which this Society had made its own, "filled the imagination and arrested the attention in a way which no other human pursuit was able to do." The Bishop of Madagascar's speech was devoted to a defence of the work of the S. P. G. in that island. The Rev. Foss Westcott, in reply to critics of missions in India, showed that, with the exception of the Parsees, literate, as any class in England, the Indian Christian community was the best educated section of the population; while Indian Christians to-day, in proportion to their numbers, occupied far more of the better positions in the land than any other section of the natives. The Rev. Mr. Woolcombe, in a closing appeal, urged that missionary work was not to be taken up in parishes as an extra matter, but really to be "the one subject they were to insist upon as part of Christian and Catholic teaching."

The Bishop of London has beyond all question succeeded in pricking what he calls "a gigantic bubble," namely, what is called by some people "the fatal opulence of the Bishops." Speaking at a public meeting held yesterday week in the West End, Lord Robert Cecil, K.C., presiding, in aid of the Bishop of London's Fund—but for which London would, indeed, become still more largely a pagan place—the Bishop said he has to ask himself this Advent whether he can afford more than the £400 a year which he and his predecessors have given to the Fund since it was started. Then in showing what are the claims which fall upon the See of London, his lordship gave them his balance sheet:

To start with, for Fulham Palace and London House I have to pay in rates and taxes.....	£848	12	6
Queen Anne's Bounty, including first fruits and tenths..	422	4	7
Income-tax	500	0	0
Servants' wages and food, keeping up a house containing 44 bedrooms, cost of entertaining all the candidates for ordination, and other expenses.....	1,678	9	5
Repairs of house	1,190	7	3
Coal, gas, and electric light.....	379	9	5
Keep of three men and four horses—four of the hardest working horses in London	895	0	4
Garden and farming 37 acres.....	723	9	6
Printing, stationery, and postage	388	9	4
Total	£7,026	3	4

These were merely (he continued) the preliminary items before they started on the ordinary expenses to be defrayed from the income of the See; and he asked if it were possible for the Bishop to give more than £400 a year to the Fund and £100 to the East London Fund? If it were, then he would do it; but as a matter of fact he was £5,000 poorer at the end of his three years than when he became Bishop of London.

On Wednesday last, St. Andrew's day, there took place a specially notable triumph of the august fact of the pre-Reformation existence and remote antiquity of the Church of England over what is still amongst many people the fiction of the Henrician origin of the Church; it being the occasion of a special service in Rochester Cathedral in commemoration of the 1,300th anniversary of the foundation of the See of Rochester. It was also a memorable day at Rochester on account of the restored tower and new spire and peal of bells, all at the expense of Mr. T. II. Foord, of Rochester, being dedicated by the Bishop of the Diocese. Amongst those present, in addition to the Bishop of Rochester and a large body of his clergy, were the Primate (who was consecrated to Rochester as his first See), the Bishops of London, Salisbury (formerly a Canon of Rochester), and Southwark; and the Dean of Canterbury. Dr. Cheyne, Canon of Rochester, was *not* present. Amongst the visiting Church musicians, who took their place in the Cathedral choir, were Professor Sir Frederick Bridge (himself an old Rochester chorister) and the Precentors of Canterbury and Truro. The procession at the dedication service, which was held in the nave, was headed by the processional cross, which Freemasons in the United States presented to the late Dean of Rochester. (Dr. Hole). The Bishops of Rochester and Southwark were in cope and mitre, the Primate being vested only in his scarlet chimere. The Primate, who preached the sermon, quoted the Venerable Bede's account, in his *Ecclesiastical History*, of the foundation of the Rochester See. In concluding his sermon, the Primate said:

"I cannot say to you all that is swelling in my heart to-day. To me this Diocese, this Cathedral, whereto I was consecrated thirteen years ago, must have a place in happy memories and daily prayers which is in some ways unique while life shall last. To stand here to-day and wish God-speed at such an hour to those whom I see around me now, to whose keeping are entrusted the workfield and the work, is a privilege which I should not easily have foregone. The work is arduous and the difficulties are neither light nor few. But

it is with hopefulness that we all look onward now as the fourteenth century of your storied life begins."

On St. Andrew's Day, 604, St. Augustine, first Archbishop of Canterbury, consecrated his brother monk and companion Justus to be the first Bishop of Rochester; where about four years previously Ethelbert, King of Kent, at the instance of St. Augustine, began to build a Cathedral church, in honor of St. Andrew.

J. G. HALL.

MISSIONARY PROGRESS

As Seen by the Board of Missions

THE Board of Missions, in session on the 13th inst., adopted a code of By-Laws in conformity with the new Missionary Constitution. These provide for an additional officer under the style of an Educational Secretary, and the Rev. Everett P. Smith of Pocatello, Idaho, was elected to the position.

FINANCIAL.

The Treasurer reported that the contributions to December 1st amounted to \$49,541.70, or practically the same as they were December 1st, 1903. It had been hoped that they would be much larger on account of the very considerable contributions in Boston. The foregoing figures do not include, however, the Woman's Auxiliary United Offering made in that City. Again, Mr. Thomas remarked that the total given above, \$49,541, included this year a number of large individual contributions to which there was nothing to correspond last year, showing that the parishes, etc., had fallen off during the three months, and in connection with the same it was reported that the budget of appropriations sums up, at the date mentioned, \$65,000 more than those of the previous year.

The Treasurer reported an anonymous gift of \$50,000, to be invested as a reserve fund to protect the credit of the Society under its appropriations, to be known as the "W. M. B." Fund.

The General Secretary announced that the Convocation of the Missionary District of South Dakota had undertaken to pay \$500 per annum towards the support of the Bishop, and that the Bishop requested that said amount might be deducted from the Board's remittances. The General Secretary was authorized to express the Board's appreciation to the Convocation for its action.

MISCELLANEOUS.

A communication was read at the meeting, addressed to the Bishop of Massachusetts by the Right Reverend Secretary of the Society for the Propagation of the Gospel, acknowledging formally on the part of the S. P. G. the remittance of half the collection at the opening of the General Convention and sending their cordial thanks for the same.

The Rev. Edward A. Temple of Waco, Texas, was appointed District Secretary for Missionary Department No. 8, and it was further announced that the Rev. John A. Emery of San Francisco had consented to continue his service as such Secretary for Department No. 7.

ALASKA.

Letters from the Bishop of Alaska and several of his missionaries were at hand. The epidemic of diphtheria had reached Anvik but at latest advices had subsided. There were ten deaths in the neighborhood, of which one was that of a boy in the Rev. Mr. Chapman's school. The Rev. Chas. E. Rice, who had been on leave of absence because of ill health, has taken charge at Skagway, hoping to return to Circle City in the spring. He also officiates for the Army at Fort W. H. Seward, at Haines. The Rev. Hudson Stuck had safely arrived at Fairbanks, where he found the Rev. Mr. Huhn, Miss Carter, and Miss Farthing hard at work and in good health. He considered that his first duty was to complete the hospital.

PHILIPPINE ISLANDS.

A full report was laid before the Board as to the property holdings in the name of the Society in the Philippine Islands, and the Bishop was advised to acquire as soon as possible a narrow strip of land to the north of the present Cathedral property, to complete the plot.

CHINA.

There were fewer letters than usual from the foreign field, because the Bishops are still in this country, or recently have been. The Rev. Dr. Pott reports the first general meeting, on September 29th, of the laity gathered from all parts of the Missionary District of Shanghai. The idea of such a conference emanated from the Chinese. Over one hundred representatives were present. Archdeacon Thomson presided. Reports of the work at various stations were given, and a committee appointed to consider the advisability of starting something in the parishes like the Brotherhood of St. Andrew, which plan met with general acceptance. The underlying idea of the Conference was to impress on the laymen their duty to take part in the extension of the Church. Yen Hall, the new building for the College, had been formally opened recently.

JAPAN.

Miss Bessie Mary McKim, daughter of the Bishop, was appointed a missionary teacher in St. Margaret's School, Tokyo. Four hundred dollars was appropriated for the expenses of the Training School for Mission Women (Japanese) under the direction of Miss MacRae and Miss Bristowe. This school has heretofore been sustained by "Specials" and by the efforts of the ladies named. It has already proved itself a valuable institution for supplying trained women workers. Upon the representation of the Bishop, who was present at the meeting, an appeal was ordered to be made for \$2,500 for a proper residence for Deaconess A. L. Ranson and Miss Gertrude Heywood at Kawagoe. They are now living in a rented Japanese house, with great detriment to health. Among a number of building items for which he asked, the Bishop felt that this was the most pressing call. The Rev. T. S. Tyng, in addition to his important translation work, with the approval of Bishop Partridge and the Board, has taken charge of the English congregation of All Saints' Church, Kobe.

LIBERIA.

The Rev. J. F. Dunbar, formerly of Cuttington, began his work at Epiphany Hall on August 1st. This building houses the Hoffman Institute, the High School, and the Divinity classes. Mr. Dunbar says they are very much in need of an organ at the station. The pupils are unable to do much for themselves as at least three-fifths of them are from heathen families and the other two-fifths are not sons of well-to-do parents: some are orphans. Nevertheless they have raised \$30, and ask assistance to the extent of \$40 or \$50 more, as they have no instrument for their services nor for teaching music.

HAITI.

Holy Trinity parish, Port-au-Prince, Haiti, has purchased a rectory at a cost of \$3,000 and provided for its repair. The Bishop is about to make a visitation of the parish at San Pedro de Macoris, Dominican Republic, where there are a number of persons awaiting Confirmation, and the Board made appropriation for his necessary travelling expenses. This visit was deferred last year because of the unsettled state of the country.

MEXICO.

The Board was informed that Bishop Aves had been appointed by the Presiding Bishop to be the Superintendent of the Missionary work and funds of the Mexican Episcopal Church, so far as such work is supported and such funds are supplied from the United States. In this office he takes the place of the late Rev. Henry Forrester, and the Board, for its part, formally acquiesced.

A TEST OF VITAL PROTESTANTISM.

This is from Philadelphia, and is true:

Three Bainbridge Street urchins, aged eight to ten, were recently overheard in the midst of a vociferous argument.

"Hey, Murphy!" yelled one to another, across the street. "Listen to this: Kelly says he ain't a Protestant. Ain't he a Protestant, if he don't go to church every Sunday?"

"Sure!" replied "Murphy," evidently an authority—and that settled it.

AT A RECENT MEETING of the Woman's Auxiliary in Shrewsbury, N. J., Bishop Talbot of Central Pennsylvania, in making an appeal for the Bishop Leonard Memorial Fund (to build a nurse's home at Salt Lake), spoke of the singular parallel in the lives of himself and the late Bishop of Salt Lake.

Born in a small town in the West, the two as babies were baptized on the same day. Later they were confirmed together. When the time came for them to leave home for college, Dr. Talbot intended to send his son to Yale, Judge Leonard preferred Dartmouth; but at the last moment the young men wished to go together, so both went to Dartmouth, the one to be a lawyer, the other a physician. Half way through their college course both changed their minds and decided to study for Holy Orders. As a beginning, they started a mission at Hanover, where they held services on Sunday afternoons, and students who did not like the long sermons preached in the college (Congregational) Church, used to ask for permission to go in the afternoon "to hear Leonard and Talbot preach." In telling this, the Bishop added that the two were alike in that their sermons were always short. The mission has since become St. Thomas' Church, and is doing a good work among the students of Dartmouth College.

After leaving college, the two friends attended the General Theological Seminary in New York, were ordained the same year, and afterwards were made Missionary Bishops within a few months of each other, the one to go to Utah, the other to Wyoming and Idaho.

Is it any wonder that Bishop Talbot is interested in the Home for Nurses at Salt Lake City, a realization of the wish so long in the heart and mind of Bishop Leonard?

DOST THOU love life? Then do not squander time, for that is the stuff that life is made of.—Benjamin Franklin.

DR. MANNING BECOMES "ASSISTANT RECTOR" OF TRINITY CHURCH

The Succession to the Rectorship Implied But Not Promised

NO ADVENT ORDINATIONS IN NEW YORK

New York Archdeaconry Considers Church Extension

OTHER CHURCH NEWS OF NEW YORK

The Living Church News Bureau, {
New York, December 19, 1904. }

FOR the first time since the election of the Rev. Dr. Morgan Dix to the rectorate of Trinity parish in 1862, Trinity has an assistant rector, the appointment having been made by Dr. Dix this week and formal approval having been voted by the vestry. The Rev. Dr. William T. Manning, vicar of St. Agnes' Chapel, received the appointment, plans for which had been under discussion, it is understood, for several months. Dr. Manning received notice of his appointment while he was considering the matter of his election as Bishop of Harrisburg. His decision to decline the election of the Harrisburg Diocese was made public last Saturday.

It is so long since there has been an assistant rector of Trinity that many wondered just what was implied in the appointment. The Rev. Dr. Morgan Dix was seen, and he explained, referring to the charter of the parish, that the assistant rector is elected by the rector and that his position is assured for life. He has not, however, the right of succession to the rectorate, and Dr. Dix said that the appointment of Dr. Manning as assistant rector did not even imply that he is to succeed the present rector. The duties of the assistant rector are simply such as may be delegated to him by the rector. Dr. Manning may continue as vicar of St. Agnes' Chapel, or he may be assigned to other duties. No decision along this line has been made.

Mr. H. H. Cammann, comptroller of Trinity parish, when asked whether the election of Dr. Manning as assistant rector implied that he was ultimately to succeed Dr. Dix, said that neither the rector nor the vestry have a legal right to take action or to make promises which would be binding upon a vestry which might, at some future time, have to elect a rector; but, continued Mr. Cammann, there has not been an instance in the history of Trinity parish when the assistant rector has not, on the death of the rector, succeeded to the office. Dr. Dix was himself assistant rector when he was elected rector to succeed the late Rev. Dr. Berrian.

There is general opinion here that by the action of the Rev. Dr. Dix and the Trinity vestry the selection of the next rector of Trinity has been made—not in a legal sense, but in a traditional one. It is not thought that any promise has been made Dr. Manning, nor is there thought that Trinity's action was the principal factor in his decision to decline the Harrisburg election, but Dr. Manning believes, it is said, that greater opportunity for service is to be found in Trinity parish than in the new Diocese. There is little doubt, on the other hand, that the Harrisburg election caused the rector and vestry of Trinity to act earlier than had been intended, for although the appointment of Dr. Manning had been under consideration for some months and had been decided upon long before the Harrisburg convention, there was no occasion for hasty action until the election by that body made it appear possible that the great New York parish would lose the man whom it had decided to make assistant rector.

The Advent ordinations had been appointed for Bishop Coadjutor Greer at Trinity Church, but no men presented themselves and the ordinations were not held. The Rev. Dr. George F. Nelson, secretary to Bishop Potter and registrar of the Diocese, says that while there have been small numbers at the Advent ordinations for several years, there has been no other time in recent years when none presented himself.

The annual meeting of the Archdeaconry of New York was held on Tuesday evening of last week in the Church of the Incarnation. Bishop Greer presided, after Evening Prayer had been said by the Rev. Dr. William M. Grosvenor. Other clergy in the chancel included Archdeacon Nelson, and the Rev. John Campbell, rector of the Church of the Mediator, Kingsbridge. In opening the business session, Bishop Greer spoke of the dangers which follow the growth of a great city. It had been truly said that the city is democracy's greatest foe, and that saying was made when there were but eight cities in the United States

with populations over 50,000. A danger in the large city, said Bishop Greer, is the fact that it divides and conceals from each other those living within it. In part that danger has been neutralized in New York by the efforts of the Christian Church, and in the Borough of the Bronx the Church, through the Archdeaconry and allied effort, can lay deep enough and strong enough foundations of religion to neutralize the dangerous tendencies.

Archdeacon Nelson spoke of the Bronx as a fallow field. He told of ten flourishing missions supported there at a cost of \$10,000 last year, an amount less than would have been necessary for one big city parish. The Rev. Mr. Campbell reported that there had been several meetings of the committee appointed last year to cooperate with the trustees of the Archdeaconry, and that some things had been accomplished. Mr. Charles P. Bull, who has for a number of years served as Secretary of the Archdeaconry, declined reelection, and Mr. C. G. F. Wahle, of Holy Faith Church, was elected in his place. The Rev. Dr. W. H. Vibbert retired as a clerical trustee, and the Rev. Dr. Leighton Parks, rector of St. Bartholomew's parish, was elected to fill the vacancy. It was expressed as the opinion of many, including Bishop Greer, that the number of Archdeaconry trustees should be increased, in order that the large Bronx interests might be represented, and a special committee was appointed to consider the matter and to present a plan at a special meeting to be called as soon as a report is ready. The Rev. Mr. Grosvenor offered his resignation as a trustee, nominating to fill his place the Rev. Mr. Harris, rector of St. Ann's Church, Bronx. The resignation was tabled. The treasurer reported expenditures for the year of \$8,027.

The annual meeting of the Archdeaconry of Richmond was called for the same evening as the New York meeting, but, owing to a severe storm, there was too small an attendance to make it advisable to go on with the business, and the meeting was adjourned to reconvene on the evening of the 28th of this month.

Bishop Potter, the Rev. Dr. E. M. Stires, rector of St. Thomas' Church, Mr. Will C. Macfarlane, the parish organist, and six members of the St. Thomas' choir, went last week to Sing Sing prison, which is situated at Ossining, about forty miles north of New York, for a celebration of the Holy Communion. The movement of which this service was the first result, promises, it is said, to extend into an active work of the Church among the prisoners of Sing Sing and other prisons. It was planned by Mr. Alexander M. Hadden, a vestryman of St. Thomas' Church and well known as a worker among the unfortunate. A canvass was made of the Sing Sing prisoners and there were found about 150 who had been members of evangelical Christian bodies, and who expressed the desire to receive the Holy Communion. Bishop Potter acted at the request of the Rev. Dr. Stires, and was the celebrant. Timely and helpful addresses were made by the Bishop and by Dr. Stires, the men being told that no matter how far down in the depths a man may be, a real effort, such as these men had made in expressing a desire for the Church to come to them, would be of lasting benefit. No definite plans have been announced for the carrying on of this prison work, but it may be said to be probable that similar services to that of last week will at least be held in Sing Sing prison with some degree of regularity.

In the Church of the Holy Communion last Sunday, there was unveiled a window in memory of the late Rev. William Wilmerding Moir, formerly one of the Rev. Dr. Mottet's assistants in the parish, and at the time of his death rector of St. Eustace's Church at Lake Placid in the Adirondacks. The window was given by the Rev. Mr. Moir's brother, Arthur D. Moir, and several friends of the family. The rector, the Rev. Dr. Henry Mottet, spoke in appreciation of the character and service of his former assistant.

AS EVERYBODY KNOWS, Charles Kingsley loved well "both man, and bird, and beast." This feature in his character was curiously displayed one Sunday in Church. He was just about to enter the pulpit to preach his sermon, when all on a sudden he disappeared from the view of the congregation. What was amiss? It was soon seen, however, that nothing serious had happened. He had only stooped in search of something on the floor, which, when found, he had taken to the vestry. And what was this something, do you think? An injured butterfly, which was fluttering about on the ground! Being unable to fly away owing to its hurt, Kingsley was afraid it might be trodden on, and so he had interrupted the service of the Church until he had removed the wounded insect out of harm's way.—*Sci.*

GREAT MISSIONARY RALLY IN CHICAGO.

A GREAT throng filled every seat in the vast Auditorium in Chicago, on Tuesday evening, December 13th, the occasion of Chicago's second Missionary Mass Meeting. That the success of the first meeting, held two years ago, would be equalled in point of attendance, was indicated by the large crowd which, notwithstanding the inclemency of the weather, stood for an hour awaiting the opening of the doors.

That the meeting was a success in the splendid addresses, the abundant enthusiasm, and the sure-to-come and far-reaching results, is the opinion expressed by all who were fortunate enough to gain admittance. What the immediate financial results are, cannot be announced at this time.

As has been noted in these columns, the speakers were the Rt. Rev. C. H. Brent, D.D., Bishop of the Philippine Islands, the Rt. Rev. C. K. Nelson, D.D., Bishop of Georgia, and the Rt. Rev. C. P. Anderson, D.D., Bishop Coadjutor of Chicago; and the three important phases of the Church's missionary work, Foreign, Domestic, and Diocesan, were discussed and presented in forceful and masterly addresses.

That the audience was sympathetic was shown by the enthusiastic applause with which the speakers were often interrupted and which was accorded them at the end of their addresses. It is seldom that an ecclesiastic has the opportunity to address a gathering of upwards of 4,000 people, and to be able to awaken so much sympathetic interest. The prolonged applause which followed Bishop Anderson's remarks was no less an appreciation of the magnificent manner in which he handled his difficult subject, than a loving tribute showing the devotion and loyalty of his people.

Prior to the opening of the meeting an organ recital was given by Mr. Harrison Wilde, of Grace Church, who, together with Mr. Clarence Dickinson, of St. James', officiated at the organ during the hymns and anthem.

Promptly at eight o'clock the great vested choir, some 600 in number, from the city and suburban parishes, entered the theatre and proceeded to the stage down the centre aisles, preceded by crucifers. It was an inspiring sight, as was the grouping on the great stage, and the tremendous burst of sound as the rousing missionary hymns were sung by choir and people, and the creed said, will not soon be forgotten.

On the stage, besides the speakers, were Bishop White, of Michigan City, Bishop Coadjutor Osborne of Springfield, and various clergymen and laymen, some of whom had rendered valuable assistance to Bishop Anderson in arranging for the meeting.

Bishop Anderson presided and led in the short devotional office which opened the meeting. The first speaker was Bishop Brent, who was introduced by the chairman in a most happy manner by reading, after a few remarks of his own, the letter of appreciation written to the Church Club of Pittsburgh by President Roosevelt, and which was printed in *THE LIVING CHURCH* a few weeks ago.

BISHOP BRENT'S topic was

"AMERICAN DEMOCRACY IN THE ORIENT."

The Bishop spoke of and defended the policy of the administration in the Philippines. The Islands had been lain at our door, as it were, a foundling which we must admit and care for. He was proud of the vitality of the country which he represented and was sure of the honesty of its motives and methods in dealing with this great question. We have a real part to play in the world's history. The Eastern question and the Filipino question are identical, and the American people must bear their share of responsibility, for whether we like it or not, the United States is become an Oriental power. We are men of achievement and action and are now face to face with facts, not theories, in this Eastern problem.

The Bishop went on to speak of the past history of the Philippines, and said that for fifty years prior to the American possession, Spain had been carrying on a campaign of evangelization, and owing to the efforts of the Roman Church, which is the greatest missionary Church of Christianity, a peculiar unity existed among the people. In fact this unity of Christianity is the only sort of unity which exists in the Islands, for among the 8,000,000 Malays there are over 40 dialects in which even the commonest words differ. There is no such thing as a common tongue, and only about 7 per cent. of the total population speak the Spanish language. The Filipinos are an ignorant people, 90 per cent. of them being unable to read or write. They are incapable of self-government and it is an injustice to the people to assert that they desire or should have independence; for they are a child-people and dependent. Liberty should not be confounded with independence; at the present time the people are enjoying the only liberty they have ever known. It would be unjust to force independence upon them, and at present, through the wisdom and energy of the American representatives, they are enjoying a measure of self-government and are being benefitted by civilization and uplifted by the splendid methods and the grand work of education which the Americans are carrying on. It was hoped to bring about a closer unity by use of the English tongue, though no attempt would be made to supplant the vernacular.

The religious conditions had suffered through the usurpation by the Church of the functions of the State. Bishop Brent thanked God for a free Christianity, and said the greatest gift America could give

the Islands was religious liberty. Things were in a transition state, and Christianity never had such a chance, nor the Church of Rome a finer opportunity. The Bishop closed by briefly relating the work being done by the American Church both among the resident Americans and the ignorant and un-Christian natives. He looked forward to the day when the whole East would be opened up through the influence of Western Christianity and energy, and deemed it a privilege to stand upon the shore and watch the ripples of the tide, as it rose, and to be able to predict the time, which would surely come, when there would be no East and no West, and when all nations would be subject to the one Lord and King.

BISHOP NELSON was the next speaker, his subject being

"CONDITIONS AND PROSPECTS OF CHURCH MISSIONS IN THE UNITED STATES."

In our Domestic missions, as in all missionary work, there are two important phases to be borne in mind, said he—Knowledge and Prayer.

He put knowledge first, for we must pray intelligently, and in action which must necessarily accompany prayer, we must be ready to give definite and intelligent reasons why we should intrude into fields occupied already, perhaps, by some of the 230 denominations in this country.

He would give seven answers to the question: (1) Our corporate unity, which no other religious body, not administered from a foreign state, possessed; (2) Our scriptural stand, for in no other Church is so much scripture read in public service; (3) our code of ethics, which is far in the lead; (4) our Apostolic ministry of authority; (5) our administration of the Sacraments in their fullness; (6) our unalterable Faith, once for all delivered to the saints, and neither added to nor subtracted from; and (7) our charity, for ours was the only Church which had made any overtures toward unity. He then spoke of and answered the objections raised to the Church, and after mentioning some of the great features of the work being carried on in various parts of the country and under different conditions, spoke at some length of the work in his own Diocese and of the Negro Problem in general.

The Bishop said this great problem was not confined to the South, but had become national, and cited the tremendous growth of the colored population in the West and Northwest and in the North Atlantic states in the last 20 years. He said that while the increase in the South was 14 per cent., in the West it had been 50 per cent., and in the North Atlantic states 325 per cent. He said the rate of Negro increase in the whole country was 27 per cent., and the death rate 30 per cent. The high death rate was due to the lack of sanitation and moral religion. He declared: "If the country were as enthusiastic for the improvement of the Negro as it is for the betterment of the Filipino, there would be an irresistible movement for the elevation of the colored race."

