

The State Historical Society

The Living Church

VOL. XXXII.

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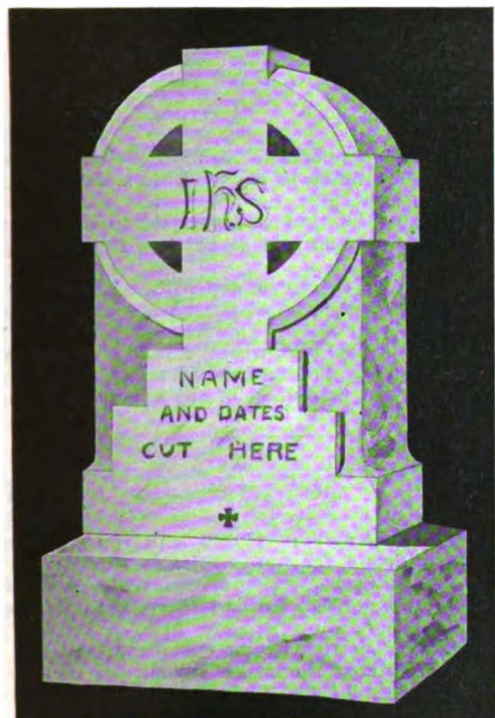
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No ONE will refuse to identify holiness with prayer. To say a man is religious is to say the same thing as to say he prays. For what is prayer? To connect every thought with the thought of God. To look on everything as His work and His appointment. To submit every thought, wish, and resolve to Him. To feel His presence, so that it shall restrain us even in our wildest joy. That is prayer. And what we are now surely we are by prayer. If we have attained any measure of goodness, if we have resisted temptations, if we have any self-command, or if we live with aspirations and desires beyond the common, we shall not hesitate to ascribe all to prayer.—*F. W. Robertson.*

"WHAT thou doest, do quickly." There is only one niche into which your effort will fit. If you do not get in it, it will be forever as those unfinished pillars at Baalbec, which only show that somebody was criminally behind time.

A benevolent man once discovered that a minister's family was in great distress. He gave a deacon £20, saying, "Give it to them in a way becoming their standing; do it ingeniously, lovingly, but do not mention the giver." The deacon said, "Yes, I will do it the first thing in the morning." "No," said the benefactor; "do it to-night, before sunset, before the dew falls. Who can tell the importance to those sad hearts of a night's sleep unhaunted by the wolf of want."—*Sel.*

NEVER mind whereabouts your work is. Never mind whether your name is associated with it. You may never see the issues of your toils. You are working for eternity. If you cannot see results in the hot working day, the cool evening hours are drawing near when you may rest from your labors, and then they will follow you. Do your duty, and trust God to give the seed you sow "a body as it hath pleased Him."—*Dr. McLaren.*

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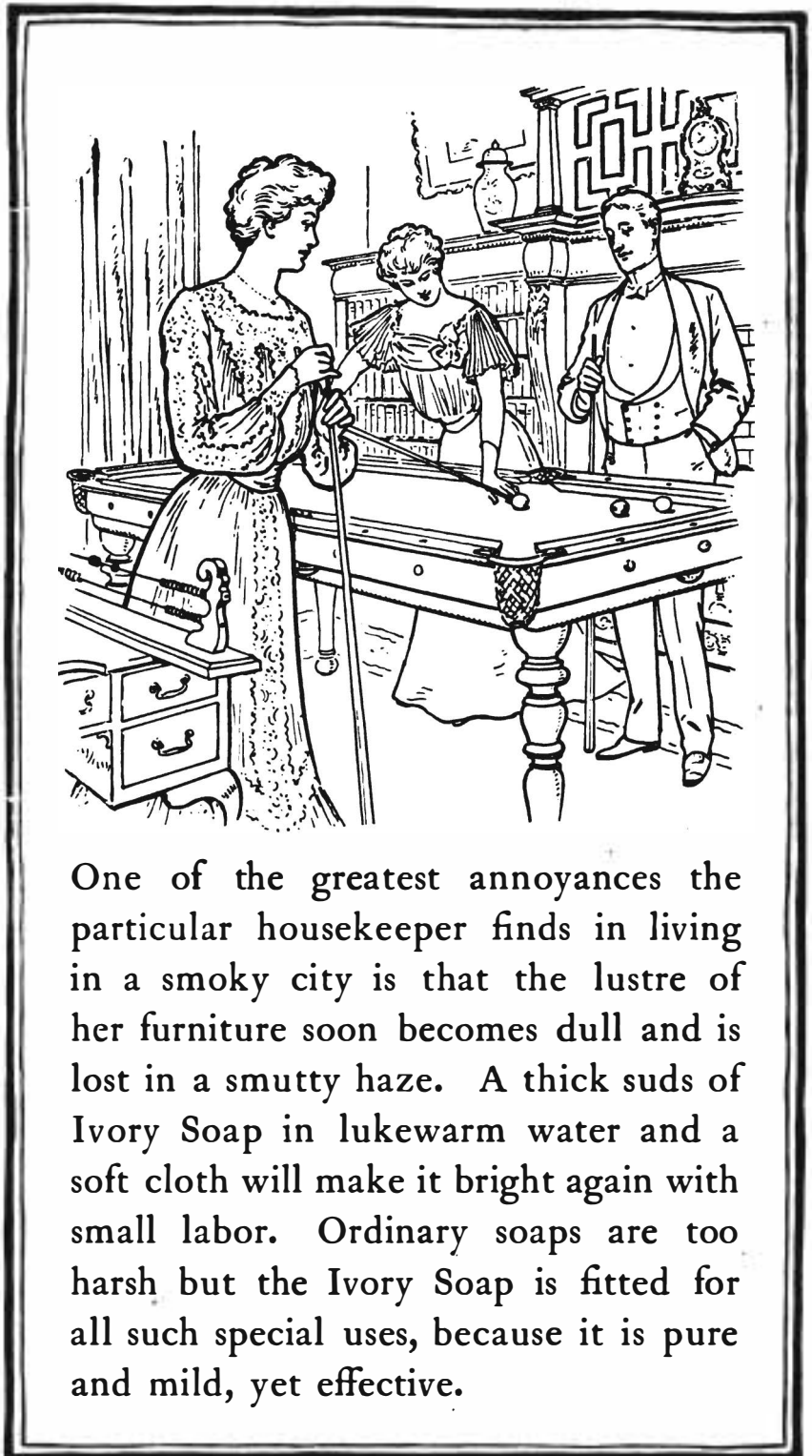
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MILWAUKEE, NEW YORK, AND CHICAGO.—JANUARY 7, 1905

No. 10.

Editorials and Comments

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Published by THE YOUNG CHURCHMAN CO., 412 Milwaukee St., Milwaukee, Wis. Editor, FREDERIC COOK MOREHOUSE.

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A STANDING OFFER.

IT IS not generally known among business men that the Lord our God has a standing offer, open to any one who is running a clean business, to go into partnership with him in that business; the main points in the contract being that the Lord guarantees a sufficient amount of business acumen to the firm to ensure system and order in its affairs, to perceive business changes when they occur, and to produce a certain stability in the firm's profits; while the man engages that one-tenth of the profits of the business shall be paid to trustees for the Lord's use.

We have purposely put this opening paragraph in a form so startling that it would be open to the charge of blasphemy were there not divine warrant for every statement in it; for the matter is of grave importance, it is not generally known, it ought to be so stated as to attract attention, and above all, it is literally true. If any care to verify this they can do so by taking a concordance, looking up the references under "Tithes," and translating from Scriptural language into our technical business equivalents, *e.g.*, for "Covenant" read "Contract," for "The tithe of the increase" read "Ten per cent. of the profits," and so on. The guarantees concerning the passing on of any property in the control of the firm from a man to his children and grandchildren are of especial value in a country like ours, where it is a proverb that the grandfather usually makes the fortune, the son loses it, and the grandson begins work again with the disadvantage of the habit of wealth and no money.

So complete are the terms of the contract, and so immeasurable their value to any business man, that the faith of most is too weak to grasp their truth, and most men recoil from them as Utopian and involving a constant series of miracles. Any discussion of them is therefore incomplete without some mention of the fact that no miracle is involved, and that long and drastic experiment has proved them highly practical.

In such discussion it may be laid down as a fact, not generally realized but nevertheless quite true, that the Lord understands business quite as well as He does religion. For some unknown cause the human mind seems to recoil from this, but the fact itself is not thereby altered. Now if He understands business, He understands the principles on which a successful business must be run, and is able to formulate some one regulation which, if strictly followed, will force the business into line with those principles. Remembering this fact, analyze the necessary results which follow from giving the tenth, and it will at once be seen that no direct miracle is involved.

In the first place the business must be clean. If a man engaged in an unclean business, whether it be the illegal robbery of infants or the legal and respectable defrauding of corporations and governments, sets out to pay his tenth, there is no middle course. He must get out of his unclean business.

Again, in order to pay one-tenth of the profits of any business, it must be known accurately and to a dollar every pay-day what the profits are. Any who know how many enterprises fail as the direct result of muddled and imperfect bookkeeping, will understand the enormous value of a rule which eliminates this cause of failure. If the method by which a man is keeping his books does not permit him to know where he stands at the end of each week, or, at most, each month, then he is inviting failure

already, and had better go into partnership with the Lord quickly and change his method of bookkeeping.

But no man can pay a tenth of his profits without saving that tenth out of his profits, and thereby, in a year or so at most, acquiring the power to save another tenth for investment. Any who know the thousand chances for good, small investments which slip by every man because he has not, free and available at the moment, the small but necessary sum to take advantage of them, will understand that this effect of paying the tenth will alone often make the difference between poverty and a competence in old age.

It is beyond the limits of our space to analyze the other good points involved. They are many, and one of them—that of moral relief from gnawing anxiety, with the reflex effect on health and good business judgment—can never be stated at its full worth and must be felt to be understood. Neither can we tell of the drastic practical experiments by giving names and dates. Such matters are between a man and his Maker, and not even for edification has one a right to tell of them to many. But we know of certain who live by this rule, and at one time did not, and of certain others who, having inherited large and unclean fortunes—though without guilt themselves—have cleansed them and passed them on to their children's children, making of them a means of blessing instead of a curse.

The information in this article is only partial. Full information can be obtained from the Bible by the means pointed out above; but one bit of information not contained in Scripture is this: we have invariably found in conversation with men who do pay their tenth, that they are under the impression that a special and marked blessing has been given them in business affairs since they began the practice. Also, that the means by which it is conveyed are not miraculous or external, but involve a certain increase in business acumen, a certain increased sanity and clarity of judgment in themselves. Z.

HERE is no more hopeful sign in the Church life of the day than that shown in the many references in our news columns, of late, to various efforts towards interesting men in religion. Unquestionably, the problem of getting the men into the Church is the great problem of modern Christianity. To solve it would mean the solution also of many other difficulties of the time. A Church with at least a fair proportion of active men in its membership would mean a Church more vigorous, with clergy of greater strength and character and a Christianity of firmer purpose and power.

There are abundant evidences that the Church is trying harder now to reach the men than she ever did before, and the effort is bound, in time, to bring results. The difficulty heretofore has been that nothing was demanded of the men, and therefore little was had. Men were asked to attend church in much the same way they were asked to afternoon teas—that is, they were invited, but not expected to come.

The Brotherhood of St. Andrew is doing good work with us, but this labor needs to be supplemented in many ways. One very successful attempt at reaching the men has been through special services for them, such as have been held in several places, where the various lodges and fraternal organizations, the volunteer firemen, if it is a smaller town, and the members of the labor unions are specially invited by the rector or the vestry. Men's clubs have also proved very successful in many instances. The wonderful results secured in the work of such a men's club as that at St. Mary the Virgin in New York, has done much to check the sneering comment that Catholic parishes are the refuge of sentimentalists and silly women.

In one of the denominations, the Dutch Reformed, a plan has lately spread widely that is well worth copying. Once a year the men of the parish have a public dinner, at which an effort is made to secure the attendance of every man connected with the congregation. In this way the men are brought into close touch with one another socially, and they also have an opportunity to become better acquainted with the pastor. In congregations where this annual dinner has been made a feature of the work, there is found a notable increase in the attendance of men at church. Would not such a plan as this work well with ourselves, especially in a village or town parish, and though the meeting were made essentially social, would it not mean a large increase in the religious influence of the parish?

In all these methods of work, perhaps the surest road to success is the securing of some steady, earnest, common sense

laymen to lead the movement. Probably the clergy do not realize how much a few zealous laymen can do in some such work as this, if only given the opportunity; nor do they know how quickly men would respond to a call to undertake an effort of the sort mentioned. The clergy are sometimes too timid about making demands on men for their assistance and coöperation, and they try to do work themselves often, when a call for volunteers might bring out half a dozen workers, none of whom perhaps will do quite what the rector himself could accomplish, but all of whom would henceforward have a keener interest and a quickened responsibility for service, while almost every man so engaged in some parish work himself would become a center around whom, in time, other men would gather. Let the clergy try to find in each parish two or three, or half a dozen, of the right sort of men, and make the attempt.

We believe that this is being done more and more now; but we believe it could be done to a still larger extent, and we are sure that members of such existing agencies as the Brotherhood of St. Andrew could accomplish greater things if the clergy would only point out oftener the work that needs attention. Use the men more, and men will present themselves with readiness to be used. And once get the men interested and the Church will take her place in civil and political life, as an uplifting influence, while missions will preach themselves and missionary offerings will not be drawn out with all the agonies of the pulling of teeth. H.

THE Chicago Tribune publishes on the last day of each year, what are probably the most complete and most satisfactory statistical summaries that find their way to the light. The Tribune's record for 1904 shows generally an improved condition with respect to most forms of violence. Especially happy is the fact that lynchings have reached the smallest total of any year since 1885, being 87 against 104 in 1903. The high-water mark in this form of violence was reached in 1892, when there were 235 lynchings, and the gradual diminution to the present time shows the healthier public sentiment which now exists. Probably the state of Arkansas is now the only part of the United States in which public opinion in general condones this violence, and it is by no means uncontested there. Of the 87 lynchings recorded, 82 were in the South and 5 in the North; 83 were negroes and 4 whites; 85 men and 2 women; 14 for rape, 6 for intended rape, and 67 for other causes, "race prejudice" accounting for 19. The three states of Georgia, Mississippi, and Arkansas were the scene of 52 out of the 87. Why the preservation of order in these states should be so much more difficult than, for instance, in Alabama and Texas, where similar conditions exist, does not quite appear, but on the whole there is now very generally an attempt made to suppress these violent outbursts.

Other homicides show a slight decrease, but the total of 8,482 is appalling. Most serious of all is the alarming increase in murders committed by highwaymen during recent years. During the past four years the numbers have been successively 193, 333, 406, and 464. Chicago is probably responsible for a considerable part of this increase, and the condition is alarming. With it all, there have been but 116 legal hangings, the smallest number in several years; but since the death penalty has been abolished in so many states, and since the total reported includes homicides of all classes, the figures afford no test of the relative number of homicides that have received legal punishment.

There is a continued decrease in large donations and bequests, and that in spite of Mr. Carnegie's benefactions. The total for 1904 was \$46,296,980, as compared with \$76,934,978 in 1903, \$77,397,167 in 1902, and \$123,838,732 in 1901. Nearly one-fourth of the year's total was given by Mr. Carnegie, whose gifts, however, have been less than those of recent years.

THE Churchman has solved the question raised in the Living Church Annual as to an apparent decrease in the contributions of the Church, by showing that the explanation is to be found in correcting the addition of the table of contributions as printed in the Annual, which should foot up to \$1,000,000 more than the total therein shown; instead of contributions of \$15,038,398.43 in the year, the correct amount is \$16,038,398.43.

The Churchman is right; and it remains only for us to express regret at what is probably the most serious error that the Annual ever made. No part of its contents is subject to such rigid inspection, correction, inquiry, and comparison as is the general table of statistics. It is the last portion of the book

to be printed, being held open till the last moment in order that hurried inquiries for verification may be sent to and be answered by officials of Dioceses whose returns seem to present over-large contrasts to those of previous years. The tables are added by an expert accountant, and the computations, though necessarily hasty, are made with all the care that can be thrown about them. Yet in so great a mass of figures so hastily collected, there is always the fear that some serious error in collecting, in copying, in adding, or in proof-reading, will vitiate the large amount of care that had been given to the subject; and this time the fear has, in connection with the total reported for the year's contributions, been realized, in the error noted.

In acknowledging the error, we desire at the same time to return thanks to *The Churchman* for its very courteous and kindly manner of pointing it out, in connection with its able review of the year's statistics. It would be impossible for greater consideration to be shown than was given by our contemporary in making this just criticism.

WITH the report in this issue of three churches burned within a single Diocese and of fire discovered during service in one of the largest churches of Chicago, the latter extinguished, happily, with but little loss, we may well embrace the opportunity to remind vestrymen of the great importance of seeing that sufficient fire insurance is carried on all church property. Property held for religious purposes represents the gift of many people, reposed as a sacred trust in the hands of the parish corporation. To neglect reasonable safeguards for the safe keeping of such property is a breach of trust. Thus, to leave church property uninsured is not only the most flagrant mismanagement, such as few business men are guilty of in connection with their personal affairs, but also casts a stain upon the character of men who, by accepting election as vestrymen, have assumed the responsibility of a trust, but yet have neglected to perform the duties necessary for the safe keeping of the property entrusted to them.

Let vestrymen everywhere see to it that these many—far too many—burned churches serve at least to remind them not to allow another day to pass without seeing that adequate insurance against fire is placed upon the church for which they are trustees; and tornado insurance also, which costs very little, is a wise protection in connection with church property.

ANSWERS TO CORRESPONDENTS.

W. D. W.—Our recent statement that "There is no rubrical or canonical restraint upon the clergy with respect to the marriage of unbaptized persons" was not intended to have bearing upon the marriage of divorced persons, but related merely to the question of the propriety of the use of the Church's priestly blessing upon the marriage of persons unbaptized. Unbaptized persons uncanonically divorced certainly may not be married by our clergy.

WILLIAMS.—(1) When a saint's day falls upon a Friday, the day is said to be spiritually a feast, physically a fast. The fast is not relaxed.

(2) Carter's *Light of the Conscience* and Bishop McLaren's *The Practice of the Interior Life* are excellent for devotional reading for the laity.

A DENIAL of the literal Resurrection of the Human Body of Jesus involves nothing less than an absolute and total rejection of Christianity. All orthodox Churches, all the great heresies, even Socinianism, have believed in the Resurrection of Jesus. The literal Resurrection of Jesus was the cardinal fact upon which the earliest preachers of Christianity based their appeal to the Jewish people. St. Paul, writing to a Gentile Church, expressly makes Christianity answer with its life for the literal truth of the Resurrection. "If Christ be not risen then is our preaching vain, and your faith is also vain." Some modern writers would possibly have reproached St. Paul with offering a harsh alternative instead of an argument. But St. Paul would have replied: first, that our Lord's honor and credit were entirely staked upon the issue, since He had foretold His Resurrection as the "sign" which would justify His claims; and, secondly, that the fact of the Resurrection was attested by evidence which must outweigh everything except an *a priori* conviction of the impossibility of miracle, since it was attested by the word of more than two hundred and fifty living persons who had actually seen the Risen Jesus.—Henry Parry Liddon, M.A.

THERE is an affection of man's nature which bears strong testimony to his being created and made for religion. I refer to the emotion which leads him to revere what is higher than himself, to wonder at the incomprehensible, to admire the vast, to adore the majestic. There is in human nature an affinity with what is mighty, an awful delight in what is sublime.—W. E. Channing.

BISHOP GORE TRANSLATED TO BIRMINGHAM

And Other Notable Appointments to English Bishoprics and Deaneries

THE "SCOTTISH GUARDIAN" TO SUSPEND PUBLICATION

The Bishop of Salisbury on Issues of the Day

The Living Church News Bureau (London, Vigil of St. Thomas, A.M., 1904)

THE most important ecclesiastical event during the past week has been the official announcement of the following Episcopal nominations by the Crown: The Right Rev. Charles Gore, D.D., Bishop of Worcester, to be the first Bishop of Birmingham. The Right Rev. Huyshe W. Yeatman-Biggs, D.D., Bishop Suffragan of Southwark (Diocese of Rochester), to be Bishop of Worcester. The Ven. J. W. Diggle, M.A., Archdeacon of Birmingham, and rector of St. Martin's, Birmingham, to be Bishop of Carlisle, in succession to the Right Rev. Dr. Bardsley, deceased.



RT. REV. CHAS. GORE, D.D.

These nominations may be regarded as fairly satisfactory; the choice that has been made of a Bishop for Worcester being, indeed, far more satisfactory than many Churchmen in that Diocese, as well as throughout the kingdom, hardly ventured to anticipate in the face of a wide-spread rumor that the

See was to be offered to the advanced Latitudinarian whose name is mentioned below. The transference of the Bishop of Worcester to the See which he doubtless more than any one else has practically created, has been from the first a foregone conclusion. The Birmingham correspondent of the *Times* writes that the selection of Dr. Gore for Birmingham, and his decision in the matter, has given the greatest satisfaction throughout the new Diocese. At all the churches having peals the bells were rung last Wednesday in celebration of the event.

The Bishop of Southwark's nomination to Worcester, which is really quite a surprise, must come as a most grateful relief to the anxiety that has been naturally felt amongst Worcester Churchmen lest they should be compelled to accept the Right Rev. Dr. Welldon, Canon of Westminster, as their new Bishop. Dr. Yeatman-Biggs, who is fifty-nine years of age, has been Suffragan of Rochester since 1891; and by his excellent work in South London (where his sphere has principally been) he has largely helped to pave the way for the establishment of the now nearly formed See of Southwark and for the erection of St. Saviour's Collegiate Church into a Cathedral foundation. Archdeacon Diggle, the nominee for Carlisle, was formerly connected with that Diocese, and had conferred upon him by the late Bishop a Canonry at the Cathedral, and the office of Archdeacon of Westmoreland, these positions being given up when going to Birmingham in 1901. He has become known as a man of considerable general ability and energy; whilst doubtless his individual position as a Churchman—that of a neo-Evangelical—has improved rather than deteriorated by his three years' connection with the Worcester Diocese in its revived Church life under Dr. Gore's episcopate.

Almost simultaneously with the announcement of these Episcopal nominations has been that of the appointment by the King of the Venerable Ernald Lane, Archdeacon of Stoke-on-Trent, and rector of Leigh, Staffordshire, to be Dean of Rochester, in the room of the late Dr. Hole. Here, as in connection with the filling up of the See of Worcester, the gossips have proved to have been all in the dark in their vaticinations. The *Westminster Gazette* heard that Prebendary Ridgeway, of Christ Church, Lancaster Gate, W., and brother of the Bishop Suffragan of Kensington, would probably be the new Dean; whilst according to the *Pall Mall Gazette*, it was generally expected that Canon Newbolt, of St. Paul's, would be offered the Deanery. Archdeacon Lane is in his 69th year, and is connected with the Peceage on his mother's side.

The Scottish correspondent of the *Guardian* states that ow-

ing to a change in the proprietorship of the St. Giles' Printing Company, which owns the *Scottish Guardian*, the editor has announced that at the end of the year the *Scottish Guardian* will cease to appear. Commenting thereon, the *Guardian's* correspondent says:

"Our weekly Church paper has been in difficulties before now, but it has hitherto managed to weather the storms that have fallen upon it and to maintain a more or less continuous existence for over thirty years. . . . The need of a Church paper in Scotland can hardly be questioned, and it is safe to predict that when we have experienced for a little time the practical disadvantages of having no Church paper, an attempt will be made to revive the *Scottish Guardian*."

The Bishop of Southwell (Dr. Hoskyns), whose enthronement took place in Southwell Minster on the Feast of the Conception of the Blessed Virgin Mary, wore on that occasion the cope belonging to the See, which was worn by the Archbishop of Canterbury at the Coronation.

Bishop Hadfield, formerly of the See of Wellington, and Primate of New Zealand, who has now passed away from this world at the age of eighty-nine, appears to have been a strong supporter of Colonial Church "Home Rule." A committee of the last Lambeth Conference expressed the opinion that "there are cases of important Provinces in which distinct advantages would result from adopting the ancient and honored title of Archbishop." English lawyers, however (as the *Times* points out), subsequently reported adversely to this procedure, and this action of theirs roused the New Zealand Primate to ask: "Are these lawyers not aware that English Ecclesiastical Law does not extend to the Colonies, and that any opinion they may express on the subject carries no weight with Churchmen here? There can be no doubt that it is competent to the Synod of this Province to decide this question without reference to any external authority." (General Synod Address.) R. I. P.

It was reported week before last in the *Cambridge Daily News* that the Bishop of Ely intended to resign his tenure of the See about the middle of next year. On July 18th, 1905, his lordship will attain his eightieth year. The *Guardian* understands that the report in question was not authorized, but that the Bishop has not thought it necessary to contradict it.

The Bishop of Salisbury has issued a letter to the clergy and Churchwardens of his Diocese concerning the Royal Commission on alleged disorders in the Church, in which he sets forth the full text of the Commission, and also appends some "observations" thereon, and "directions" on points raised in the evidence. With regard to the terms of the Commission, the Bishop learnedly shows—and it is well to have public attention drawn to the matter—first, that this document is an ordinary Royal Commission, *i.e.*, it is not issued by his Majesty under the Great Seal, but under the Sign Manual, and that it confers no judicial or administrative power; and thus confers no right to enforce the attendance of witnesses or to require any person to give evidence. His lordship hopes, however, that on all grounds they will treat any requests that come from the Commission with respect. Further, it is observed that no power under this Commission, *e.g.*, no power of inspection, can be exercised by less than five Commissioners. Here his lordship evidently meant to hit Sir Michael Hicks Beach—in connection with his recent prying visit to Verwood church.

But when we come to the Bishop of Salisbury's "directions" to his clergy regarding "ornaments of the churches" and "conduct of Divine service" (? Divine Liturgy), it is then that his lordship's encyclical begins to leave an unpleasant taste in the mouth. As regards Church ornaments, the Bishop seems so anxious, in particular, that no chancel screen, with or without the holy Rood and attendant figures of Blessed Mary and St. John upon it, should be set up or allowed to remain without a faculty, that there would almost seem to be lurking in his lordship's mind a sort of old Puritan and modern Romanist prejudice against such venerable ornament, which, if any, is strictly according to old English usage. Concerning the celebration of the Divine Mysteries, some of his lordship's directions are either so faddy or so morally bad that it is really difficult to see how he can reasonably or rightly expect his clergy to carry them out. According to his lordship, during the reading of the Epistle the proper liturgical posture for clergy (except the Epistoler) is the same as that for people, *viz.*, sitting. In the Salisbury Diocese no acts of "*ringing a handbell*" during the celebration, or of "*kissing the holy table and the book*" are to be performed by any ministers of the Church. The act of ritual handwashing, though it was used, as his lordship admits, in the fourth century and has "the authority of Bishop Andrewes' *Form of Con-*

secration of Churches," seems to his lordship "inexpedient." The celebrant during the Prayer of Consecration "must not crouch over the holy table or extend his arms so as to hide the manual acts." If it is found that on several occasions the "required" number of three communicants are not present, "the people are to be warned that the number of celebrations must be diminished; and they should be diminished if the warning is not effective." His lordship is averse to Children's Eucharists, on the extraordinary ground that there is "a real danger of premature familiarity with holy things." As to the employment of boy servers, it is, in his lordship's opinion, a dangerous practice, "and one of which I emphatically disapprove, and which I wish I were able absolutely to prohibit."

The Bishop of Salisbury's letter to his clergy has roused the Rev. J. W. Horsley, rector of St. Peter's, Walworth, S. E., and the veteran priest amongst his Majesty's Prison Chaplains, to address an open letter to his lordship, in which he takes exception especially to his lordship's instructions in regard to there being three communicants at every Eucharist and against the continuance of the employment of boy servers at the altar. As regards the former point, Mr. Horsley writes thus: "As long as there are three worshippers I fail to see any power vested in me to make inquisitorial excursions with a view to the discovery of whether the laity present were intending to communicate or only to worship. . . . I humbly conceive that I have no right to do this, and that, therefore, no Bishop has the right to order it." As touching the other matter, the Bishop's instruction simply and utterly astonishes Mr. Horsley: "It seems almost impossible to me that any one who had ever had an opportunity of observing what the employment of servers and acolytes meant, should ever desire to do anything else but to increase their number." Were he in his lordship's Diocese he should, he further says, probably obey his lordship's instructions (except as regards there being three communicants at every Mass); but he should make it clear to his people and to his lordship that he considered his lordship would have "an awful account to give at the Judgment Day in respect of the young souls estopped by your order from special participation in the service of the sanctuary, and sent adrift when no longer useful in the choir to be retained with much less probability in the service and worship and faith of the Church."

J. G. HALL.

"WHATSOEVER things are just"—that means righteous, and not merely just—and "Whatsoever things are pure." Here are two things—righteousness and purity. Are you not conscious that a large number of books published at the present day violate these canons altogether? Are you not conscious that they are not on the side of righteousness and not entirely on the side of purity? Are you not aware that there are some books which, while they do not indeed suggest openly as works of the last century violations of the law of purity, yet at the same time insinuate violations of the law of purity, presenting it in such a fascinating form that a man is almost inclined to condone the sin for the sake of the attractive guise in which that sin is brought before the world. If we remember what St. Paul said, we must recognize that in "whatsoever things are pure and righteous" there is a canon for us in the choice of our literature.—*Bishop of Newcastle.*

Who shall limit the power, the usefulness, or the final results of fervent and believing prayer? The little child can pray, and its heavenly Father will not despise its innocent, lisping words. The bed-ridden patient can pray, and from the four corners of a sick-room can set constantly in motion the invisible forces which strengthen the distant missionary with a power which he feels but cannot trace; which blesses the physician's skill to a struggling life and snatches it from the jaws of dissolution; which brings quick and deep repentance to some prodigal son, far from his father's house, but not far from a parent's prayers; which gives courage and purpose to some brave reformer struggling against evil and beaten to his knees by almost fatal blows. Moment by moment the prayers of the saints rise up like incense before the throne of God, made acceptable and potent through the name of the one Mediator. Moment by moment they return to us in showers of blessing.—*Bishop Thorold.*

SOME DISTINGUISHED men once amused themselves with the insoluble problem, "Which are the best hundred books?" I say insoluble because to my mind the best book for any man is that in which he takes most interest; and as men's powers and tastes vary indefinitely, and there is no power and no taste which may not be stimulated by reading, so the suitability of books depends upon the idiosyncrasy of the reader. . . . Whichever rouses his mind most, and commands his sympathies most powerfully, is in all probability the best for him. Literature represents all the reasonings, and feelings, and passions of civilized men in all ages.—*Leslie Stephen.*

LARGE GIFTS FOR THE NEW YORK CATHEDRAL

The Early Completion of the Choir and Crossing Now Assured

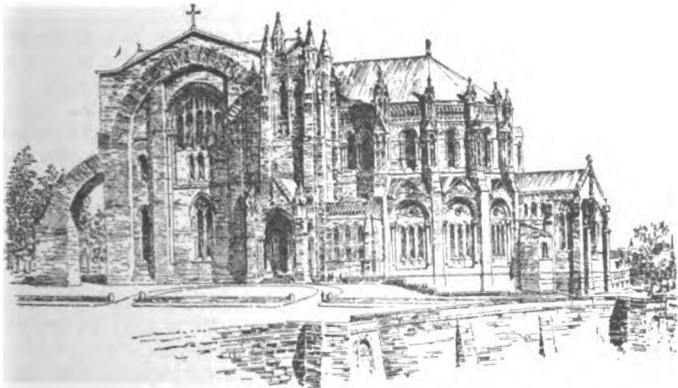
BISHOP COURTNEY SPEAKS BEFORE THE CHURCH CLUB

Final Addresses by Bishop Brent

The Living Church News Bureau. {
New York, January 2, 1905. }

THE early completion of the choir and "crossing" of the Cathedral of St. John the Divine is now assured. Announcement was made at a meeting of the trustees, held on St. John's Day, that by the gift of \$600,000, made by an anonymous donor, the \$750,000 for which the trustees appealed in June 1903, is secured. \$100,000 was pledged soon after the appeal was made, the amount to be used to complete the \$750,000, and there is in the Cathedral treasury, received from various sources, \$50,000. The gift of \$600,000 enables the trustees to claim the earlier pledge and to announce the completion of the fund.

There has now been made an offer of an additional \$100,000, to be given on condition that the sum raised be increased to \$1,000,000. The trustees hope to realize the larger amount, as it would not only enable the building of the choir and crossing, but also two of the flanking towers on the east end. The illustration indicates what the Cathedral would look like, were this plan to be carried out, except that there has also been provided



CHOIR OF THE CATHEDRAL OF ST. JOHN THE DIVINE, NEW YORK.

by Mrs. Edward King funds for the building of one of the chapels to be placed between the Belmont Chapel (at the extreme right of the picture) and the porch. One of the four great stone arches which enclose the crossing is standing. The three others will be built and the space bounded by them will be temporarily roofed over and walled in, making, with the choir, an interior capable of accommodating four to five thousand worshippers, an amount of floor-space likely to meet the needs of the Cathedral for some years to come.

St. John's day was observed at the Cathedral Crypt with a celebration of the Holy Communion, the Rev. Ernest Voorhis being the celebrant, and the Rev. Dr. F. L. Humphreys, the Rev. Dr. G. W. Douglas, and the Rev. Lawrence T. Cole assisting. The sermon was preached by the Rev. Dr. George F. Nelson, who afterward presided at a meeting of the Diocesan Committee for Cathedral Work. The treasurer of this organization, Miss Julia G. McAlister, reported that over \$4,000 had been raised toward the building of the south porch. Collections from the mite boxes which the Committee has placed in many of the churches were reported as amounting to \$300.

At its December meeting, held Wednesday evening of last week, the Church Club had for its principal speaker Bishop Frederick Courtney, rector of St. James' Church. There was a wide interest displayed in the evening's topic, "The Growing Disregard of Sunday and of the Worship of God." Bishop Courtney said he was not prepared to state, as do some, that there is a falling off in attendance at Church services, although he did not see how such a condition could be proved even if it exists, as statistics regarding it are at the best fallacious. If it is true that fewer people attend church than formerly, the present-day strenuous living and increased opportunity for week-end trips into the country are in part responsible, in the opinion of Bishop Courtney, but he holds that a graver responsibility lies with the pulpit, in which he said there is too much essay writing; too much preaching concerning the conduct and too little about the conscience and the heart. The speaker thought that the early teaching that the Sunday School was in part a substitute for the church and that attendance on one

might be used as an excuse for absence from the other, also has something to do with the fact that the men and women of today, who were the Sunday School scholars of yesterday, are not regular attendants at church. The lack of adequate home religious training of the young is another deplorable cause of a lack of interest in the Church.

Speaking of neglect of the Bible, Bishop Courtney said that one reason for it is that the doctrine of eternal hope—that the end of all shall be well—has become so widely believed that it seems not to matter how we live here. Another cause is that a misunderstood higher criticism has done much to unseat the Bible and to discredit it until it is, in the minds of many, on a plane little higher than any one of several oriental occultisms. "Was the urging of individual conversion by the pulpit wrong?" said the Bishop. "If wrong, why was it so blessed of God? And if right, why is it not urged to-day? I confess I do not know."

Captain A. T. Mahan maintained in a much more positive way than had Bishop Courtney that "a very large majority of the people in the community do not go to church. And from this fact," he continued, "we must infer an indifference to religious feeling. For religious feeling which does not express itself in church attendance is to be distrusted." Capt. Mahan also expressed the opinion that there is too much haziness about the doctrines heard from the pulpit. Mr. D. C. Calvin maintained that there is no falling off in the number attending church, although many who should attend do not do so.

In order that a large number of business men may hear Bishop Brent speak of his work in the Philippines before his return to the islands, Bishop Greer has arranged for a half-hour meeting in Trinity Church on Friday, January thirteenth, beginning at noon. Bishop Brent will speak on the social and religious responsibilities of Churchmen for the people of the Philippines. On Wednesday evening, January 11th, Bishop Brent will speak in the armory of the Second Battery, in the Bronx, under the auspices of the General Church Club. Bishop Greer will preside. Bishop Brent is to start on his way to the Philippines a few days after these appointments.

The annual meeting of the Archdeaconry of Richmond was held on Wednesday morning of last week in Christ Church, New Brighton. It was opened with a celebration of the Holy Communion, Archdeacon Johnson, the Rev. Pascal Harrower, the Rev. Dr. Henry Anstice, and the rector of Christ Church, the Rev. F. W. Crowder, were in the chancel. The address was made by Bishop Potter. At the business session Bishop Potter presided. Reports were heard from all the missionaries of the Archdeaconry, and conditions were shown to be encouraging. Archdeacon Johnson read a letter in which he offered his resignation, the grounds for his action being increasing age and infirmities, but the Archdeaconry declined to consent to his withdrawal.