In Georgia one-fifth of the communicants of the Diocese were Negroes, and in all the reported acts of violence, the Bishop said he had never known of a communicant of the Church having a part.

BISHOP ANDERSON was the last to speak, and he had chosen for the subject of his address,

"CHURCH EXTENSION IN CHICAGO."

After thanking the visiting Bishops for their splendid addresses, Bishop Anderson spoke at some length upon the influence of Christianity in the world's history, and said we must not be guilty of the sin of ingratitude; for much had been accomplished in the name of the Lord Jesus. The mightiest force in civilization is the Christian Church with all her faults, and even if the ideals of the Lord Jesus were not attained at this time, much had been accomplished. However, Christ's triumphs were not all won, nor His work done. Our duty is the propagation of Christianity in the lives of men. There were those who would contend that Christianity and religious activity were on the wane, but it is not so; it might be said it was just beginning to be.

Take out of the world the Church, throttle the choirs and suppress missionary activity, and no tongue could depict the catastrophe which would follow.

Speaking of the city and Diocese of Chicago, the Bishop stated that there was no more fruitful field for missionary work. We wanted to help elsewhere, to assist good work anywhere, but there was no part of the world so neglected as the Middle West, the great, fruitful Mississippi valley, at which Chicago stood at the head; no place where the work was so poorly paid. The great city and suburbs with 2,500,000 people, and 41 languages, has an area of 1,000 square miles, and a yearly increase of 70,000 people. Bishop Anderson asked: "Is it growing to be big and wicked, a pagan city, and a modern Babylon, or will it be a city of homes and churches?" Crime is on the increase. It has increased five-fold in 50 years. "Beneath the crust of civilization, beneath the veneer of cultivation, there smolder the flames of passion, of discontent against the government, against morals and religion. Strikes, class hatred, riot, anarchy, are threatened. It would take only a spark to touch them off. And Chicago is the storm-centre between good and evil.

In Chicago last year there were 70,000 arrests and 17,000 boy prisoners. More than six times as many murders were committed in Chicago last year than in London, and the latter is three times as

large. During the Boer War there were more men murdered in the United States than were lost on the field.

Chicago has accomplished much in a material way, but its success will not be in fine buildings, parks, or financial enterprises, not in numbers, but in pure hearts and righteous lives. If we would stem the tide of religious indifference and moral retrogression, we must evangelize Chicago.

There is no use in winking at the facts. The men and women of Chicago have not the hold on religion that their grandfathers had. It is time we wake up. The whirl of pleasure and the spirit of materialism sap the vitality of the people. There is a great work to be done. We need better churches, better Sunday Schools, more religious teaching in the schools. The Bishop wanted the Episcopal Church to do its share in bringing about better conditions and get some of the credit. He needed \$25,000 at once as a minimum sum, which allowed only for the bare necessities of the work, and besought the people to bend to the oars and send the Ship of Salvation to the haven where she would be.

After the singing of the anthem, "Praise ye the Father," by Gounod, an offering was taken to be divided equally between Foreign, Domestic, and Diocesan missions. The meeting closed with benediction by Bishop Anderson.

RICHARD FOSTER SWEET.

ON Tuesday, December 13th, the funeral of the late Richard F. Sweet, D.D., was conducted from Trinity Church, Rock Island, in the chancel of which he had ministered as priest and rector for over twenty years. The body was brought from the sanitarium in Moline to the rectory, his old home, where many bereaved parishioners and other friends saw for the last time on earth the dear, kindly face. At the service on Tuesday, the Rev. Dr. Leffingwell for nearly forty years an intimate friend, read the Burial Office, and the Bishop of Quincy was celebrant. The Rev. Dr. Rudd of the Diocese of Iowa, another close friend of many years, assisted. There were present also, of the clergy of Quincy, the Rev. Dr. F. H. Burrell, who acted as crucifer, the Rev. Richard L. Knox, and the Rev. R. M. Laursen; of the Diocese of Iowa, the Rev. Samuel W. Day and the Rev. N. S. Stephens; of the Diocese of Springfield, the Rev. W. D. McLean. Other clergy of the Diocese of Quincy would have attended if notice had been received in time. A sympathetic congregation filled the church, and many were weeping when the casket was carried out. The Bishop read the committal at the grave, the clergy, friends, choir of vested women, and Knights Templar standing near.

Dr. Sweet was graduated at Nashotah in the class of 1864. With no family ties, his devotion to his *alma mater* and his calling was intense. He undertook an important and successful mission for Nashotah to England, and was for many years a helpful trustee of that institution. His early training in business as a banker was a good preparation for the management of parochial affairs. His work was always conducted on business principles, and he had the confidence and cooperation of business men. They recognized and admired his ability and dependability, his prompt, accurate, and masterful way of meeting every emergency. Above all, they appreciated his generous spirit and prized his genial companionship. He had a most winning personality, and adapted himself with surprising facility to all classes and conditions of men. Yet under the bright and cheerful expression there was always evident something more than the "man of the world." There were the scholar and priest, the courage of conviction, the firm lines of spiritual character and consecration.

Perhaps a more unselfish man than Richard Sweet never lived. He seemed to care almost nothing for himself or worldly interests; his career beautifully illustrates the Psalmist's brave words, "Yet saw I never the righteous forsaken." He never really suffered for anything, even during the years when he was helpless, though he had given away nearly everything he had. His large expenses during the last years of his protracted illness were mostly met by the generosity of one parishioner; and when he would no longer tax that generosity, a score of friends stood ready to supply every need. The bread that he had cast upon the waters returned, as much as was needful, after many days.

When Dr. Sweet needed anything in the parish, he headed the subscription. If he had no money, he borrowed it at the bank. No bank where he was known would refuse him. At one time, when his parish was in arrears, he dismissed his one servant and "boarded himself" in the rectory. The writer of this was entertained by him during a visit at this crisis, and

helped to cook the supper and wash the dishes! To the parish was given what was saved by self-denial.

Of course the people loved him, and did not long allow him to live in this way. But the incident illustrates the whole spirit of his life. He educated several men for the ministry, himself bearing all the expense of their college and seminary training. He was trusted and honored by his Diocese as by his parishes; Waukegan was the first, Freeport the second, Rock Island the third and last. He was long a member of the Standing Committee and a deputy to the General Convention. He has been greatly missed from these offices, and his absence will long be deplored in the councils of the Church as well as in the administration of the parish.

May he rest in peace, and may light perpetual shine upon him!

C. W. L.

DOWNSTAIRS IN SILENCE.

BY ROLAND RINGWALT.

WHEN a petted child falls downstairs, the rapid motion, the noise of concussion, the yells of the infant, the shriek of the fond mother, and the anxious inquiry of an elderly relative mix audibly in the air. But sometimes there is no fall. The child has misbehaved, and is ordered to go downstairs and meditate in solitude on its wrong-doing. It mortifies the amiable child, it rouses the sullenness of the obstinate one, nevertheless the sentence is positive, and there is no chance of escape. The young offender goes downstairs in silence.

Like scenes are played by actors of riper years. If the stockholders of a great corporation vote all the directors out of office, or a change in political sentiment causes wholesale changes among mayors and councilmen, the newspapers comment on the altered conditions. If an officer is dismissed by order of a court martial; if a lawyer is disbarred from practice; if a physician is disowned by his professional brethren; if a clergyman is deposed, we are apt to say that the offender is thrown downstairs, and the wider his acquaintance the more noise is caused by his fall. The execution of Admiral Byng roused more excitement than a hundred court martials on men of lower rank, and people who do not care for minor politics read with interest that the United States Senate has rejected an important nomination.

But occasionally and in the most unexpected way we learn that somebody has been quietly ordered downstairs. There was no commotion and no scandal, simply a command which had to be obeyed.

Everybody who travelled on the main line of a great railroad knew a conductor whom we will call John Smith. Smith was popular, and was placed in one of the best positions in the company's gift. Rumors about his habits spread from gossip to gossip, but there was no proof of misconduct, and dismissal would have been harsh. Nevertheless, Smith was taken from a first-class train and put in charge of a slow-going train on an out of the way branch line. He was never warned by his superiors, but he understood the meaning of the transfer, and the moral to be conveyed, which was, "You may get back to your old position or you may be dropped altogether."

The conductor was ordered to leave one train and go to another; while many men are practically sent downstairs without any formal command. A physician who has practised in a large city, may betake himself to a cross-roads village, nominally because he likes country air, actually because he lost a good practice, through intemperance or folly. In a small country town, a man with half a dozen languages at his tongue's end and half a dozen sciences at his service, barely lived as a tutor. Nobody knew his antecedents, but everybody believed that he had formerly held a professorship in a European university and that he had left his country under a cloud. Before the Revolution there were sad stories of colonial parsons who had worn out the patience of English Bishops, and lost all hope of vicarages at home. A successful movement upstairs is often noisy and jubilant; but the adult transgressor, like the childish delinquent, goes downstairs in silence.

"If a CIVIL WORD or two will render a man happy," said a French king. "he must be wretched indeed who will not give them to him. We superiors should endeavor to keep this in view; yea, were all mankind to observe it, how much happier would the world be than it is! We may say of this disposition 'that it is like lighting another man's candle by one's own, which loses none of its light by what the other gains.'"—*Selected.*

AN APPRECIATION OF THE REV. DR. HUNTINGTON.

[The accompanying extract from an address on the "Huntington Amendment," given before the Eastern Convocation of the Diocese of Massachusetts, in St. James' Church, Cambridge, at the 25th meeting of the Convocation, December 1, 1904, was ordered to be sent to Dr. Huntington and the Church papers, by a unanimous vote.—JAMES YEAMES, *Secretary*.]

EXTRACT FROM AN ADDRESS BEFORE THE EASTERN CONVOCATION OF THE DIOCESE OF MASSACHUSETTS, BY THE REV. JOHN W. SUTER. ORDERED BY VOTE OF THE CONVOCATION TO BE SENT TO DR. HUNTINGTON, AND THE CHURCH PAPERS.

BUT the most interesting thing about the Huntington Amendment is Dr. Huntington himself. A few weeks ago, at an informal gathering of the clergy, the writer heard Dr. Huntington say that he is now an old man, and that he must pass on the cause of Church Unity which he has so much at heart to his younger brethren.

I can associate with Dr. Huntington no thought of age. He seems to me to illustrate perpetual youth; but it is true that he is approaching his 70th year. If I had the gift of eloquence I would like at this moment to give some worthy expression to the debt of gratitude which it seems to me that the Church owes to him. That he may have many more years of active service is the wish of all his host of friends.

Nevertheless, there is a sense in which it is true that his life work comes to its conclusion; it is open to him now to reap the joys of accomplishment. He stands in this respect in somewhat the same position as that occupied by the President of Harvard College. Surely we need not wait for the time when he can no longer hear us, to tell one another how great we believe that accomplishment to be. He is the great presbyter of his generation—a presbyter from choice! His opportunities to become a Bishop have been many. Has he remained a presbyter because he preferred the more generous living of a great parish? Has he remained a presbyter because he failed to estimate at its true value the office of a bishop? Surely not. It is because he has marked out for himself his life work. Because he saw clearly years ago the work that he believed he could best do for the Church and the way in which he could do it. He saw the vision; and having seen the vision, he went quietly and devotedly to work to dig the foundations of the Holy City. His vision was the vision of Church unity for the people of the land which he loved; and as a part of that vision he saw with clearness the mission of the Episcopal Church in contributing to this end. He has never faltered in his enthusiasm in this cause. The opportunity of the Episcopal Church has always been in his eyes a great and splendid opportunity. It is easy to-day to see a vision, in these opening years of a new century; it was a different matter in the '70's—that decade of depression in Church life and religious faith.

In his development of parish life his course has illustrated the same gift of seeing the vision, and working wisely and patiently for its accomplishment. Worcester was a small town, and his church a small mission at the beginning of his twenty years. But he saw the great city that was to be, and he saw at its centre the great parish, which should be All Saints, and at the four strategic points of the city the other four parishes which should bear the names of the four Evangelists. He worked to carry this conception well on towards its realization; and has lived to see it practically an accomplishment. It has been the same in Grace Church, New York. There he has completed his twenty years. He saw the vision of what a great city parish ought to be. In all the details of the development and in the erection of buildings suited to the carrying on of the work, he has been able to bring his hopes to completion. One may not pause to describe in detail the excellences of that parish work. He has brought to pass in that parish the open church; which gives of its best to the people who pour in through open doors to their services, and provides at the same time complete opportunities for worship for those who are the parish's members, and who support its work. He has conceived what ought to be the staff of ministers in such a parish; and he has the work completely officered by deacons and deaconesses. He has developed perhaps the finest choir and choir school, in every detail of its equipment, which can be found anywhere in the Anglican communion. And all the while he has been a preacher of amazing versatility and power.

But this parochial side has been used only as illustrative of his method in the work which he has cut out for himself in the Church at large. Here he was dealing with the largest prob-

lems, or rather problem; for it has always been one problem—that of Church Unity. It was for this cause that he gave himself to the task of leading the forces of revision during these last thirty years. He has made himself for this cause the consummate legislator and the accomplished liturgiologist. In the whole story of the revision of the Prayer Book, and incidentally of the Hymnal, and of the revision of the Constitution and Canons, his has been the commanding figure. Sometimes this work of revision has been spoken of as of slight consequence; the detailed changes in Prayer Book or Canons have been alluded to disparagingly, as trifling. But all this is beside the mark. It has been a stupendous task, and what is more, it has a far-reaching significance. No man to-day can begin to estimate what it means. What the revising of the liturgy has done in commending the Episcopal Church to the people of America we do not begin to realize. The same is true in regard to the revision of the Constitution and Canons, and in every step which has been taken to render the Chicago-Lambeth declaration effective.

The other day, when I stole into the New York delegation at the General Convention, in order to say a word to Dr. Huntington, I found him sleeping peacefully with his head resting against a pillar of Emmanuel Church. But he has never been asleep in that Convention when he ought to have been awake; and no man who has ever heard him, will forget his brilliancy in debate, his watchfulness at every point in the progress of legislation, his fairness to his opponents, his acumen, and his consummate skill in leading to successful issues the causes which he had at heart.

The largeness and fineness of his work as a liturgiologist has not as yet been recognized. It is too soon for us to realize what he has accomplished; and few men have any notion of the time and thought that he has devoted to this work. There is a delicacy of touch, an appeal to reason and a tenderness of feeling, and withal a deep appreciation of all that is best in liturgical expression, which have no parallel in the experience of the Anglican communion for 200 years.

When I asked him, not long ago, if he would not preserve in a certain bit of liturgical work a response which he had originally written but had subsequently amended, he told me that there was perhaps no single point to which he had given more thought in his liturgical writing; and he made me see, as I had not seen, how the amended form was the right form and the only one that could be allowed. Some day the Church will recognize what Dr. Huntington has given it liturgically. In the Prayer Book itself, as we have it to-day, there are examples of his work, and they stand the test of comparison with the treasures which the Christian centuries have bequeathed us.

In this last Convention the passage of the Amendment [and of the canon*] were in a certain very real sense, his final triumph. In one aspect they seem small matters, almost trifling details; in reality they mark the accomplishment of what he set out to do for the Church many years ago. It is not that there are not other things to be done; it is not that it does not remain for the Church to carry out to a larger and deeper realization that which it has now won through his efforts; but it is true that, just as in his two parishes it has been granted to him to see the accomplishment of his hope and a realization of his vision, so in the Church at large the work which he set himself to do he has done, and the vision of his earlier days has in large measure come true.

Surely it is well that the Church should bring to him now its sheaf of praise and its tribute of gratitude. In some small measure to contribute towards this end has been my purpose this afternoon.

I am only too conscious of the fact that I have spoken falteringly and inadequately; but I have spoken from the heart, and such as it is, I offer this word as a contribution to what I feel to be his due from the Church he has so nobly served.

* We have placed these words in brackets in order to explain that the author of this splendid eulogy to the distinguished New York presbyter has confounded two different matters in alluding to "the passage of . . . the canon" introduced by Dr. Huntington. Dr. Huntington's canon was laid over to the next General Convention, and the canon on congregations worshipping in foreign languages, which had nothing to do with the principles of the "Huntington Amendment," was introduced by the Rev. C. C. Rollit of Minnesota. Its history was briefly stated in our own editorial columns last week.—EDITOR L. C.

YOU NEVER KNOW how much one loves until you know how much he is willing to endure and suffer, and it is the suffering element that measures love.—*Great Thoughts*.

Helps on the Sunday School Lessons

Joint Diocesan Series

SUBJECT—"The Mighty Works of Our Lord and Saviour Jesus Christ.—Part I.

By the Rev. ELMER E. LOFSTROM

A SABBATH DAY AT CAPERNAUM.

(Public Worship.)

FOR THE SUNDAY AFTER CHRISTMAS.

Catechism: VII. and VIII., First Commandment. Text: St. Matt. iv. 23. Scripture: St. Mark i. 21-34.

THE time of this eventful day in the life of the Master seems fixed by St. Mark as the first sabbath day (Saturday) after the miraculous catch of fishes and the call of the four to apostolic training. It was probably the first sabbath after His return from Jerusalem and the cleansing of the Temple as well.

This busy day gives us no less than five distinct scenes, or pictures, in which the Master is the central figure. Under such a division there should be no difficulty in making clear to the minds of children, the succession of events.

The day opens with the Lord Jesus and His four Apostles entering into the synagogue at Capernaum, to worship at the morning service, along with the other Jews of the city. This synagogue had been built by the good centurion (St. Luke vii. 5). The ruler of the synagogue was Jairus (St. Mark v. 22), who probably welcomed Jesus soon after His entrance and asked Him to be for that day the "Sheliach Tsibbur," or messenger of the congregation, who had the most prominent part in the conduct of the services. If so, He would take his place on the "Bima," an elevation in the centre of the synagogue, where was the lectern from which the Law was read. The chief ruler, Jairus, and the other rulers of the synagogue, would take their place before the Holy Chest or Ark, containing the sacred rolls of the Law and the Prophets. This was at the south end of the building.

The service began with "prayers out of a book," which were offered that day by the Lord Jesus Himself. After the "Creed," other prayers, "benedictions," and a priestly blessing, the reading from the Law began. This on the sabbath day was done by no less than seven different men. They would take their places one by one beside the Master, and read from the roll handed to them by the regular "minister" of the synagogue. No one would read less than three verses, and, if he desired, he would read in a low voice to the "Methurgeman," or speaker, and the latter would repeat it in a loud voice which all could hear.

After the seven readings from the Law, Jesus took the roll of Prophets which was handed Him and stood at the lectern to read. When He had finished, He sat down in the place of the teacher, and "taught the people." He used no Methurgeman, I am sure, and the people who had come to their usual sabbath service were filled with wonder as they listened. They had never heard anyone teach as He did. The scribes would talk long about the shape of a letter; the prophets of old had only given their message as from "the mouth of the Lord." Jesus says often, "Verily I say unto you." "If, as seems clear, Jesus said, 'Ye have heard that it hath been said' (not "by," but) 'to them of old time, but I say unto you,' He then claimed the place, not of Moses who heard the Divine Voice, but of Him who spake" (Chadwick).

The people were astonished at the authority which He claimed in speaking to them. The next picture, which now comes into view, was calculated to make them marvel at an exhibition of authority even more striking. For the picture, read verses 23-27. Just what the condition called "demonized" may be, we cannot now say with any certainty. But it is very evident that there was a real domination of the poor man by an evil spirit. That the evil spirit here was willing to testify to the true character of the Saviour, but that He Himself was unwilling to have such testimony, is certainly suggestive. The Lord Jesus would not have witness borne to Him by a spirit of evil, even if that witness be true. See also the similar position of St. Paul at Philippi (Acts xvi. 16-18). The amazement of the people and their conversation as they returned to their homes, complete the details of that scene.

The house of SS. Peter and Andrew became the next centre

of interest. There are two distinct pictures given us there, before the final one outside the door. The sick mother-in-law was healed by the touch of His hand in answer to the faith of those who, after what they had seen in the synagogue, had come to Jesus to "tell Him of her." After the healing there is the picture of the afternoon spent in the home, while the mother of St. Peter's wife "ministered unto them."

No Jew would dare appear on the street carrying a burden of any kind on the sabbath day. So while all over the little city the people talked of the wonderful power and authority of the new Teacher, and laid plans to have their friends benefit thereby, there was no one brought to Him until the sun had set and three stars could be seen in the sky to tell them that the day was over and another begun, according to their method of reckoning. So it is under the stars that the next picture is seen. The street is full of men and women who have brought thither their friends who were sick or possessed with devils. Everyone in Capernaum who needed healing was there, save one poor man, about whom we shall have a lesson later. He would not come. But all the others were doubtless there, and not one was brought in vain.

The lesson is given us as one on "Public Worship." There are several practical lessons along that line which may be drawn from the day's story. There is, first, the one to encourage us to regular attendance at the appointed services of the Church. Those who got the full benefit of the Master's presence that day, were the ones who were at the synagogue for the regular morning service. Every Jew held it a duty to be there, and you may be sure that no Jew who happened to be in Capernaum that day was absent if he pretended at all to live up to the teaching of his religion. But they did not go because the fact of the presence in the town of a great Teacher and Healer had been announced. It was the day of Jesus' first public miracle, and they did not know of His power. It is not likely that any talented singer had been engaged to sing a solo to help out the attendance on that day, either. The people were there in the regular performance of their duty, and they had no expectation of receiving any unusual blessing. They placed themselves where they could receive God's ordinary blessing, and were unexpectedly rewarded by hearing the "new doctrine with authority."

There should be, in connection with this lesson, some plain words spoken as to the duty of regular attendance at the Church services. No child who is old enough to be quiet, is too young to be present. Some blessing will come from each service, whether we can define it or not. And at some time, when least expected, we shall be rewarded by a new knowledge of the Master and His love.

The people of Capernaum acted upon the knowledge which they had received at the synagogue and were rewarded by the healing of all their sick friends. That was a reward to them for their faith, and it also brings before us the duty of bringing others who need Him to the One whom we have found from our own experience to be abundantly able to supply their need. If they had been satisfied to go to their homes with nothing more than praise for the wonderful sermon which they had heard that day, how much of the joy upon which the stars looked down that night, would have been absent!

The fact that the Lord Jesus Himself attended the ordinary service of the synagogue, which was largely a "service out of a book," and took part in that service Himself, should surely be evidence enough that such services are acceptable to God.

Read Butler's *How Shall We Worship God*, chap. ii., for a vivid description of the service of the synagogue; or see Edersheim, *Life and Times of Jesus the Messiah*, Bk. III., chap. x.

IF THOU wouldst have a household well established, then follow the example of the Spartan, Lycurgus. For even as he did not fence the city with walls, but fortified the inhabitants with virtue, and so preserved the city free for ever, thus do thou not surround thyself with a great court and set up lofty towers, but confirm the dwellers in the house with good-will, and faith and friendliness, and no harmful thing shall enter; no, not if the whole army of evil were arrayed against it. Which of us will not admire Lycurgus, the Lacedæmonian? For, having lost an eye at the hands of one of the citizens, and having received the young man from the people that he should punish him as he would, he refrained from this; but, having taught him and proved him to be a good man, he brought him into the theatre. And when the Lacedæmonians marvelled, "I received this man from you," he said, "insolent and violent; I give him back to you mild and civil."—*Epictetus*.

Correspondence

All communications published under this head must be signed by the actual name of the writer. This rule will invariably be adhered to. The Editor is not responsible for the opinions expressed, but yet reserves the right to exercise discretion as to what letters shall be published.

DIVORCE AND REMARRIAGE.

To the Editor of *The Living Church*:

I HAVE no doubt many of the readers of THE LIVING CHURCH are also readers of the *English Church Times*, and they have already read the report of the meeting of the E. C. U. upon divorce, in the issue of November 25th. Nevertheless, for the sake of those who may not have seen this issue, I venture to give some brief extracts therefrom, which I think are worthy of our consideration this side of the water:

"Divorce falls under two sections: Divorce *a vinculo Matrimonii* or dissolution of marriage, and Divorce *a mensa et thoro*, commonly known as judicial separation. The Church in her canons of 1603 closed the matter of Divorce *a vinculo*, and while she may be said to allow divorce *a mensa et thoro*, this is only judicial separation. The parties of such a divorce are still man and wife and neither can marry during the lifetime of the other.

"In 1857 Lord Palmerston brought into Parliament a bill for divorce *a vinculo matrimonii*. Lord Grey in debate said: 'If you do not take care, you will have parties committing adultery in order to procure divorce.' Mr. Gladstone in referring to the bill wrote: 'It does not follow Christian antiquity nor Roman imperial law, nor Ecclesiastical custom nor the *Reformatio Legum* nor the Scotch code nor any system whatever.' The same writer concludes: 'When society cannot bear the strictness of the Christian law and will resist the discipline necessary to make the soldier, it will then largely fall back upon that lower conception of marriage, which treats it as a purely civil contract between individuals. *If we are not strong enough to hold the lower portion of society up to Christianity, let us not be mad enough to drag the very rites of Christianity down to the lowered and lowering level of society*' (italics my own).

"Since 1857, statistics in England show that with the increase in divorce, suicides and the mortality of infants under one year old have largely increased also.

"Sir Creswell Creswell, one of the most ardent supporters of the divorce bill of 1857, writes a few years later: 'I have been taught the lesson of experience, I have come to the conclusion it is better for society to treat marriage as indissoluble, considering it merely as a social question.'

"The Divorce Court in London is commonly known as the Perjuror's playground. Lord Chancellor Eldon said that out of ten cases that came to the bar (that of the House of Lords) at least nine were founded on the most infamous collusion. The Director of Prosecutions in 1884 said: 'The extent to which perjury is committed in the Divorce division is nothing less than a public scandal.' 'It is now generally believed that all undefended cases are more or less tainted with collusion.' This was the opinion of Lord Justice Lopes in 1892.