The chapel at Sailor's Snug Harbor, New Brighton, where the Rev. Arthur Sloan is chaplain, was badly damaged by fire on the morning after Christmas. The institution has no Church connection except that by the terms of the will of the founder, Captain Robert Richard Randall, the rector of Trinity Church and the pastor of the First Presbyterian Church, New York, are two of the trustees. It has therefore been customary to alternate the chaplains, and at the present time the services of the Church were held in the chapel. The building was erected about eight years ago in memory of the founder of the institution and is said to have cost about \$500,000. The fire damaged it to the extent of fifty or sixty thousand dollars, most of the damage being to the roof and the bronze dome, although a fine pipe organ was so badly damaged that it will have to be entirely rebuilt if not renewed.

LADS SHOULD be taught that the mere fact of raising a hat gracefully may be a meritorious action in its place, but is not the sum and substance of courtesy; that courtesy is a state of the heart, and not a bend of the back—a sentiment and not a genuflection.
—Hackwood.

WHEN GEORGE HERBERT was inducted to the Rectory of Bemerton, to which he had been presented by Charles I., he was, according to custom, shut in the Church by himself to toll the bell. His friends who awaited him at the Church door, being surprised at his delay, looked in at the window, and saw him lying prostrate in prayer before the altar, where he was making a vow to regulate his future life in such a way as to set a good example. "I will be sure to live well," he said, "because the virtuous life of a clergyman is the most powerful eloquence to persuade all that see it to reverence and love."
—Selected.

IMPRESSIONS OF THE CHURCH STUDENTS' MISSIONARY CONVENTION.

By E. HAWKS,

Delegate from Nashotah House.

THE Eighteenth Annual Convention of the C. S. M. A., held at the Virginia Theological Seminary, Alexandria, Va., on December 6th to 8th, was the most successful that has been held. Among the reasons which contributed to its success were the large number of delegates, the cordial "Southern hospitality" extended by the Virginia Seminary, and the fact that the place of meeting may be regarded as the very home of Missionary Endeavor. But the chief reason was doubtless the faithful work of the Rev. H. A. McNulty, the General Secretary, who has succeeded in inspiring the Association with renewed zeal during the past year. There were over fifty delegates present, representing nearly all the Seminaries and also the leading Universities and Colleges.

The Convention commenced on December 6th with a "Quiet Hour," conducted by Dr. McKim, which was followed by Evening-song. After this service, acting Dean Wallis extended a hearty welcome to the delegates. He spoke of the unifying power of Missions in bringing together the differing schools of thought in the Church, and the truth of his words was fully realized by all who took part in the Convention; for every type of Churchmanship was represented, and yet all were inspired by a perfect unity of sentiment. It was an object lesson to us, of wherein lies the future power of the Church—the devotion to the cause of the extension of Christ's Kingdom rather than devotion to our own individual ideas of that Kingdom.

The first meeting was held at 8:30 P. M., December 6th. The subject was: "And ye shall be witnesses unto Me." The Rev. G. F. Mosher of China showed "Why?" He drew a vivid picture of heathen life and contrasted it with life in a Christian country. He dwelt especially on (1) Child-life; (2) on the Position of Woman; (3) on "Hope." He told us that we forget our own privileges, and he added this warning that we cannot keep Christ to ourselves; if we try to lock Him up in our hearts we find that He has gone.

Mr. J. H. Deis of the General Theological Seminary dealt with "Who?" He pointed out the special call to students to become missionaries.

The Rev. Dr. A. S. Lloyd, General Secretary of the Domestic and Foreign Missionary Society, answered the query "Where?" by saying "Everywhere." The call to foreign missions is the normal call; a priest must be ready to go to the last man on the other side of the world, and he must work back from him; not to him; the special call was to take up work at home. "The parish," he said, "will rot unless it touches something in the other part of the world; we have seen that this is so."

The next morning the Holy Communion was celebrated at 7:20 A. M. by Bishop Roots of Hankow. During the morning an account of missionary work during the year was given by Vice-President J. J. Cogan of the Episcopal Theological Seminary, Cambridge. He was followed by the General Secretary, the Rev. H. A. McNulty, who reported his work during the past year, and made the following suggestions: 1, An Executive Committee should be appointed that would have time to give more attention to the interests of the C. S. M. A. 2, There should be a definite system for raising money. 3, A definite scheme for Mission Study and a Missionary Literature. 4, An overlapping Secretaryship.

After the business meeting was over, the next General Conference began. The subject was "Love and Self-Sacrifice as exemplified in Individuals." Bishop Roots and Professor J. C. Roper, D.D., of the General Theological Seminary gave sketches of the lives of Bishops Ingle and Steere. Bishop Ingle's life was notably one of love, and Bishop Steere's, of heroic self-sacrifice.

In the afternoon of the same day, Dr. Lloyd spoke of the work in Brazil, and Mr. J. W. Wood of the African field, then followed a stirring call for help in the Canadian Northwest, by the Rev. E. L. King of Trinity College, Toronto, Canada. The last speaker showed that 40,000 Americans had taken up land in Canada during the past year, altogether 125,000 souls had been added to the responsibilities of the Sister Church in 1903. How were these to be provided for? Professor King urged American priests to follow their people and work among them, and not to repeat the mistakes of the past, by letting the country grow up without the Catholic Church.

In the evening the subject was "The Needs of the Field."

Mr. W. P. Remington, Virginia Seminary, spoke of the claims of the Ministry upon college students, and his address suggested the great value that the C. S. M. A. may become in increasing the number of candidates for Holy Orders.

Bishop Roots of Hankow spoke on "Educational Work." Education, he said, was the distinctive feature of American Missions. He spoke particularly of his own work in Hankow with its 100,000,000 souls. Education was needed because (1) Chinese classics were not now sufficient and the people knew nothing of mathematics, science, geography, or foreign languages; (2) learning was very poorly diffused and only one man in twenty could read; (3) because of the danger of false impressions; (4) because the Chinese look backward instead of forward. The Church was providing a model school and model teachers, which would be copied all over China, and further,

it was a great means of propagating Christianity and training a native clergy.

Dr. E. L. Woodward of St. James' Hospital, Nganking, China, then dealt with "Medical Work." He outlined his own work, and told of the enormous opportunity afforded to Christian Doctors of extending the Faith.

Next morning, Thursday, December 8th, the Holy Communion was celebrated at 7:20 by Professor J. C. Roper.

After a business meeting, at which it was decided that the Convention be held next year at Cambridge, Mass., the morning conference commenced at 11:30. The subject was "How best to Study Missions." A most suggestive address was made by Professor R. K. Massie, of the Virginia Theological Seminary. The method of study, he said, must be marked by simplicity and flexibility. It must be inspiring rather than exhaustive. The vital things of missions were Personalities and Principles, not dead facts. Bishop Brent urged the Convention not to forget the study of Roman Catholic missions. They could not afford to be ignorant of what that Church had done. Professor Massie pleaded for a course of study of Missions in the curriculum of every seminary.

In the afternoon the subject was "The Field." Bishop Brent spoke on "The Philippines." He said that there were several distinct races, and at least 40 different dialects, and he showed the absurdity of the idea that these people could govern themselves. The Roman Church had been a great unifying power, but it had lost its moral hold upon the people by interfering in the civil government. The Rev. Dr. Tucker of Norfolk, Va., dealt with the Negro problem, which, he said, it was in the power of the Episcopal Church to solve, because of the one Prayer Book, the single convention, and the Bishop for white and colored alike. Mr. J. W. Wood reviewed the Western field, his address having been postponed from Wednesday.

The last and most inspiring meeting was held on Thursday evening. The speakers were the Rt. Rev. C. H. Brent, D.D., Bishop of The Philippines, and the Rt. Rev. John McKim, D.D., Bishop of Tokyo, Japan. Bishop McKim told of the mission in Japan. Japan was not emerging from barbarism, it was the opposite; their present progress was neither moral nor spiritual. Western civilization had brought wealth but not moral fibre. The Church has the largest school in the Japanese Empire and there is no mission field in the world that offers the opportunities of Japan, because Japan is to be the leading Empire in the East, and through it we shall reach Korea and China.

Bishop Brent closed the convention. His subject was, "This have I done for thee, what doest thou for Me?" He wished to put the crown upon the festival, and it was a crown of thorns. They had received deep thoughts and a new vision of a Saviour's love. Let them use that vision for God's service. They might fail, but there were two kinds of failure; what the world called failure, was no failure at all; it was Christ's failure due to humility and unworldliness; but let them fear only the failure due to pride, spiritual indolence, or worldliness. Crucifixion is part of human life, suffering is (i.) inevitable and natural; or (ii.) chosen and Christian. The latter is a choosing the greater rather than the less good. We must count the cost. One crucifixion is to surrender our intellect and come in contact with doubt. His closing thought was the words of St. Peter: "Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you; but rejoice, inasmuch as ye are partakers of Christ's suffering; that, when His glory shall be revealed, ye may be glad also with exceeding joy."

The delegates left on Friday morning, carrying with them affectionate memories of the old Virginia Seminary, its beautiful surroundings on the banks of the historic Potomac river, and the hearty Christian welcome they had received; but more than this, they obtained the inspiration of fresh zeal for the cause of Missions given them by the workers from the field and the friends they had made, from widely separated centres of Christian activity.

IN THE REIGN of Queen Mary there was a good minister, Bernard Gilpin, who, under his many crosses, used to say, "All is for the best." In dark days his neighbors often asked him tauntingly, "Is all for the best now?" "Yes," he would cheerfully reply; "all is for the best." He was summoned to London to be tried for heresy. He expected death at the stake, but started, saying, "All is for the best." On the road near Oxford his leg was broken by accident. "All is for the best," he still said, and fretted not. Upon his recovery word came that the Queen was dead, and that he was at liberty. Again he was able to prove that all is for the best for those who trust the Lord.—*Selected.*

IT IS SAID that at the siege of Sebastopol a cannon ball, missing its aim, struck in the side of a neighboring mountain, and from the fissure made by it gushed a stream of crystal water. The instrument of death opened a life-sustaining fountain. So the missiles of our foes may open to us streams of blessing. It is through the fiery furnace and the lions' den that men come to victory, triumph, and peace. Let us not fear to go forward. The Red Sea shall divide before us, but it shall close over the enemies of God; and He who has delivered His people in all ages past will not forget us in the dark and trying hour.—*Selected.*

CHARLES CLARK CAMP.

BY THE REV. CHARLES L. SLATTERY.

FARIBAULT was startled Friday night by the news that the Rev. Charles Clark Camp, acting Warden of Seabury and Professor of New Testament Exegesis, had passed from this life. He had been ill only one day, and though his friends had recognized that he was unwell for several months, no one was prepared for the sudden end. He died, as he wished to die, in the harness. Christmas Day he officiated at St. James' Church, St. Paul, and even as late as Thursday morning he said the service in Seabury oratory.

Born in Connecticut, forty-nine years ago, graduated from Yale in 1877, and from Berkeley Divinity School in 1884, he served St. Paul's Church, New Haven, as assistant to the Rev. Dr. Lines, then, in connection with this work, St. James', Westville, and All Saints' mission, New Haven. In 1889 he accepted a call to Christ Church, Joliet, Illinois, where he remained till 1893, when he came to his professorship at Seabury. In his early life he held two other academic positions: as tutor in Greek at Yale, and as master at Shattuck School in Faribault.

Mr. Camp has many distinguishing characteristics as a servant of the Church.

1. In the first place, he served. It was his joy to work. No task was too humble; if someone shirked, he did his work; if a work was neglected and all were busy, he crowded recreation into a corner and added this new work to his long list of duties. A smaller man would have said that his time was too valuable to mind so many details. Careful records in institutions and parishes, many letters to all sorts of people, tell of the thoroughness of his service.

2. He was strong and wholesome. An athlete by nature, he was a member of the first football eleven organized at Yale. He was an expert in every sport to which he put his hand: he was famous in Faribault to the end, on the golf links, on the tennis court, with the skaters on the river. On his bicycle he explored the country roads, bringing back news of the birds he had seen, and finding the rare flowers. His vigorous alertness told of one who lived the out-of-doors life and thankfully breathed in its inspiration and strength.

3. He was a cultivated man and an accurate scholar. The two traits do not always go together. He knew many things, but he brought them all to bear upon his department of New Testament Greek. He perplexed his students because he insisted upon giving them many interpretations of a text and insisted on their judging the best one for themselves. He had the large patience which is the scholar's highest gift.

4. He understood as few men the comprehensiveness of the Church. Born and bred in the Church, he was free of the fads and eccentricities which often attach to zealous champions who come to her from without. Living in an institution, he gave to the parish of the town a loyalty which was second not even to the oldest parishioner's attachment; from time to time he taught in the Sunday School; he was always in the Brotherhood, and whenever he was in town he took his place in the chancel, morning and night. We all loved him, and often frankly told him so (we are glad that we told him). People have wondered why the Sunday Schools of Minnesota do so well in their Lent offerings for missions: the secret lies in Mr. Camp's persistent appeals to each clergyman individually, to stir up the enthusiasm of the children. He was Secretary of the Sunday School Institute, and many an hour he spent in writing his appeals and in tabulating his reports. He gave it dignity. People wonder, too, why the smaller parishes do better than many of the larger ones in meeting their apportionment for General Missions: one discovers that these smaller parishes are manned by recent graduates of Seabury and have, through Mr. Camp's "Mission Study Classes" at the school, won an intelligent enthusiasm for Missions. Every returned missionary who has come to Faribault has had a wrapt listener in Mr. Camp, and as he listened, he gave. Mr. Camp saw the Church in her largeness—an institution for all men throughout the world—and he served her in the same large spirit.

5. But there is one characteristic which explains all the others: our dear friend was good, radiantly good. He had not a trace of self-consciousness, he could not have affected anything which was not in his heart of hearts; but with simplicity and straightness he stood reverently in God's presence, whether he were in church or on the street; and men knew it and felt it. Nothing was kept back and nothing was added. Men saw him

as he was, and to-day they believe in God and man the more because they knew him.

We expect to say the Burial Service in the Cathedral at one o'clock on Monday, and then his body is to be laid to rest in the local cemetery. It will be a service of high thanksgiving for a life so nobly lived, so peacefully ended.

WHY THE CHURCH RETAINS THE THREEFOLD MINISTRY OF BISHOPS, PRIESTS, AND DEACONS.

BY THE REV. B. W. R. TAYLER,

Rector of the Church of the Good Shepherd, Cleveland.

BLUNTLY answered, we might dismiss the subject in short order and say that the Preface to the Ordinal gives the reason in its very first sentence: "It is evident unto all men diligently reading Holy Scripture and ancient Authors, that from the Apostles' time there have been these Orders of Ministers in Christ's Church—Bishops, Priests, and Deacons." We might say that the Church could do nothing else if she would be true to her Catholic heritage and continued responsibility for the preservation of her Faith and Order; that it was out of very loyalty to the Body of Christ on the part of the reformers that the Anglican Communion is to-day the most genuinely Catholic body of Christians in the world. These are truths at once recognized by all of our thoughtful and well-read Churchmen. But underlying this loyalty to Catholic standards and precedents may be found the real reason for the retention of the Apostolic Ministry. Vestments might change or even vanish. Ornaments and ritual might be subject to the varied conceptions of various times and circumstances. The very Liturgy itself might undergo revision, enrichment or abridgement. But the Historic Episcopate, which name is a mere modern euphemism for the Apostolic Succession, was to be, under all conditions and circumstances, maintained inviolate. This ministry the Church would allow no tampering with. In every controversy between Churchman and Papist, or Churchman and Puritan, in every conference for seeking points of agreement between them, the one thing which the Church would not permit to be altered or weakened by one iota was the Ordinal. For in that Ordinal was enshrined that precious jewel which meant the very life of the Church.

We may well ask, Why this zealous and jealous guarding of the threefold ministry? Was it simply because this ministry was historic, and therefore was right? Or because it furnished an analogy to, and Christian counterpart of, the three orders under the Hebrew dispensation of High Priest, Priests, and Levites? Was it because it had borne the test of centuries, and no better method was known or suggested? Or was it because of its practical working adaptability to both ancient and modern needs and conditions? What was in the mind of the Fathers of the English Reformation when, under the pressure of Rome on one hand, and Puritan influences on the other, they refused to sacrifice the Anglican ministry either to Papalism or to a Puritan pastorate of human conception and origin? The answer may be found in the word "Priesthood," rather than in the word "Episcopacy," even though priesthood is derived through the episcopate. Priesthood is the key to the Ordinal. Priesthood involved the perpetuation of a distinct office and order of men, possessing an authority and replenishment of grace in the Church of God not possessed by other men outside of that order and office. Mark you, I say Priesthood, not Priestcraft. Priestcraft may be defined as something which through its recognized power and authority seeks to attain its own ends and aims; the prostitution of power for the aggrandizement of self. Priesthood means authority and power received from the great High Priest, even the Lord Christ, and exercised in His Name and with the special help of the Holy Ghost, for the benefit of precious souls for whom the great High Priest offered Himself a sacrifice. This is the root and essence of the Apostolic Ministry—Priesthood. The celebrated German historian, Möhler (*vide* "Symbolism," Eng. translation, 3d ed., p. 299), says: "The visibility and the stability of the Church require . . . an ecclesiastical ordination originating with Christ the fountain-head, and perpetuated in uninterrupted succession. . . . By this . . . we can especially recognize as by an outward mark, which is the true Church founded by Him." That statement is undoubtedly true, but only partially and insignificantly true. The Church is indeed recognized by its Apostolic Ministry, but the Apostolic Ministry was not created merely as an ear-mark by which the Church should be recognized. It was created because of the

continued existence of sin in the world, and because of the necessity of a human priesthood working in union with and under the divine authority of the one High Priest, Christ Jesus, not only to preach peace in His Name, but in His Name to proclaim pardon. This is sacerdotalism, pure and simple, if you will. Sacerdotalism is a word which, in these dilettante days, sounds arrogant and self-assertive. All the same, it was sacerdotalism in the very fulness of its meaning which the Anglican reformers had in mind, and successfully contended for, when they retained the Apostolic Ministry of Bishops, Priests, and Deacons. John Penny, a noted Puritan author of those days, keenly admits that this point is the very "marrow and sinew" of the Preface to the Ordinal.

Many think that Episcopacy is the essential point and pith of the threefold ministry. It is nothing of the sort. Episcopacy is indeed the higher order and the repository of ultimate authority. It is essential for the practical continuance of the ministry. But the sacerdotalism of both the Episcopate and the Priesthood is that which gives our ministry its unique place in the Church and its distinct *raison d'être*. Without inherent sacerdotalism in the Episcopate the ordinal becomes a blasphemous compilation and the bench of Bishops is reduced to the ranks of mere presiding elders.

The struggle of the Church with Rome and with Puritanism has always been, and is to-day, concerning this truth. It has been very galling to Rome that we did not forfeit our priesthood at the Reformation. It was equally galling to the Puritan element in post-Reformation days that we insisted on priesthood as the necessary and valid part of the Church's sacred ministry. The effort of Rome, time and time again, has been to cast discredit on the priesthood of our ministry, first by one means and then by another. Each successive endeavor only convinces us, and them, of the futility of their last effort. Their latest pronouncement upon this point was an *ex-cathedra* utterance of the late Pope Leo XIII., urged on by the late Cardinal Vaughan and an aggressive and insolent coterie of English Romanists. Perversely contrary to fact and indubitable testimony, the Pope declared against the validity of Anglican Orders, alleging a lack of *sacerdotal* intention in the ordination of priests.

The crushing and scholarly joint-reply of the two English Archbishops, speaking in the name of the Church, clearly proved to scholars, if they needed any further proof, that that was the very point which the Church most carefully conserved, and that the Ordinal in "matter" and "form" and "intention" was explicitly framed and used for the purpose of perpetuating the priesthood with all of its authority and meaning.

So much for Rome. The Puritans, on the other hand, have caricatured and distorted our idea of priesthood into something abhorrent and repulsive not only to them but to us. Perhaps the language of the late James Martineau of England, an Unitarian preacher and writer of note, expresses most forcibly the Puritan misrepresentation of our conception of priesthood. He says that our priests claim to be "magically endowed men." That of course is untrue. I know of no priest or Bishop (or even deacon newly-ordained) who claims to be a magically endowed man. We do not deal with black arts, but we do deal with sacramental mysteries. We do claim with St. Paul to be "stewards of the mysteries of God." We claim the powers and prerogatives of the priesthood, my brethren of the laity, simply that we may have the distinguished privileges of being *your servants for Jesus' sake*. Whatever means of grace our blessed Lord employed or instituted, it was not for the purpose of conferring a special privilege upon the recipient so much as it was for the purpose of making the recipient more meet and fit to be of service in His Kingdom. The very highest claim of the highest order of our ministry is not that they are lords over God's heritage (God forgive the man in the office of the Episcopate who may think so), but that they are the chiefest servants of all. Priesthood confers the sublime prerogative of service and suffering and the blessing of humble and unwearying ministrations. In God's Hand it is a divinely constituted channel through which He works His will. It is only where it has failed to do that which God intended it should do that He has raised up a non-priestly ministry of men to proclaim His gospel. Our very failures (for we are human), only show us that the excellency of the power which is deposited in the earthen vessels of our weak selves is of God and not of us. Where we fail, the Holy Ghost will commission others, for His work shall not be hindered by the faithlessness of His own appointed agents. Wherever He sees a deficiency in the Church He will create an efficiency outside of it. But the moral here is obvious. It is

not to destroy the priesthood of His divine creation because individuals may not always have been true to priestly ideals. But rather to strengthen it, to cleanse and purify it, to replenish its zeal and fervor and grace from the Blessed Fount and Source of grace, and make it effective in doing that work to which the Blessed Master originally commissioned it, and for which He originally created it.

We cannot but honor and admire those sincere ministers of God, who, apart from us, exercise their non-priestly ministrations. Those who are not against us are surely, in some deep sense, co-workers with us. We see abundant evidences that their work is gloriously blessed of God, and we pray, here and now, that God may still more gloriously bless it and them. We cannot but admire them far more than we do those of our own household of faith, who, after having received the sacred order of the Christian priesthood, repudiate its work and its terms and its meaning and trample it under foot. Surely their sin must be more intellectual and theological than intentional and moral. To do despite to that for which the Church so bravely battled—and battles still—against the Latin Communion on one hand and the non-cohesive communities of our separated brethren on the other hand, is surely to be disloyal to those principles of priesthood in God's dealings with men which God the Father promulgated under the old dispensation, which God the Son renewed and commissioned under the new dispensation, and which God the Holy Ghost blesses and perpetuates whenever in solemn and holy ordination the sacred gift is given: "Receive the Holy Ghost for the Office and Work of a Priest in the Church of God."

It is the clear presentation of this truth, that the Anglican Church, in retaining the three-fold ministry of Apostolic origin and succession, did so chiefly because there was involved the issue not merely of continuous ministry but perpetual priesthood, which has brought men into the Church to seek to attach the priesthood to their already successful ministries. It would be beyond the limits and purpose of this paper to mention the names of many eminent ministers of other communions who are now successfully performing the ministrations of their valued priesthood in our communion. The claims of the Anglican Church are being better understood to-day than ever before. The Church is not looked upon so much as a half-reformed sect which still bears on her body the marks of Rome. Men are beginning to understand that in repudiating Romanism we repudiated all that was un-Catholic. But our glorious forefathers held fast to all that was good and true and primitively Catholic. Among these things, yes, chief among these things, was the priesthood of the Sacred Ministry. It is for us to show the world what priesthood really means. Let men see that our priesthood does denote a caste, if you please, but the caste of blessed servitude. Let them learn that the higher the office the more lowly is the saint who fills it. Let them mark our bondage to the one High Priest, even Christ Jesus, and they will wish to be partakers in our bonds. Brethren of the clergy! We lose nothing by insisting upon the priesthood of our ministry, even as our reformers insisted upon it and safeguarded it. We lose everything if we interpret it to be a sacred caste which in some top-lofty way separates us from our fellow men. Its clear intention was not that it should separate us from our fellows, but that through it we draw nearer to them, ministerially, sacramentally, sacrificially.

THERE ARE many powers, terrible and discouraging, which can finally be conquered. One power cannot. What is the last word between man and man, between man and woman, between man and God? Love. In love we are cradled, in love protected and trained; in love, whatever sunlight we have had in life, has found its source and spring. To be loved by one who is worthy is to be in possession of a gift of unexampled blessedness. To waken to that is to have power. To close our eyes to it—alas! how often *that* is done!—is to be the victims of a dire calamity. He loves us. If *that* enters into our soul, then we have power indeed.—*Canon Knox Little*.

I REMEMBER, on a glorious day of all but cloudless sunshine, passing in view of a well-known line of bare and majestic downs, then basking in the full beams of the noon. But on one face of the hill rested a mass of deep and gloomy shadow. On searching for its cause, I at length discovered one little speck of cloud, bright as light, floating in the clear blue above. This it was which cast on the hillside that ample track of gloom. And what I saw was an image of Christian sorrow. Dark and cheerless often as it is, and unaccountably as it passes over our earthly path, in heaven its tokens shall be found, and it shall be known to have been but a shadow of His brightness whose name is Love.—*Dean Alford*.

FIFTEEN HUNDRED YEARS AGO: A. D. 405.

BY H. F. HOWLAND-RUSSELL.

IN the ninetieth Psalm, 4th verse, it is written, "For a thousand years in Thy sight are but as yesterday, when it is past, and as a watch in the night." This Psalm is said to have been written by Moses; and in this verse we get a glimpse of the unmeasurable difference between time as it appears to us—and to God.

A thousand years to man is sufficient for Kingdoms and peoples to arise, flourish, and pass away.

The great Assyrian Empire, which, next to the Roman, was the greatest that we have any knowledge of, lasted less than twelve hundred years, from the time of Samsi-Rimmon I.—about 1820 B. C.—to the time of Esarhaddon—680-667 B. C.;—though Nineveh was not destroyed until 607 B. C.

Rome also lasted, in its power, for less than twelve hundred years; it "was taken by the Goths 1164 years after its founding." (This latter historical quotation is open to criticism as to its precise accuracy.)

The years that the Jews held control over Jerusalem, from the time that David conquered it from the Jebusites, B. C. 1046, to the time when the Romans, under Pompey, conquered the city and entirely demolished the walls, B. C. 63, including the time of the captivity in Babylon, was 983 years.

The Grecian nation, from the time that Cadmus settled in Bœotia and founded Thebes, about 1493 B. C., until the time of the Roman intervention, B. C. 200, existed in its glory for, at most, 1290 years.

Carthage, which disputed with Rome the empire of the world, grew, flourished and waned, within 400 years.

Having thus tried to realize what a thousand years may mean in human affairs, let us turn our attention to fifteen hundred years ago. There was then no England, or Englishman, neither the name nor the race had arisen. The people who then inhabited that island were not the forefathers of the present Englishman. It was centuries before there was a king or Parliament of England.

But our Church was here, and worshipping in all essentials the same as now. There was the same belief in the life, death, and Divinity of our Saviour; the same Baptism, Confirmation, and celebration of the Lord's Supper. The same orderly reading of portions of the Old and New Testament; the same singing of hymns and preaching. Even in the external, non-essential parts of the services it is astonishing how little difference there is between then and now.

We cannot too carefully keep in mind that our Church, the same then as now, in all essentials, is many centuries older than our race, our language, and our government.

The year 404 takes us back to a time when great changes were taking place in the various peoples of the then known world; for the great Roman Empire, that had existed for over a thousand years, was breaking up.

The people of Britain had been under Roman rule for 470 years; they were well educated and had much wealth and were accustomed to much splendor. York at that time was a place of more magnificence and of greater importance in the world than it has ever been since.

Twenty-one years previous, in the year 383, the Roman army in Britain had made Maximus the Emperor; he is said to have been born in Britain, though some historians speak of him as a Spaniard.

He took with him from Britain, a hundred thousand peasants, together with thirty thousand regular troops and settled them in Armorica (Brittany, in France); and "thus, having stocked Armorica with the British nation, gave the country to Conanus Meriadocus, who, it seems, had such an interest with Dionotus, King of Cornwall, that he not only gave him his daughter, Ursula, in marriage, but likewise made him a present of eleven thousand single women of quality, and about sixty thousand virgins of ordinary rank, to supply the Armorican Britons with wives." "The greatest part of these young women were cast away, and lost in the transportation; and the remainder were partly murdered, and partly taken prisoners by Guanius, King of the Huns, and Melga, King of the Picts."

"About this time travelling to Jerusalem to visit the holy places was very customary." . . . "And St. Jerome, in his thirteenth epistle to Paulinus, gives us his opinion of this practice." "One may find the way to heaven," he says, "with the same ease in Britain as at Jerusalem; for the Kingdom of God is within ye."

And Theodoret, who wrote the life of Simeon Stylites,*

says: "There came a great many to pay their respects to this celebrated hermit, from the remotest parts of the West; from Spain, Gaul, and from Britain."

These incidents are mentioned that we may keep before us the fact that Christians from Britain were travelling to distant countries at this time and were known abroad.

It was five years after this, in the year 409, that the Roman troops were finally withdrawn from Britain; but the Saxon Chronicle states that in the year 418, "The Romans collected all the treasures that were in Britain, and some they hid in the earth, so that no one has since been able to find them; and some they carried with them into Gaul." With Rome being overrun by the barbarians they may have deemed Britain quite as safe a hiding place for their treasures—which they no doubt expected to come back for.

About this time the Pelagian heresy arose—and was very prevalent in Briton, as Pelagius was himself a Briton; he was born in Wales and his vernacular name was Morgan; some historians state that he was at one time in the monastery at Bangor. "About the year 400, accompanied by his intimate friend Cœlestius, an Irish monk, he went to Rome, and there began to disseminate his peculiar notions." "Pelagius was a man of irreproachable morals, and in his zeal for morality it was that he started his heresy."

Zosimus, the Pope, on an appeal to him, pronounced the innocence of the Pelagian doctrine; after, however, it had been condemned by a Synod convened in Carthage, he perceived his mistake and joined with the African Bishops in condemning the heretic.

It made great progress in Britain until it was counteracted by the preaching of St. Germanus, who came here for that purpose.

About this time Fastidius was the Metropolitan Bishop (or Archbishop) of London; he wrote a book, *De vita Christiana*, and another, *De Viduitate Servanda*, and is said to have been very learned in the Holy Scriptures; he was of exemplary life and "preached all over Britain."

It was some thirty years after this time that St. Patrick was sent to Ireland; his father was a noble Briton, named Calphurnius, and his mother was Conche, a sister of St. Martin's.

The quality of his birth and the fame of his learning and sanctity made the Pope Celestine take great notice of him. This Pope called him Patrick (at his Baptism he took the name Suchar) and made him Archbishop of the Scots (Ireland), where there were already some Bishops.

* "St. Simeon Stylites was born about 392, at Sison, a border town, which lies between Syria and Cilicia." "He was the son of a shepherd, and followed the same occupation to the age of thirteen when he entered into a monastery." As he got older he led a life of great austerity, and for many years—the latter part of his life—took no food or water during the forty days of Lent. He took up his abode on the tops of pillars (whence his name, Stylites), at first six, then twelve, twenty-two, thirty-six, and finally 40 cubits (67 feet) high, with 3 feet diameter on the top; not sufficient for him to lie extended. He passed 47 years on his pillars. He preached therefrom with great humility to the throngs who came to hear him and to get his advice; among them kings and Emperors. He "passed 47 years on his pillars, exposed to all the inclemency of the seasons." At length an ulcer, which he had long concealed, in his foot, swarming with maggots, caused his death—still on his pillar, in his sixty-ninth year. "He made exhortations to the people twice a day. His garments were the skins of beasts and he wore an iron collar about his neck."

IF WE WANT to find as perfect an exemplification of a true manly character as frail human nature will afford, I would ask you to contemplate the life and doings and sayings of a certain Saul of Tarsus. A man of gigantic intellect, of vast human learning, of great dialectic skill, of a fiery, burning eloquence, he was not to be despised for want of gifts. As for toil, for labor, for self-denial, for gigantic and unceasing efforts for what he considered the chief good of the human race, he never met with his fellow. A man who never knew what it was to dread the face of man, who lifted up his manacled hands and quailed not in the presence of kings and of emperors, and counted not his life dear to himself—he had, with all his fiery energy and all his indomitable courage, the flowing, gracious courtesy of the perfect gentleman, and the sympathy and tenderness of a true-hearted woman. Free from all selfish motives, constantly battling for the right, humble, yet respecting himself as having a position assigned him and a work given him by God, he carried out to the full, in his own practice, his own precepts: "Quit ye like men, be strong"—"Howbeit, in malice be ye children, but in understanding be ye men."—*Preb. Calthrop.*

PLUTARCH says, very finely, that a man should not allow himself to hate even his enemies, for if you indulge this passion on some occasions it will rise of itself on others.—*Selected.*

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

MIRACLES AMONG THE GENTILES.

(Missions.)

FOR THE SECOND SUNDAY AFTER THE EPIPHANY.

Catechism: Third Commandment. Text: St. Luke vii. 22.

Scripture: St. Mark vii. 24-37.

WE study this journey toward Tyre and Sidon and through Decapolis somewhat out of its regular order, that we may have a good missionary lesson on the day appointed for the Missionary Service. It takes us on to the opening of the last period of the Galilean Ministry.

A short time before, Jesus had heard of the death of St. John the Baptist. He withdrew at once into a desert place, seeking to be alone. But the multitude followed Him and, having compassion on them, He fed the five thousand with the five loaves and two fishes. This brought on the crisis (St. John vi. 15) which He met by giving them the discourse on the Bread of Life, making it plain that His work was spiritual and not political. As a result, many of the disciples went back and walked no more with Him, and there remained scarcely more than the twelve. In the meantime His enemies came into open conflict with Him, and accused Him of transgressing the tradition of the elders by the neglect of their ceremonial washings. It was at this time that He continued His search for retirement by leading the twelve northward into the border of the country near to Tyre and Sidon.

His withdrawal at this time, when He could have drawn the multitudes in Galilee back to Him by a continued use of miracles, instead of leaving them to the influence of His enemies, shows the larger conception of His work which He had. The multitude who turned away from a spiritual kingdom, He did not want. He took instead the chosen ones to whom the Kingdom was to be committed, and withdrew. It shows the realization that He had, that His work was not for that generation alone. It mattered not whether the people in general accepted Him or not, so only that the Kingdom itself be organized and manned for the perpetuation of the work. It shows that the only way to understand the life purpose of His earthly career is to look at it from the view-point of One come to establish the Kingdom of God, not to evangelize a single generation.

He went to the border of the country, but probably did not cross it. The woman came "out from those borders" and so into the country where He was. He seems to have been in the house which He made His home while there for several days. For the woman heard of His presence and then came to Him.

To get the full details of the story, the account of St. Matthew (xv. 21-28) must be merged with that of St. Mark. The woman came with a belief in the power of this One, whom she addressed as the Jewish Messiah, to heal her daughter. To understand the significance of the Master's strange treatment of her, it must be understood what change it was that He, who did nothing without purpose, brought about in her faith. To have granted her petition as it was first asked, would have been to work a miracle which was not a sign. It would have been a purposeless gift. It would have withheld the best gift of all, the spiritual one. Accordingly He taught her, in a concrete manner which she could understand, her relationship to the Jewish people and of both classes to Him, and then He gave her what she asked. Did He not show her that the chosen people were "children," and that the heathen also belonged to the same Master, though in a relationship which He likened to that of a "pet-dog"? For the word He used was not a harsh one. It could not refer to the wild street dog, but only to the house-dog. The woman's great longing made her quick to see the hope that was held out in that term. She had asked at first as only the children might ask; now she called Him her Master and received that for which she had asked.

The healing of the man who was deaf and could not speak plainly, was done as He was returning towards Galilee through Decapolis. This was also within the limits of the nation, but the population was not Jewish, but heathen. So this miracle

also was one calculated to make those who as yet did not know Him as the true God, to "glorify the God of Israel."

The treatment of the man may be explained in the same way as the treatment of the woman. What was done was to arouse faith. Instead of merely complying with the request to lay His hands upon him, He made use of signs, all of which the man could understand. His first actions showed the man that the means used, although so inadequate in themselves, all were connected with the person of the Master. Then the sigh and the upward look told him in the only language that he could understand, of the Divine source of the healing virtue which was being used by Him.

These two miracles, which are given in detail, are only examples of the healing of the "lame, blind, dumb, maimed, and many others" (St. Matt. xv. 30) which He did on this journey. Coming as it did at the time that the Jewish opposition to Him was beginning to be felt, and it was becoming evident that there was hope for nothing but rejection from the representatives of the nation, I wonder if it is too much to suppose that the real purpose of this journey, was to show the disciples that this work of God in which they were associated with Him and for the charge of which they were being trained, was a work large enough, not only for the Jews, but enough and to spare for the heathen as well. The crumbs which the children were throwing under the table were able to bring great blessings to the Master's pet-dogs.