"These considerations open up a line of interesting reflection with regard to the so-called 'innocent party,' that is, the successful plaintiff. It is with regard to the 'innocent party' that have occurred so many aberrations of pious opinion with regard to re-marriage. If undefended cases are, as eminent judges and lawyers think, for the most part collusive, if the atmosphere of the divorce reeks of perjury . . . what, under such conditions, becomes of the innocent party? Chancellor Espin 'regrets that so much pity is expended on the innocent party. Often the innocent party in a divorce suit is amongst the most worthless and most contemptible of mankind.' Another kind of operator, Sir George Lewis, says has been brought in by the act of 1857—the large multiplication of private detective agencies."

I will not take up more of your valuable space to quote further from this English article, save to give statistics. "For thirty years after the passing of the act in England, there were 9,306 divorces." Since then they have been increasing in a larger ratio. On the other hand, "in thirty-four years ending 1901, divorces in these United States of America amount to seven hundred thousand"! Surely a campaign of education upon this subject is imperative. They have in London "A Marriage law defence Union." Perhaps if we established a similar Union in the American Church, which would be willing to supply free, ample literature on the subject and at times lecturers, it would be a practical beginning in the education of our Church people to a greater regard for the sanctity of marriage.

St. Andrew's Church, Buffalo. HARRY RANSOME.

AN OPENING FOR A GIRLS' SCHOOL.

To the Editor of *The Living Church*:

THERE was erected at Clinton, Mo., about ten years ago a college building for girls, at a cost of nearly \$60,000. It was a private institution and for a time did well, but eventually the owner failed and the citizens assumed the mortgage and obtained the title. It was leased to several parties, who from incompetency and other causes failed to make it a success. It has been conducted lately by a Cumberland Presbyterian minister, who through trouble with his faculty and pupils is compelled to relinquish his lease. It is understood that this property can be put into first-class condition and a clear title obtained for \$20,000. It is worth twice the money. Could not some Churchmen take up this property, put it under the control of the Bishop of this Diocese, either as a school for girls or boys? It is beautifully situated and a very desirable property, and if responsible parties had its management it would be a success from every point of view. There is no school of this character belonging to the Church of this Diocese.

For further information, write

(Rev.) W. H. HAUPT,
Rector St. Paul's, Clinton, Mo.

THE TERM "MASS."

To the Editor of *The Living Church*:

WILL you tell me, a layman, why some Anglican Churchmen use the name Mass, rather than Eucharist or Holy Communion? We know what the Greek word *Eucharist* means, and also what *Communion* means, but I have not been able to ascertain what the word *Mass* means. I know it is thought that the name is derived from the Latin word *missa*, used at the end of the Eucharistic service, but I understand this is only a conjecture. And if it were so derived, that, in my judgment, would not make the name preferable to *Eucharist*, nor even as suitable.

Wherein, then, lies the excellence of the name *Mass* that we should adopt it? Has it greater antiquity to commend it? This is doubtful, for the name *Eucharist* was used, we are told, in the second century; and *Holy Communion* is also said to be very old. Moreover, antiquity alone is not sufficient; the meaning of the name should also be considered.

Nor is this all. The term *Mass* is associated with the doctrinal errors of Rome concerning the Lord's Supper. We should not adopt it without grave reason for doing so.

Fearing somebody may say to me we are not adopting it, because it was used in the First Prayer Book of Edward the Sixth, I submit we should not even revive it unless it can be shown that it is a better name than those which we have used for hundreds of years.

I have never heard a good reason for this change in our Anglican terminology. Assuming that there must be one, or one that is plausible, I desire to hear it. Surely no one has made a change merely for the sake of a change.

Newark, N. J., Dec. 15, 1904.

G. W. THORNE.

[Terminology is too inexact a science to enable one to explain why, in the English language, a word falls into disuse and is afterward revived. This happens repeatedly in literature. The revival of the term *Mass* among Anglicans probably sprung from the modern desire to substitute unifying for divergent language, and in America, and particularly in the West, it has been aided by the gathering of Swedes into our own communion, since the Swedes invariably refer to the Eucharist as the Mass. The revival of the term is only important as showing that Anglicans are gradually breaking away from the narrow insularity which so strongly characterized them as a communion, and are at least becoming broad-minded enough not to be afraid of a word. Of course Eucharistic doctrine and controversies with Rome are not affected one way or the other by the use of the term, but the breaking of the old-time prejudice against a word because it is used by Romans is a favorable indication. See the definitions and explanations of the word in *Century Dictionary*.—EDITOR L. C.]

SCATTERED COMMUNICANTS IN NORTH DAKOTA.

To the Editor of *The Living Church*:

WE hope that none of our fellow Churchmen will get into a panic after reading the editorial in the *Living Church Annual* with reference to North Dakota, because there was a net decrease in the number of communicants reported to May 1904. The returns quoted show an actual increase of 48, made up in part from people discovered in new missions, as well as from those added by Confirmation. You truly say that "the searching out of isolated communicants is a species of missionary work too seldom performed; for the re-discovery and location of

the Church's unknown children is perhaps even more requisite than the gathering in of new people." This is a work that the Bishop of North Dakota has successfully undertaken since the last returns were made up, and I venture to hope that when the next returns are published there will be an actual increase from every portion of the Mission field. In the Southeastern field, communicants have been discovered and ministered to in the following places, namely:

Ashley... 7; Cogswell. 5; Ellendale. 6; Fullerton. 4; Forman. 10; Guelph... 1; Fairmount 1; Havana... 2; Ludden.. 4; Millnor.. 1; Gwinner. 2; Geneseo.. 1; Kulm.... 2; Monango. 4; Oakes... 10; Wishek... 2; Wyndmere 5;

none of which were included in the reports; together with a proportionate number of baptized children who, for lack of opportunity, guidance, and instruction, have grown up apart from the public services and sacraments of the Church. Remarkable to relate, 95 per cent. of these scattered communicants have remained loyal and steadfast to the Communion of the Church; in spite of isolation, in the midst of the full influence of the Protestant sects, they have remained faithful, some for more than a quarter of a century!

The work of seeking for the scattered children and ministering to them, takes men, and costs money, and the Bishop of North Dakota needs both. It is almost impossible to organize into a "parish" seventy-five people scattered throughout five counties in towns twenty miles apart; and it is unreasonable for us to expect them to be self-supporting under such circumstances: they do well if they pay for rent of places to worship in, railway fares, livery hire, and hotel bills incurred in travelling nearly 1,000 miles every month to serve them. It would cost a commercial traveller, known in these parts as a "drummer," \$100 per month to travel over the same territory, in addition to his salary; the Bishop's clerical drummers are doing their work for less than half that amount. But because of scarcity of men and money, our priests have to leave their work in the larger towns to look after the scattered ones, one result being the withdrawal of the sympathy and support of the city communicants. This is a result in Wahpeton, and I imagine it is so in other cities in North Dakota, judging from the returns, and the missionary work of the priests in charge. It is for the Church at large to decide whether or not the scattered ones shall be found and fed with spiritual Food; if the Bishop receives money enough to send the men, the services of the Church for the scattered ones can and will be maintained.

Yours faithfully,

Wahpeton, N. Dak.

WM. WATSON.

THE SOCIETY FOR THE INCREASE OF THE MINISTRY.

To the Editor of *The Living Church*:

I HAVE just been reading with considerable interest the 48th annual report of the Society for the Increase of the Ministry, which has just come to hand. No one who has the welfare of the Church at heart can doubt for a moment the value or need of such an organization as this. I note, however, in the report of the Treasurer, that out of the total receipts of \$2,746.58 received from persons and parishes in voluntary offerings, the sum of \$2,000 is expended in the single item of "salary." This leaves only the small amount of \$746.58 as received from offerings to be used in the actual work for which the Society exists. Practically this amounts to expending the sum of \$2,000 for the purpose of putting into practical use the income of the Society, which in addition to the available sum of \$746.58 received from persons and parishes, does not exceed \$5,500 per year. It may be possible that I have not clearly grasped the purport of the Treasurer's report. I have no desire to do this valuable Society the slightest bit of injustice. I can readily see, however, the extreme difficulty of approaching clear-headed business men with an appeal for offerings on this Society's behalf in the face of such a financial report as this.

HENRY S. SIZER.

Rector of the Church of the Evangelists,
Oswego, N. Y., December 10, 1904.

To the Editor of *The Living Church*:

IN answer to your correspondent from Oswego, N. Y., all readers of the annual report of the Society for the Increase of the Ministry are asked to notice the frankness of that report. Nothing is concealed. With but scant sympathy and no aid from a large part of the National Church, the Society has done a remarkable work in these forty-seven years. Over 700 of the clergy now living have been aided in their student days.

In the presence of the statement of *The Living Church Annual* that but six clergymen have been added to the number of clergy during the year, there would seem to be need for the agency of the Society. Its especial task, however, is to contribute to raising the standard of preparation for the ministry.

But in answer to the criticism upon the expense of conducting the Society, it is sufficient to say that in the nine years since I became secretary there has been a reduction of \$1,000 a year in the current expenses. There is no office, except the Secretary's own rooms, and in every detail the utmost economy is practised.

It may, however, comfort your correspondent to say that the Secretary has offered to renounce a considerable part of his present salary, and that this reduction will soon go into effect.

At the same time it is well to call attention to the fact that he has other duties and responsibilities beside that of a financial agent, notably that of a personal acquaintance with applicants for scholarships.

The cost of administration would be no greater, if contributions were multiplied many times.

In the case of Central New York, a Diocese that formerly was an important contributor, the establishment of one more training school in addition to the many already to be found in the Church, brought that source of supply to an end. Also in some of the stronger Dioceses all contributions to theological education are, by canon, used for local purposes.

Meanwhile, this Society strives to aid students from all parts of the Church. It may interest some of your readers to know that legacies, small as well as great, are invested, and not spent.

F. D. HOSKINS,

Hartford, Conn., Dec. 17, 1904. *Cor. Sec'y of S. I. M.*

[Where intelligent criticism of any part of the Church's work is made, THE LIVING CHURCH is never guilty of the short-sighted and ostrich-like policy of attempting to suppress it. A greater blow to the confidence of the public in any institution could not be given, than that of permitting the supposition to become current, that criticism of its administration would not be allowed. Religious and all charitable institutions involving the administration of other people's money ought invariably to court investigation, and THE LIVING CHURCH is always ready to act as the medium for such intelligent criticism. But in so acting, we desire always that the answer shall be given in the same issue by the appropriate parties concerned, since in that way there can be no circulation of the criticism apart from its answer. In all instances similar to this under present discussion, let it be remembered that the judicious administration of small funds is always relatively more expensive than is that of large ones, but such administrative expense is thoroughly justifiable and cannot be avoided except by sacrificing the funds themselves. It would not seem to us that the administrative expense criticised by our correspondent could in any sense be deemed extravagant, notwithstanding the large ratio which it bears to the amount distributed. The only legitimate question is, Could a like investment be safely guarded and a like distribution of income be wisely made, more cheaply? And we should think an affirmative answer to this question would be very difficult to substantiate.—EDITOR L. C.]

EDUCATION OF THE CHILDREN OF THE CLERGY.

To the Editor of *The Living Church*:

MAY I beg space in your excellent journal to call attention to what seems to me—indeed is to many of the clergy—a serious question, the education of their children? Those living in the country or in small towns, where educational facilities, if any, are poor, are confronted with a difficulty in this direction, which is little understood or appreciated by persons in more favorable circumstances. The difficulty is even more perplexing if it is girls that are to be educated. Indeed I do not know a Church school for girls in the South, or for that matter anywhere, to which a clergyman with a small salary could send his daughter. The small salary upon which many a clergyman and his family live, is from \$500 to \$700 a year; and this would do very little more than pay the expense of one at school. Upon such a salary it is utterly impossible for a clergyman to educate his children.

Now there is one thing in regard to the clergy, which it seems to me may well be borne in mind, and that is what is required of them in order to enter the ministry. If one takes, as he should, a college and seminary course, he spends at any rate seven or eight years in study; and as much money in doing so as it would take to start him in a profitable business. Many a one has spent his entire inheritance in his preparation for the ministry; and this he has done that he might offer himself to God as well prepared for the work of the ministry as he was able to make himself. Having done this, he has given his services

to the Church for the bare necessities of life. And yet in the onward rush of commercialism his sacrifice and consecration are scarcely thought of. In many a parish it is the merest pittance that is given even by the wealthy for ministerial support. In fact I have found very few who render to God as much as the law compels them to render in the way of taxes to Cæsar.

The nature of the ministerial calling prevents one from going into secular pursuits even for the purpose of educating his children. The question is, What are they to do—I mean those who do not get comfortable salaries, but who live in the country or in small towns, where they do the frontier work of the Church, sowing seed and laying foundations for time to come? The fact is they have to send their daughters to Methodist, to Presbyterian, or to Baptist schools; for these denominations far outstrip the Church in educational facilities. With all the wealth of the Church I think this is distressing. Can there not be preparation made within the Church for at least the education of the daughters of the clergy, upon whose labors the Church is dependent for her extension and upbuilding? I believe the statements in this letter must appeal to some of the readers of THE LIVING CHURCH; if so, the undersigned would be glad.

(Rev.) H. H. PHELPS.

Lenoir, N. C.

THE TENURE OF RECTORSHIPS.

To the Editor of *The Living Church*:

THE Rev. W. M. Purce, in answering my communication of November 21st, takes a similar position to the priest and the Levite, as delineated by the Bishop of Iowa, while preaching a very interesting sermon on the Good Samaritan. In substance, he said, "Maybe the priest and the Levite said as they passed by the wounded man who had fallen among thieves, 'This man ought to have gone around by the long road and not taken this short cut through the mountain. I am sorry, but he has got what he deserved, and he may take the consequences.' Now our Lord commended the Good Samaritan, whose kindness he praised as the example of our duty to our neighbor. He says nought of the man's lack of judgment, and nothing as to which was the safer road to take in journeying to Jericho. He says of the thieves, that they were thieves and nothing more or less, while I say that a priest has some right to expect to find the vestrymen with whom he is dealing 'Christians and gentlemen.'"

First: I do not think it the part of wisdom for a priest to resign a parish where he is the rector, to accept any parish for one year, in this concurring with Mr. Purce. But that many young and energetic priests will be tempted to do so, no one can doubt. Better keep a pretty bad place than yield to this temptation, but many do and will yield to it, and a considerable part of our parishes hold out this bait, and bait is its true name. If names were in order I could prove that in some cases it is successful, and the young man gets his good town parish and rectory.

If Mr. Purce can tell us something of a system which the Church has for advancing men, or even providing for their working in their profession, then he will have conclusively proved that a man should be blamed for his folly in accepting a one year's charge. But we know of no such system; the canons reveal nothing of it, but have to do with rectors, chiefly. During a sojourn of some years in the Middle West, the writer saw nothing but changes going on in the cures about him; one or two years was all that most tenures lasted. The reasons lay in small salaries, or no rectories, and small reward for gain in communicants. First of all, a man must live, and this he cannot do on the average salary and Middle Western conditions. Many of the clergy out there will jump for the bait on the one year hook. Some won't, though their salaries are small, because they are engaged in farming or some other side issue, that enables them to eke out a livelihood.

Second: Mr. Purce says, "Any who will accept a one-year call, resign his parish, pay his moving expenses . . . is not the sort of man that will do good work." What do others think of Mr. Purce's criterion? We know as a matter of fact that just such changes in tenures are often made. Some of the men are called, and have very often been commended thereafter for their good work. And it is likely that some men who want to do good work take these one-year places in the hope of finding the opportunity for it. Entire contentment with surroundings is not always a good sign. However good the idea of the St. Paul society was in Illinois several years ago, it had this

disadvantage, that the priest would be tempted to think more of his shoemaking, storekeeping, or farming, than of his strictly clerical duties. I assume that most priests aim to serve the altar exclusively and live by the altar, and not gain their living by outside ventures, which consume their energies, deprive them of intellectual employments, and necessarily make them poorer preachers, than the men who look solely to their ministerial prospects. A Bishop once said to me: "I never saw farming and the Lord's work go successfully together."

But there is a reason lying back of the mere issue between the priest and the vestry that is the strictest in its censures on all hybrid and fractional tenures. The priest, whether called for life or for but a year, is a pastor. He preaches, ministers the sacraments, marries, and buries. He does more than merely take the services—a phonograph might do that; he feeds the flock. And the consequences of feeding the flock will appear. Most of the people will regard him as their spiritual shepherd. But those who do not are probably a mere coterie of eclectics, who even put the Bishop of the Diocese under the glass. People who have not seriously dissented from the parish administration for many years, will now be heard to dissent, and that the louder as they esteem the spiritual office of the priest above the lay and temporal positions of vestrymen who are not remarkable for position or learning. The obscure priest may be sacrificed, but not alone; for the priesthood of the famous clergyman, even that of the Bishop, is sacrificed along with that of the "Voice crying in the wilderness." For the people come to regard the ministerial office as exclusively the creature of the lay people; as from beneath, instead of from above. The priest may still be called a "minister," but our dreams of the restoration of the office are disappointed forever.

I am glad to read that the Bishop-elect as Assistant Missionary Bishop under the recent one-year canon has declined. I live near him, have even sat at table with him, but know him not. The thought of his election, and the acquaintance with his face, set my thoughts going until I have written them down, with a faint and modest hope that the conscience of the Church might at last be touched, and the strong men and moving spirits of the Church become interested in legislation and inculcation of principles that will put an end to all anomalies, modify the lay mission of the clergy, so that vestries will have but a limited voice in the call of a rector, and a beautifully lessened scope for the perpetration of long vacancies and the many other vagaries which we read about.

FREDERICK A. HEISLEY.

Wilmington, Del., December 17, 1904.

A CORRECTION.

To the Editor of *The Living Church*:

IN the Long Island notes of this week, your correspondent, quoting from my address at the Missionary Mass Meeting on December 7th, at Holy Trinity Church in this city, makes me say, "If we have made a mistake in freeing the negro of the South—I do not say we have, but if we have—we have a duty to perform which none of us can shirk."

I simply wish to remark that I said nothing of the kind, and would be much obliged if you would publish this statement.

Brooklyn Heights, N. Y., Sincerely yours,
December 17, 1904. C. F. J. WRIGLEY.

I OPENED my oldest Bible just now . . . yellow now with age, and flexible, but not unclean, with much use, except that the lower corners of the pages at chapter vii. of the First Book of Kings, and chapter viii. of Deuteronomy are worn somewhat thin and dark, the learning of these two chapters having caused me much pains. My mother's list of chapters with which, learned every syllable accurately, she established my soul in life, has just fallen out of it, as follows: "Exodus xv. and xx.; II. Samuel i., v. 17 to end; I. Kings viii.; Psalms xxiii., xxxii., xc., xci., cxii., cxiii., cxix., cxxxix.; Proverbs ii., iii., viii., xii.; Isaiah lviii.; St. Matthew v., vi., vii.; Acts xxvi.; I. Corinthians xiii., xv.; St. James iv.; Revelation v., vi." And truly, though I have picked up the elements of a little further knowledge . . . in mathematics, meteorology, and the like, in after life, and owe not a little to the teaching of many people, this maternal installation of my mind in that property of chapters I count very confidently the most precious and, on the whole, the one essential part of my education. For the chapters became, indeed, strictly conclusive and protective to me in all modes of thought, and the body of divinity they contain, acceptable through all fear or doubt; nor through any fear or doubt or fault have I ever lost my loyalty to them, nor betrayed the first command in the one I was made to repeat oftenest, "Let not mercy and truth forsake thee."—*John Ruskin.*

CONSECRATION OF THE BISHOP OF SALT LAKE.

THE consecration of the Rev. Franklin Spencer Spalding to the Missionary Bishopric of Salt Lake took place in St. Paul's Church, Erie, Pa., on Wednesday, December 14th. The date lacked a little more than a fortnight of being the thirty-first anniversary of the consecration in the same church of the father of Mr. Spalding, the late Right Rev. J. F. Spalding, Bishop of Colorado, that event having taken place on December 30th, 1873.

The services of the day began with a celebration of the Holy Communion at 7:30 A. M., Bishop Whitehead officiating, assisted by the Rev. E. J. Knight, the Rev. D. L. Ferris, who has been called to the rectorship of the parish, and the Rev. Mr. Ward, a former curate.

At nine o'clock, Morning Prayer was read in the chapel by the Rev. Dr. Kieffer and the Rev. Mr. Bannister, both of whom had been presbyters with the Bishop-elect in the Diocese of Colorado.

At eleven o'clock came the main service. The Processional Hymn was "O Sion, haste, thy mission high fulfilling," and there were seven Bishops and about fifty clergymen in line. The Presiding Bishop of the Church, the Rt. Rev. D. S. Tuttle, D.D., was consecrator, and the assistant consecrators were the Bishops of New Jersey and Pittsburgh. The Presenters were the Bishops of Pennsylvania and Central Pennsylvania; and the Attending Presbyters, the Rev. E. J. Knight of Trenton, N. J., and the Rev. A. R. Taylor of Warren, Pa. The Rev. John Talbot served most efficiently as Master of Ceremonies.

The Epistle was read by Bishop Whitehead, and the Gospel by Bishop Scarborough. The sermon was preached by the Bishop of Southern Ohio, the Rt. Rev. Boyd Vincent, D.D., a native of Erie, for many years a member of St. Paul's, and later, rector of the "Cross and Crown" Church, Erie. The testimonial from the House of Deputies was read by Major J. W. Reynolds, senior warden of the parish, and a deputy from the Diocese of Pittsburgh; and the testimonial from the House of Bishops by the Rev. S. D. McConnell, D.D., formerly of Erie, in the beginning of his ministry. After the Promise of Conformity, the Litany was read by Bishop Walker of the Diocese of Western New York. The seven Bishops present united in the laying on of hands; and the Presiding Bishop then proceeded with the Communion service. The offerings were received for missionary work in the Jurisdiction of Salt Lake.

At the conclusion of the service, luncheon was served by St. Agnes' Guild, in the parish house, for the Bishops and clergy and their wives, and other invited guests, after which many felicitous speeches were made. At six o'clock on Tuesday evening, one of the parishioners entertained at dinner the visiting Bishops, the Bishop-elect, and his attending presbyters.

On the evening of the fourteenth, a missionary mass meeting was held in St. Paul's Church, at which Bishop Whitehead presided, and Bishop Tuttle, Bishop Talbot, and the new Bishop made addresses. A general reception followed, giving the members of the congregation opportunity to offer their congratulations to Bishop Spalding, and to meet the Presiding Bishop.

The ladies' societies of the parish presented the Bishop with two sets of robes, and the clergy of the Diocese gave him his Episcopal ring, which was made of Colorado gold, lately mined in that part of the state which is included in the district of Salt Lake, and contributed by friends resident there.

At the early service the well-trained choir of thirty girls and young ladies sang the hymns and an anthem, "Lift thine eyes," from "Elijah." At the consecration service the men and boys under the leadership of Mr. Douglas Benson sang all the musical parts, and acquitted themselves well.

A reception was tendered Bishop Spalding by the Board of Trade of Erie, on Saturday evening, the 17th; and another reception by the Church Club of the Diocese of Pittsburgh, which took place at the Union Club, Pittsburgh, on Monday evening, the 19th.

CONSECRATION OF THE BISHOP FOR MEXICO.

THE Rev. Henry Damerel Aves, LL.D., rector of Christ Church, Houston, was consecrated Bishop of the Missionary District of Mexico, on Wednesday, December 14th, the first of the winter Ember Days, the ceremony taking place in the church he had served as rector for upwards of twelve years—Christ Church, Houston, Texas.

This, the first consecration service ever held in the State

of Texas, will long be remembered for the solemn impressiveness which characterized it.

Charming weather prevailed, and, notwithstanding the fact that it was a week-day, the capacity of the spacious edifice was filled to the utmost with well-wishers and friends.

The altar was tastefully embellished with white roses, chrysanthemums, and carnations, and with altar lights as for a festival.

Before Morning Prayer, and during the interval between that and the principal service, the beautiful chimes of the church wafted over the stir and bustle of the city the strains of well-known hymns.

Morning Prayer was said at 9 o'clock by the Ven. A. W. S. Garden, Archdeacon of West Texas, and the Rev. E. H. J. Andrews, of Palestine. At half-past ten the long procession entered by the west door, singing "All hail the power of Jesus' name," to "Coronation," and proceeded to the chancel, the order of procession being as follows: Crucifer, choir, wardens and vestrymen of Christ Church, clergy of the Diocese, visiting clergy, attending presbyters (the Rev. Chas. S. Aves, rector of Trinity Church, Galveston, brother of the Bishop-elect, and the Rev. Thomas B. Lee, rector of St. David's Church, Austin), Bishop-elect (vested in violet cassock and rochet), the Bishops of Kansas and West Texas, the Bishops of Louisiana and Arkansas, the Bishop of Texas (with chaplain, the Rev. Dr. J. K. Black of Grace Church, Galveston), the Bishops of Oklahoma and Alaska, and the Bishop presiding, the Rt. Rev. Alexander C. Garrett, D.D., LL.D., Bishop of Dallas, with chaplain (the Dean of Dallas) bearing a massive crozier. The Rev. Thos. J. Windham, rector of Trinity Church, Houston, was Master of Ceremonies.

The Office of Holy Communion was sung to H. H. Woodward's solemn service in E flat, the Bishop of Dallas pontificating, assisted by the Bishop of Alaska (Epistoler) and the Bishop of Oklahoma (Gospeller). The Nicene Creed was said. The Bishop of Dallas preached a powerful sermon on the theme, "The Church of the Living God, the pillar and ground of the truth" (I. Tim. iii. 15), from the texts: Acts xx. 28 and St. Matt. xxviii. 18-20, concluding with the following charge to the candidate:

"To this high office we, your brothers and friends, under the sanction of your nomination and election by the General Convention of the Protestant Episcopal Church in the United States of America, are now about to admit you. You are to exercise your 'episcopal functions' in a foreign country. We charge you to remember that the original great commission and command—"Go ye into all the world and preach the gospel to every creature"—has come down the ages even to you, and is now laid upon your soul with the solemnity of a personal command from the Lord Himself. You have not chosen this work yourself, but He, through our agency, has chosen you to bear the 'Faith once for all delivered to the saints' in its *primitive purity and power* to all who will receive it at your hands.