The work of the Master Himself was practically confined to the Jews. As He said to the woman, He was not sent but unto the lost sheep of the house of Israel. But He Himself knew that there were other sheep not of His fold whom He must also bring, through the work of His spiritual Body the Church, unto the Father, that there may be one fold and one Shepherd (St. John x. 16). The fact therefore that He apparently did not go beyond the borders of Israel and did not undertake any real work among the Gentiles, shows very clearly that He knew that the work which He had come to do was a permanent work, and to be the best done by organizing as He did the Church which was to carry it on in His Name.

This trip to the northward, which brought Him into contact with heathen people, gave Him an opportunity to show the disciples by His own actions that the heathen peoples were not to be denied the benefits of His salvation. That He taught those whom He healed to realize that He was something more than a wonder-worker, was an indication to them that the most important part of the work is the spiritual. They must be made to realize His mission. That is more important than that they should be saved from their infirmities. It should not be enough that we teach the Japanese something of the advantages of our Christian civilization. It is not enough that they should know how to carry on modern warfare. Unless we give them the Gospel, upon the basis of which our civilization is builded, we are sadly failing in our duty.

The Saviour, whose own work in the flesh confined Him to the Chosen People so largely as we have seen, did not leave it as an uncertain matter whether the Apostles were to listen to the call of the need of the nations. When He sent them out it was to make disciples of *all nations*. They were not to wait to be asked, but to preach the Gospel to them. And the history of the Apostolic Church shows that the Divine Guide of the Church was the Author and Prompter of the early movements towards the evangelizing of the Gentiles. (See Acts xiii. 2 and xv.)

There is a good chance in connection with this lesson to teach the value of intercessory prayer. The woman came to Him, not for herself but for her little girl. The deaf man was "brought" unto Him. In each case it was the faith of others which brought out the miracles. Jesus has promised to His disciples that they shall do greater things than miracles by means of prayer. We should therefore make use of that force to work the moral and spiritual miracles of which He spoke.

THE HIGHEST achievement of charity is to love our enemies; but to bear cheerfully with our neighbor's failings is scarcely an inferior grace. It is easy enough to love those who are agreeable and obliging—what fly is not attracted by sugar and honey? But to love one who is cross, perverse, tiresome, is as unpleasant a process as chewing pills. Nevertheless, this is the real touchstone of brotherly love. The best way of practising it is to put ourselves in the place of him who tries us, and to see how we would wish him to treat us if we had his defects. We must put ourselves in the place of buyer when we sell, and seller when we buy, if we want to deal fairly.—*Francis de Sales*.

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.

DIOCESAN MISSIONS.

To the Editor of *The Living Church*:

I HAVE read with keen interest the article of my Ven. Bro. the Archdeacon of Kentucky, published in a late edition of *THE LIVING CHURCH*. For nearly twelve years I have been engaged in this most difficult work and have realized profoundly the truth of all that he has said. In fact it is my impression that every Bishop and Archdeacon in the American Church has encountered these same difficulties and has spent many an anxious hour in trying to think out a method of combatting and overcoming them. Most of us are *not* content to say, "The rural towns of this section of our Republic are not prepared to receive the Church," and therefore we should for the time relax effort in the direction of propagating the principles thereof. The genuine missionary—the man who throws himself *con amore* into this battle for Church supremacy, the man who believes that if properly represented, the Church will win her way anywhere in virtue of the Divine principles of life and polity which are her blessed and inalienable heritage—is prone to believe that the fault is not in the people or the Church, but, as our venerable brother says in our solution of the problem of Church extension.

In this Diocese the difficulty mentioned exists almost universally; *i. e.*, "comparatively old towns, prestige against us, the religiously inclined with sectarian affiliations already established, plenty of wealth but little or none of it in the Church," etc. Many Bishops, after a brief heroic struggle in such fields, noting how pitifully small the harvest reaped from strenuous labor and considerable expenditure have been tempted to draw in the "skirmish line" and "fall back" on the strong central situations. It requires a peculiar tenacity of character, profound Church conviction, and a high order of courage to continue the battle under such conditions.

My Ven. Bro. suggests a "better way." With all due humility and a profound distrust of my own conclusions, I am yet tempted to say that I do not think his method will yield the expected results. I have seen it tried. If you remember, he advocated the "selection of one or more men of ability located at weak points and supported by central funds until the points were approximately self-supporting." He frankly recognized the almost insuperable difficulty of the financial demand of such a situation; *i. e.*, about \$3,000 or \$4,000 given "out and out" to, say, two rural towns of the entire Diocese. But another difficulty he has not mentioned. Can we find men who would be willing to give up city parishes with ample means and machinery for growth, to undertake these "forlorn hope" situations? Note how shy many of our metropolitan clergy very frequently are of this most difficult work. Granted that some millionaire should consecrate the income of his fortune to just such work, granted that we could command the services of a limited number of men *de novo* who are of the required ability, it would not take much of a prophet to foresee that at the end of a year or two a very large percentage of these men would accept some of the large number of metropolitan calls which are so easily obtained by men of this calibre. The clergy may be a consecrated body of men, but there is a large element of "humanity" in them, nevertheless. Consecrated brains and energy alone *vs.* wealth, handsome church buildings, prestige, cultivated sectarian enthusiasm, prejudice, pulpit attraction, captivating emotional methods, etc., etc., is at a fearful disadvantage. When I appealed to a clergyman adapted to the work to undertake something of this sort, a number of years ago, he frankly replied: "I must decline. You must remember that failure along this line will affect my reputation—possibly influence the success of my entire future ministry." I remember another illustration. A clergyman who later came within one vote of being elected Bishop of one of our large Dioceses, undertook a work somewhat similar to that above described. He was a man of peculiar fervor, both intellectual and homiletic, extremely popular manners, a marked sweetness and grace of char-

acter, and remarkable self-abnegation. He did some good work in a difficult field. But the usual conditions above described were against him. He speedily reached, apparently, his possible limit. He held his own, but there was no continued increase. I finally advised him to accept a call to another field where his talents could be more effectively employed.

A chapter from a personal experience: When rector of a parish on the seaboard—a parish not large, but wealthy—I attached to my "cure" a mission parish, within easy driving or walking distance, the population of which was composed exclusively of factory operatives. Abler and better men had tried the work—and failed! The clergy of the city had apparently given up hope. The mission church was closed. Flourishing sectarian congregations abounded in close proximity. I threw into this work much of my time and energy. For eighteen months there were no results. I did not despair. Providence finally befriended me. The cloud of a great epidemic, with attendant evils, lowered over the community. I did nothing that any wise minister of Christ would not have done—*glad to have the opportunity* to offer the little service to Christ and those for whom He died! This "turned the tide." The world would call it an accident. But had it not been for this "accident" I believe I might have labored to this day with no great results. Good would have been done unquestionably—but nothing comparable to the time and labor expended in effecting it.

In conclusion: Notwithstanding the situation which my venerable brother so graphically and correctly describes, I believe the system in vogue is, after all, the correct one. Our greatest danger is a vacillating policy. I heartily sympathize with our able and consecrated Bishops when they, after a little experience, move "like children groping in the dark." But I believe we should plant the standard of the Church wherever, *judged by a common sense standard*, there is a possible basis for expansion. Points should be carefully selected in groups so that they can be effectively handled by a single man. Granted that, say 50 per cent., are ultimately given up, we have done our duty. The remainder have measurably succeeded.

With unflinching courage let us wage an aggressive warfare! I believe in "Grant tactics." It is true, General Grant had prestige, men, and means. The Church of rural America lacks all of these. But so did Elisha. But we must pray with Elisha of old, "Lord, open" our "eyes that we may see." If this prayer is answered, our discouraged Bishops and missionaries may possibly behold, with the prophet, "that the mountain is full of horses and chariots of fire"—about the Church of God!

We must thank our venerable brother for his able review of the missionary situation. Most of us must agree with him in his general conclusion, *i. e.*, "there is *something* wrong in the missionary methods of the past—else the present situation would not confront us. What is it? Where lies the error? *Quid erat demonstrandum!*" His article should stimulate us to consider this question exhaustively. Let us hope and pray that the constructive wisdom of the united Church will finally solve this most difficult problem.

W. M. WALTON,

Archdeacon of Indianapolis.

THE EARLY HISTORY OF ST. THOMAS' CHURCH, HANOVER, N. H.

To the Editor of *The Living Church*:

IN a recent issue, Bishop Talbot is reported to have said, at a recent meeting of the Woman's Auxiliary in Shrewsbury, N. J., that he and the late Bishop Leonard, when students in Dartmouth College, started a mission in Hanover which has since become St. Thomas' Church.

In 1852, which was many years before Bishop Talbot entered Dartmouth, Bishop Chase, the then Bishop of New Hampshire, in his address to his convention, speaks of the encouraging prospects at Hanover and of the purchase of the "Methodist Church previously occupied by us." He also says: "What name shall be given to this church is not yet decided." Elsewhere he speaks of the pious and self-denying labors of the Rev. Dr. Bournes, who was the missionary at Hanover.

In the Journal of the Convention of 1853 appears the report of St. Thomas' Church, Hanover, Rev. Edward Bournes, LL.D., missionary.

When I entered Dartmouth, in 1853, Dr. Bournes was still in charge of the mission, and the edifice where he held his services was called St. Thomas' Church, and continued to be for several years, till his decease, I think. He was an affable

gentleman, an accomplished scholar, and an unwearied missionary.

I think that this statement of Dr. Bourne's connection with the early history of St. Thomas' Church, Hanover, is due to his memory.

LLOYD W. HIXON.

Nashotah House, Dec. 24, 1904.

THE "CLERGY DIRECTORY."

To the Editor of *The Living Church*:

WILL you be good enough to give me space briefly to call the attention of my reverend brothers, the clergy of the Church, to the printed form which has been sent to them all (I believe), asking for information about themselves and their parishes for the 1905 issue of the *Clergy Directory*, and very respectfully to request them, as a stamped and addressed envelope was enclosed, to at least return the form, as completeness and accuracy in such a work of reference are absolutely essential.

Thanking you in anticipation for your kindness,

FREDERIC E. J. LLOYD,

Editor of the *Clergy Directory*.

Uniontown, Pa., Dec. 26, 1904.

THE WORD "MASS."

To the Editor of *The Living Church*:

IN reference to the communication of Mr. G. W. Thorne, in your issue of December 24th, perhaps the following from a parish paper may help him:

"There are many names for the Sacrament of the Altar, 'the Holy Eucharist,' the Holy Communion,' 'the Holy Mysteries,' 'the Divine Liturgy,' 'the Mass,' etc. Each title brings out some one aspect of the sublime Mystery. For example, the Holy Eucharist expresses the thought of our Thank Offering; the Holy Communion, our spiritual Food and Sustenance; the Holy Mysteries the inward Spiritual part, the Body and Blood of Christ; and the Divine Liturgy, the chief and greatest of all our acts of worship. Mass, without giving prominence to any one feature of the Mystery, sums them all up in a monosyllable. It is short, and to a practical person, this is a great advantage; it is English and as old as the English Church itself, and for 900 years previous to what is called the Reformation, was the name by which in England the Holy Eucharist was commonly called. It is the name given in the first English Prayer Book set forth in 1549, 'The Holy Communion commonly called the Mass.' It was dropped from the successive revisions of the Prayer Book through the pressure of heretics, who, if they had succeeded, would have destroyed not only the whole of our Prayer Book, but the very foundations of the Church itself. The name lingers on still in the words Christmas, Candlemas, Michaelmas.

The only objection ever offered against its use by Anglicans is that it is Romish, and so "offensive" to Protestants. We have shown above that the first is not true. As to the second objection, if we are to be so considerate for "other peoples' feelings," we should start a movement to erase the word Priest from the Prayer Book on the ground of its offensiveness to Protestants. We should present the word Catholic also to our Roman brethren, and many other things. Or, as someone has suggested, we might re-write the title of Christmas and call it Christ's Communion; Candlemas we might call Candle-Sacrament.

The real objection to the word is born of unbelief and is because the word Mass stands for the Real Presence of the Body and Blood of Christ in the Sacrament of the Altar, and there is no mistaking its meaning, or putting anything new or offensive into it.

Perhaps the only absolutely meaningless title for the Blessed Sacrament is that, which so many are fond of using for fear of giving offence—"Celebration." One might question the reverence of thus speaking of this great Mystery of our faith, but why should good and pious people speak of it by a term quite as applicable to any worldly demonstration—like the Fourth of July. The word Mass is not only in itself most unobjectionable, being in constant use from at least the fourth century; but its meaning, "go in peace" (which is its usual etymology), should commend it to general acceptance by Church people. It is the only name which speaks in one word of the whole service in its three parts of Commemorative Sacrifice, Sacramental, Communion, and Eucharistic homage. Therefore for convenience' sake and for the avoidance of ambiguity, it deserves to be restored to universal use."

St. John's, Bayonne, N. J.

E. B. TAYLOR.

PUBLICITY IN THE BOARD OF INQUIRY.

To the Editor of *The Living Church*:

THE Irvine-Talbot affair has been accorded so much publicity by the daily papers; it has attracted so much notice; there are so many false statements and erroneous opinions and ill-

advised comments prevalent, that it would seem best for all concerned, and more especially for the reputation of the Church at large, that the widest and freest publicity should be given the whole matter. Such notice of it as may seem proper to you in your columns including full reports of the trial, which I earnestly trust may be a public affair, without the slightest attempt at concealment, should be printed from time to time.

The reputation of a great Church is a part of the life of the world in which it moves, and any attempt to cover or conceal, or to diminish, lest scandal should be brought to the Church, is certain to produce worse effects than the fullest publicity. The policy of reticence and silence may be dignified, but in this instance it surely will be harmful. I therefore take this method of going on record as advocating publicity.

Very sincerely yours,

Brooklyn, Dec. 29, 1904. CYRUS TOWNSEND BRADY.

DR. LYMAN ABBOTT AT HARVARD.

To the Editor of *The Living Church*:

DR. ABBOTT would scarcely pass muster as an out-and-out adherent of the beautiful and glorious creed of historic Christendom—no good end, however, would be served were we to "hold up our hands and say, How very improper," like the old gentleman in *Miss Kilmansegg and Her Golden Leg*. Surely a more excellent way with the philosophers of Novoe Athenoe (to-wit, Dr. Abbott and his Harvard audience) will be to copy the Pauline method, so happily employed in tackling the sages of the ancient world's most famous seat of learning.

Unless I am greatly mistaken, Dr. Abbott's substitute for a First Cause is an old, familiar friend. Turning up their files of *The Nineteenth Century Magazine* until they reach the issue of July 1884, your readers will find Mr. Herbert Spencer describing "that Infinite and Eternal Energy by which all things are created and sustained." And then comes a Spencerean statement which has been strangely ignored by orthodox believers—strangely ignored, because it has only to be followed to its legitimate conclusions in order to carry the reader "celestial diameters" away from a position of mere negation, landing him even in a place that is called Nicaea. We are almost tempted to rub our eyes when we find a writer like Herbert Spencer asserting—"this Infinite and Eternal Energy is not less than personal . . . our choice lies between personality and something higher than personality"—and more to the same effect. Is Dr. Abbott ready to endorse this remarkable pronouncement? and if so, is he prepared to go fearlessly wherever the same may lead? *Not Less than Personal—Probably Higher than Personal*—reading these words, we emerge from the gloaming: "the day breaks and the shadows flee away." Why that is just what the Nicene Fathers have insisted upon, telling us of such a transcendent, overwhelming Personality—Triune and Incomprehensible—that (to quote the late Bishop Hugh Miller Thompson) "our poor, little Anglicised Latinism, 'person,' leaves us engulfed in unfathomable depths." At any rate, Dr. Abbott's all-pervading Energy, corrected by Herbert Spencer's teaching, is by no means inconsistent with the Nicene dogma respecting "that ever brooding Power or Energy that dwelleth in the shadow where THE REALITIES hide."

But Dr. Abbott does not believe in a First Cause!!! Here again, if one may venture to say so, the editor of the *Outlook* probably writes and speaks better than he knows. In other words, our up-to-date doctor is only re-discovering a very precious gem of wisdom which for ages has been enshrined and buried in the Nicene Creed and which, ever since 325 A. D., has been recited year by year continually by the faithful in the congregation.

Paley's celebrated Watchmaker, also the Masonic notion of an Architect of the Universe, and all such mere artisan conceptions of a First Cause have done yeoman's service in an unscientific age which was unable to bear higher truth: but the Nicene Creed commits itself to no such inadequate teaching as to the particular method of creation. And this fact is all the more striking when it is remembered that individually and collectively the members of that ancient Council devoutly believed in this outworn theory. But the Holy Spirit restrained them from committing Christ's Church to any such grossly materialistic ideas as to the method of world making. The great fact of Creation is stated and that is all. But while the Nicene Fathers preserve a golden silence on this point, they were inspired (surely that is not too strong a word, seeing that the thing came not of their own devising) to give a mere passing hint that the way in which God created things visible and in-

visible was as a Father—*i.e.*, not as a watchmaker, and architect, or an artisan by His skilled right hand, but by procreation by generation, by descent, or, if Dr. Abbott likes, by evolution. And this they did by telling us that He who made us was our Father. No wonder, then, that Charles Kingsley styled *Father* the king of words—no wonder that a greater than Kingsley made the Divine Paternity the bed-rock foundation of His doctrine.

With respect to the Divine Immanence, doubtless there is heresy to the right of us—heresy to the left of us, so that we sorely need, not a new gospel indeed, but a re-statement of the Nicene Symbol of such a kind as will bring forth its latent, cryptic wisdom into the clear light of the Church's conscious life.

Feeling this acutely, a learned resident on the Pacific Coast, now called to his rest, asserted that we want some spiritual genius to arise who shall tell us how to rejoice in the Divine Immanence without being beguiled into Pantheism, while at the same time we hold fast the Personality of God without giving way to Anthropomorphism.

But where shall that spiritual genius be found? Where is the place for this much-needed wisdom—a wisdom which shall, at length, put the head corner-stone on the completed work of the Nicene Council, with songs of rejoicing, not relegating that venerable form of sound words to the rubbish heap of outworn fancies, but proving that those saints and confessors gave us the Faith once for all?

The late Bishop Westcott of Durham agreed with the late Bishop French of Lahore in holding that this coming man must and shall be a converted native of India—an heir of that long series of ascetics, yogis and thinkers who, in spite of many and grievous shortcomings, have still felt their hearts all aglow with a passionate love of the eternal mysteries, and who gladly spent their lives in solitude, if haply they might attain unto even some far-away glimpse of what the Lama in Kipling's *Kim* calls *The Cause of Things*. And Bishop Montgomery, of the S. P. G., believes that the vocation of India, when she is Christianised, will be to act as a storehouse of religious truth for the whole earth.

"How rich a store is treasured up in the range of Hindu literature," wrote Bishop French. "Is it not hard to suppose that God suffered that vast mass of erudition to accumulate and still to be utterly without purpose as far as the Kingdom of His dear Son is concerned? Are there not in Christian Theology ample unfoldings of human and Divine thought which may find as appropriate expression in the Sanscrit Tongue as in the less abundant copiousness and less precise exactitudes of the Greek?"

I am no adherent or admirer of the debased cults and creeds of the benighted idolatrous, stagnant Orient—the *Light of Asia* (*pace* Sir Edwin Arnold) is but a poor farthing tallow candle at the best. But if the Great Head of the Church vouchsafed to take the literature, the culture, and the learning of Greece and Rome—if the very Paganism of that old world, although rotten to the core, was first hallowed and then utilised for the upbuilding of St. Augustine's *Civitas Dei*, why should it be thought a thing incredible that India—converted to the Faith—should supply the Church Catholic, of which she will then be a living member, with subtle, keen, sharp-witted, contemplative theologians whose special business it will be to tackle those brain-racking riddles which attach to God's Immanence and at least to try and fathom those secret depths which underlie St. Paul's statement to the Colossians that "all things consist" in the Divine Logos—hard questions which no mere Westerner has ever answered.

And when those other Wise Men from the East lay their treasures at the Saviour's feet, I have faith to believe that we shall still continue to chant our dear familiar Nicene Creed, only when so doing, we shall "find in its melodious store a charm unheard"—yes, and even undreamed—"before."

A. R. MACDUFF.

THE NEW CANONS.

To the Editor of *The Living Church*:

IT probably is not generally understood that *two* of the new judicial canons adopted at the last General Convention, went into immediate effect, *viz.*, Canon 24, "Of the Court for the Trial of a Bishop," and Canon 27, "Of the Court for the Review of the Trial of a Bishop."

The law of the Church on the subject of the Trial of a

Bishop, therefore, has consisted since the adjournment of the Convention and until January 1st, 1905, of such parts of old canon 9 as were not repealed in the adoption of the new canons named, and those new canons. Together these constitute a code of procedure under which the Presiding Bishop has taken action. Should the Board of Inquiry, instituted under existing law, decide upon a presentment in the case before it, the case would come to trial under the canons which were law before January 1st and will be thereafter.

The amended Constitution and new code of Canons are in press and are promised for delivery January 12th. The Journal with the Constitution and Canons, will appear soon after. The price of single copies will be as heretofore, for the Journal and Constitution and Canons, in paper, \$1.00; in cloth, \$1.50; for the Constitution and Canons separate, in paper, 40 cents; in cloth, 75 cents; carriage prepaid. They can be had at the Church book stores, or may be ordered from the Secretary direct, if money accompanies the order.

The copies of the Journal to which Bishops, Deputies, and Secretaries are entitled, will be sent by mail or express to their individual addresses, and the diocesan quotas as directed by the respective Bishops.

HENRY ANSTICE, *Secretary*.

Secretary's Office, 281 Fourth Ave., New York.

OUR VETERAN.

By E. H. J. ANDREWS.

HERE lives in our parish an old man—and a child. The old man will soon be eighty; the age of the child I do not know. Is there age to childhood?

The old man is bent at the knees, and at the waist; and his head is bowed as though he reads the pathway as he shuffles along. He has been entirely bald for many years, but this would not be known were it not that his rumpled, ill-fitting wig is often awry. Save that his soul is ever wandering to the heights above, he looks up with his eyes only, his head, like his body, remaining ever bowed. His fingers are horny and his feet turn in as he walks. Altogether he is an odd figure about town.

The old man is the senior partner in the proprietorship of the local newspaper, and invariably is seen with a bundle of papers, which he is for ever dropping, and for ever collecting again, letting fall as he does so everything else detachable about his person.

Sometimes he is seen struggling under a load of splintered wood, fragments of demolished barrels and packing cases, gleaned from the back premises of stores. He imagines that he needs them for fuel. Everybody knows the old man, and all love and humor him.

Once he played the church organ. For many years he sang tenor in the choir. The "terrible grip" which has possessed and tortured him for years, and has utterly destroyed his usefulness in these capacities, is an inexhaustible topic of conversation with him. He still sings on occasion, old-time ballads, to the accompaniment of a guitar, which he himself strums.

He loves flowers, and will converse of them to a willing listener for hours, forgetful of the passage of time, heedless of the restlessness of the listener. The weeds of the wayside and the gems of the greenhouse are alike dear to him.

He is deeply spiritual, and constant in his devotions. He sees angels, and communes with the saints in Paradise. Once, when in deep distress at being set aside for younger and stronger men, an angel appeared and bade him not be cast down, as it was ordained that he should sing in the choirs of heaven, and be a flower-bearer to the King. The vision gave back to him the sweetness he seemed temporarily to have lost.

We all love this crippled, crooked, pious old man: we all honor this veteran saint.

The child? The child is ever in the company of the old man, and is as sweet and pure as the heart of the newest rose. Its ways are wistful rather than merry, but it has a sunny laugh. The only tears that ever dim its eyes are April tears.

The two are ever together. The contrast is marked and the picture is inspiring. We would not separate them for worlds. We could not if we would—the old man and the child are one!

IN YOUTH impress your minds with reverence for all that is sacred. Let no wantonness of youthful spirits, no compliance with the intemperate mirth of others, ever betray you into profane sallies. —Blair.

Literary

From Epicurus to Christ. A Study in the Principles of Personality. By William De Witt Hyde, President of Bowdoin College. New York: The Macmillan Company.

Dr. Hyde, in this book, gives us a clear and definite account of the four great systems of philosophy of the ancient world, Epicurean, Stoic, Platonic, and Aristotelian, and shows how in Christianity the truths of these four schools of philosophy find their crown and perfection.

One reading this work will have a much clearer idea of the basic principles of these schools of philosophy, than he has from studying their writings in college; for Professor Hyde gives the substance of their teaching in their own words, and illustrates it with apt modern examples. Here is his description of a consistent Epicurean man: "He is the club man, who lives in easy luxury and fares sumptuously every day. Everything is done for him. Servants wait on him. He serves nobody, and is responsible for no one's welfare. He has a congenial set of cronies, loosely attached to be sure; and constantly changing, as matrimony, financial reverses, business engagements, professional responsibilities call one or another of his circle away to a more strenuous life. He is a good fellow, genial, free-handed with his set, indifferent to all who are outside."

The author gives equally concrete examples from modern life in discussing the other schools. Of a Stoic, he says: "Criticism, complaint, fault-finding, malicious scandal, unpopularity, and all the shafts of the censorious are impotent to slay or even wound the spirit of the Stoic. If these criticisms are true, they are welcomed as aids in the discovery of faults which are to be frankly faced, and strenuously overcome. If they are false, unfounded, due to the querulousness, or jealousy of the critic rather than to any fault of the Stoic, then he feels only contempt for the criticisms and pity for the poor misguided critic."

The chapter on The Christian Spirit of Love shows how all the ancient philosophies find their highest fulfilment in the Christian religion.

There are fine passages in the last section on Christian Science, showing the truth in this new cult; but also demonstrating the folly of leaving the ancient Church and founding a sect on a truth which God's Church has always held, and which is a part of her equipment; although too much neglected by modern Protestantism.

The whole book is most useful, and should be carefully read and studied by all students of philosophy; for it is definite and easily understood.

FRANK A. SANBORN.

Charitable Relief. By the Rev. Clement T. Rogers, M.A. New York: Longmans, Green & Co. Price, 90 cents.

This is one of the most practical books of Mr. Robinson's series of Handbooks for the Clergy.

The whole subject of helping the poor is one which is of serious moment to the clergy. Much of the alms-giving is done only to be rid of the applicant, and without investigation, and the result is the increase of fraud and crime. If the applicant is really in serious want, the pittance doled out will give no real relief, and if he be unworthy, the income of the nearest barroom will be increased.

The author advocates careful examination into each case, and constant communication with the charity organizations. Almost, if not quite, all the unknown beggars who come to us with pitiful tales are frauds, and the smell of liquor upon their breaths ought to warn us. Laziness and the inability to say No, causes us weakly to give alms without investigation, and so pauperism is advanced. It is best, in most cases, that the clergy should not disburse any temporal aid, lest hypocrisy should be encouraged. But lay visitors should attend to the matter, and not people who are sentimental and easily gulled; but persons of good common sense and experience.

As a rule it seems wiser to give temporal aid through the regular charity organizations than in any other way, for in that way most of the imposters are suppressed.

Elementary Schools. By W. Foxley Norris, M.A. New York: Longmans, Green & Co. Price, 90 cents.

This volume of the Handbooks for the Clergy, edited by the Rev. Arthur W. Robinson, discusses a subject of vital interest in England; but it has little bearing on the problem in America, where conditions are very different. The author shows conclusively that the Church has always assumed the care of educating its children, and it is only very lately that the State has concerned itself with the matter.

The Power of Silence. By Horatio W. Dresser. New York: G. P. Putnam's Sons. Price, \$1.35.

A new and revised edition of this useful work, with considerable additional matter which adds to the value of the book.

The Art of the Louvre. By Mary Knight Potter. Illustrated. Boston: L. C. Page & Co. Price, \$2.00 net.

This is the third volume in the series of "The Art Galleries of Europe." The cover is handsomely decorated, the centerpiece being a stamped and gilded figure of the Venus which is the greatest art treasure of the Louvre. A brief history is given of the palace and of its collection of paintings, as well as descriptions and criticisms of the principal pictures and their makers. It should prove a most helpful vade mecum for the student and traveller. The advantages of presenting art study in this form are obvious. The numerous illustrations are beautiful specimens of duo-gravure. The book is printed on a special "feather-weight" paper, and with its 400 pages is not heavy to hold. A Bibliography and Index complete this artistic review of one of the finest art collections in the world.

Practical Morals. A treatise on Universal Education. By John K. Ingram, LL.D. London: Adam & Charles Black.

Materialistic philosophy, erected into ethical altruism, and this expressed in a system of religious ceremonial—this is the enigma proposed, by the publication just announced, as the goal of social effort. The book is well arranged, and as clearly written as may be expected, with such a task before it. It is based on the philosophy of Comte, whose disciple the author declares himself to be. The treatment of the subject follows a plan drawn up by Comte himself, who did not live to carry out the project of a treatise upon this application of his system. His well-known three stages of mental evolution in society—the theological, the metaphysical, and the "positive," or materialistic—are here applied to the development of the individual, and subdivided into periods covering his whole life.

The fundamental error of all this is well described by Weber in his *History of Philosophy*, pp. 593-4. The fatal inconsistency of Positivism shows itself everywhere in this proposed system of universal education. Nothing is to be accepted as true except the knowledge supplied by the natural and social sciences. But how, as Weber asks, can a collection of phenomena be erected into a science, without reasoning from concrete facts to abstract principles, and so conceding the whole basis of metaphysics? Again, the god of the Positivist is Humanity, which, we are told, is "no mere abstraction," but "simply the whole body of men and women who have in different degrees done good to the world—have cooperated in the conservation and evolution of the race—regarded as forming a linked and continuous chain of agency, and idealized by the omission, in our conceptions, of their faults and shortcomings." In short, the concrete human race. But if the Positivist is to be in manhood the devoted servant of this intangible mistress, he must as a child somehow learn to pray to Humanity. Hence we are told he must be taught to address his earliest prayers to his mother as representing Humanity! Perhaps this metaphysical makeshift is a necessary concession to the child's fatal weakness for personification. But even at a maturer age, his faith had need be strong when he becomes aware that the object of all his prayers hitherto is not even as real as Santa Claus. He had thought them addressed to and received by a person, capable of sympathy and response; and now he learns that even his mother, who only stood for the real object, is not even herself a person, but only an extended function of matter. His subsequent attempts to pray to Humanity would doubtless be interesting to the student of experimental psychology, and would result in the pupil's quickly outgrowing any lingering weakness for prayer that might have rooted itself in his "theological" childhood, and in preparing him at once to begin the higher life of devotion to the objects of his senses alone.

W. H. MCCLELLAN.

Aspects of the Atonement. The Atoning Sacrifice Illustrated from the Various Sacrificial Types of the Old Testament, and from the Successive Ages of Christian Thought. By the Rev. Lonsdale Ragg. With a Preface by Edward, Bishop of Lincoln. London: Rivingtons.

The primary purpose of the addresses contained in this little book was devotional. They were delivered to theological students during Holy Week. No attempt is made to deal profoundly with the subject, and no large array of scholarly apparatus is gathered in the volume. In fact the treatment, theologically speaking, is slight, although remarkably clear throughout.

Yet we venture to say that there are few better introductions to the theological study of the most complex of Christian doctrines in existence. It should also be added that its simplicity and clearness make the book eminently readable and profitable for reasonably intelligent readers among the laity.

The lecturer aimed at positive treatment, and "to suggest the many-sidedness, the comprehensiveness and all-inclusive character, of the Atonement." This involved a protest against the narrowing tendency in modern thought which gives birth to rationales in which the complicated relations of the doctrine are sacrificed to the interest of particular and one-sided points of view.

The author defers much to the late Dr. Moberly's suggestive work, *Atonement and Personality*. But we think that he is a safer and more comprehensive guide than is Dr. Moberly on this subject. Dr. Moberly is rich in suggestion, and reminds us of the patristic atmosphere of devotion; but he is one-sided in the interests of a disputable theory of Christ as the ideal Penitent.

Mr. Ragg treats the Atonement in the concrete as the Sacrifice

to which all the sacrificial rites of the Old Law pointed—a Sacrifice achieved on Calvary, living on in heaven, and applied to individuals by the work of the Spirit in the Sacraments. The relation of each of the Old Covenant Sacrifices to that of Christ is carefully set forth, and it is rightly insisted that

The book will repay careful study by all.

FRANCIS J. HALL.

The Spirit of God in Biblical Literature. A Study in the History of Religion. By Irving F. Wood, Ph.D. With an Introduction by Frank C. Porter, Ph.D., D.D. New York: A. C. Armstrong & Son.

The author seeks to ascertain, "What was the Spirit of God supposed to be at each stage of its biblical development? The problem considered is historical, not speculative; it lies in biblical theology, not in dogmatics."

The author holds that the ideas of the Spirit which the biblical writers exhibit were their attempted explanations of certain subjective phenomena in human life, phenomena which they could not explain on natural grounds. This study is largely psychological, therefore.

The results are rather vague and disappointing. The question of the truth of the ideas studied is waived aside, as is also the whole matter of Christian doctrine. Technically something may be said for such a method. But practically it is sure to be barren of trustworthy result. The later biblical writers, even from the purely human standpoint, entered upon a heritage of divinely revealed knowledge of the Spirit; and, besides, were divinely inspired. Accordingly we cannot divorce their personal understanding of the message they were inspired to convey so sharply from the Divine and therefore inerrant meaning of their message. The two can indeed be distinguished. Biblical writers wrote more significantly than they knew. But to exclude the question of Divine truth wholly from consideration leads to results which are in accordance with neither the Divine meaning of Scripture nor the ideas of its human writers.

Our author's failure comes out glaringly in the statement that "the personality of the Spirit in the Godhead and the procession of the Spirit" belong to post-biblical theology, "to the ages after the biblical writings have closed."

FRANCIS J. HALL.

The Teaching of Jesus Concerning the Scriptures. By David James Burrell, D.D., LL.D. New York: American Tract Society, 1904. Price, 75 cts.

With the purpose of this book we are in hearty sympathy. We cannot say the same of its point of view, without some qualification.

Its purpose is to show that our Lord was familiar with the Old Testament, and that He accepted it implicitly as the veritable Word of God, and as having Divine authority throughout.

The point of view of the writer is ultra conservative on Protestant lines. To him the Bible is the sole source and rule of faith, and must be inerrant, in its original manuscripts, even in matters which, *nobis judicibus*, lie outside the purpose of inspiration to reveal.

It is shown with convincing force that our Lord regarded the Old Testament as divinely inspired. It is not proved, although this is attempted, that He passed judgment on critical matters so as to close questions of date and authorship now being discussed by the higher critics.

The book is well written, and very readable. Within the limitations we have hinted at, it is a useful contribution to biblical defence. The note on the Kenotic theory, orthodox in intention, is crude theologically and defective exegetically.

FRANCIS J. HALL.

Balance, the Fundamental Verity. By Orlando J. Smith. Boston and New York: Houghton, Mifflin & Co. 279 pp., with Index. Price, \$1.25 net.

The author defines nature as a state of ceaseless motion, regulated by balance. The point of actual equilibrium is ever passed and repassed, but is not a point of rest, for "motion is life; its cessation would be extinction." He lays down eight scientific interpretations of nature: (1) To every action there is an equal and opposite reaction, which is Newton's third law of motion; (2) That effects follow causes in unbroken succession; (3) The law of gravitation; (4) The law of evolution; (5) That matter is indestructible; (6) That force is persistent and indestructible; (7) That motion is ceaseless, and consequently that transformation is continuous; (8) That the laws and ways of nature are uniform and harmonious. But these fundamental conceptions of science, he affirms, may be resolved into the single generalization that balance rules the world. He then applies this principle of physical science to every department of human life and affairs. Reasoning is a balancing of one thing against another, and every truth is faced by its counter-truth. History describes action and reaction as the law of progress. Error and evil are located in deficiency or excess, and virtue consists in moderation. The law of balance is that verity which underlies the relation of cause and effect, infers all consequences, and includes all compensations. He proceeds to prove the immortality of the soul by the fact that man's moral life, as observed on earth, does not present a completed balance. This argument, we may remark, runs as an undertone all through the pages of Holy Writ. The process of sowing is evident, but not the full harvest, and earthly life disappears unfinished. The

solemnities of moral responsibility, the future world, and the being of the eternal Judge, are truths which the mind instinctively discerns to be involved in this central idea of science, which our author regards as equally the basic thought of religion.

We doubt, however, whether it is possible thus to identify the laws of moral adjustment with those of mechanical balance; or whether we can correctly term balance the fundamental verity. Balance is itself a dualism which must rest upon a unity still more fundamental.