"Stand in your own lot. Avoid all entangling alliances. Study to be quiet and to do your own work, in your own way, as God shall give you grace and opportunity. Let not solitude distress, nor foes dismay, nor hardship weary you. If the 'first fruits of the Spirit' manifest themselves in others called by many names who 'follow not with you,' rejoice in the overflowing richness of Divine love, but do not *swerve from your own steadfastness on that account.*

"Brother beloved, we do not lightly give you up to this great work. Our hearts are sore because you leave us. Many an eye is wet to-day because of the loss we suffer. And yet, our grief is swallowed up in joy because the lot has fallen upon the best we had to give, and the most worthy has been chosen for the advanced post of greatest difficulty and danger.

"And now we commend you to God and to the word of His grace which is able to build you up and to grant you an inheritance among all them that are sanctified. Amen."

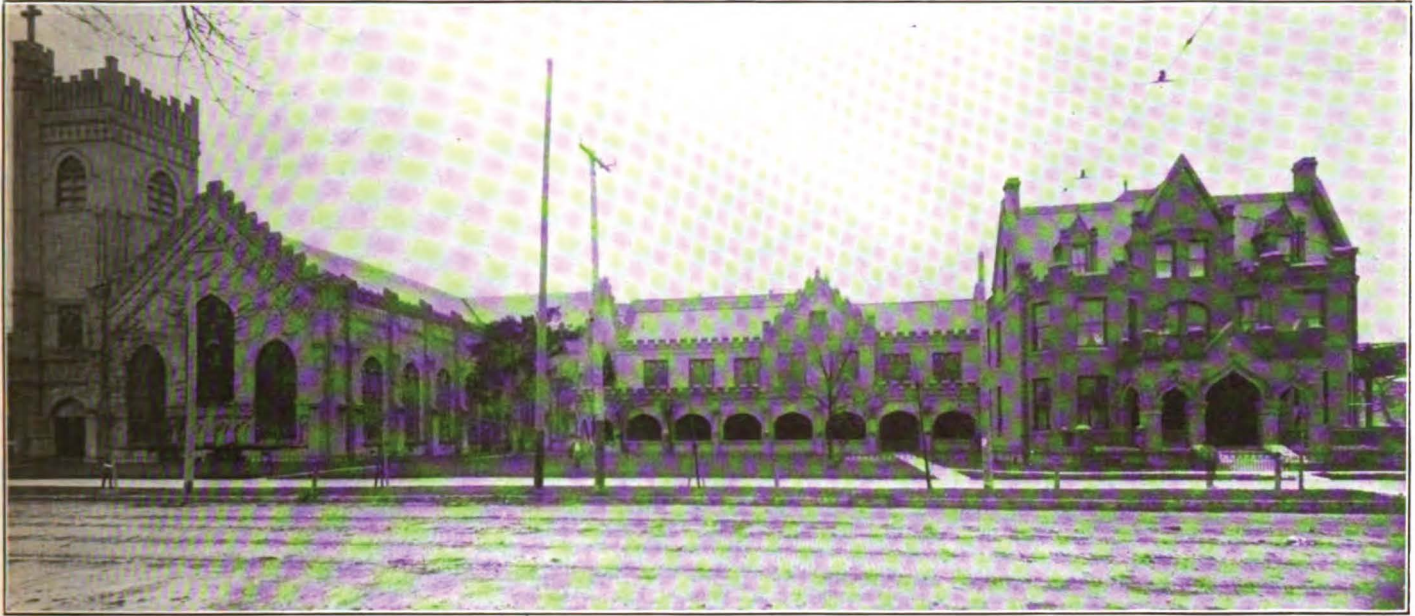
The Bishop-elect was "presented" by the Bishops of Texas and Arkansas. The Bishop of Kansas read the "Authority to Consecrate," the Bishop of West Texas the Testimonials of the House of Bishops, and the Very Rev. W. R. Richardson, of San Antonio, Texas, those of the House of Deputies. The Litany was said by the Bishop of Louisiana.

The Bishop-elect, standing before the altar, was vested in "the rest of the Episcopal habit," and "*Veni, Creator Spiritus*" was solemnly chanted to Hopkins' melody, the alternate lines being sung responsively by the Presiding Bishop and the congregation. All the Bishops present and the attending presbyters participated in the ceremony of the Laying on of Hands.

An offering for the Church's work in Mexico was taken during the singing of C. Gounod's beautiful anthem, "Unfold, Ye Portals Everlasting." Only the clergy communicated. The

[Continued on Page 290.]

The Living Church



CHRIST CHURCH AND PARISH BUILDINGS, HOUSTON, TEXAS.



INTERIOR—CHRIST CHURCH, HOUSTON, TEXAS.
[SCENE OF THE CONSECRATION OF THE BISHOP-ELECT FOR MEXICO, DEC. 14.]

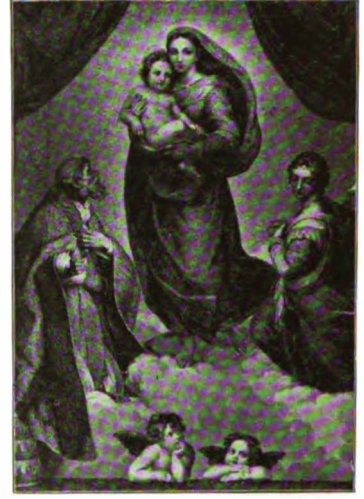
The Living Church.



"Hail, thou that art highly favored,
the Lord is with thee; blessed art
thou among Women."
S. Luke, i, 28.



"Veiled in Flesh the Godhead see,
Hail the Incarnate Deity."



"And the Word was made Flesh
and dwelt among us."
S. John, i, 14.



"Silent night! Holy night!
All is calm! All is bright!"



"Out of Egypt have I called my
Son."
S. Matt. ii, 15.

Herceuse.



Mon cheri, mon petit Jesus,
O lay Thy dear head on my breast,
O close Thy dear eyes, take Thy rest.

Mon cheri, mon petit Jesus,
Enfolded in radiance divine,
Yet still Thou art mine, Thou art mine!
The cattle in wonder all kneel at Thy feet
Adoring Thy glory complete,
Thy beauteous innocence sweet.

Mon cheri, mon petit Jesus,
Though shadows lie thick round Thy bed,
The light shineth bright round Thy head.

Mon cheri, mon petit Jesus,
Sleep gently on mother's warm arm,
Her love shall protect Thee from harm.
Though foes from rude thorns weave a chaplet for Thee
And Thou bend in sharp agony,
Divine shall Thy victory be.

Mon cheri, mon petit Jesus,
O rest on my breast Thy dear head,
My heart is a'whelmed with dread.

Mon cheri, mon petit Jesus,
My tears all unbidden drop fast,
Thy smile rich in promise shall last.
A world all in darkness shall see a great light,
A star guide the wise men aright,
And day, endless day, follow night.

Mon cheri, mon petit Jesus,
O lay Thy dear head down to rest,
O close Thy dear eyes on my breast.

Mon cheri, mon petit Jesus,
Enfolded in radiance divine,
Yet still Thou art mine, Thou art mine.
The nations in wonder shall kneel at Thy feet,
While ages Thy story repeat,
Adoring Thee, Jesus my sweet.

Frances Gordon.



*"Enfolded in radiance divine,
Yet still Thou art mine, Thou art mine!"*

[See poem, previous page.]

The Living Church.



Madonna of the Pomegranate. Botticelli.

Holy Night.

+ +

Hail! Holy Night, when Heaven's gracious Son
Descended to this earth in mortal frame
To suffer sorrow, anguish, death of shame,
That man from sin and ruin might be won;
With honor, praise, and worship sweetly done
By shepherds, kings, and angels who then came
To Bethlehem's manger; so today the same
Glad hymn of peace and mercy mild, with one
Accord we raise at altars gleaming bright
With radiance divine. The sinless dove
Of sacramental peace and gladdening light
Proclaims with gentle joy the hopeful love
That crushes darkness, swift dispels the night
And as of old directs our souls above.



Christmas Poetry

THE CROWDED INN.

The inn was full, and Joseph knocked in vain,
While Mary waited wearily without.
Within, the merchants bragged their bargained gain
And merry-makers 'mong that motley crowd,
Intent on self—they saw no star,
Dreamed not of angel-song afar!

Said none among them all, "I'll give my place
To her, who waiteth wearily without!"
And so, some missed that night this act of grace.
The cave, with gentle cattle all about
Became a shrine for pilgrims far,
The inn on earth left e'en no scar!

And Josephs knock at inn-doors yet to-day—
Let not our work or play keep out the Christ!
He lightens work where'er He comes to stay;
He hallows joy; makes love a sacred tryst.
Make room in th' heart's o'ercrowded inn;
Open the door, and let the Saviour in!
LOUISA A'HUMTY NASH.

THE STAR OF THE NATIVITY.

Oh favored one of all the shining throng—
His star—whose sacred Baby head lies low
Encradled, where the wond'ring gaze and slow
Of waking kine doth fall; and where the long
Barn-shadows touch the Brow, by human wrong
As yet unhurt, but destined soon to know
The thorn-print, and a weight of bitter woe.
The bravest soul might faint with, suff'ring long—

Wist ye how the mission ye fulfil—
To point men to Him who Redemption bought—
Earth's Mediator and God's only Son?
Wist ye, the highest human purpose still
Hath never nobler, better service sought
Than thine—to point men to the Holy One?
MABEL ELIZABETH HOTCHKISS.

THE CHRISTMAS EUCHARIST.

In the dim light of the morning,
With its gray dawn in the East,
Haste we, O Lord, to adore Thee,
Haste we to keep Thy High Feast.

"Glory to God in the highest"
Echo the angels' sweet lay;
Carols and Anthems and Praises
Honor Messiah's Birthday.

At His Altar refreshment is given,
Is given for body and soul,
And, with our Thanksgivings accepted,
We hear "the glad story" re-told.

Ah Christians, forget not the Christ-Child,
Forget not the Gift that He brings,
Our gifts are but symbols of His Gift,
The Gift of which Christmastide sings.

So in the gray dawn of the morning,
Before the vain world is awake,
Let us joyfully haste to Communion,
His natal-day Eucharist make.
Then "Peace that doth pass understanding"
Will banish all sorrow and sin,
As it floods the glad hearts of the Christians,
For JESUS is dwelling within.

REV. WM. WALTER SMITH, M.D.

THE CHRISTMAS BOND.

When Winter, with his snow and sleet,
Enshrouds the earth in winding sheet,
What makes us hurl at rude Jack Frost
Defiance that he do his worst?
The Merry Christmas season!

When wandering far in alien lands,
We miss the clasp of loving hands,
What is it sets the pulse a-thrill
Like some familiar music's trill?
A Happy Christmas greeting!

When bodings drear the mind enfold,
When life seems cast in sorrow's mould,
What bids our thoughts from sighing cease,
To cherish, rather, hope and peace?
The tranquil Christmas spirit!

When discord and despite hold sway,
When fickle friends our trust betray,
What reconciles us to our fate,
And raises still good-will o'er hate?
The holy tide of Christmas!

Oh, burdened heart, put off thy woe,
Oh, faith affronted, own no foe,
On this, Christ's Day of all the year!
But wish all earth, with hearty cheer,
A Merry, Merry Christmas!

ADA A. FISHER.

UNTO US A CHILD IS BORN.

Forth from the mansions celestial outpouring,
Fadeless, immortal, the host undefiled
Lift up their voices, rejoicing, adoring,
Singing with rapture the birth of a child.

Not since the dawn of her first sinless morning,
When in His pleasure upon her God smiled,
Earth hath been decked with so rich an adorning
As she wears now at the birth of a child.

Travelling, striving, men have for long ages
Yearned for a day sweet, benignant, and mild,
Sung by the poets, foretold by the sages;
Lo, it breaks now with the birth of a child.

Those who in death's gloomy shadow are lying,
Heart-tossed by passions resistless and wild,
Out of the depths for deliverance crying,
See the day dawn in the birth of a child.

Numberless souls in each far generation,
Won from their sin, to their God reconciled,
Joyful shall sing of the mighty salvation
Brought to the earth by the birth of a child.
Brownwood, Texas. (The Rev.) JNO. POWER.

BETHLEHEM, THE HOUSE OF BREAD.

The angel strains had died away:
"Now let us go," the shepherds said,
"And see this wondrous thing to-day,
In Bethlehem, the House of Bread."

They came; the Bread of Life they found,
An Infant in a manger-bed;
Food for the starving world around
In Bethlehem, the House of Bread.

Nor was the gift to them confined;
We follow where the shepherds led;
The soul may still its Manna find
In Bethlehem, the House of Bread.

To satisfy each human need
The Word of God, now preached and read,
Has made the Christian Church indeed
To hungry souls a House of Bread.

There men may eat the Bread of Heaven,
For there a sacred feast is spread;
The Eucharistic loaf is given,
To faith a mystic House of Bread.

Here we receive salvation's cup,
With angels' food are freely fed;
And here with Christ in spirit sup
At Bethlehem, the House of Bread.

"One bread one body"* thus are we;
We, many members—Christ the Head.
Lord, dwell within us, let us be
Thy Bethlehem, Thy House of Bread!
(Rev.) F. W. HARRIMAN, D.D.

* I. Cor. x. 17.

CONSECRATION OF THE BISHOP FOR MEXICO.

[Continued from Page 284.]

hymn, "Glorious things of Thee are spoken," was sung as a recessional.

At the close of the service the members of the Parish Association and Sheltering Arms Society entertained the clergy and others at luncheon, served in the parish house, and in the evening there was a reception in the rectory, which was attended by a host of friends.

The episcopal vestments were the gift of the parishioners of Christ Church. The Bishop of Texas presented the new Bishop with a copy of the Prayer Book in Spanish and English, while a handsome gold pectoral cross set with a single amethyst was given by the Sheltering Arms Society of the parish. The clergy of the Diocese are arranging to provide the Episcopal ring.

Dr. Aves will be greatly missed from both parish and Diocese. He has built up a strong and vigorous parish on truly Catholic lines, and has won the love and esteem of his parishioners and of many who were not of his flock. The parish will lose a faithful and devoted priest and pastor; the Diocese, an aggressive and tactful counsellor. The Rt. Rev. preacher expressed the feeling of all in his charge as given above. Mrs. Aves will also be sadly missed, for she has been not only a true help-mate in the parish, but as President of the Woman's Auxiliary of the Diocese, has done invaluable work.

That God may uphold their hands and bless and fructify abundantly their efforts in the new field, is the prayer of all.

CRUELTY TO CHILDREN.

A TRUE STORY.

IN MY very early childhood I remember a man whose social recreations appeared to be two. He was a master of small jokes, and he delighted in talking Darwinism. The Darwinism was then beyond me; and the small jokes were too deep for my comprehension; but the man seemed to me a prodigy of talent. I thought that he knew everything, and had his knowledge at perfect command.

One day something had, I suppose, been said about eggs or some cognate subject, hens possibly, had been introduced. The wit and philosopher said to me: "The very last day Julius Cæsar spent in this world, Brutus asked him if he had eaten an egg for breakfast, and he said, 'Eat two, Brute.'"

This story filled me with admiration for the narrator's profound learning. I had heard of Julius Cæsar, but did not know that he spoke Latin. Acquaintances of mine sometimes took liberties with the names of their intimates, "Cox" might be hailed as "Coxey," and "Jonesy" was not unknown. It seemed to me perfectly credible that Julius Cæsar might have addressed Brutus as "Brute," and even had it been written "Bruty," I would have been ready to believe. My childish intellect did homage to the man who knew the great men of the past so well that he even knew their small-talk and their nicknames.

Deeply impressed with the man's learning, I repeated the quotation to a kinswoman who never, so far as I know, made a pun of any kind. She was disgusted, first that anybody could make such a pun; second, that anyone could impose upon childish innocence. The man whom I would have compared to Niebuhr, had I ever heard of Niebuhr, she pronounced to be an amateur end-man, nor was her characterization very far from the truth. A childish sense of grievance took possession of me, and the deceiver had no more power over my mind.

Let him who reads this, beware of working off puns on small boys.

EVERY PERSON who tries to buy an article for less than its proper value, or tries to sell it at more than its proper value—every consumer who keeps a tradesman waiting for his money, and every tradesman who bribes a consumer to extravagance by credit, is helping forward, according to his own measure of power, a system of baseless and dishonorable commerce, and forcing his country down into poverty and shame. And people of moderate means and average powers of mind would do far more real good by merely carrying out stern principles of justice and honesty in common matters of trade, than by the most ingenious schemes of extended philanthropy, or vociferous declarations of theological doctrine. There are three weighty matters of the law—justice, mercy, and truth; and of these the Teacher puts truth last, because that cannot be known but by a course of acts of justice and love. But men put, in all their efforts, truth first, because they mean by it their own opinions; and thus, while the world has many people who would suffer martyrdom in the cause of what they call truth, it has few who will suffer even a little inconvenience in that of justice and mercy.—*John Ruskin.*

THE THIRD ANNUAL CONVENTION FOR RELIGIOUS EDUCATION.

ANOTHER great meeting of educators, religious leaders, and workers in all lines of religious and moral progress, is at hand. It is the third annual Convention of the Religious Education Association, to be held in Boston next February. The meeting will extend from Sunday evening, February 12th, to Thursday evening, February 16th. The chief addresses will be given at the sessions on Tuesday evening, and in the morning, afternoon, and evening of Wednesday and Thursday. Tremont Temple, with its main Auditorium seating 3,000 people and its several smaller halls, has been engaged for the headquarters of the Convention, and the chief assembly rooms. Other meeting places in the vicinity, Park Street Church, Pilgrim Hall at the Congregational House, Channing Hall in the Unitarian Building, and the Twentieth Century Club, will be used for some of the simultaneous Departmental sessions.

The programme for the Boston Convention is one of the most remarkable in the history of great religious and educational gatherings of modern times. A full one hundred speakers, of national reputation, because of their special contributions to progress in religious and moral education, will discuss the most vital aspects of present-day life. The great theme of the Convention will be, "The Aims of Religious Education."

Three general sessions will be given to a comprehensive consideration of the subject by eminent men: (1) "How Can We Bring the Individual into Conscious Relation with God?" Addresses by the Rev. William F. McDowell, D.D., LL.D., Bishop of the Methodist Episcopal Church, Chicago; President Henry Churchill King, D.D., Oberlin College; and Rt. Rev. William Lawrence, D.D., S.T.D., Bishop of Massachusetts. (2) "How Can We Develop in the Individual a Social Conscience?" Addresses by Prof. John M. Coulter, Ph.D., of the University of Chicago; President Henry F. Pritchett, Ph.D., LL.D., of the Massachusetts Institute of Technology, Boston; Prof. Henry S. Nash, D.D., of the Cambridge Episcopal Theological School; Rev. Samuel M. Crothers, of Cambridge, Mass., and others. (3) "How Can We Quicken in the Individual a Sense of National and Universal Brotherhood?" Addresses by President Nicholas Murray Butler, Ph.D., LL.D., of Columbia University; President Charles Cuthbert Hall, D.D., of the Union Theological Seminary, New York; and a third eminent speaker to be announced.

The "Annual Survey of Religious and Moral Education," which was the most famous address at the Philadelphia Convention a year ago, will be given at Boston by President William H. P. Faunce, D.D., of Brown University.

A joint session of Departments on Wednesday morning will have for its topic, "The Place of Formal Instruction in Religious and Moral Education," to be treated as follows: "In the Home," by President G. Stanley Hall, Ph.D., LL.D., of Clark University; "In the Young Men's Christian Association," by Prof. George A. Coe, Ph.D., Northwestern University; "In the Public School," by Secretary George H. Martin, of the Boston Board of Education; "In the Preparatory School," by the Rev. Endicott Peabody, D.D., Head Master of the Groton School, Groton, Mass.; "In the College," by President George Harris, D.D., LL.D., of Amherst College.

Space does not permit a list of the subjects and speakers in the programmes of the Departmental meetings. Thirty-five sessions of the seventeen Departments of the Association will be held, to think through the specific problems of the several agencies engaged in religious and moral education, and to determine the best methods for this work.

Everyone who is interested in religious and moral work, whether in the church, the school, or other religious, educational, social, or philanthropic movement, is invited to attend this Convention of the Religious Education Association in Boston, February 12-16, 1905. A special reduced rate will be made of a fare and one-third on all railroads. A full programme of the Convention, and further information about arrangements, can be obtained from the Secretary of the Boston Committee of Arrangements, the Rev. Frederick H. Means, 719 Tremont Temple, Boston, or from the Executive Office of the Association, 153 La Salle St., Chicago.

SHOW ME what thou truly lovest, show me what thou seekest and strivest for with thy whole heart, when thou hopest to attain to true enjoyment, and thou hast thereby shown me thy life. What thou lovest is that thou lovest. This very love is thy life, the root, the seat, the central point of thy being.—*Fichte.*

The Family Fireside

THE STORY OF SOME CHRISTMAS CAROLS.

By F. D. WESLEY.

IT was a cold morning towards the end of December, when the festive looking envelope came by post to my father. I draw attention to the cold, as that partly explains what happened afterward. My father was cross, my mother was cross, my sisters, three of them, were crosser, and I was crossest of all. My father gruffly read aloud the note, which was printed in ornamental characters on untidily cut paper, purporting to be "Olde English":

"Sometime in the e'ens of December
We purpose a Carol to sing,
And if ye some monies will give us,
St. John's bells will joyfully ring.

"A bag we here send ye for monies,
'Gainst the eve of this Christmas Day—
When we'll call for whatever ye'll give us—
The Bishop hath said that we may."

"This is some of your foolery, Jack," said my father, pushing it across to me. I modestly disclaimed.

"Brandin did say something about it, but I told him it was no use coming here."

"Oh, Jack, how could you? I do love carols; and the Bishop approves." The Bishop is only a Suffragan, who happens to be the vicar's cousin; still, he is a Bishop.

"I hope," said my eldest sister, who is strong-minded and wears spectacles, "that the people will not come here. I strongly disapprove of such means of raising money, and it will be extremely inconvenient to expect them every evening till they do or do not come."

"Very," I answered, "especially to expect them till they do not come; but at least it will be an experience, and that's always something."

"Will they want more than half-a-sovereign?" asked my mother, having turned the matter over in her mind.

"Let them expect what they like," answered my father; "they won't get more than a florin out of me."

"They'll guess what a florin is through the envelope," I suggested flippantly; "sixpence might be taken for a half sovereign. There will be no means of guessing what each house gives, except by the feel." My father frowned and I restrained my tongue. The envelope, with two shillings in it—from my mother's purse, as my father had no change—was placed in a conspicuous place, and the matter was forgotten.

Nothing happened that evening, nor the next. We were almost lulled into security, thinking we were overlooked; even to the point of a suggestion from my father that he should take the coin for current expenses, when a rude awakening came upon us. On Monday night I was falling asleep under all the extra rugs and overcoats I could lay hands on, when about eleven o'clock I was roused by a sound beneath the window. It was delicious; a chorus of sweet, well-trained voices was singing "'Twas in the winter cold." I could see the light from a lantern upon the ceiling. The music was perfect. Every word was clear, and I lay blissfully listening, when, suddenly, there shot through my mind the thought of St. John's carols. The memory was as a magician's wand; in a moment all was changed. The voices grew discordant and harsh, the words were confused, the flickering light on the ceiling made my eyes ache. It was wrong to disturb people at such unearthly hours. I must rise—no one else might hear; the singers might hammer on the door and arouse the neighborhood. Not stopping to light a candle, I groped my way into dressing-gown and slippers—ugh! but it was cold!—then to the door. Our house is old, and the bedrooms open each side of a narrow corridor. Along this passage stood various figures in motley raiment, gesticulating and speaking, all more or less together. Theodora, in a mackintosh, with her strong mind and spectacles never laid aside, was descending the stairs, without a light. My second sister, in blue silk and lace, with curling-pins sticking out all round her head, tried in her shrillest tones to make someone help in the search below. There was no one in the house to be aroused but ourselves, one servant being at home to nurse a sick sister, and the other gone home the week before in order to have a long holiday

at Christmas, though she said it was "cold mutton two days running." I followed Theodora downstairs by the help of the night-light in the passage, and my father followed, muttering at my stupidity; for if I had had the foresight to carry the envelope about with me, I could have descended alone, or cast it from my window.

Theodora and I came into collision with various pieces of furniture during our search, and when at last we found that wretched coin, my father had thrown open the door and was standing in the light of the lantern waiting for us. He is a handsome man, and on this occasion his appearance was striking indeed; beard white and flowing, eyes dark and bright, nose fierce and Roman. But to protect his head from the night-air, he had seized the nearest covering from the stand, which happened to be a high hat, and assorted ill with a large-patterned and bright dressing-gown. So extraordinary was his appearance that I admired the prescience of the choir, who, undismayed by the apparition, sang on in the most exquisite manner.

Theodora and I, unwilling to spoil the tableau, retired to the obscurity of the morning-room, and listened to the catechism through which the choir had to pass without hesitation before being judged identified. It would, indeed, have been a pity to give two shillings to the wrong parish, but it would have been entertaining to see Mr. Brandin's face, if St. John's had turned up later. He would have had to submit to a speech from my window, for nothing would have induced me to descend again to these frigid and gloomy regions.