Notwithstanding, Mr. Smith has produced a remarkable book, the argument of which, if not a scientific demonstration of religious truth, displays analogical probabilities and moral evidences, legitimate and satisfactory, which carry conviction on their wings.

This book is peculiar in the fact that the sixteen chapters which originally composed it were forwarded before publication to a considerable number of eminent scholars, whose reviews, in large measure, are incorporated in an Appendix, followed by the answers of the author. These brief reviews of themselves afford exceedingly interesting studies.

We highly recommend this work to the general reader. It is replete with telling illustrations, clear and terse in composition, and unusually suggestive of those lines of thought, which, if carried on to their logical conclusion, must issue in the Christian faith.

F. H. STUBBS.

The Churches and Educated Men. A Study of the Relation of the Church to Makers and Leaders of Public Opinion. By Edwin Noah Hardy, M.A., Minister of the Bethany Congregational Church, Quincy, Mass. Boston: The Pilgrim Press. 305 pp., with Index.

This book shows by statistical evidence the superiority of college-bred men to the mass of the population. They furnish a large percentage of those to whom has been awarded honorable position in the commonwealth, and they exercise an influence out of all proportion to their numbers as leaders and representatives of the people. This fact is used as a means of ascertaining the religious status of the country at different periods with a reasonable approximation to truth. The religious state of college communities at any given time, the author argues, becomes an index to the trend of religious thought and moral conduct of society at large. Beginning with the inception of college life in the seventeenth century, by a careful synthesis, he estimates the faith and piety of the nation as they decline or advance through successive epochs;—as those of the Revolution, the French infidelity, the Recovery, the Transition (1810-1820), the Revivals (1820-1850), the Inflow of Immigrants and the Civil War, the Modern Awakening and Reconstruction. The result of this examination is a proof that the Christian religion is ever taking faster hold upon the nation, both in theory and practice. From only about twelve per cent. of professed Christians in colleges, and from the times of drunkenness, sensuality, profanity, gambling, and other prevalent vices, we have gone on to an ethical improvement of a decided character, and a proportion of confessing Christians of more than fifty per cent. We are convinced that the author is correct in arguing from college life to the general condition of society, and the view thus obtained on a large scale of the power of religion and morality in the nation is wholly on the side of the optimist. The 12th Chapter of this book, "The Churches' Equipment for Reaching Men," contains some useful hints to the clergy. We consider the book a valuable compilation of figures and facts, presented as accurately, fairly and soberly as possible.

F. H. S.

The Government of Illinois. Its History and Administration. By Evarts Boutell Greene, Professor of History in the University of Illinois. New York: The Macmillan Co.

This is one of the Handbooks of American Government, and is an exceptional piece of work. In compact form Professor Greene has given us an interesting *resumé* of the history of Illinois from the earliest days. Then follows a lucid exposition of the government of the state. The town, the city, the county are all dwelt upon: their powers, officers, elections are laid bare before us in the simplest and clearest manner. Professor Greene's book deserves to be read by every loyal citizen of Illinois, and would be splendid training in citizenship for every young man who expects to exercise his rights as a citizen of this great state. Dr. Green's style is simplicity itself; and his language "a well of English undefiled."

WE HAVE RECEIVED a new edition of the *Report of the Meetings in Defence of Athanasian Creed*, held in 1873 in St. James' Hall and in the Hanover Square Rooms, London, edited with preface by Dr. E. C. S. Gibson of Leeds. These meetings were of a thrilling nature, and the addresses were both eloquent and instructive. Canon Liddon received an ovation, and his mention of Dr. Pusey caused a scene of enthusiasm rarely witnessed in England. The Report ought to be read widely on this side of the water. It is calculated to impress on the American reader two things: the utter sophistry of the attack on definite and dogmatic teaching; and the great loss which this Church suffered when the Athanasian Creed was omitted from our Prayer Book. We trust that as then, so now, the efforts to displace that Creed from the position it occupies in the services of the Church of England will fail. These efforts make not for the relief of consciences, but for the removal of needed testimony to truth. Published by Longmans, Green & Co.

The Family Fireside

A SONG OF TRUST.

By DOROTHY SHEPHERD.

THE Reverend Cyrus Fletcher sat at his study desk, a line of perplexity upon his forehead, a thought of gnawing fear within his heart. We all have antipathies, we humans, ever since the beginning of our history, when an enemy was recorded for mankind. The snake became the recognized form of evil for many of us.

Cyrus Fletcher was not afraid of snakes—his dread horror was Debt. He had evaded it safely through life thus far, but ever with a sense of flying pursuit. It was not a new fear. Through his early days, his father, an unsuccessful business man, had held over him the dangers of the debtor. One of Cyrus Fletcher's earliest recollections was that of a walk to the County Poor House, just to see the dread abode to which his father had once referred as a possible future residence. He had wandered around its portals, peered within its open door, and his boyish eyes scanned the rigorous face of the Superintendent, as he sat within the formal office at the left. A girl, with tattered clothing, clutching a folded, dirty note of appeal, had timidly gone in. Cyrus saw her cringe when the Superintendent spoke, and discretion bade him flee, while the spectre of Poverty, wan but pursuing, arose within his heart.

"Can't afford it," became an insurmountable barrier against new clothes, circuses, peanuts, pennies for monkeys, baseball league games, and other delights of the halcyon days of youth. Then came the High School and College days when Cyrus "worked his way"—his sense of manhood developing, his principles of honor and well-being growing in the hardy evolution of a circumscribed condition.

The spectre fled then, for a time, for his very strength was the exorcist. The power of self-sacrifice had been discovered—the seed of economy had sprung up and was yielding the simple, deserved harvest of contentment. The dreamed-of days at the Theological Seminary followed—days of some hardship and routine, to be sure, yet full of a blessed fellowship with the Prince of Poverty, which caused them to seem all right. There was inspiration there, and abundant gladness. Cyrus felt emancipation, and in the light of freedom, the sense of sufficiency in a Strength within and above, he cast off the old-time shackles, rejoiced in present prosperity; and, after his graduation, took unto himself a wife, the gentle little teacher of the suburban school, whose two-mile walk on wintry mornings had first awakened pity, the potent developer of love.

For two years now, they had ardently worked in his first parish. It was in a river mill-town, where the people responded readily to the preacher, and gave of their inability, more or less, as they felt inclined. The stipend was small, but sufficient if dispensed with stern economy, and in that fine art, the Rev. Mr. Fletcher was a past-master.

But the parochial treasury was always extended to the utmost bound to meet the ordinary expenses. Extraordinary outlays meant paralysis!

To-night the Rev. Cyrus Fletcher was uncasily contemplating the cause of the coming calamity—the parish coal bill—while, grim and stark, the old-time spectre of his boyhood, unmasked Debt, marched forth to threaten his camp of content.

The face of Mrs. Cyrus Fletcher, whose rocking-chair was drawn close to his desk to enable her to see, by the same lamp-light, the holes in the ministerial socks she was about to darn, wore a responsive ripple of despair.

"It's this way, Minnie," he said at last; "the treasurer of the church sent me this bill to-night—you know what a queer man he is—and he says he just cannot and will not be responsible for it, and he declines again to ask the coal dealer to await payment. He says I'll have to stir the people to do more, just as if they could or would! This is last year's coal bill, you know; it ran over, although I thought it had been paid long ago. But the offerings have fallen off since the Beggs family moved away—and this bill is the last straw. The coal dealer writes that he must be paid for last year's supply before they will place this year's order, and I really can't blame him for his caution. He can't afford to lose. But what are we going to do? It means that we must take out a note, Minnie," he said,

with slow emphasis; and then he fairly groaned, as he added, "that means a debt on the church!"

The spectre nodded.

"Lots of churches have them," said Mrs. Fletcher, with assumed indifference. "How much is the bill, dear?"

"Three hundred and six dollars!" ejaculated Mr. Fletcher, gloomily, opening again the unwelcome sheet of horror.

"Well, don't worry about it, anyway," said Mrs. Fletcher; and she stood beside him, protectingly, and laid her hand upon his. "The Ladies' Society can get up something to raise something," she added vaguely. "Oh, Cyrus, I forgot to ask you—how much did the coal envelopes bring in? That seemed such a good idea of Mr. Chalmers, having those envelopes printed and sent out. Was it two weeks ago?"

"Yes, it was a good enough suggestion," he answered, willing to be encouraged; "Chalmers is a good fellow, but you see he hasn't much to give. He's secretary for Mr. Fraser, up at the mills. Now, if we could interest his employer—that would be another thing. But I'm sorry to say that he's not a church-going man. Of those two hundred envelopes," he added grimly, "only fourteen have been returned. And their sum-total contents were eight dollars and seventy-eight cents! Now just think of that!"

"I think it is a shame that you should have to be bothered," said Mrs. Fletcher, with comfortable sympathy. "Are you sure though that more won't come? And did you look in the alms box at the church door?" she said, eagerly, "sometimes people drop special offerings in there, you know."

"Why, no, Minnie, I never thought of that," he said.

"Oh, Cyrus," she said, with sudden excitement, "Mr. Chalmers had little Dick Fraser with him at church last Sunday morning. I meant to have told you. How could I have forgotten! And I saw Dick put something in that alms box, when I was talking to Mr. Chalmers after service. Dick was at Sunday School the Sunday before, with his nurse, who's in the Bible class. Do you suppose that his father has become interested through Mr. Chalmers' influence? Perhaps he has sent something really fine!" She was all excitement now, and her cheeks were prettily pink, as they used to be on wintry mornings, when Cyrus first saw her pass the Seminary.

"You're a hope-producer!" said Mr. Fletcher, with a glad appreciative squeeze of the hand she had laid upon his. "It's a faint one, but I'll follow on after it. Sometimes I have dared to think we may, in time, get Mr. Fraser's interest and help, and if we only could, everything would smooth itself out. Why, he's the richest man in the village, and a thoroughly good man, of correct principles. I met him one day last week in the street, and he told me that little Dick loves to come to church with Mr. Chalmers. He's just learning to read, and he enjoys spelling out the hymns."

"I think that is pretty good for a boy of seven," said Mrs. Fletcher.

"I'll go right over to the church, dear, and open the alms box, for that contribution. Perhaps Dick did bring something from his father. He'd be the sort of a man who would prefer to give in that quiet way."

"Please don't open the envelope until you get back, Cyrus. I want to share the first surprise."

"All right, dear, I'll restrain myself," said Mr. Fletcher, with a laugh. He shook himself into his rather shabby overcoat. "I won't be long," he called, and, armed with the two keys, great and small, of the church and the tiny alms box padlock, he went forth, with a glad whistle of expectation.

The church was very near, just across the street, and the lock of the big door flew back, a moment later, under Mr. Fletcher's quick turn. He struck a match to lighten the heavy gloom within, and groped his way to the alms box, which he opened hastily.

There, sure enough, lay a folded envelope, the printed surface he read in the vanishing glow of the match:

"FOR COAL,"

and under the words were scratched, in childish characters, "From Dick."

There were a few scattered coins, lying loose in the box about it; but Dick's envelope contained no penny, as Mr. Fletcher speedily discovered, by feeling. That was what he had been fearing—the traditional Sunday School penny. A folded paper lay within.

"His father's check, I do believe!" ejaculated Mr. Fletcher, with triumphant joy.

He locked the church again, and fairly ran back to the

house. Mrs. Fletcher, who watched at the window, opened the door for him.

"Oh, Cyrus, did you find it?"

"Yes; I think it's a check," he answered. "It feels like it, dear. Will you open it, or shall I?"

They were like two joyous children as they faced each other, with eyes alight, and fingers eager for discovery.

"You do it," she determined, with a generous nod.

There was a pause as the folded paper was drawn forth.

"It's not a check," said Mr. Fletcher. "Why, Minnie, look here, it's just some printing. Why, it's a clipping from one of our Sunday School papers."

"What does it say?" asked Mrs. Fletcher, with a weak laugh.

"I'll get my glasses," responded Mr. Fletcher. His hands actually shook a little. His face had grown pale. He had scarcely realized how high his hope had mounted. The forgotten Debt, more stalwart than ever, came back to mind, as he laid the clipping for an instant upon the coal bill on the desk.

"Let me read it. I can see," said Mrs. Fletcher.

She read, with a little catch in her voice—

A SONG OF TRUST.

"Build a little fence of trust
Around to-day;
Fill the space with loving work,
And therein stay.

"Look not through the sheltering bars
Upon to-morrow,
God will help thee bear what comes
Of joy or sorrow."

"Oh," gasped Mr. Fletcher, "what a lesson! Truly He hath revealed His secrets unto babes. To think of my lack of faith! Some way, Minnie, after such a message as this, I feel sure that things will straighten out."

* * *

There is a brief sequel, as you may guess.

Mr. Fletcher told Mr. Chalmers, for the story seemed too good to keep; and Mr. Chalmers told Dick's father, who laughed heartily, and thought it a great joke that Dick should try to teach the minister a lesson. But, in some way, the following Sunday, another envelope found its way into the alms box, and upon it was written, as before, "From Dick." And this time a real check fell from the envelope under Mr. and Mrs. Fletcher's grateful and astonished eyes.

So the coal bill was paid, and the Spectre of Poverty was forever banished from the heart of the Rev. Cyrus Fletcher, for he has learned well the Song of Trust.

THE AFTERGLOW.

By ELSIE M. ROUTH.

LATE on an autumn afternoon, when its painted windows glow with deep splendor, and when it sinks into brooding stillness in the slowly darkening night, the old Cathedral seems a treasure-house for the faith of centuries. The deep venerable pews, polished with the brown of time, the still, vacant arches, the immovable wings stretching out in their shadow-engulfed silences, the pensive brown and purple lights above the altar—all these have resisted the demolition of change and unbelief and seem to offer a solace to all who are wearied by the unrest of the world—an unrest which is but an unvoiced cry after God.

Among the worshippers whose footfalls made a ghostly resonance in the tranquil stillness of the empty aisles, there came one whose head was whitened but as yet unbowed by the heaviness of time; whose shoulders were still bold and unshaken, and upon whose face were traces of the long and endless struggle of life—the battle of a soul for its faith. He had entered early and had sat alone, listening closely to the service; and now, as the people knelt for the final blessing, he leaned forward, his head resting upon his folded arms. Even as he knelt, he was the warrior still, with the grandeur of one who, if he has not conquered, has at least endured. With eyes dark and sunken, but questioning to the very end, he followed the last flicker of the receding choir. Gradually the final reluctant note gave place to sombrous silence, and the great church was bedimmed by the slow fall of the night. The sun, westering fast, shot one long shaft of vital flame through the purple robe of the Redeemer; it grew longer and narrower, emblazing all within its path, until it touched upon the kneeling figure of an old man, and lo, the form of it was like unto a tongue of fire.

TABLE TALKS.

By CAROLINE FRANCES LITTLE.

"Christ for the world we sing,
The world to Christ to bring,
With fervent prayer;
The wayward and the lost,
By restless passions tossed,
Redeemed at countless cost,
From dark despair."

IN one of our Theological Seminaries there is a student who is especially interested in boys from fourteen to seventeen years of age, and he is constantly planning some way in which to reach them.

The rector of the parish church asked him to assume the charge of his boys' club, which had not been successful; and into it this student has thrown all his energies. His theory is that no such society can thrive, unless it has some object to work for. He endeavors to infuse into these Church boys the true Catholic spirit of aiming to bring outsiders into an atmosphere where they may learn of that glorious heritage which may become theirs also if they will but accept it.

He developed a scheme that may be utilized with profit in other parishes, under the name of Table Talks. The plan is this: He prepared six informal lectures upon the Church and her doctrines, such as Baptism, Confirmation, The Holy Eucharist, The Blessed Trinity, and so forth. On Sundays, for six successive nights, four Church boys from the club, bringing with them some sectarian friend, go to his room at quarter of six, where he has prepared a tempting little spread for their Sunday night tea. The room is warm and cozy, the table is covered with a fancy cloth of Japanese paper, and there are napkins to match.

For half an hour they enjoy the supper as only hungry boys can, and then he presents the subject for the evening, the boys being privileged to ask questions, but only on that topic. When the first chimes ring, any religious subject may be discussed until the hour for Vespers, when the five boys and their young instructor repair to the parish church.

At the end of the six weeks, another relay of four club members, with a second visitor from some denomination, attend the repetition of these informal Table Talks, and so on throughout the year. The influence of his work cannot fail to be far-reaching, for not only does he bring at least twenty-four Church boys under his instruction as to the position of the Church, and the truth of her doctrines, but each of the six or eight sectarians hears, in order, the entire course of informal lectures, during a single school year.

The boys of the club become fired with the true missionary zeal, a thirst for winning souls, and bringing them into the Church of Christ. By his attractive little suppers, and affable manner, coupled with his love for boys, he wins their confidence, and gains a lasting influence over them.

People are so inclined to sit down selfishly and enjoy their own beautiful services, and forget that all around them are souls hungry for the Bread of Life, souls who have but a crust, while the Church can offer them the whole loaf. If every Churchman or woman, however situated, felt deeply an equal zeal for the Catholic Faith, how many might be won, and brought out of darkness into the glorious light of Eternal Truth.

If they only realized that the talents which they possess should be consecrated, that their time and knowledge is not their own, but must be used for the advancement of the Kingdom, how great would be the results. Let the cry of their hearts be in the words of one of our hymns:

"Oh, teach me, Lord, that I may teach,
The precious things Thou dost impart,
And wing my words, that they may reach,
The hidden depth of many a heart.

"Oh, use me, Lord, use even me,
Just as Thou wilt, and when and where,
Until Thy Blessed Face I see,
Thy rest, Thy joy, Thy glory share."

FESTUS says that Jesus is dead, Paul says He is alive. That is all. And yet that—a live Jesus or a dead Jesus—that is the world-question, we believe, on which all others hang. If there be a bad thought, a bad word, a sinful era, a hindered progress anywhere in man's history, it comes from some assertion or other that Jesus is dead. If there be a good impulse, a sincere truth, an onward step anywhere, it comes just as surely from the power of a living Jesus.—*Phillips Brooks.*

Church Kalendar.



Jan. 1—Circumcision. Sunday after Christmas.
 " 6—Friday. The Epiphany.
 " 8—First Sunday after Epiphany.
 " 15—Second Sunday after Epiphany.
 " 22—Third Sunday after Epiphany.
 " 25—Wednesday. Conversion of St. Paul.
 " 29—Fourth Sunday after Epiphany.

CALENDAR OF COMING EVENTS.

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

Personal Mention.

THE REV. JOHN BARRETT has accepted a call to the rectorship of St. Paul's Church, Watertown, Wis.