"Avaunt!" I would have said, "Ye are imposters; natheless would I not give thee in charge, for that would necessitate a journey to find a policeman, and it is a cold night. St. John? What know ye of St. John? *His* choir is a good one; nay, but ye are imposters. Avaunt!" But I had no such chance for rhetoric. The singers proved their identity, received the envelope, and again raised their voices, as we returned up the stairs.

"Are they never going to stop?" cried my second sister.

"I hope not, it's jolly!" came from a half-open door. The youngest of our family had not moved, and through her open window enjoyed the concert, catechism and all.

"Poor things," said my mother pitifully, "how cold they must be! Listen how their voices shake!" That tremolo sounded curious to my ears, as I shut my window violently, and covered my head with the bed-clothes, and fell asleep.

In the morning, an appalling and undeserved Nemesis overtook us, by no means haltingly. My youngest sister, who is afflicted and afflicts us by a chronic desire to get to the bottom of things—failing to see that one is always better at the top, except in the case of the Great Wheel—found the advertisement, drawn up by that energetic priest, Charles Brandin. She read it through, more slowly than my father had done on its first appearance, then fell back in her chair. She began to laugh and the tears fell down her cheeks. "Oh, oh, it's too delicious; there were you all groping about in the cold! Oh, I shall never stop laughing. It was so nice and warm in bed!"

Theodora seized the advertisement and read, with her strong mind well to the fore; then her spectacles flashed, and she frowned.

"Jack," she said, "I always thought you were an idiot, now I know it."

How it was my fault I didn't see, and don't now.

The verses gave notice, *that all bags would be collected on the afternoon of Christmas Eve.*

HIS INSPIRATION.

A CHRISTMAS SKETCH.

By MABEL E. HOTCHKISS.

THE rector of St. Chad's sat at his study desk, his pen poised thoughtfully between thumb and forefinger. He had been there for some time in the same attitude, yet the neat sheets of sermon paper, which the pale bars of the late December sunshine were gilding, remained as guiltless of handwriting as at first, save for the text written in clear, almost boyish characters across the top—"And the desert shall rejoice, and blossom as the rose."

His gaze strayed out across the dingy street, where the very snow, soiled with the contact of many feet, seemed typical of "Poor End," as his parish was popularly designated; and there came to him as he looked a sense of unfitness—a sense of his

youth and the spiritual responsibility on his not over-strong shoulders.

"Poor End"—destitute of hope and of love—of nearly all things indeed, endearing life—here was a desert at his own hand. But to make it rejoice or blossom in ever so small a measure—he protested to himself that strength of character even to God-likeness was necessary.

Surely his well-developed themes, selected with such care for their literary and spiritual beauty, had fallen on stony ground thus far. Had he influenced anyone in any way? Had he colored the most humble opinion?

A rush of bitter feeling, such as only the truly earnest and the shrinkingly sensitive can know, contracted his very soul.

"We're waitin' fer you, Mister," suggested an urchin's voice from the doorway.

The rector started, his pen fell to the floor, and he pushed the paper back with a quick gesture. The school-children were flocking into the chapel-room beyond, he remembered, for choir practice.

There was a slight commotion as he entered, and two or three children pointed the finger of scorn at a little, thin-faced girl who was clutching to her breast a white rose.

A sound of vexation escaped his lips, as he followed the accusing fingers. The rose—a potted, pearly-white souper, he had found himself, though ill-affording, unable to pass at the florist's that afternoon—had evidently been torn from its stem by the hands of that grimy-looking child.

"Tilly!" he ejaculated firmly.

"I never!" protested this forlorn remnant of humanity, flatly, in the language of "Poor End."

A certain spirituality in the child's blue eyes suggested that love of the flower might have prompted the act; on the other hand, the insolence of facial outline maintained that it was mere love of getting something for nothing, probably an hereditary characteristic in Tilly's family. In this case, apparently, she was not to have the benefit of the doubt.

"Go home!" requested the rector with youthful sternness.

He followed her to the door, and observed, with some compunction, that her ragged shoes were unfit protection from the slush.

* * * * *

"Oh, Mr. Ward, won't you come an' see Tilly?" besought a woman's voice, on the afternoon of the succeeding day, breaking in a second time on his Christmas sermon. "She's sick an' fev'rish, an' it seems like she won't get no better."

He rose wearily and followed the bent figure, wrapped in a cheap plaid shawl, into the street.

He found the child very ill, but her face changed at the sight of him, and the thin little lips moved feebly. He bent down to catch the words.

"I never," she whispered with an effort.

"The doctor says he can't come back 'til midnight," murmured the distressed mother, winding her rough hands nervously in her apron.

The child grew worse rapidly, and feverish hours of pain alternated with lapses into merciful unconsciousness.

Hour after hour, the rector soothed her in his arms, the little face like a white petal drifted against his breast.

Once the stillness was broken by the doctor's weary tread. His face looked tired and anxious, and he shook his head in answer to the question in the watchers' eyes.

When Christmas morning broke over "Poor End," the little life had ebbed away.

The rector stepped out into the chill air, his face still drawn with watching. The street seemed noisy and squalid. A freckle-faced boy tugged at his coat sleeve.

"Is Tilly sick?" he piped in a thin voice. "Say, it was me dat picked dat rose. I done it when nobody wuz lookin', an' I throwed it down, an' Tilly she picked it up. But Tilly wouldn't tell—she wouldn't."

The boy shrank back at the pained look in the man's eyes.

A few days later a new Christmas sermon was preached—a sermon that marked an epoch in the annals of old St. Chad's.

The rector spoke, not as one who, holding certain truths in his hand, dispenses them charitably among the lowly, but as one erring man to another, and tears that were an honor to his manhood found response on many a world-stained face.

"NOT THE brilliancy of success," wrote Von Moltke on his 80th birthday, "but the purity of our endeavors and faithful perseverance in duty, even when the result was scarcely visible, will decide as to the value of a man's life."—*Selected.*

A CHRISTMAS CONTRIBUTION.

BY THE REV. CYRUS MENDENHALL.

IF one tried, he could hardly help catching the enthusiasm and joy of Christmas times.

Don't let age, creeping on apace, or cankering care, cheat you out of your ideals, or your gladsome emotions. Be a child again, forget the unpleasant past, let the future rest, and thankfully, heartily, simply, rejoice in the gift of a Christ to the world.

"Sing hymns that were sung by the stars of the morn,
Sing songs of the angels when Jesus was born!
With glad jubilations
Bring hope to the nations!
The dark night is ending, and dawn has begun."

Let all the people rejoice, young and old alike, for an angel has bidden us, "Be not afraid: for behold, I bring you good tidings of great joy, which shall be to all people." Broad and generous is the message. Not at all local, nor is it denominational—it is catholic.

Indeed, people of all sorts of beliefs, misbeliefs, and precious little belief at all, are somehow touched by the Christmas spirit. That song hasn't died out yet; through earth's corridors it reverberates, and touches a responsive chord in your heart and mine.

Not every ear is deaf to the sweet song, nor are all eyes blind to its glories, nor is its pathos lost. Romanist and Protestant, heretic and orthodox, "Come-outer" and worldling have something in common about these Christmas times.

We are right to celebrate the birth of Jesus Christ, and may we catch and ever hold His Spirit. Our highest praise, our best worship, is to be like Him.

"Thy litanies, sweet offices
Of love and gratitude;
Thy sacramental liturgies
The joy of doing good."

Make Christmas joyous for someone else, and joy shall be yours.

"THERE was no room for them in the inn."

What thoughts do these words awaken in the mind? Perhaps the first may be this, that no wonder, in so great a concourse of people, of all ranks, going up to be registered for taxes, there should be no room in the inn for the poor and unpretending Mother of the Saviour, to be delivered of her first-born child. But the second thought may be that the world is like that inn, that amidst its pomp, its magnificence, amidst the whirl and hurry of its business, amidst the marble edifices of its gigantic triumphs, amidst its enterprises, amidst the crowd and pressure of even its neediest inhabitants, there is not room for the Saviour of mankind.

Upon this thought another might follow—that that inn, in respect of its bustle and turmoil, is like the world. Man crowds round man, giving himself up without reserve, whether to vicious indulgences, or selfish enjoyments, or to schemes of advancement in this world, till he feels himself so full that there is not room in him for the thought that his food and raiment, his gifts and faculties, his hopes and prospects, all that he has and all that he can ever be, came down to him from the Most High, and are to be rendered up again to Him from whom they came, in thanks, in praise, and in dutiful obedience.—*W. E. Gladstone.*

BRIGHT as is the sun, and the sky, and the clouds, green as are the leaves and the fields, sweet as is the singing of birds, we know they are not all, and we will not take up with a part for the whole. They proceed from a centre of love, which is God, but they are not His fulness; they speak of Heaven, but they are not Heaven; they are but as stray beams and dim reflections of His image—crumbs from His table.—*John Henry Newman.*

AT A RECENT MISSIONARY MEETING in New York there were present among others, Bishop Scarborough of New Jersey and Bishop Rowe of Alaska. The day was very cold, and in spite of closed doors the church was chilly. Bishop Scarborough has no superabundance of hair on his head, and was very sensitive to the chill air, and when, following the opening of a door an extra cool current reached him, he raised a smile by turning about to enquire if his brother of Alaska had just entered.

AMONG the greater dead we shall find the records of those who have passed through harder trials and accomplished greater deeds than those which are demanded of us. They have, many of them, won eternal fame. Be sure that it did not settle upon their brows. It was won in the only way in which fame can be worth winning. It was won by labor; that is the path which they trod. It is the path which you must tread also.—*Selected.*

Church Kalendar.



- Dec. 4—Second Sunday in Advent.
- " 11—Third Sunday in Advent.
- " 14—Wednesday. Ember Day. Fast.
- " 16—Friday. Ember Day. Fast.
- " 17—Saturday. Ember Day. Fast.
- " 18—Fourth Sunday in Advent.
- " 21—Wednesday. St. Thomas, Apostle.
- " 25—Christmas Day.
- " 26—Monday. St. Stephen, Martyr.
- " 27—Tuesday. St. John, Evangelist.
- " 28—The Innocents.

CALENDAR OF COMING EVENTS.

- Jan. 19-22—Department Missionary Conference, Omaha.
- " 24—Dioc. Conv., California.
- " 25—Convocation, Southern Florida.

Personal Mention.

THE Rev. J. NEILSON BARRY has resigned his rectorship of Trinity Church, Spokane, Wash.

THE Rev. CHARLES E. BETTICHER of Beverly has accepted a call to the Church of Our Saviour, Camden, N. J.

THE Rev. C. L. BIGGS has just declined a call to the rectorship of St. Paul's, New Albany, Ind.

THE Rev. BATES G. BURT of Negaunee has been called to the rectorship of St. Paul's Cathedral, Marquette, Mich., and has accepted.

THE Rev. DAVID L. FERRIS, associate rector of Calvary Church, Pittsburgh, has been called to St. Paul's Church, Erie, Pa.

THE Rev. FREDERICK W. FITTS, assistant at St. Stephen's Church, Boston, has declined a call to become Canon of Christ Church Cathedral, St. Louis, Mo.

THE Rev. ARTHUR E. GORTER enters on Christmas Day upon the charge of work at Kewanee, Ill.

THE Rev. FREDERICK GRAVES has entered upon the rectorship of St. Andrew's Church, Omaha, Neb.

THE Rev. OWEN F. JONES, rector of the Church of the Advent, Devils Lake, N. D., has resigned his charge.

THE Rev. E. J. KNIGHT, of Trenton, N. J., has declined a call to St. Paul's Church, Erie, Pa.

THE Rev. D. A. PARCE has entered upon the charge of the mission of St. Eustace, Lake Placid, N. Y.

THE address of the Rev. C. E. SILAW is Berkeley Springs, W. Va.

THE Rev. M. A. TRATHEN has moved into St. Michael's rectory, 160 West 5th Street, Brooklyn, N. Y.

THE Rev. Dr. CHAS. W. TYLER has resigned the rectorship of Trinity Church, New Castle, Pa.

ORDINATIONS.

DEACONS.

DULUTH.—On the Fourth Sunday in Advent, in St. Paul's Church, Brainerd, the Bishop of Duluth ordained to the Diaconate Mr. ERNEST MELVILLE SMITH. The candidate was presented by the Rev. William J. Moody, Rev. Edward Spencer Murphy assisting in the service.

Mr. Smith was formerly a Methodist minister, and he has served as lay missionary in the Church with very marked success. He has been appointed to serve at Aitkin.

PRIESTS.

MARQUETTE.—At St. Paul's Cathedral, Marquette, on December 8th, the Bishop of the Diocese advanced to the priesthood the Rev. BATES G. BURT. The candidate was presented by the Rev. Chas. D. Atwell. The Rev. Messrs. Green, Atwell, and Poysore assisted in the laying on of hands. The sermon was preached by the Bishop of Marquette.

MILWAUKEE.—On Friday in Ember Week, December 16th, at St. Mary's Church, Tomah, Wis., by the Bishop of Milwaukee, the Rev. CARL A.

F. RUGE, deacon, was advanced to the priesthood. The Rev. H. C. Boissier of Mauston preached the sermon, and the Rev. David Ferguson of Sparta made the presentation. The Rev. Mr. Ruge, formerly a Lutheran minister, now remains in charge of St. Mary's, Tomah.

On the Fourth Sunday in Advent, December 18th, at the Cathedral in Milwaukee, by the Bishop of Milwaukee, the Rev. Messrs SAMUEL A. B. MERCER of Mazomanie, and WILLIAM HENRY STONE of Columbus, deacons, and both graduates of Nashotah House, were made priests. The Rev. Dr. Webb of Nashotah House preached the sermon, and presented the candidates. The Rev. Dr. Wright and the Rev. J. F. Kleb of the Cathedral assisted. The Rev. Mr. Mercer remains as curate at Mazomanie, and the Rev. Mr. Stone at Columbus.

DIED.

CARTER.—Entered into rest, from his home in Albany, N. Y., December 3d, the Rev. GEORGE GALEY CARTER, S.T.D., son of the late Rev. Lawson Carter, and son-in-law of the late Augustus T. Cowman of Hyde Park, New York, aged 64 years.

The funeral services were from the Cathedral of All Saints; interment at Hyde Park, New York.

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

HIBBARD.—Entered into rest at Pasadena, Calif., on December 13th, KATHARINE, youngest child of the Rev. Charles H. and Rebecca Lewis Hibbard. Aged 7 years.

"Of such is the Kingdom of Heaven."

PERKINS.—In loving memory of our mother, HARRIET AMELIA PERKINS, who entered into rest December 23d, 1902. Jesu, Mercy.

Of your charity, pray for the repose of her soul.

WEBBE.—Entered into rest, Wednesday, December 14th, 1904, at his late residence, 52 Myrtle Ave., WILLIAM T. WEBBE, D.D., rector emeritus of Trinity Church, Irvington, N. J.

MEMORIAL.

REV. GEO. H. MOFFETT.

At a special meeting of the vestry of St. Clement's Church, held on the eighth day of December, A. D. 1904, the following resolutions were unanimously adopted:

Resolved, That in the death of our late rector, the Reverend GEORGE HERBERT MOFFETT, this parish mourns a faithful and devoted priest, whose zeal in the work of his high calling was fervent and unceasing. His sympathy and his kind offices were always at the service of those who were sick or in sorrow, and that ministry to which his life was consecrated found him at all times a ready and faithful servant. He truly exemplified his faith by his works. And when his summons came, he was at his post, and in the service of that communion he loved so well.

Resolved, That on behalf of themselves and of the parishioners of St. Clement's Church, the vestry record this testimony to his worth and services. And though he has fallen, and at the noonday of his life, his memory will abide, and his example will be an incentive and stimulus to those who loved him, as well as to his successors in the high office which he filled with so much devotion, and with such successful results.

HENRY FLANDERS,
F. D. WETHERILL,
E. C. CLAY,
Committee.

WANTED.

POSITIONS OFFERED.

A PARISH of about 500 communicants in one of the suburbs of Boston is in need of a priest as a supply for one year, from January 1, 1905. The parish has a dignified, Churchly service without extreme ritual, and has a vested choir. A man of ability, a good preacher, and not over 50 years of age, preferred. Good salary. Address: A. B. C., Box 2328, Boston, Mass.

A LADY TO ACT AS MOTHER'S HELPER, for two little girls, in priest's family. Must be a Catholic. References given and required. Address: MOTHER'S HELPER, care LIVING CHURCH, Milwaukee.

SALESMEN—Energetic young men for permanent salaried positions. HAPGOODS, Suite 520, 309 Broadway, New York.

POSITIONS WANTED.

A CHURCHMAN who is an efficient and experienced Organist and Choirmaster, and also a competent business man, desires a good position in some mercantile line where he can also take charge of the music of a parish. Highest testimonials from former Rectors and Bishops. A D, care LIVING CHURCH, Milwaukee.

ENGLISH ORGANIST AND CHOIRMASTER desires position. Cathedral experience. Good boy-voice trainer. Good organ and teaching ground essential. 2811 Davenport Street, Omaha, Nebraska.

ORGANIST AND CHOIRMASTER, well-known in West, desires change. Recitalist; Choir and Boy specialist; English trained; very successful. Good organ and teaching sphere desired; highest testimonials; communicant. Address: "DEGREE," LIVING CHURCH, Milwaukee.

CLERGYMAN'S DAUGHTER, wishing to continue medical studies in Chicago, wants to exchange services for a home. Can teach Corrective Physical Exercise, English, French; care for invalid, or be "Mother's Helper" in any capacity, reserving certain hours for lectures. Highest references. "L," care LIVING CHURCH, Milwaukee.

PRIEST wants assistance. Would take home for himself and boy with moderate salary. "WORKER," LIVING CHURCH, Milwaukee.

YOUNG PRIEST, experienced worker, extempore preacher, sound Churchman, desires parish after Epiphany. Address A7, LIVING CHURCH, Milwaukee.

ORGANIST AND CHOIRMASTER (English degree) desires position. References and testimonials. Address, DIAPASON, care LIVING CHURCH, Milwaukee.

PARISH AND CHURCH.

CHURCHWOMAN, skilled in needlework, desires employment on ecclesiastical embroidery. References. Address: Box 413, Bainbridge, New York.

PIPE ORGANS.—If the purchase of an organ is contemplated, address HENRY PILCHER'S SONS, Louisville, Ky., who manufacture the highest grade at reasonable prices.

COMMUNION WAFERS AND SHEETS. Samples to clergy. Miss A. G. BLOOMER, Montrose-on-Hudson, N. Y.

CLERICAL AGENCY.

CHURCHES in any part of the country needing rectors, assistants, or other supply, can secure the necessary help from a large staff of eligible clergymen clients, by writing to THE JOHN E. WEBSTER CO., 136 Fifth Avenue, New York.

CHOIR EXCHANGE.

CHURCHES supplied with Organists and Singers, at all salaries. Write THE JOHN E. WEBSTER CO., 136 Fifth Avenue, New York.

WINTER GUESTS.

MRS. THOMAS FROST, 64 Meeting Street, Charleston, S. C., can accommodate a few guests for the winter. All modern improvements. References exchanged.

APPEALS.

ST. PAUL'S MISSION, CLINTON, MO.,

asks aid to build choir room and chancel to brick church 35x60. Splendid opportunities for substantial growth. Room needed for week-day services, choir, guild and club work, etc.; cost, \$400; chancel, \$500 more.

Bishop Atwill writes:

"I approve and endorse your appeal for the improvements you describe. They are necessities."

Full particulars by letter.

WM. H. HAUPT, Priest in Charge.

NOTICE.

THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY

Is the Church in the United States organized for work—to fulfil the mission committed to it by its Lord and Master, Jesus Christ. If you are baptized you are a member of that society.

The care of directing its operations is intrusted to a Board of Missions appointed by the General Convention.

These operations have been extended until today more than 1,600 men and women—Bishops, clergymen, physicians, teachers, and nurses, are ministering to all sorts and conditions of men in our missions in America, Africa, China, Japan, and the Islands.

The cost of the work which must be done during the current year will amount to \$750,000, not including "Specials." To meet this the Society must depend on the offering of its members.

ALL OFFERINGS should be sent to Mr. George C. Thomas, Treasurer, 281 Fourth Ave., New York City. They will be acknowledged in *The Spirit of Missions*.

MITE BOXES for families or individuals will be furnished on request.

The Spirit of Missions tells of the Missions' progress, and is fully illustrated. Price, \$1.00 per year. Send for sample copies.

OTHER PUBLICATIONS OF THE BOARD, giving information in detail, will be furnished for distribution free of cost, upon application. Send for sample package.

Copies of all publications will be supplied on request to "The Corresponding Secretary, 281 Fourth Avenue, New York City."

All other letters should be addressed to "The General Secretary, 281 Fourth Avenue, New York City." Correspondence invited.

A. S. LLOYD,

General Secretary.

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 your Christmas list may we plead that you make one item thus:

AN OFFERING TO GLADNESS.

Make a joy in your heart unaccountable and satisfying by a gift to gladden four hundred and

forty-seven clergy, widows, and orphans who are on our list. Many of them in need now. Multiply four hundred by "a living," and realize how great the need.

"Whoso hath this world's good, and seeth his brother have need, and shutteth up his compassion from him, how dwelleth the love of God in him?"

"God is not unrighteous, that He will forget your works, and labour that proceedeth of love; which love ye have showed for his Name's sake, who have ministered unto the saints, and yet do minister."

You give to Missions, which is the work of the Church; give to the General Clergy Relief Fund, which is for the pension and care of the workers of the Church.

To give to send men to the front is good, but "pure religion and undefiled" does not forget those who have been at the front also.

THE GENERAL CLERGY RELIEF FUND, THE CHURCH HOUSE, 12th and Walnut Sts., Philadelphia.

THE REV. ALFRED J. P. McCLURE, Assistant Treasurer.

P. S.—Be sure that your offering is sent to The General Clergy Relief Fund.

BOOKS RECEIVED.

THOMAS Y. CROWELL & CO. New York.

The Tragedy of Julius Caesar. By William Shakespeare. Edited, with Notes, Introduction Glossary, List of Variorum Readings, and Selected Criticism, by Charlotte Porter and Helen A. Clarke. "First Folio" Edition. 16mo, flexible cloth, gilt top, price, 50 cents net; limp leather, gilt top, 75 cents. Postage, 5 cents.

GINN & CO. Boston.

Selected Poems of Elizabeth Barrett Browning. Edited, with Introduction and Notes by Elizabeth Lee, author of *A School History of English Literature*, etc. Semi-flexible cloth. Portrait. 173 pages. List price, 30 cents; mailing price, 35 cents.

LONGMANS, GREEN & CO. New York.

Henry Parry Liddon, D.D. By John Octavius Johnston, M.A., Principal of Cuddesdon Theological College. With a concluding Chapter by the Lord Bishop of Oxford. With Portraits. Price, \$5.00.

CHARLES SCRIBNER'S SONS. New York.

Ezekiel: His Life and Mission. By the Rev. W. Harvey Jellie, M.A., B.D. (Lond.), Cheltenham. Bible Class Primers Series. Price, 20 cents net.

A Short History of the Westminster Assembly. By W. Beveridge, M.A. Imported by Charles Scribner's Sons, New York. Price, \$1.00 net.

English Church History. From the Death of Archbishop Parker to the Death of King Charles I. Four Lectures by the Rev. Alfred Plummer, M.A., D.D., formerly Fellow and Tutor of Trinity College, Oxford, and Master of University College, Durham. Imported by Charles Scribner's Sons, New York. Price, \$1.00 net.

PAMPHLETS.

Forty-Eighth Annual Report of the Society for the Increase of the Ministry. Hartford, Conn., Oct. 27, 1904. Hartford Press: The Case, Lockwood Brainard Co.

Church Sunday School Pocket Companion for Teachers and Scholars. 1905. Church Calendar. Church Lessons. Calendar Holy Week. Catechism. Collects. Published by the American Church Sunday School Institute. Price, 3 cents each. Address orders to Rev. H. L. Duhring, D.D., 225 South 3d St., Philadelphia, Pa.

The Agricultural Distribution of Immigrants. Robert DeC. Ward. (Reprinted from *The Popular Science Monthly*, Dec., 1904.)

The Way of Life. By a Lay Member of the Church of England. (*Sine auctoritate*.) No. 1. New Westminster Tracts. (For Private Circulation.)

Report of the Committees on Christian Education in Joint Session to the General Convention held in Boston, 1904. Printed for the Committees.

We Are Labourers Together with God. I. Cor. III. 9. A Sermon preached at the Seventy-first Annual Convention of the Diocese of Michigan, in St. John's Church, Detroit, Nov. 16, 1904, by the Rev. W. D. Maxon, D.D. Printed by Order of Convention.

Year-Book of St. Bartholomew's Parish, New York City. Advent, 1904.

The Church at Work

ALBANY.

WM. CROWELL DOANE, D.D., LL.D., Bishop.
RICHARD H. NELSON, D.D., Bp. Coadj.

Anniversary at Troy.

THE 60TH ANNIVERSARY of the Church of the Holy Cross, Troy (Rev. E. W. Babcock, rector), will be kept on Christmas Day, when will also be commemorated the introduction of the choral service into the American Church, in which work this parish was the pioneer. The sermon at the morning service will be preached by President Luther of Trinity College. In the evening at 5 o'clock, there will be a service with a special *Magnificat* and *Nunc Dimittis*, composed especially for the jubilee service by Dr. E. J. Hopkins and dedicated to the late Rev. Dr. J. Ireland Tucker, to whom the American Church is indebted for so much of its musical progress. The celebration will be continued during the week, an historical address will be delivered on Monday night by the Rev. Dr. Enos, rector of St. Paul's Church, after which an informal reception will be tendered to the clergy of the city. There will be a Sunday School festival on Wednesday evening, a parish reception on Thursday evening, and on the Sunday following, memorial music and sermon by the Rev. Christopher W. Knauff, the biographer of Dr. Tucker.

ASHEVILLE.

J. M. HORNER, D.D., Miss. Bp.

Convocation at Morganton.

THE MORGANTON CONVOCATION met at Morganton, December 14th and 15th. Dean Weston and Mr. Seagle preached. The Rev. Mr. Phelps held a mission during the Convocation at the Mill school. Bishop Horner gave an account of the General Convention meetings in Boston. The Bishop and others made addresses on missions at another meeting. The Rev. Mr. Meares gave an illustrated lecture on "The Life of Christ" in St. Stephen's (colored) Church, which was enjoyed by a large congregation which filled the church. The same lecture was repeated the following night at Marion by Mr. Meares. The next meeting of the Convocation will be at Old Fort, May 10th.

CENTRAL NEW YORK.

CHAS. T. OLMSTED, D.D., Bishop.

Memorial Tablet at Skaneateles.

A MOST FITTING tribute to the memory of the late Judge William Marvin has just been placed in St. James' Church, Skaneateles (Rev. F. N. Westcott, rector), by his daughter, Mrs. Marshall I. Ludington. It is in the form of a large bronze tablet, set on a slab

of red Numidian marble, fifty-one by thirty-eight inches. The bronze is most skilfully cast in high relief, and is of artistic shape and design. The inscription reads as follows:

To the glory of God and

in loving memory of

WILLIAM MARVIN.

Born at Fairfield, N. Y., April 14, 1808.

Died at Skaneateles, N. Y., July 9, 1902.

Senior warden of this church,

1875-1902.

Christ's faithful soldier and
servant unto his life's end.

The scheme of color in this fine memorial is happy; that of the bronze tablet (*verde antique*) contrasts in perfect harmony with the rich red tone of the beautiful Numidian marble.

CHICAGO.

WM. E. McLAREN, D.D., D.C.L., Bishop.
CHAS. P. ANDERSON, D.D., Bp. Coadj.

Sunday School Institute—City Notes—Advent Services at La Grange.

THE SECOND MEETING of the North Side Sunday School Institute was held on the afternoon and evening of Wednesday, December 7th, at the parish house of St. Peter's Church, Chicago, the president, the Rev. Frank Du Moulin, presiding. The meeting was largely attended, 125 representatives be-

ing present from 14 parishes and missions. At the afternoon session an excellent paper on "The Sunday School Curriculum" was read by the Rev. A. B. Whitcombe, rector of the Church of the Good Shepherd. After supper, which was served by the women of the parish, the evening session met, the subject for consideration being "The Sunday School Teacher." The Rev. Russell J. Wilbur, curate of St. Mark's, Evanston, read the paper on that theme, prepared by the Rev. Dean Hodges of Cambridge Divinity School, and read by him before the General Convention. This was followed by an address on the same subject by the recently elected secretary of the Institute the Rev. George Craig Stewart, rector of St. Luke's Evanston.

THE CHURCH OF THE TRANSFIGURATION, Chicago (Rev. W. W. Fleetwood), has been entirely re-decorated, and the old carpet has given place to a painted floor with new strips of carpet in the aisles. The interior presents a fine appearance and is much improved.

THE REV. J. B. HASLAM, who has served well and faithfully as priest in charge of the Cathedral, will give up his work in Chicago on January 1st, and will go to Philadelphia, where he will enter upon a novitiate with the Companions of the Holy Saviour. Fr. Haslam has been contemplating entering a religious order for some time. He will be greatly missed among his people, whose good wishes accompany him in his new labors. His successor has not as yet been appointed.

ANOTHER PEW has been set aside at Grace Church, Chicago, under the endowment plan, this one is in memory of the late Jesse Spalding. A plate, designating the pew, will be placed upon it. Mr. and Mrs. Spalding gave the fine organ in memory of their sons, and now Mrs. Spalding gives the pew in memory of her husband.

A SERIES of special Advent services conducted by the Rev. Irving P. Johnson, rector of Gethsemane Church, Minneapolis, were held in Emmanuel Church, La Grange (Rev. Charles Scadding, rector), beginning with Holy Eucharist on Sunday, December 11th, and ending with Evensong on Tuesday, the 13th. The services were well attended and the sermons and addresses were exceptionally strong. There were the usual services on Sunday, and on Monday and Tuesday services were arranged for 10 A. M. and 4 and 8 P. M. The subjects of the addresses included "The Christian Compass," "The Catholic Faith," "The Holy Scriptures," "The Sacred Ministry," and "The Blessed Sacrament." All residents of the suburb were invited, and the results will undoubtedly be gratifying.

COLORADO.

CHARLES S. OLMSTED, D.D., Bishop.

Quiet Days at Denver.

THE BISHOP OF IOWA conducted a Quiet Day for the clergy of the Diocese of Colorado on Wednesday, December 14th, Ember Day, in the chapter house of St. John's Cathedral, Denver. Bishop Olmsted asked the clergy to remember in their devotions the Rev. Franklin Spencer Spalding and the Rev. H. D. Aves, to be consecrated Bishops of the Church. Bishop Morrison desired the clergy to join him in meditations upon the Ordination Vows of the Clergy, for much depends upon a man's view of his priesthood. The "preacher" idea of a priest's life was a weak one. We interpret the priesthood of Aaron in its great Antitype, the Priesthood of Jesus, so the priestly life is effective only as it is patterned after the loving, tender, and patient priesthood of Jesus.

The Bishop's words were so full of warning and admonition, of comfort and sound sense that they will be remembered and most surely

bear fruit in the hearts and lives of those who heard them. Some of the salient points in the Bishop's meditations touched the neglect of the study of the Holy Scriptures among our clergy. "To-day," the Bishop said, "the Church is suffering from over-organization, and the clergy imagine that it is their duty to keep them together. The congregations feel and know that the clergy are not students, as they ought to be, and the Church is suffering. Every priest should use all diligence in such studies, laying aside 'the study of the world and of the flesh.'"

The day commenced with a celebration of the Holy Communion, at which Bishop Morrison celebrated, and Dr. Pelham Williams of Trinity Memorial assisted. On Friday, Bishop Morrison conducted a Quiet Day for the women of the Diocese. Many came from long distances to be present and to be helped by the earnest spirituality and good, sound teaching of the Bishop of Iowa.

CONNECTICUT.

C. B. BREWSTER, D.D., Bishop.

Death of Mrs. Royce—Historic House Burned—Notes.

MRS. HARRIET E. ROYCE, widow of the Rev. Alfred Lee Royce, a priest of the Diocese, and late chaplain in the United States Navy, died recently at New Milford. Her husband was attached to Admiral Sampson's ship, *New York*, during the Spanish-American War. He is buried in the cemetery at Arlington, Va., where Mrs. Royce's body was taken for burial. The Rev. Dr. Hare of All Saints' Church, accompanied the remains to Virginia.

IT IS STATED that St. Paul's, Southington, has secured a rectory, by purchase. The missionary in charge is the Rev. Edwin G. Reynolds.

THE REV. JOHN HERBERT JACKSON has resigned St. Paul's, Bantam, and Trinity, Milton. He has been chosen Superintendent of "The Open Hearth," at Hartford. This was started some twenty years ago, by a guild of laymen, in Christ Church, when the present Bishop of California was rector of the parish. It is devoted to rescue work, and in the general branches. Since the police stations have been closed to lodgers, all of that class are provided for at the "Open Hearth." Mr. Jackson was formerly connected with the Church Army, and has had much experience in work along these lines.

A VERY ANCIENT dwelling was lately burned in the town of Bristol, near Plymouth line. It is thought to have been erected in 1772. It is said that it was used for Church services prior to the erection of St. Matthew's Church, East Plymouth, in 1795. The church was consecrated in that year by Bishop Seabury. At the same time, there was admitted to the priesthood the Rev. Alexander Viets Griswold, afterward Bishop of the eastern Diocese. This was the final ordination of the first Bishop of Connecticut.

GRACE CHURCH, Long Hill, receives a legacy of \$1,000 by the will of Mr. Elliott M. Beardsley, who died suddenly a short time ago. Mr. Beardsley was a communicant of the parish and a prominent citizen of the town of Trumbull.

FOND DU LAC.

CHAS. C. GRAFTON, D.D., Bishop.
R. H. WELLES, JR., D.D., Bp. Coadj.

New Church at Ashland.

THE NEW St. Andrew's Church, Ashland, is now completed, and was opened for services on the Third Sunday in Advent. The church and parish house which adjoins it have been erected at a cost of about \$25,000. They are of English Gothic architecture, with walls of red pressed brick and Norway pine. A connecting wing contains the organ

loft, sacristy, and choir entrance, and unites the two buildings. The new rector, the Rev. Albion H. Ross, officiated for the first time at this opening service.

HARRISBURG

Dr. Manning Declines his Election.

THE REV. DR. MANNING has declined his election as Bishop of Harrisburg.

IOWA.

T. N. MORRISON, D.D., Bishop.

Deanery Meeting at Creston—Diocese Notes.

A MEETING of the Des Moines Deanery, held at Creston, was addressed by Miss Susanna Weare of Sioux City, President of the Woman's Auxiliary. The Rev. Dr. Cathell gave his impressions of General Convention, and others of the clergy were among the speakers.

THROUGH the desire of the vestry of St. John's Church, Clinton, which has been without a rector for some months past, the Ven. Archdeacon Judd has been assigned by the Bishop to the charge of that parish for one year as priest in charge. Mr. Judd, whose valuable work throughout the Diocese has been much appreciated, will retain his title of Archdeacon, but through a rearrangement of mission stations, the placing of new clergy in the field, and the taking of some of the work by near-by clergy, all his former work will be provided for. St. John's looks forward to a happy and prosperous year.

THE REV. CHARLES H. REMINGTON, after six years' successful service as rector of St. Mark's, Fort Dodge, has, owing to a bronchial affection, resigned that cure. His physicians encourage him to think a year or two spent in Texas and California will give him complete relief and recovery. A largely attended farewell reception was tendered him.

THE SUNDAY SCHOOL COMMISSION of the Diocese has recently sent out a circular, recounting its purposes and telling what it desires to do. So far there has been a steadily increasing interest in its work and the outlook for future development is bright. It is now offering several correspondence courses for teachers, and a series of parochial lecture courses on Sunday School Methods.

ST. JOHN'S PARISH, Dubuque (Rev. John Sage, rector), has recently had the benefit of a Quiet Day for women, conducted by the Rev. E. V. Shayler of Chicago, a member of the Society of St. Philip. Mr. Shayler's addresses were deeply spiritual and made a splendid impression upon the good number privileged to hear them. Mr. Shayler also addressed the Fellowship Club of the parish, the men's organization. This club announces that the speakers at its annual banquet, to take place January 17th, will be the Rev. A. S. Lloyd D.D., the Rev. Frank Du Moulin, and, it is hoped, one of the Missionary Bishops.

BISHOP MORRISON, at the request of the Bishop of Colorado, conducted an Advent retreat for the clergy of that Diocese.

CHRIST CHURCH, Waterloo (the Rev. George W. Hinkle, rector), has recently raised an old floating indebtedness of some \$1,600. The response was so generous that \$500 additional was given, which will be used to rebuild the tower.

THE NEW RECTORY for St. Stephen's, Spencer (the Rev. W. D. Morrow, rector), the result of the rector's splendid work, was blessed by the Bishop on the 20th inst.

THE REV. SETH M. WILCOX of Boone, has been appointed Dean of the Des Moines Deanery, made vacant by the removal of the Ven. Archdeacon Judd to Clinton.

THE NEW St. Paul's Church, Sioux City, is ready for plastering. It is a beautiful

and dignified structure. The old building has been moved onto the side of the lot, and will later be made into a rectory. These improvements are the result of the long and faithful work of the Rev. Mr. Gaynor, the beloved rector.

KENTUCKY.

Mission at Trinity.

THE REV. THADDEUS A. SNIVELY of Chicago conducted a mission at Trinity Church, Louisville, in December, and preached on the following Sunday in Christ Church Cathedral.

LONG ISLAND.

FREDERICK BURGESS, D.D., Bishop.

BISHOP BURGESS dedicated on Saturday last, the new building of the Church of the Resurrection, Richmond Hill, of which the Rev. William P. Evans is rector. The occasion was the thirtieth anniversary of the founding of the parish. Richmond Hill is a thriving suburb in Queens borough, within a few minutes of New York by rail, and a suburb bound rapidly to grow in the near future because of improved transit facilities. The parish has 200 members. On account of parish growth, it was found necessary to enlarge the building and this has been done by extending the structure on all four sides.

MARYLAND.

WM. PARET, D.D., LL.D., Bishop.

Diocesan Notes.

THE ST. CECILIA GUILD held its annual corporate Communion this year at Emmanuel Church, Baltimore. The chaplain, the Rev. Percy F. Hall, rector of St. Timothy's Church, Catonsville, delivered a charge to the members.

A NEW pipe organ, costing \$1,000, has been placed in Emmanuel Church, Belair, of which the Rev. R. A. Castleman is rector, and has been paid for. It gives good satisfaction.

HOLY TRINITY CHURCH, Churchville (the Rev. T. B. A. Allison, rector), is undergoing repairs which will cost in the neighborhood of \$800. Over two-thirds of this sum has already been subscribed.

THE CHURCHMEN of Baltimore have responded nobly toward the rebuilding of the Church of the Messiah, yet considerably more money can be utilized. The old bell which hung in the tower was rendered useless by the fire, and the rector, the Rev. Peregrine Wroth, and the vestry, have had a number of small bells cast from it, which are being disposed of at the small sum of \$1.25 each. They are very artistic, and surmounted with a beautiful cross, thus forming a useful souvenir of the great Baltimore fire. The bell weighs four ounces, and is made entirely out of the old bell of the Church of the Messiah, and is sold on behalf of the rebuilding fund.

THIRTY YEARS AGO, Bishop Whittingham said, according to the Convention Journal of that year: "A substantial stone building has, in a noble, munificent spirit, been bought for the colored congregation, for some time known as St. Philip's mission, and now under the fostering care of Mt. Calvary Church, crowding it in frequent services. Thus, the colored mission of St. Luke's Church being still vigorously carried on, and St. James' Church provided with services and pastoral care from St. Paul's parish, we have now no less than five colored congregations worshipping in Baltimore."

The question of the progress made since then in this work has been brought up quite prominently recently. The colored Churchmen of Maryland hope that the Church will manifest an increased interest in this work in the future.

THE NEW CHAPEL of the Guardian Angel, a chapel of the Church of St. Michael and All Angels, Baltimore, is so near completion that the Bishop has made an appointment to visit it on the afternoon of Christmas Day.

ST. JAMES' CHURCH, Baltimore County, is about to build a much needed recess chancel as a memorial to the late rector, the Rev. George K. Warner.

AN EXCELLENT new pipe organ has been placed in St. James' Church, Westernport, and fully paid for. This church, a few years ago, feeble and largely supported by the diocesan missionary funds, was admitted into union with the Convention this year, and is now entirely self-supporting. The Rev. W. J. Williams is the rector.

ST. MARY'S CHURCH, Jessups, has been reopened, and is under the pastoral care of the Rev. G. M. Murray, rector of Grace Church, Elk Ridge Landing.

GAUL'S Cantata, "The Holy City," was recently effectively rendered in the presence of a large and appreciative congregation at Christ Church, Baltimore, of which the Rev. E. B. Niver is rector. Mr. Miles Farrow, organist and choirmaster of St. Paul's Church, was the director.

THE FIFTH MARYLAND Regiment, in accordance with its annual custom, attended service, in full-dress uniform, at the Memorial Church, Baltimore, recently, of which their chaplain, the Rev. William M. Dame, D.D., is rector. Dr. Dame delivered a short address, speaking of the higher ideals to be attained and pointing out how to become better soldiers and men.

MASSACHUSETTS.

WM. LAWRENCE, D.D., LL.D., Bishop.

Clerical Club—Boston Notes—Death of Rev. E. L. Drown.

THE CLERICAL CLUB met at the Hotel Victoria in the Back Bay, on the evening of Monday, December 12th. The Rev. Dr. A. St. John Chambrè of Lowell presided; and after dinner the members settled themselves to enjoy a paper on "The Revival of the Religious Life Among Men," which had been prepared for the occasion by the Rev. Dr. William H. Van Allen. Dr. Van Allen said it was easy enough in an age which knows little of martyrdom, for easy-going gentlemen to laugh good-humoredly at the extravagant mortifications of the Anchorites whose ranks gave to the Church a Jerome, and Antony, a Gregory of Nazianzus, a Basil; but it would be a hard task to cite names as noble from among those who jeer. When heresies arose, and the might of the secular arm was turned against the great champion of the true faith, it was among the monks that St. Athanasius made his secure retreat, and orthodoxy found its chief strongholds. But it was not until the sixth century that monasticism was firmly established. Then arose a man called of God to the work of organization. The religious life as we know it to-day, whether among ourselves or in the Latin communion, rests upon the foundation St. Benedict laid on Monte Cassino. It has been said that the spiritual life of the Church and its charitable activities have always been proportionate to the strength of the religious orders. And if this be so, we should expect that the great revival which is sweeping triumphantly through the Anglo-Catholic communion would cause an awakening of the old spirit. And so indeed it has proved.

Things to be avoided, he said, first, are the monastic dress of old times. A common habit was needful, but uniforms rather than cassocks, look better on our streets, and a plain, semi-military or semi-clerical garb, inconspicuous and yet distinctive, is what is needed; second, the undue multiplication of

separate foundations, for centralization in such work is unquestionably wise; third, terminology and practices identified with certain Church views that are not *defide*; fourth, injudiciously excessive asceticism; and lastly, undue exclusiveness in receiving novices, for the tendency so far has been to take in only "gentlemen," in the sense of well born and well bred. The monastic life is democratic, and there is abundant need for the work that devout and consecrated men can do, even though they be rude and unlearned. He believed the time was ripening for such a grand revival of the religious life as St. Francis of Assisi brought.

IN ORDER that the services on Thursdays and Saints' days at the Church of the Advent may be more of a choral nature, Mr. S. B. Whitney, organist, is training a group of women in the rudiments of Church music. The excellent results of this training will doubtless be apparent later on.

THE REV. DR. WILLIAM H. VAN ALLEN of the Church of the Advent went over to New York on the 15th to conduct a retreat for the Associates of the Sisterhood of St. Mary, at their house in that city.

TO A PARAGRAPH in this department last week, relative to repeated calls extended to certain local clergy, one is constrained this week to emphasize the fact that persistency brings its own reward; for having received a third call to the parish of St. James', in Milwaukee, Wis., the Rev. Frederick Edwards has finally decided to accept the offer, and has sent in his resignation to St. Paul's, Malden.

THERE WAS a largely attended service and meeting of the C. B. S. at the Church of St. John the Evangelist, Boston, on the evening of Tuesday, December 13. The service was that of solemn vespers, and Father Field preached an eloquent sermon on the offering of the Sacrifice of Thanksgiving. At the conclusion of the service there was a business meeting when the question of ways and means of looking to regular celebrations of the Holy Eucharist at the State Prison in Charlestown was considered. A committee, of which Father Powell was made chairman, was appointed to consider the matter more in detail.

THROUGH the generosity of Mrs. S. R. Anthony, daughter of the late Andrew G. Weeks, a prominent Churchman, for whom there is a beautiful memorial in Emmanuel Church, the Chapel of the Ascension, Boston (the Rev. Charles E. Hutchinson, vicar), is to have a splendid new parish house, to be located in Newcomb Street beside the church edifice, where a lot of land for this purpose was purchased some time ago. The plant will take the place of the present Emmanuel House, located near the church in Washington Street, and for which rent has been paid for some years. The plans for the new structure are now being prepared. Work will be begun probably in the spring so that the parish may have the benefit of the completed house at the beginning of the fall work next year.

THE REV. EDWARD LIVINGSTON DROWN, one of the oldest clergymen in this Diocese, died on Thursday, December 15th, at the home of his son, the Rev. Edward Staples Drown, Professor at the Episcopal Theological School. The deceased was born in Pawtucket, R. I., in 1828. His first parish was St. Mary's, Dorchester, where, in 1857, he presented the late Bishop Phillips Brooks for Confirmation. Subsequently he was rector of St. Paul's, New Haven, Conn.; the Church of the Saviour, Philadelphia; St. Stephen's, Lynn; St. Paul's, Newburyport; Trinity, St. Augustine, Fla.; and the Church of Our Saviour, Providence. Although he had been retired from active parochial duty for some ten years, he frequently officiated during the summer months at the Church of

the Redeemer, Chestnut Hill, which is a part of Newton. Of the clergy who were contemporary with him when he began his ministerial labors, only one, the Rev. Edmund F. Slafter, is living. The Rev. Mr. Drown had been a member of the Standing Committee of the Diocese, Dean of the Eastern Convocation, and a member of the Board of Missions. He was married in early life to Rebecca Staples, daughter of Judge Staples of Rhode Island. She died four years ago. He is survived by two sons and two daughters. At the funeral, which took place at St. John's chapel, Cambridge, Monday, December 19th. Bishop Lawrence officiated.

THE REV. DR. ELWOOD WORCESTER, the new rector of Emmanuel Church, Boston, and Mrs. Worcester, were tendered a large reception at The Tuleries, on the afternoon of December 15th, by the parishioners of his church.

MILWAUKEE.

I. L. NICHOLSON, D.D., Bishop.

Nashotah Student Drowned—Bishop McKim Returns to Japan—Notes.

A VERY SAD accident occurred at Nashotah on Sunday, December 11th, in the drowning of one of the preparatory students, Julius Clarence Betticher. Mr. Betticher was lay reader in charge of the mission of St. Chad's, Okauchee. To reach that work, it was necessary either to pass around the Upper Nashotah Lake or to cross it, and in the winter time the students were accustomed to cross on the ice. Mr. Betticher was evidently returning over the ice after dusk on Sunday afternoon, when he struck a bad place, fell in, and was drowned. He had frequently remained in his mission over Sunday nights and Mondays, and thus no anxiety was felt as to his failure to return until Monday night. On Tuesday, when it was learned that he had started from his mission on Sunday afternoon, searching parties were sent out, and his hat and mittens were discovered on the ice near to the hole through which he had fallen. Next day it was possible to discern his dead body under the ice, and as soon as was practicable, the latter was cut away and the body removed. It had not been seriously disfigured.

Mr. Betticher was a son of the Rev. Charles E. Betticher of Camden, N. J., and a brother of the Rev. Charles E. Betticher, Jr., of Philadelphia. He had himself been a chorister and acolyte at St. Mark's Church, Philadelphia, and was one of the new students who entered Nashotah at the beginning of the present term. He was 21 years of age. He had made a singularly good impression, both in the Seminary and in his mission work, and would have been a most desirable addition to the ranks of the priesthood.

BISHOP MCKIM of Tokyo took leave of Wisconsin, where his headquarters have been during his sojourn in this country, on Tuesday last, starting for California, from whence he will sail for Japan on the 28th inst. He preached at St. James' Church, Milwaukee, last Sunday morning, and at St. Matthew's, Kenosha, in the evening, and addressed Racine College students on Monday night. His Christmas will be spent on the train, en route for San Francisco.

AN EXCELLENT Kimball organ has been placed in St. Mark's Church, Milwaukee (Rev. A. L. Bumpus, in charge), largely through the endeavors of Mr. F. M. Scott, a parishioner.

MINNESOTA.

S. C. EDSALL, D.D., Bishop.

Mr. Purves' Anniversary—Church Extension in Minneapolis—Notes.

THE SECOND SUNDAY IN ADVENT was the tenth anniversary of the Rev. Stuart B.

Purves as rector of Holy Trinity Church, Minneapolis. The rector gave a retrospect of things spiritual and material, and his hopes for the future. During the ten years' rectorship there has never been a Sunday without a celebration of the Holy Communion. The custom of the parish is, an early celebration every Sunday with a second celebration on the first Sunday of the month. From now on, there will also be a second celebration on the third Sunday of the month.

THE CHURCH EXTENSION SOCIETY of Minneapolis held its annual meeting in the parish rooms of St. Mark's Pro-Cathedral. More representative men were present at this meeting than in former years; \$500 was appropriated to the erection of a church building at St. John's, Linden Hills, a suburb of Minneapolis, and \$250 towards the erection of a small mission chapel for Sunday School purposes, near Minnehaha Falls. This society also helps to sustain other missions in the city. The officers for the ensuing year: Rt. Rev. S. C. Edsall, President *ex officio*; Rev. C. E. Haupt, Vice-President; W. H. Hallam, Secretary; J. P. Coan, Treasurer.

THE CATHEDRAL parish at Faribault, is planning for an addition to its parish house, to be known as Gilbert Hall, in memory of the late Bishop Gilbert.

CHRIST CHURCH, Albert Lea (Rev. Geo. H. Müller, rector), has voluntarily relinquished all aid from the Board of Missions, and is now enrolled amongst the self-supporting parishes of the Diocese.

THE BISHOP has just issued his list of winter and spring visitations. From February 1st until May 25th, the time of the diocesan Council at Red Wing, he will be constantly travelling and will make about one hundred visitations.

A WELL-KNOWN lawyer of St. Paul and vestryman of Christ Church, Mr. Simeon Mills Hayes, has been admitted as a candidate for orders.

MISSOURI.

D. S. TUTTLE, D.D., LL.D., Bishop.

St. Louis Notes.

THE REV. DR. CHARLES A. TROTMAN of the Church of the Redeemer, St. Louis, has resigned his rectorship, and gives himself wholly to the practice of medicine. The Rev. Charles Kemmerer, the newly appointed City Missionary to succeed the Rev. Mr. Cornell, has entered upon his work with great earnestness.

THE CONGREGATION of St. Peter's have given the Rev. Dr. Wm. Short a year of absence from his parish, hoping he may, in the salubrious Southern climes, regain the use of his voice and come back to his work. His assistant, the Rev. S. E. Arthur, is serving the parish very acceptably.

THE DEATH of Mr. Charles R. Blake is a great loss to this parish. Mr. Blake was for 25 years an officer, and for 12 years senior warden in St. Peter's.

THE CHOIR of Christ Church Cathedral will render the beautiful Oratorio, "The Messiah," on the Sunday before Christmas, and will have a special service of preparation for the Christmas Communion a few days before Christmas in the Boffinger Memorial chapel.

BY THE WILL of Benjamin Brown Graham, late President of the Graham Paper Co., and a prominent business man of St. Louis, St. Luke's Hospital receives the sum of \$1,000 and Christ Church Cathedral, \$5,000, to be added to their permanent endowment fund.

AT THE Monday Clericus, the Rev. W. J. Page of Ferguson read a paper on Parochial Visiting, to be followed by the Rev. Wm.

Cochran, on The Missing Link. The meetings this autumn have been unusually interesting.

NEBRASKA.

GEO. WORTHINGTON, D.D., LL.D., Bishop.
ARTHUR L. WILLIAMS, D.D., Bp. Coadj.

Missionary—New Dean for the Cathedral.

ON THE MORNING of the Second Sunday in Advent, Bishop Williams visited Madison, the county-seat of Madison County, a rich agricultural district, held services in the G. A. R. Hall, and preached to a congregation numbering upwards of 70, some of whom drove twelve miles for the privilege of enjoying the Church services of which they have been long deprived. One farmer who came several miles, has a family of ten children, who are to be baptized upon the General Missionary's next visitation, and three of the family are to be prepared for Confirmation. Until a short time ago, although there are ten communicants here, it was impossible to provide even occasional services, but arrangements have now been made for such services by the Rev. W. H. Moor, the General Missionary, and the outlook is bright for a vigorous mission in this neglected part of the Diocese. With the undertaking of work in Madison, the number of counties in the Diocese in which no services of the Church are held is reduced to 12, with an area larger, however, than that of the whole State of Massachusetts. There are excellent opportunities in all these counties for the Church, were men and means obtainable.

ON FRIDAY evening, December 9th, the pipe organ which was built for the Church of the Good Shepherd, Omaha (the Rev. Robert B. H. Bell, M.A., rector), was dedicated and opened with an organ recital by Praver Symons, a graduate of Trinity College, Toronto. A congratulatory address was made by Bishop Williams. On the afternoon of the Third Sunday in Advent there was a special service for the benediction of the organ. In the absence of Bishop Williams, the Rev. Philip G. Davidson was appointed by him to say the service of benediction. An excellent address was delivered by the Rev. George A. Beecher of Trinity Cathedral. The closing prayers were said by the Rev. John Albert Williams and the benediction was given by the rector. A large congregation was present, and the music was well rendered by the choir. Mr. Symons was organist and brought out the sweetness and power of this fine instrument, which is one of the best in the city.

THE REV. GEORGE ALLEN BEECHER, who for several months has been serving acceptably as *locum tenens* of Trinity Cathedral, Omaha, has been nominated by Bishop Worthington as Dean and elected by the vestry as rector of the parish, thus filling the vacancy made by the death of Dean Fair two years ago. Mr. Beecher has accepted. The date of his installation has not yet been set. Dean Beecher is 36 years of age and is a native of Illinois. He is a graduate of the University of Nebraska and of the Philadelphia Divinity School. He is a man of fine physique and delightful personality, and an earnest and tireless worker. The greater portion of his ministry has been spent in missionary work in western Nebraska.

NEWARK.

EDWIN S. LINES, D.D., Bishop.

Death of Rev. Dr. W. T. Webbe.

FIFTY-FOUR YEARS of active service in the Sacred Ministry were closed by the lamented demise of the Rev. William Thomas Webbe, priest and doctor, which occurred, after a short illness, on Wednesday, December 14th, and a striking and forceful clerical member of the Diocese of Newark ceased from labor in the Master's service and en-

tered into the light and refreshment of Paradise.

Dr. Webbe was born on Michaelmas Eve, 1819, in Worcestershire, England. Soon after his marriage in 1841, he came to this country and resided for a few years in New York City. During this time he made the acquaintance of the renowned Dr. Muhlenberg, rector of the Church of the Holy Communion, Dean Forbes of the General Theological Seminary, and the Rev. Dr. Balch.

On the urgent advice of his many friends of the clergy and laity, he determined to prepare for Holy Orders; matriculated at the General Seminary in 1840, from which institution he was graduated in 1850 with honors. During his residence here he was brought into close contact with the Rev. Drs. Stafford Drowne, Theodore A. Eaton, John J. Elmdorf, George A. McKnight, William A. MeVickar, John Henry Hopkins, Eugene A. Hoffman, Morgan Dix, and the two Bishops Paddock.

At the request of the Bishop of New York, he was made deacon in Trinity Church, New York City, by the Bishop of Maryland, soon after graduation. On St. Peter's day, 1851, he was advanced to the priesthood by Bishop De Lancey, in Grace Church, Brooklyn.

Before becoming a candidate for Holy Orders, he served as lay reader at old St. Michael's Church, Brooklyn; on being ordained, he became assistant minister of this parish, under "Dominie Johnson," serving in this capacity until the spring of 1854, when he resigned and became rector of St. Stephen's, Middlebury, Vt. While here he attracted the attention of Mr. William Ozi Whitaker, then a student in Middlebury College. The acquaintance ripened into warm friendship; the rector prepared the young man for Holy Baptism, and in a short while presented the collegian to the Bishop of Vermont for Confirmation. Following the advice of his rector, Mr. Whitaker entered upon a course of theological study in the General Seminary. All through these many years, Dr. Webbe followed with keen and affectionate interest the career of his Middlebury parishioner, now the honored and well-beloved Bishop of Pennsylvania.

In 1860 Dr. Webbe resigned the rectorship at Middlebury and again became assistant minister at St. Michael's Church, Brooklyn. This position was held until his election as rector was made to fill the vacancy caused by the death of his old and revered friend and guide, the Rev. Evan Malbone Johnson.

After a ten-year rectorate he resigned his Brooklyn parish, and, on being transferred to the Diocese of New Jersey, became assistant minister of Grace Church, Newark, under the Rev. J. S. B. Hodges, D.D. Subsequently he became rector of St. Philip's Church, Newark, and in 1886 began his ministry in Trinity Church, Irvington; he became rector emeritus of this parish in May 1904.

While connected with the Brooklyn parish as lay reader and assistant minister, Dr. Webbe was also assistant secretary to the Domestic Committee of the Board of Missions, New York; on the death of the Rev. N. Sayre Harris he became Local Secretary of the same body.

He edited the *Church Standard* from 1879 to 1885. By appointment of his diocesan, Dr. Horatio Potter, he read the proof of several editions of the Book of Common Prayer and compared them with the standard copy. He also compiled the *Bishop's Agenda*, now generally used by Bishops throughout the Church, and revised its several editions. He was editor of the *Church Almanac* for a time.

Dr. Webbe was an unflinching pioneer of the Oxford Movement, and wrote frequently in its defense and propagation. An article from his pen on the dignity of the Blessed Virgin Mary, which attracted considerable

attention and comment, was published in 1857. He was the first priest to wear eucharistic vestments and to use altar lights in the Diocese of Long Island; the restoration of these ornaments in the public services of the Church cost him his parish.

The funeral solemnities at Grace Church, Newark, and in Trinity Church, Irvington, on Monday morning, December 19th, included a celebration of the Holy Eucharist. The first celebration of the Holy Communion in connection with a funeral in an Episcopal church in the Diocese and State of New Jersey, were had in Christ Church, Newark, at his father's funeral, more than thirty years ago.

Dr. Webbe was a man of wide reading; an unusually well-equipped Latin scholar; a writer of good English, especially noted for its strength and purity of style. Throughout his ministry he translated the principles of Evangelic Truth and Apostolic Order into uncompromising practice.

He is survived by a widow and seven sons and daughters, one of whom is a sister in the Community of St. Mary, and a son, the Rev. William N. Webbe, is rector of Grace Church, Lyons, New York.

NEW JERSEY.

JOHN SCARBOROUGH, D.D., Bishop.

Church Club—Elizabeth—Trenton.

THE CHURCH CLUB of the Diocese of New Jersey gave a dinner on the evening of Thursday, December 8th, at the Mansion House in New Brunswick, at which there was an unusually large attendance of members and invited guests. John N. Carpenter of New Brunswick, the president, presided, and among the speakers were the Bishop of Newark, Dr. Lines, who spoke of the duty of laymen to the missions of the Church; R. Fulton Cutting of New York, who spoke of the layman's duty in Social relations; and Francis A. Lewis of Philadelphia, who brought the greetings of the Philadelphia Church Club. The New Jersey Club meets at different places in the Diocese, and the next dinner will be given in Trenton. The club is expected to do much for the promotion of the best interests of the Diocese, as well as serve a useful purpose in bringing together socially the foremost laymen of the various parishes.

THE LOCAL CHAPTER of the Brotherhood of St. Andrew at Trinity Church, Asbury Park, has recently rented rooms in the Higbie House on Mattison Ave., in that place, and will open a reading and recreation club, to be open every evening from seven to nine o'clock. This chapter of the Brotherhood was revived six months ago by the rector, the Rev. A. L. Longley, and has since done an excellent work. A largely attended service for men held lately was addressed by the Rev. Wm. Bailey of Shrewsbury.

TWO PARISHIONERS of Christ Church, Elizabeth (the Rev. H. H. Oberly, D.D., rector), are to become missionaries. One, Mr. Howard Richards, Jr., has already gone to China, to begin his work, and another, Miss Katrina L. Patterson, has entered the Deaconess' Training School in New York, to fit herself for missionary work. The Bishop stated recently that he had received more candidates for orders from Christ Church than from any other parish in the Diocese, and of the present candidates and postulants, more than half are from that parish.

ST. PAUL'S SOCIETY, the men's association of Christ Church, Elizabeth, has arranged a series of lectures for the winter. Charles W. Pickells, a son of the Rev. Charles Pickells of St. Johnsbury, Vt., and nephew of the Rev. Dr. J. P. Peters of New York, has become organist and choirmaster of Christ Church, going there from St. Stephen's, Boston.

THERE WILL BE much rejoicing in the Diocese in the knowledge that the Rev. E. J. Knight of Christ Church, Trenton, has declined the call to succeed his friend and classmate, Bishop Spalding, at Erie, Pa. Mr. Knight, besides being rector of Christ Church, is in charge of the finances of the Associate Mission, of which he was long the head, and he would have been greatly missed in the Diocese. A Confirmation class presented to the Bishop, December 13th, by Mr. Knight, included in its membership two Chinamen. There is a growing Chinese Sunday School at Christ Church parish.

THE MEMBERS of the Plainfield Clericus met on Tuesday, December 20th, with the Rev. Wm. Montgomery Downey of the Church of the Holy Cross, North Plainfield. There was an interesting discussion of the topic, "Religious Duties Among Young People."

ON THE Second Sunday in Advent, the Rev. H. H. Sleeper, Ph.D., rector of Grace Church, Elizabeth, celebrated the sixteenth anniversary of his rectorship. There were special services, with splendid music, both morning and evening. During Dr. Sleeper's rectorship the communicant roll has grown from 110 to more than 600.

PENNSYLVANIA.

O. W. WHITAKER, D.D., J.L.D., Bishop.
ALEX. MACKAY-SMITH, D.D., Bp. Coadj.

Free and Open Church Association—Rector Called to St. Stephen's—Philadelphia Notes—Font at Paoli.

THE ANNUAL business meeting of the Free and Open Church Association was held on Tuesday afternoon, December 13th, 1904, in the Church House. In the absence of Mr. J. Vaughan Merrick, the President, Mr. Edward F. Pugh presided. The Board of Council presented its twenty-ninth annual report, which showed that in sixty-two Dioceses and fifteen Missionary Jurisdictions, there are 5,848 churches and chapels, of which 5,058 are free. None of the churches in five Dioceses rent pews: Easton with 66 churches, Kansas with 60, North Carolina with 106, Montana with 32, and Quincy with 47. The churches which are open daily for private devotions in Philadelphia are, the Church of the Ascension, St. Mark's, the Church of the Advocate, St. James', Christ Church, St. Clement's, the Church of the Annunciation, Christ Church chapel, St. Simeon's, Holy Trinity, Church of the Transfiguration, Calvary (West Phila.), St. Peter's, Epiphany chapel, Church of the Evangelists, St. Timothy's (Roxboro). Mr. J. Vaughan Merrick was re-elected President; Mr. Chas. W. Cushman, Treasurer; and the Rev. John A. Goodfellow, Secretary.

A NUMBER of beautiful memorials have been placed recently in St. Matthias' Church (the Rev. C. Rowland Hill, rector). Two brass hymn tablets contain the following inscription:

TO THE GLORY OF GOD AND IN
LOVING MEMORY OF
ANNIE CAMPBELL CONNELLY,
WHO DIED MARCH 29, 1887, AGED 37
YEARS. THIS IS PLACED HERE BY AN
AFFECTIONATE SON.

Six small offertory plates and a large alms basin have also been presented, and bear the inscription:

IN MEMORIAM
MARSHALL AND ELIZABETH SCOTT.
ALL SAINTS' DAY, 1904.

The entire church has been re-carpeted at a cost of over \$400, chiefly contributed by the ladies of the parish.

ON THE Fourth Sunday in Advent, the Rev. S. F. Hotchkiss, Registrar of the Diocese of Pennsylvania, preached his twenty-seventh anniversary sermon as rector of St. Luke's Memorial Church, Bustleton. Mr.

Hotchkiss is the Church Historian of the Diocese, and is the author of an interesting article, "Pennsylvania, the Mother of Bishops," which was published in the last number of the *Diocesan Journal*.

THE REV. BEVERLEY E. WARNER, D.D., rector of Trinity Church, New Orleans, has been called to the rectorship of St. Stephen's Church, Philadelphia. Like the two most recent rectors of St. Stephen's—the Rev. Samuel D. McConnell, D.D., and the Rev. Elwood Worcester, D.D.—the rector-elect is both a preacher and an author; thus apparently the tendency will be to continue the literary traditions of St. Stephen's, among whose worshippers is Dr. Weir Mitchell, author of *Hugh Wynne* and other novels. Dr. Warner received his education at Princeton and at Trinity, Hartford, and was made a deacon and advanced to the priesthood by the Rt. Rev. John Williams, D.D., late Bishop of Connecticut. Most of his ministry was passed in Connecticut until 1893, when he entered upon his rectorship of Trinity Church, New Orleans, which is credited with a communicant list of over 1,100. Dr. Warner received his degree from the University of the South.

SPECIAL EFFORTS will be made at St. Andrew's Church, West Philadelphia (Rev. W. Arthur Warner, rector), on Christmas Day to reduce the encumbrance on the church edifice. It is one of the usages of this parish to have a midnight choral celebration of the Holy Communion on Christmas Eve.

ON SUNDAY, December 4th, there was dedicated to the Glory of God a memorial font of stone, in the Church of the Good Samaritan, Paoli (Rev. Horace A. Walton, rector). The font, singularly beautiful in de-



SANCTUARY AND CHOIR, CHURCH OF THE GOOD SAMARITAN, PAOLI, PA.

sign and of perfect proportions, is of Caen stone, with marble step and mosaic platform, and is in perfect harmony with the exquisite memorial altar, reredos, and beautiful pulpit, which have been placed in this unique church within the past two years. The service of Benediction was approved by the Bishop of the Diocese, and the sermon was preached by the Rev. Henry Riley Gummey of St. John's, Germantown. The font bears the following inscription:

"To the Glory of God and in loving memory of Clifford Brinton Phillips, January 9th, 1890, March 31, 1899."

PITTSBURGH.
CORTLANDT WHITEHEAD, D.D., Bishop.
Death of Rev. W. T. Auman.

ON FRIDAY, December 16th, the Rev. William Tobias Auman, rector of St. Andrew's Church, Clearfield, passed away after a brief illness, at the home of his father, at Milheim, Centre County, Pa. The funeral services were held at that place, on Tuesday, December 20th, by the Archdeacon of the Diocese, the Rev. L. F. Cole, the Bishop of the Diocese, by reason of other engagements being unable to be present. The Rev. Mr. Auman had been rector of Clearfield less than a year, having formerly served at White Haven, in the Diocese of Central Pennsylvania. He was ordained deacon in 1892 and priest in 1895, both by the late Bishop Rulison.

QUINCY.
M. E. FAWCETT, Ph.D., Bishop.
Diocesan Notes.

THE REV. ARTHUR E. GORTER, who has been doing the work of a general missionary, has been appointed priest in charge of St. John's Church, Kewanee, and will begin his labors in that interesting parish on Christmas day. While looking after some farm property belonging to St. Luke's, Wyoming, recently and which property is near Hoopston, in the Diocese of Springfield, Rev. Mr. Gorter discovered five Church people in that place and prepared and presented five others for Confirmation, thus making possible a mission organization.

AN INTERESTING missionary meeting was held in Grace Church, Galesburg, on the evening of the 13th inst., at which splendid addresses on Giving were made by Mr. John Talbot of Peoria, and by the Rev. B. E. Diggs of the Diocese of Missouri.

MR. H. L. ANDERSON is trying to secure

SOUTH DAKOTA.
W. H. HARE, D.D., Miss. Bp.
Letter from the Bishop

THE BISHOP has sent out the following Letter:

"SIOUX FALLS, S. D., Dec. 12, 1904.
"To the Clergy and Laity of the Episcopal Church in South Dakota—

"MY DEAR FRIENDS:—The Rev. F. M. Taitt, who was elected to assist me in the episcopal work in South Dakota, has declined. He writes me that he has felt strongly the call of the Church, and that it would have been a great joy and privilege to assist me in the work, and that the thought of working with me and, should his life prove longer than mine, of succeeding me in the work in South Dakota, was a great incentive to accepting the call. He declines for the reason that his very aged mother, who has always lived with him, is failing in bodily health and that it would be cruel to her and distressing to him to leave her, and yet he sees no practicable way of bringing her to South Dakota.

"The legislative act by which an assistant Bishop was made possible, and the action of the House of Bishops, were special in their character, being taken in view of the peculiar and specially interesting character of the work in South Dakota, and no further action can be taken in the way of giving me an assistant Bishop until the House of Bishops shall meet again, and when that will be, I cannot tell.

"My summer's rest and medical treatment have served very much to improve my health and, while I shall have to be careful not to tax myself by exhausting labors, I hope to render you constant service. Moreover, several brother Bishops have most generously offered to help me in my visitations, and I shall avail myself, if necessary, of their kind offer.

"Your faithful friend,
"WILLIAM H. HARE,
"Bishop."

SOUTHERN FLORIDA.
WM. CRANE GRAY, D.D., Miss. Bp.
Interesting Work in Key West.

NOWHERE is there more interesting missionary work than in Key West, the island city at the extreme south of the state, and the southernmost city of the United States. A mission of the Church to the "dark races" embraces in its scope Afro-Americans, Bahamians, Cubans, a few South Americans, and Haytians. The Bahamians are Negroes of the English possession (Nassau, N. P. and out islands) the most of whom have been trained in the Church of England and are loyal communicants of the American Church. The Afro-Americans are American Negroes, the most of whom are members of the various denominations; a few, however, are Churchmen, and others are seeking admission into the Church; the South American Haytians are identified with the Negroes; the Cubans are divided into two classes, viz., the white and black Cubans; these people are really communicants of the Roman Catholic Church, but on the account of the color prejudice in this country the black Cubans do not attend the Roman Church and only a few of the white Cubans, in consequence of which we have quite a few Cuban communicants connected with St. Peter's Church, and we conduct a mission especially for the Spanish-speaking people in their language.

At the recent visitation of the Bishop he turned over to the work a lot upon which he desires to see a schoolhouse erected for the Church children, who will easily number three hundred. A schoolhouse must yet be erected, and an hospital is very much needed. The former would cost \$2,700 and the latter \$3,000, and the cost of maintaining would probably be \$1,200 and \$1,000 per year re-

500 ten-dollar subscriptions toward the endowment fund of the Diocese, and is presenting his plan in various places throughout the Diocese with success. A Diocese of the character of Quincy urgently requires an endowment. Few Churchmen in the stronger Dioceses realize what a tax upon the resources of weak and small parishes and missions in such a field is the necessary assessment for the support of the episcopate and for other diocesan expenses, while the pressing needs of the diocesan mission field are far beyond the ability of the Diocese. Outside aid might appropriately be given to this endowment fund.

spectively. This assistance is very much needed. A plea for the work tersely says:

"One great advantage we have, which is an important one, is that we have the people. We don't have to make Churchmen. We have them. What we need are funds with which to conduct the work of the Church properly. With the facilities Key West will supply other towns of the state with active, intelligent, industrious, and liberty-loving Churchmen."

SOUTHERN OHIO.

BOYD VINCENT, D.D., Bishop.

Bishop Brent in Cincinnati—Church Club.

BISHOP BRENT, on his arrival in Cincinnati on December 14th, was escorted to the Queen City Club, where he was the guest at luncheon of several laymen and clergymen. A party of prominent business and professional men were seated at the table. The Hon. Harlan Cleveland presided. At the conclusion of the lunch, Bishop Brent gave a most interesting talk on the conditions in the Philippines, paying a very high tribute to the work done there by Secretary Taft. From 4 to 6 P. M. a reception was tendered Bishop Brent by Dean Matthews of St. Paul's Cathedral, at his residence. The clergy of Cincinnati and suburbs, the officers of the Woman's Auxiliary, and trustees of the Cathedral were in attendance. At 7:45 a missionary service was held in the Cathedral, at which the Bishop gave an account of the missionary work being done by the Church in our new possessions. A very large congregation was present. At the close of the service, a comprehensive booklet, setting forth what had been accomplished there since he went as Bishop to the Philippines three years ago, was given to each person present.

THE DECEMBER MEETING of the Church Club of Cincinnati was held at the Grand Hotel on the evening of December 12th, at the close of the dinner, addresses were made by Judge U. L. Marvin, President of the Church Club of Cleveland, on the subject of "Loyalty to the Church." Bishop Burton of the Diocese of Lexington spoke on "The General Convention—the Secret of Its Success." He was followed by Bishop Vincent, who took for his subject, "The Legislation Enacted by the Convention." A very pleasant feature of the evening was the music rendered under the direction of Prof. W. S. Sterling, which was both vocal and instrumental. The attendance of members and guests was 125.

SPRINGFIELD.

GEO. F. SEYMOUR, D.D., LL.D., Bishop.
EDW. W. OSBORNE, Bp. Coadj.

Woman's Auxiliary—Hoopston.

THE SEVENTEENTH annual meeting of the Springfield diocesan branch of the Woman's Auxiliary convened in Springfield on December 6th, at the time of the Synod. Delegates from most of the parish branches were in attendance and the meetings were unusually large and enthusiastic. On the first day the opening collects were read by the Bishop Coadjutor, who afterward gave the members a most interesting and inspiring address upon his missionary experience, and commended the Woman's Auxiliary warmly for its zeal and helpfulness. The Bishop Coadjutor won all hearts by his sympathy with the work. The annual address of the President of the branch, Mrs. H. H. Candee, and those of the Secretary and Treasurer, showed the branch to have accomplished the largest amount of work financially, in its history, and to have a hopeful outlook for future work. The triennial meeting in Boston was reviewed by the President in eloquent terms, and she referred in closing to her own connection with the missionary work of the Church for almost thirty years, and her regret that ill health compelled her to withdraw from active service at present.

Secretary, Mrs. D. W. Dresser, also declined reelection to office for the same reason. After general routine business and pledging a liberal sum to diocesan missions, and pledges for the work of Bishop Rowe in Alaska and for Miss Babcock in Japan, in addition to a pledge made at Boston for work in Arizona, the annual election of officers took place. Those elected for the ensuing year were as follows: Honorary President, Mrs. G. F. Seymour, Springfield; President, Mrs. E. A. Snively; Honorary Vice-President, Mrs. D. W. Dresser; Vice-Presidents, Mrs. E. J. Toulmin, Mrs. Chas. E. Hay, Mrs. H. M. Chittenden, Mrs. L. B. Richards, Mrs. H. H. Candee, Mrs. J. E. Wilkinson; Secretary, Miss Virginia Dresser; Treasurer, Mrs. J. E. Hayner, Alton; Junior Secretary, Miss Maud Whitely; Directress of Baby Branch, Miss Cornelia Bowen.

At the meeting of the second day, held at the Orphanage of The Holy Child, the new President, Mrs. Snively, presided, and brief addresses were made by the Rev. E. L. Roland of Cairo, the Rev. Mr. Willett (colored) of St. Michael's mission in Cairo, on Industrial School Work among Colored People, and by Miss Eassie on the work of the Daughters of the King in Trinidad.

HAVING OCCASION to spend a month at Hoopston, the Rev. Arthur Gorter of the Diocese of Quincy added missionary work in that place to his other duties with such effect that he discovered 5 communicants, baptized 3 persons, and presented 5 to the Bishop for Confirmation, and also organized St. Margaret's mission with 10 communicants. The mission has been placed under the charge of the rector of Danville.

TENNESSEE.

THOS. F. GAILOR, D.D., Bishop.

New Church for Chattanooga.

GROUND was broken on the 11th inst. for the new Christ Church, Chattanooga, Bishop Gailor officiating and making an address. The Church to be built will be of perpendicular Gothic style, constructed either of Indiana limestone or of Sewanee sandstone. For the present only the nave and two stories of the tower will be erected, the cost of which section will be about \$20,000. The plans involve the ultimate completion of the building at a total cost of \$42,000, which will include parish and Sunday School rooms as well. Christ Church was admitted into union with the Convention in 1901, and has made great strides in the short period since the first services were held in the year mentioned. At present, services are held in a chapel that was hurriedly erected for the immediate present, and which will be used for the Sunday School until such time as the parish house may be completed. At its last report, the parish numbered 237 communicants. The rector is the Rev. W. C. Robertson.

VERMONT.

A. C. A. HALL, D.D., Bishop.
Burlington—St. Albans.

BISHOP HALL is giving (as has been his custom for the past few years) a series of

expositions in the large hall of the parish house of St. Paul's Church, Burlington, on the Wednesday evenings in Advent. His subject this year is, "The Vision of St. John," recorded in Rev. xii., xiii., and xiv.

THE PARISH HOUSE of St. Paul's, Burlington, is now finished, and it is hoped that the Bishop will be able to dedicate it on St. John the Evangelist's day. The cost of the building is \$16,000, inclusive of a new steam heating plant, which also serves to heat the church. The large hall, which is the old chapel renovated, will serve as the main Sunday School room and also be useful for lectures, entertainments, etc. The new portion contains class rooms, choir room, and a room for socials, kitchen, etc. The choir is fitting up the choir room at an expense of \$125, which they are raising, and the children of the Sunday School are collecting \$100 for the purchase of necessary things for the school. In the new portion of the building is also a little chapel where the daily offices and Saints' day Eucharists will be offered. Most of the necessary furnishings for this chapel have been given by individual members of the parish.

A MARBLE and brass tablet has been placed upon the chancel wall of the parish house of St. Luke's Church, St. Albans, above a very Churchly and beautiful credence shelf of wood and brass. The brass of the tablet is engraved with names of deceased, and as follows:

"In Loving Memory of Members of The Loyal Circle of The King's Daughters."

Within two months the Woman's Guild has raised about \$300 for the debt upon the parish house, upon which only \$900 is still outstanding. The new rector, the Rev. S. H. Watkins, took charge December 18th.

VIRGINIA.

ROBT. A. GIBSON, D.D., Bishop.

Church Students' Missionary Association.

THE CHURCH STUDENTS' MISSIONARY ASSOCIATION spent three days in session last week at the Virginia Theological Seminary, representatives being present from 68 colleges and seminaries of the United States and Canada, including Harvard, Yale, Princeton, Columbia, University of Pennsylvania, University of Virginia, University of North Carolina, Virginia Female Institute, Barnard College (New York), and Smith and Wellesley Colleges, beside the theological seminaries of the Church. Mr. Edward Hawkes, president of the Missionary Society at Nashotah, and member of the senior class, represented that seminary. The sessions began with a quiet hour spent in devotional preparation, and the first general session was in the evening.

Among the speakers at the convention were Bishop Brent of the Philippines; Bishop McKim of Tokyo, Bishop Roots of Hankow, Bishop Gibson of Virginia, Rev. Dr. A. S. Lloyd, General Secretary of the Domestic and Foreign Missionary Society; Rev. Dr. Tucker of Norfolk, Va.; Rev. Dr. Wallis,

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and wholesome.

acting Dean of the Virginia Theological Seminary, and others.

One of the most gracious acts of the convention was the speech of Walter S. Hertzog of Pennsylvania, a senior at Harvard University, Cambridge, Mass., in offering a tablet to Virginia Theological Seminary in memory of the Rt. Rev. Phillips Brooks, as a gift from the undergraduates of Harvard.

"As the representative of the Harvard delegation, I am requested to announce that we, in conjunction with other Harvard men, have resolved to present a tablet to the Virginia Theological Seminary, Alexandria, Va., in memory of Phillips Brooks. It is hoped by the committee that the tablet will be ready for dedication by June 1905.

"There are several reasons which have prompted this decision. Firstly, Phillips Brooks was a grauate of both Harvard University and Virginia Theological Seminary; Five years at the Boston Latin School and four years at Harvard. He entered this Seminary, and here he was so inspired by the orthodox teaching and noble example of his professors that as soon as he accepted the call to the church in Philadelphia, the world was astonished by his eloquence.

"Phillips Brooks loved this Seminary which nestles so beautifully under the Southern skies. The broad-sweeping Potomac, with its beauty enhanced by the rosy-fingered dawn, served as an inspiration to him throughout his after life. He who failed to control a schoolroom of boys, developed such powerful influence over all ranks and ages of life, that whether speaking to a crowd of people or preaching to the students of Harvard, and meeting them in his room as preacher, the dominance of his personality was felt by all.

"Secondly, We are going to present this tablet to the Virginia Theological Seminary because it will bring together the spirit of the North and the South. Our nation is a united one. We men at Harvard love the South because she is a part of our very existence, because her people are of the same blood; her ideals are our ideals; her religion is our religion. Harvard was one of the first universities to honor Southern chivalry. The first honorary degree ever given by Harvard was conferred on Virginia's noblest son, George Washington, whose tomb is almost within the shadows of this seminary. Southern men flocked to Harvard by the hundreds before the Civil War. For a time the stream lessened. Within the last ten years the best blood of the South is being taught in the arts and sciences at the oldest institution of learning in America, founded in 1636, sixteen years after the Pilgrims landed at Plymouth Rock and twenty-nine years after the cavaliers first set foot on Virginia's soil at Jamestown.

"Thirdly. We are going to present this tablet because of the noble spirit of hospitality that pervades this section of our beloved country. Southern hospitality is known in all parts of the North. Indeed, we have been among friends during our short sojourn here. We will go back to the North and there tell our friends, our college-mates, that no section of the country is so dear to our hearts as the Southland."

The speech was cheered to the echo by the large audience, comprised for the most part of Southern people. In the evening a reception was held at the home of Prof. Greene, of the Virginia Seminary, and here, arm in arm, the men of Harvard and the University of Virginia, of Yale and University of North Carolina, sang the praises of North and South and attested their love for the common country.

Other addresses during the sessions were by the Rev. Dr. B. D. Tucker on "The Negro Problem," and by the Rev. Prof. Massie on "How Best to Study Missions."

At the same time the Woman's Auxiliary

was in session at Christ Church, Alexandria, when addresses were made by Bishop Rowe of Alaska, Mrs. Sioussat of Maryland, and Rev. Dr. Morris, formerly a missionary in Brazil.

Next year the convention will be held at Harvard.

WASHINGTON.

H. Y. SATTERLEE, D.D., LL.D., Bishop.

City Notes.

A SPECIAL SERVICE, considered as the formal re-opening of St. Margaret's Church (the Rev. Herbert Scott Smith, rector), took place on Sunday, December 11th. The Bishop of Washington celebrated the Holy Communion, and the sermon was by the Bishop of Central Pennsylvania. During the past summer, the church has been remodelled, and very much enlarged, having now a seating capacity of eight hundred. Among the improvements is a fine new organ, and the music on this occasion was excellently rendered. The growth of this comparatively new parish has been remarkably rapid. The first building was erected in 1895, and this is the second time that it has been necessary to enlarge it; and the increased work has also called for the services of an assistant minister, the Rev. E. Reginald Williams.

AT THE Pro-Cathedral Church of the Ascension, steps are being taken for the erection of a parish hall; a project which the rector, the Rev. Clement Brown, has very much at heart. A friend has now offered to give \$1 additional for every \$2 contributed for the purpose, and this has put new energy into the effort. The plan is to build the parish house on a narrow lot belonging to the church, on its west side, and an architect, a member of the parish, is preparing plans.

THE CHURCH OF THE EPIPHANY is also feeling the need of a large and better equipped parish building. At the second meeting of the Rector's Guild, a recently formed parish society, the rector, the Rev. Dr. McKim, made special mention of this need for the youth of the parish, the Girls' Friendly, the Sunday School, etc. It was determined to form a committee to confer with a Washington architect about plans and cost of building.

THE CONGREGATION of St. John's, Georgetown, are rejoicing in the prospect of the return of their rector, the Rev. Frederick B. Howden, in restored health before Christmas. Since October 1st, Mr. Howden has been in charge of All Saints' Church, Denver, Colorado, preaching every Sunday, and the Rev. F. F. Kramer, rector of that parish, has been in Georgetown, officiating at St. John's. He also expects to be with his own people at Christmas.

WEST MISSOURI.

E. R. ATWILL, D.D., Bishop.

Progress at Clinton.

ST. PAUL'S CHURCH, Clinton, has just installed a new furnace at a cost of \$175. This mission has a neat brick church, 35 x 60 feet, with a tower and a vestry 10 x 13. Ten of the 19 windows are stained, three as memorials, one of which is in memory of the Rev. Pendleton Brooke, brother of the Bishop of Oklahoma, who was at one time a student in German under the present incumbent. There

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SAINT KATHARINE'S, Davenport, Iowa.

A School for Girls under the care of the Sisters of St. Mary. The Twentieth year begins September 22, 1904. References: Rt. Rev. Theodore N. Morrison, D.D., Davenport; Rt. Rev. W. E. McLaren, D.D., Chicago; Rt. Rev. I. L. Nicholson, D.D., Milwaukee; J. J. Richardson, Esq., Davenport; Simon Casady, Des Moines, Iowa.
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is a movement on foot to enlarge the vestry and add a choir room 15 x 22 feet and a chancel 15 x 15, with a basement 15 x 37, to be fitted up as a gymnasium. These improvements will cost about \$900, for which subscriptions are solicited.

WESTERN NEW YORK.

WM. D. WALKER, D.D., LL.D., D.C.L., Bishop.

Church Burned at Phelps.

THE INTERIOR of St. John's Church, Phelps (Rev. John Mills Gilbert, rector), was badly damaged by fire on the afternoon of December 12th.

CANADA.

The Governor General at Church — Resignation of Principal Whitney — Church Club for Montreal — Death of Sister Sarah — Notes.

Diocese of Nova Scotia.

A VERY LARGE congregation was present in St. Luke's Cathedral, Halifax, at morning service, December 11th, the Third Sunday in Advent, at the first appearance at church of the new Governor General of Canada and his family. It was the first Sunday in Canada of the Earl and Countess of Grey, as they had arrived from England at Halifax the previous day. Bishop Worrell, the lately consecrated Bishop of Nova Scotia, preached from the text, "They bowed their heads and worshipped," Exodus iv. 31. The service was fully choral, the large choir of men and boys singing as a processional the National Anthem. The rector, the Rev. Canon Crawford, was assisted by the Ven. Archdeacon Gilpin and the Rev. H. P. Almon Abbott, curate of St. Luke's. St. Luke's Church is one of the oldest churches in the city, though not so old as St. Paul's. It possesses a number of historical, mural tablets.—A CONFERENCE, consisting of all the clergy and four delegates from each parish of the Archdeaconry of Cape Breton, is to be held at Sydney in the first week in January.

Diocese of Huron.

THE CONSECRATION of the Bishop-elect, the Ven. Archdeacon Williams, has been arranged to take place in London on the feast of the Epiphany, January 6th. The Archbishop will preside, and will be accompanied by Bishop Coadjutor Carmichael, of Montreal. Bishop Sweatman, of Toronto, Bishop Mills, of Ontario, and Bishop DuMoulin, of Niagara, are also expected to be present, and some of the Bishops from the Church in the United States. The consecration will take place in St. Paul's Cathedral, London, Ontario.

THE REV. DR. WHITNEY, Principal of Bishop's College, Lennoxville, sent in his resignation of the office, December 10th. The resignation is to take effect in June next at the end of the academical year. Dr. Whitney's action was a great surprise. He stated that it was done from purely private and personal reasons, one of which was that the health of his mother in England is causing him the greatest anxiety.—THE SITE for a summer church at Little Metis, a watering place on the Gulf of St. Lawrence, has been secured and it is expected that the church building will be ready by next summer.

Diocese of Montreal.

A RESOLUTION having been passed at a recent meeting of laymen in favor of establishing a Church Club in Montreal, a meeting of representative laymen of the Church of England was held to consider the project, in the council chamber of the Board of Trade, December 13th. Sir Melbourne Tait presided. It was decided that the name should be the Anglican Church Club of Montreal, that the entrance fee should be \$5, and the annual subscription \$3. Dr. Symonds, vicar of Christ Church Cathedral and the chairman, explained the objects of the Club, which

are to bind together more closely the Anglican laymen of the city, to promote a better knowledge of the work of the Church, and to strengthen the hands of the Bishop and clergy.

THERE PASSED to her last resting place in the second week of December, the mortal remains of Sister Sarah, in her lifetime for many years connected with St. Margaret's Home, Montreal. Her name was identified with that institution from its foundation. The deceased sister was trained for her life-work by the Order of the Holy Cross, London, England. Commissioned to Canada, she took up charitable work in Montreal until the St. Margaret's Home for Incurables was established through the liberality of one of the citizens in that city. Here she lived and labored almost continually till the day of her death. When the great small-pox epidemic of over twenty years ago visited Montreal, Sister Sarah's heroism was in every mouth. She went into the small-pox hospital, almost at the outbreak of the disease, and nursed the victims there till the visitation was over. Hers was a life of peculiar sweetness and consecration.

Diocese of Rupert's Land.

THE DIOCESAN SYNOD is to meet in Winnipeg, January 12th, in order that another name may be selected for the Bishopric, to be sent up with that first chosen, to the House of Bishops.—IT IS HOPED that the debt on the new St. George's Church, at Napinka, will be entirely paid by the spring so that the building may be consecrated.

"HERE is my text," said the speaker, as he held up an acorn with its carved cup and smooth ball.

The children laughed.

"Listen!" said he, putting the acorn to his ear. "It says to me," he whispered, "'By-and-bye, when I'm a tree, birds will come and nest in me. I will furnish shade for cattle; I will make a pleasant fire for the home; I will be a roof and shelter from the storm.'

"Now, children," taking the acorn away from his ear, "I look into your faces, and what do I hear? 'By-and-bye I will be a blessing to many. I will speak the words of Christ's salvation to the lost; I will shine in beauty among Christ's redeemed ones.' Do your little lives whisper that promise? Yes, if you let Christ work in and by you as God works in and through the willing little acorns."—Selected.

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Music

Editor, G. EDWARD STUBBS, Organist St. Agnes' Chapel, Trinity Parish, New York.
[Address all Communications to St. Agnes' Chapel, 121 West 91st St., New York.]

The following letter has been sent to this department:

"Can you not publish the plain-song setting to the Nicene Creed, said to have been sung from the time when the Creed began to be used, till about the Reformation, as mentioned in THE LIVING CHURCH of November 12th? Or if not, can you not tell where it is to be obtained?"

In reply we would state that there are a number of plain-song settings to the Nicene Creed. Some of them are comparatively simple, some are elaborate, and all of them are very ancient and have been in use for centuries. The setting our correspondent refers to is sung every Sunday at St. John's Church, Cowley, England, and for more direct information we would advise him to write to the organist of St. John's, Mr. Wilfrid Shebbear, 169 Iffly Road, Oxford, Eng. There is daily plain-song service at St. John's, and at the Communion Service the same Creed is always sung. It is probably published in Oxford or in London, and copies can undoubtedly be had by sending to the other side for them.

On the evening of December 4th, Spohr's "Last Judgment" was sung by the choir of Calvary Church, New York, under the direction of Mr. Lacey Baker, organist of the church. The work was given in its entirety, and was listened to by a large congregation. There are few oratorios so well suited to the Advent season. This work is sung every year at St. Paul's Cathedral, London, with full orchestral accompaniment, and it is probably sung in English churches more frequently than any other oratorio.

The twenty-second Public Service of the American Guild of Organists was held at St. Thomas' Church, Fifth Avenue, New York, on the evening of December 8th. The musical programme included a processional hymn by Geo. Wm. Warren, a *Magnificat* in E, by John White, the anthem, "I waited for the Lord," from Mendelssohn's Hymn of Praise, and an anthem by the organist of the church (Mr. Will C. Macfarlane), "Angel voices, ever singing."

During the service there were three organ solos—Fantasia and Fugue in C minor, by Hesse, Andantino in D flat, by E. H. Lemare, and Grand Choeur Dialogue, by Eugene Gigout. The first two were played by Mr. John B. Norton, organist and choirmaster of Christ Church Cathedral, Montreal, and the last by the celebrated organist, Mr. Clarence Eddy.

The services of the Guild are, and always have been, as far as we know, arranged with considerable laxity as regards liturgical form. In sectarian places of worship, where some of the services are held from time to time, this peculiarity passes without comment. In our own churches one expects strict conformity to the Book of Common Prayer, and by departing from the customary form of Evensong the public services of the Guild lose much in Churchly dignity.

On this occasion the choral service was broken up into fragments, some of which were read and some sung; organ voluntaries were played out of their usual places, and prayers were used which are not in the Prayer Book.

Musically the best part of the service was the anthem "Angel Voices," by the organist of St. Thomas', which was at all events sung in tune. The 97th psalm, which according to the printed order of service was sung from

the Cathedral Psalter, was an admirable illustration of what the *Trinity Psalter* is when sung by the average choir—a division of each psalm-verse into four detached portions, the identical defect the Cathedral Psalter removes when its rules are followed out. The Mendelssohn anthem was badly off the pitch.

In other respects the service was an impressive one. The address was given by the rector, the Rev. Dr. Stires. He welcomed the members of the Guild, spoke of the uplifting power of music, and said that organists and clergymen could only do their best work when imbued with a religious love of "playing" and "preaching." He maintained that there was such a thing as preaching without being moved by real love for one's fellow men; in the same way there was such a thing as producing and directing beautiful music apart from the desire to spiritually move congregations. He warned his hearers against falling into a perfunctory way of working, without realizing the high responsibilities of the organist's calling.

The organ at St. Thomas' is now considered one of the finest in the country. It was opened by Mr. Macfarlane (who is one of the most accomplished solo organists in New York) on the evening of November 29th, when an interesting programme was presented.

The organ lacks, however, the brilliancy of some of the larger New York instruments, and seems wanting in climacteric effect.

The St. Petersburg *Novosti* reports a conversation between a self-educated peasant poet, who composes songs, and Count Tolstoi. The latter advised the peasant to drop his composition, and expressed himself as follows:

"Song is a trivial and undesirable thing. Why should good and thoughtful men sing? In my country old men like to talk about worthy subjects, about faith, God's will and life, and like to read good books. This is worthy of all praise. But what is singing? It may be compared to wine and tobacco—mere empty pastime, if not worse than that, since it often incites cruel and wicked deeds. In war, song is considered essential; special music is written for soldiers, in order to incite and hypnotize them, just as liquor is served for the same purpose. There is no denying the power of song; but there is this difference between wine and song; the former makes people brave and bold, the latter only

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reconciles them to their fate, and induces resignation.

"Song, in truth, is not a high manifestation of the human spirit; it is something sensuous and low. People acquire the habit of singing, but an exercise of will can rid us of it. Personally I have never cultivated the habit. I do not sing."

It would be interesting to know how the Count would deal with the subject of Church Music.

THE WONDER OF THE INCARNATION.

THIS is the great wonder of the love of God—not that He loved mankind, but that He loved them beyond His world; not that He redeemed them—but that He came Himself to redeem them by becoming one of them. This was the awful surprise which burst upon the world when first it was told among men that their God and Maker had come down to earth, and had been born of a woman, and had lived a poor man's life, and had died the death of a slave. No wonder that it startled Jew and Gentile, Greek and Barbarian—startled some to love and adoration; startled others to unbelief and mockery. Some were drawn to repentance and a holy life, while others were driven away in shuddering fear at so awful a surprise, at so near a God. No wonder that those who did not receive it, counted it as foolishness. It must be so unless we see in it the inconceivable and infinite love of God. It must be a stumbling-block to every one who thinks what it is, that God should be made man, to give everlasting life to men, unless it is to him the spring and source of all that is deepest in his thankfulness, most serious in his faith, most transporting in his joy.—*R. W. Church.*

THE VISION OF THESE LATTER DAYS.

THERE came unto this world long ago, a little Child; of a winter's night, and in a humble city among hills; in the garb of poverty and without state or splendors of any kind, save that the skies were for a few moments light near the place where He was born, and that watchers seemed to hear unearthly music above them, like songs from a better world than this. The little Child grew to be a Man; and the Man died a hard and bitter death; and He disappeared. But with that departure from among us, and immediately thereafter, came a vision; it was such as never mortals beheld before; it lit the earth as does the great sun when it stands above the hills and looks across the plain; it lit hearth and home, the cottage of the lowly and the palace of the knights; it lit up the dark souls of men and their weary eyes; in its radiance intellect grew and conscience revived; virtue was transfigured into righteousness, truth flourished once more upon the earth, and error and superstition began to crumble away. Let us note that men beheld in that vision which, strange as it may seem, followed upon the advent of a humble Child—a calm and suffering Man. Ask not of others what may be seen in it; ask of your own hearts; for surely they can tell you better than any other.—*Morgan Dix.*

IN EVERY union there is a mystery, a certain invisible bond which must not be disturbed. This vital bond in the filial relation is respect; in friendship, esteem; in marriage, confidence; in the collective life, patriotism; in the religious life, faith. Such points are best left untouched by speech, for to touch them is almost to profane them.—*Amiel's Journal.*

GUILT, though it may attain temporal splendor, can never confer real happiness. The evident consequences of our crimes long survive their commissions, and, like the

ghosts of the murdered, forever haunt the steps of the malefactor; while the paths of virtue, though seldom those of worldly greatness, are always those of pleasantness and peace.—*Sir Walter Scott.*

THE IDEAL which the wife and mother makes for herself, the manner in which she understands duty and life, contain the fate of the community. Her love becomes the animating principle of all belonging to her. Woman is the salvation or destruction of the family. She carries its destinies in the folds of her mantle.—*Amiel's Journal.*

THE grand difficulty is to feel the reality of both worlds, so as to give each its due place in our thoughts and feelings, to keep our mind's eye and our heart's eye ever fixed on the land of promise, without looking away from the road we are to travel toward it.—*Augustus Hare.*

IN ONE of Cæsar's engagements in Africa against the Numidian cavalry, the enemy had the advantage; on which occasion it was that Cæsar took an ensign who was running away, by the neck, and, making him face about, said: "Look on this side for the enemy."—*Plutarch's Lives.*

WE MUST not offer to God except of our best. It must be the noblest, as for Him who is noble beyond word or thought; and it must be the noblest, as ennobling us who serve Him, and making us more like Himself. It must be the happiest of services. . . . All that is right and happy comes from Him.—*Faber.*

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We are now engaged in carrying out the most important and far-reaching of our development plans, involving the expenditure of a large amount of money in clearing, fencing, and putting under cultivation 60,000 acres—the very cream of all our holdings. This land will be divided into farms and sold on easy payments.

The price is \$1,000 for each 40 acres, payable at \$10 per month

The St. Helen Development Company agrees to do the development work, clear the land, put it under thorough cultivation, fence it with a well-built, substantial fence, build good roads, and at the end of the contract period, turn over to the investor a splendid farm, in perfect condition to be put into any general crop.

Every farm will be located on a well-graded road, and as we desire to perpetuate the health-giving evergreen trees for which Michigan is famed, such as the cedar, spruce, balsam, and white pine, we will plant these trees along all public roads.

We guarantee that good water can be found on every farm at a reasonable depth.

Our contracts make liberal provision in case of sickness, and in the event of the death of the investor, we agree to refund amount paid if so desired by the heirs.

If you desire to move on the land at once and make your own improvements, we will sell you at a lower price and lend you every assistance possible.

Location offers unexcelled advantages

Our land is surrounding beautiful Lake St. Helen, a lake six miles long, and which we plan to develop into the most inviting summer resort of the country. The Michigan Central Railroad (Mackinaw Division) also runs through fifteen miles of our land, with six passenger trains daily passing through St. Helen, our station.

The land is extraordinarily well adapted to the growing of fruit, which is evidenced by the fact that we have sold to one orchard company a tract of 20,000 acres, and to another 25,000 acres, all of which will be planted to orchards and sold at not less than \$150 per acre when so planted.

The first 100 farms we sell will immediately adjoin the St. Helen Orchard Company's land on the north, and within half a mile of Lake St. Helen on the south, and none of the land will be more than one mile from the railroad. Thus the first purchasers will be "sandwiched in" between land that is selling for \$150 an acre and land around the lake that we would not sell at \$200 an acre.

FARM PRODUCTS.—The soil is also unexcelled for all staple farm products—wheat, oats, rye, barley, buck-wheat, alfalfa, timothy, and clover hay, millet, potatoes, sugar beets, turnips, onions, etc. All garden vegetables grow in abundance. Potatoes raised on this land have yielded 465 bushels to the acre. Sugar beets have analyzed 18% per cent. sugar, this being the highest percentage of any sugar beets grown in Michigan, which is noted for its sugar factories.

We equip you for farming

When you have paid for your farm, if you will come up here and engage in farming, we will agree: (1) to loan you the money necessary to put up suitable house and barn; (2) to turn over 100 good grade sheep, or 15 good cows, for you to raise on shares; (3) or to sell the live stock on easy terms, to be paid for out of the increase; (4) to rent you at a low price labor-saving farm machinery and implements; and (5) to furnish, without cost, the advice of experts as to the best crops to plant and the manner of handling same.

In a word, we propose to merit the confidence and co-operation of our customers, and will do all in our power, consistent with conservative business methods, to insure the success of all our investors. We will turn over to you a farm that will pay good interest on a value of \$60 an acre, and adjacent to land planted to orchards selling for \$150 an acre.

Fuller particulars in our splendidly illustrated prospectus. Send for one. It will interest you even more than this.

Our Challenge

We will forfeit \$500, to be paid to any charity agreed upon, that we will select a 40-acre farm among our land, plant the same to staple crops, and the crop so raised will sell for more cash than any staple crops raised on any 40-acre farm, either in Illinois, Indiana, Iowa, Kansas, Missouri, or Wisconsin.
Competition open to all.

THE ST. HELEN DEVELOPMENT COMPANY

(L. C. DEPARTMENT)

St. Helen, Mich

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The Prudential
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