THE REV. CHAS. A. BREWSTER, priest in charge of St. Barnabas', De Land, and St. Timothy's, Orange City, Fla., was, at a meeting of the General Society of Mayflower Descendants, held on September 5, 1903, elected a Deputy-Governor-General of the Society. He is also Elder of the New Jersey Society and a member of the Massachusetts Society.

THE address of the Rev. J. S. BUDLONG is changed from Tacoma to Aberdeen, Wash.

THE REV. FRANCIS W. CARROLL, M.A., formerly curate of Holy Trinity Cathedral, Quebec, Canada, has been assigned to the charge of St. Paul's Church, Tombstone, Arizona.

THE REV. THADDEUS A. CHEATHAM of Pittsboro, N. C., has accepted a call to Christ Church, Tyler, Texas, and will take charge January 14th.

THE address of the Rev. ORROK COLLOQUE is changed from Dixon, Ill., to Howe School, Lima, Ind.

THE REV. C. B. COLMORE of Pulaski, Tenn., has accepted a call to Havana, Cuba, and will enter upon his duties there about Jan. 15th.

THE REV. ROBERT S. COTLAND, rector of the Church of the Ascension, Baltimore, Md., has declined a call to the rectorship of St. Peter's Church, Richmond, Va.

THE address of the Rev. JAS. H. DAVET is changed from Apalachicola to South Jacksonville, Fla.

THE REV. BENJAMIN EVANS DIGGS, rector of St. Jude's Church, Monroe City, Mo., has accepted a call to become rector of Grace Church, Galesburg, Ill., and will take duty about February 1st.

THE REV. WOLCOTT WEBSTER ELLSWORTH of St. John's Church, Johnstown, N. Y., has received a call to the rectorship of Trinity Church, Rock Island, Ill.

THE REV. JOHN G. EWENS has accepted a call to the rectorship of the parish of The Holy Trinity, Manistee, Mich. Address accordingly.

THE address of the Rev. ROBT. J. FREEBORN is changed from Huron to "The Bailey," 1435 Detroit St., Cleveland, Ohio.

THE REV. NORMAND B. HARRIS of All Saints' Church, Redding, Calif., has, on account of ill health, resigned his charge, and on the advice of his physician expects to live an outdoor life for a year or more upon the plains of Southern California and Arizona. He would like to correspond with any party contemplating the same kind of living in search of health. Address: The Needles, Calif.

THE REV. A. G. HARRISON has resigned as rector of St. John's Church, Portage, Wis., and accepted a call to St. John's, Albuquerque, N. M., where he will begin work January 29th.

THE REV. FRANK P. JOHNSON of Christ Church Cathedral, New Orleans, La., has received a call to become rector of the Church of the Annunciation in that city.

THE home address of the Rev. H. CREESON McHENRY is 612 North 56th St., Philadelphia, Pa.

THE address of the Rev. HENRY M. NODDER is changed from Michigan City, Ind., to Church St., Urbana, Ohio, he having accepted the rectorship of the Church of the Epiphany.

THE REV. EDMOND PIARES has changed his address from Rantoul, Ill., to Poplar Bluff, Mo.

THE REV. C. H. REMINGTON, on December 1st, resigned St. Mark's Church, Fort Dodge, Iowa, on account of his health, and will travel for a year to recuperate. Permanent address: Care Winnebago Flour Mills Co., Winnebago City, Minn.

THE REV. J. A. M. RICHEY, rector of Trinity Church, Janesville, Wis., has resigned that cure to become assistant at St. Paul's Church, San Diego, Calif., and in the mission work connected therewith. After January 24th his address will be San Diego, Calif.

THE REV. PERCY G. H. ROBINSON, late of Washington, Conn., has removed to the Diocese of Michigan. Address: St. Paul's Rectory, Bad Axe, Mich.

THE REV. CHARLES SCADDING, rector of Emmanuel Church, La Grange, Ill., has received a call to the rectorship of Christ Church, St. Joseph, Mo.

MEMORIAL.

CHARLES F. ZIMMERMAN.

The wardens and vestry of the Church of Saint John the Baptist, San Juan, P. R., at a meeting held November 25, 1904, unanimously adopted the following resolution:

WHEREAS, The vestry of the Church of Saint John the Baptist, San Juan, Porto Rico, has heard with profound sorrow of the death of CHARLES F. ZIMMERMAN, late a member of this vestry; and

WHEREAS, In the demise of Charles F. Zimmerman the vestry of the Church of Saint John the Baptist has lost an active, conscientious, and valued member, and the parish a faithful communicant; therefore, be it

Resolved, That we, as his associates and co-workers, the vestry of the Church of Saint John the Baptist, extend to the widow and family of Charles F. Zimmerman this expression of the high esteem in which he was held and our heartfelt sympathy in their great sorrow and bereavement; and, be it further

Resolved, That this resolution be spread upon the records of the vestry of the Church of Saint John the Baptist of San Juan, Porto Rico, and a copy thereof transmitted to the widow and family of the deceased, and also to THE LIVING CHURCH, *The Churchman*, and the San Juan News.

(Signed)

J. D. H. LUCE,
Senior Warden,
 HENRY W. DOOLEY,
Junior Warden,
 ALBERT E. LEE,
Treasurer,
 T. G. J. WEYMOUTH,
 REGIS H. POST,
 HOWARD M. PRUDEN,
Clerk,
 WM. N. BERKELEY.

ORDINATIONS.

PRIESTS.

LARAMIE.—At St. Luke's Church, Kearney, Nebraska, December 28th, by the Bishop of Laramie, the Rev. A. H. TYLER was advanced to the Priesthood. Archdeacon Cope preached the sermon and assisted in the laying on of hands.

The newly ordained priest will continue his work at Callaway in the District of Laramie.

DIED.

COLE.—On Thursday night, December 29th, 1904, at the residence of her son in New York City, ELIZABETH H. COLE, widow of Nelson B. Cole, late of Ann Arbor, Michigan, and mother of the Rev. Lawrence T. Cole, entered into rest, aged sixty-three years.

Requiescat in pace.

COX.—Entered into rest on Sunday evening, December 19th, 1904, at the old family homestead, "Elba," Kinsale, Va., the Rev. JAMES HENRY COX, beloved husband of Annie Stanton Cox and son of the late Colonel Fleet Cox, aged 34 years.

"Abide with me."

WANTED.

POSITIONS WANTED.

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.

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

PARISH AND CHURCH.

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.

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EXCELLENT OPPORTUNITY for profitable business in nearly every locality, manufacturing our perfectly ventilated concrete building stone, made of Portland cement and sand. Better than natural stone at one-fourth the cost. Complete machines cost \$200 to \$300. Investigate. For particulars address, E. I. INGLES, Station A, Indianapolis, Indiana.

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.

**AT BOSTON,
THREE BISHOPS, THREE PRESBYTERS, THREE
LAYMEN,**

committee appointed by the General Convention and whose report was concurred in unanimously, said in part :

"The committee are of the unanimous conviction that there is no official organization under this Convention of more importance and more worthy of the substantial aid of churches and individuals; they therefore seriously commend the effort of the trustees to provide for the old age pension, as planned for in the general canons on this subject.

"Automatically under the canon every clergyman having reached the age of sixty-four will receive a pension when sufficient funds are provided; they therefore earnestly call the attention of the laity to the need for large gifts and bequests in order to accomplish this much-desired result.

"FOR THE SAKE OF MISSIONS, FOR THE RELIEF OF THE WORN-OUT CLERGY, FOR THE CREDIT OF THE CHURCH, THIS MOST SACRED OBLIGATION SHOULD BE TAKEN TO HEART MORE FULLY BY OUR PEOPLE."

No contribution or bequest for any other purpose will bring forth so much gratitude and thankfulness from devoted and self-sacrificing people down through all the years.

GENERAL CLERGY RELIEF FUND,
CHURCH HOUSE, Twelfth and Walnut Streets, Philadelphia.

REV. ALFRED J. P. McCLURE, Assistant Treasurer and Financial Agent.

BOOKS RECEIVED.

J. B. LIPPINCOTT CO., Philadelphia and Boston.
On Holy Ground. Bible Stories with Pictures of Bible Lands. By William J. Worcester.

PAUL ELDER & CO. San Francisco.
The Business Career in Its Public Relations. By Albert Shaw, Ph.D., Editor of the American Review of Reviews. Price, \$1.00 net.

THE MACMILLAN CO., New York. (Through A. C. McClurg & Co., Chicago.)
The Men Who Made the Nation. An Outline of United States History from 1760 to 1805. By Edwin Erle Sparks, Ph.D. Illustrated

with Many Reproductions of Contemporary Prints, Sketches, Facsimiles, etc. Price, \$1.00 net.

On the Church of England. Sermons and Addresses by Herbert Edward Ryle, D.D., Bishop of Winchester. Price, \$1.75.

On Holy Scripture and Criticism. Addresses and Sermons by Herbert Edward Ryle, D.D., Bishop of Winchester. Price, \$1.25.

The Christian Opportunity. Being Sermons and Speeches Delivered in America by Randall Thomas Davidson, Archbishop of Canterbury. Price, \$1.50 net.

Poverty. By Robert Hunter. Net price, \$1.50.

The Women of America. By Elizabeth McCracken. Price, \$1.50 net.

The Sin of David. By Stephen Phillips, author of *Ulysses*, etc. Price, \$1.25 net.

History of the United States from the Compromise of 1850. By James Ford Rhodes, LL.D., Litt.D., Member of the Massachusetts Historical Society. Vol. V. 1864-1866. Price, \$2.50 net.

The Holy Roman Empire. By James Bryce, D.C.L., Honorary Fellow of Trinity and Oriel Colleges, Oxford, author of *Transcaucasia*, etc. A New Edition, enlarged and revised throughout, with a Chronological Table of Events and three Maps. Price, \$1.50 net.

FUNK & WAGNALLS CO. New York.

Mrs. Maybrick's Own Story. My Fifteen Lost Years. By Florence Elizabeth Maybrick. Price, \$1.20 net.

The Measure of a Man. By Charles Brodie Patterson, author of *Seeing the Kingdom*, etc., and Editor of *Mind*. 12mo, cloth, 316 pages, \$1.20 net.

THE SABBATH LITERATURE CO. Albany, N. Y.

The Passion of Our Lord. An Interwoven Narrative of the Sufferings, Death, Resurrection and Ascension of Our Lord and Saviour Jesus Christ in the Words of the Four Evangelists. Intended for Devotional Reading and for Public Use during Lent and Holy Week. By the Rev. Charles W. Heisler,

D.D., Pastor First Lutheran Church, Albany, N. Y. Cloth, 141 pages. Price, 60 cts. Postpaid, 65 cts.

RICHARD G. BADGER. Boston.
Prairie Brecces. By James W. Foley. Price, \$1.25.

Love Sonnets to Enninguarde. By Edward O. Jackson. Price, \$1.00.

The Path of Dreams. Thomas S. Jones, Jr. Price, \$1.00.

Cassia and Other Verse. By Edith M. Thomas, author of *The Dancers and Other Legends and Lyrics*, etc. Price, \$1.50.

BENJAMIN H. SANBORN & CO. Boston.
Latin Hymns. Selected and Annotated by William A. Merrill, Professor of Latin, University of California. The Students' Series of Latin Classics.

CALENDARS.

A Church Calendar for the Year of Our Lord MDCCCIV. For the use of the Clergy and Laity. Published by the Domestic and Foreign Missionary Society of the Protestant Episcopal Church, Church Missions House, New York.

The Christian Year 1905. From Advent, 1904, to Advent, 1905. Kalender. For the People. The Church Kalender Company, 2 West 14th St., New York.

PAMPHLETS.

Year Book of St. Andrew's Memorial Church, Yonkers, N. Y. Advent, 1904.

General Theological Seminary Catalogue 1904-1905. New York.

Christian Education the Church's Duty. An Address Read before the Seventy-Seventh Annual Council of the Diocese of Mississippi by the Rt. Rev. Theodore DuBose Bratton, D.D. Printed by Order of the Council.

What I Would Do if I Were a Layman. By the Rev. Edward S. Doan, East Cleveland, Ohio.

Cornell University Register 1904-1905. Series 5, No. 2. Ithaca, N. Y. Published by the University.

The Church at Work

ALBANY.

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

Three Churches Burned — Debt paid at the Cathedral.

THE CHURCH OF THE HOLY NAME, at Boyntonville, was partly destroyed by fire on a recent afternoon. The flames originated in a defective flue and had gained considerable headway before being discovered. The roof of the edifice and the southern portion, which were constructed of wood, were burned. An alarm was sounded, and the residents of the village quickly responded by forming bucket brigades to nearby wells. Services which were being held in the Methodist church, near by, were hastily adjourned, and the members, with their pastor, joined in the work of saving the structure. By good work the progress of the flames was arrested. The furnishings and interior of the church were ruined by smoke and water, and the upper portion of the roof was badly damaged. The loss will amount to several hundred dollars. Christmas services had been held in the church in the morning, and the fire necessary to heat the church is believed to have caused the trouble.

THE CHRISTMAS SERVICE at the Cathedral of All Saints was joyful in more than one sense. The musical service was elaborate and the beautiful chancel stood out in its glory. Three Communion services preceded the regular service. Bishop Doane preached

the sermon and announced to the congregation the wiping out of the entire debt upon the Cathedral, so to-day the Cathedral stands entirely out of debt and growing in usefulness as a diocesan and city church. Its missionary work is large. The Dean and the Canons are making every effort to come in touch with the Diocese and are holding Quiet Days and Retreats in many places.

AT EVENSONG on Christmas Eve a vested choir of thirty-six voices was introduced into Grace Church, Cherry Valley (Rev. C. O. S. Kearton, rector), special carols were sung and a short address given by the rector.

ON THURSDAY, December 22nd, the beautiful St. John's Church, Champlain (Rev. E. N. Curry, rector), was burned to the ground. Practically everything was lost. The people showed their courage by immediately arranging for services in a hired room, and they have gone about to arrange for the rebuilding of the church.

ON CHRISTMAS EVE, services in commemoration of the 60th anniversary of the opening of the Church of the Holy Cross, Troy (Rev. Edward W. Babcock, rector), and of the introduction of choral service in the church in the United States was begun. The service was full choral. On Christmas morning the preacher was the Rev. Dr. F. S. Luther, President of Trinity College. This was a full choral service. A very large congregation was in attendance. At the vesper services the *Magnificat* sung was composed especially for the jubilee service and was

dedicated to Dr. J. Ireland Tucker, rector of the church for more than half a century. On Monday evening a special musical programme was rendered by the choir under the direction of W. W. Rossau, and the historical address was made by the Rev. Dr. Edgar A. Enos, rector of St. Paul's Church, Troy, the mother church. The sermon was a beautiful tribute to those who have carried on this work from the beginning to the present day. Following this service, an informal reception was tendered to the clergy of Troy and vicinity by the members of St. Stephen's Guild. A Sunday School festival was held on Wednesday evening and a parish reception on Thursday evening. On Sunday, January 1st, there was a memorial musical service, with sermon by the Rev. C. W. Knauff, author of *The Life of Dr. Tucker*. There is much interest taken in these services by the citizens both of Troy and Albany. Holy Cross Church is among the noted churches in America.

ST. PAUL'S CHURCH, Raymertown (Rev. C. McD. Bleecker, rector), was quite badly damaged by fire on Christmas Day. It is expected that repairs will be made at once so that there will be no intermission of services.

BOISE.

JAMES B. FUNSTEN, D.D., Miss. Id.

Death of Rev. Jas. H. Cox

THE DEATH of the Rev. James Henry Cox, who was canonically connected with the District of Boise, but resident at Kinsale, Va.,

occurred on the evening of Sunday, Dec. 18th. Mr. Cox was a son of the late Col. Fleet Cox, and was 34 years of age. He was ordained both to the diaconate and to the priesthood in 1899 by Bishop Whittle, and had served, until his health necessitated his resignation, as rector of Emmanuel Church, Hailey, Idaho. He then returned to the old family homestead, "Elba," at Kinsale, Va., and there he died as stated. His widow survives him.

CENTRAL NEW YORK.

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

Gifts at New Berlin—A New Bell.

ON CHRISTMAS EVE, after evensong, the following costly and beautiful memorial gifts were blessed for use in St. Andrew's Church, New Berlin, N. Y.: Altar cross, eucharistic candlesticks, and vesper candlesticks, in memory of Mrs. Mary Georgiana Knapp White, presented by her daughter, Mrs. Oliver Ely of Binghamton, N. Y.; a massive alms basin in memory of Mrs. Georgiana Harrison Arnold, presented by her nephew and niece, Howard and Elizabeth Wright; a processional cross, presented as a Christmas offering by the parochial chapter of the Daughters of the King.

A NEW BELL, weighing 700 pounds, has been placed in the tower of Grace Church, Whitney's Point.

CENTRAL PENNSYLVANIA.

ETHELBERT TALBOT, D.D., LL.D., Bishop.

The Charges Against Bishop Talbot.

THE CHARGES presented for inquiry against Bishop Talbot bear the signatures of the following, of whom Messrs. Arnold and Giberson are presbyters of the Diocese of Pennsylvania, and the others are laymen: J. Frederick Jenkinson, A. J. Arnold, S. Lord Gilberston, Herbert Noble, J. A. Beall, Agnew McBride, W. G. Miller, W. F. Hillier, A. T. Jackson, James Denithorne, John Langdon, Richard B. Cannon, W. B. Wilson and M. S. Jackson.

After the signatures had been made public, an unqualified denial was made by six signers within the parish at Huntingdon, Pa., of any intention on their part to sign such a paper, they claiming that their signatures were obtained only on the representation that the document was a request to the Presiding Bishop to mediate and to settle forever the questions at issue between their Bishop and their former priest, afterward deposed, Dr. Irvine. The reports in the secular papers of the effect that it was probable that permission would be asked to withdraw the charges submitted to the Presiding Bishop and to substitute others, by reason of this repudiation of signatures. Only seven signatures, however, are required by the canon.

The full text of the charges was printed in the Philadelphia *Public Ledger* of Dec. 28th. The charges are based wholly upon the letter written to Dr. Upjohn, which has been widely published, and on an alleged republication of the same letter, by means of a copy alleged to have been sent by the Bishop on St. Paul's Day, 1902, to the Rev. John Fulton, D. D. The charges made are thus described: "First charge—Crime, to-wit: a criminal libel." "Charge No. 2—Immorality, to-wit: false statements." Under the latter head are "Specification No. 1—Lying," and "Specification No. 2—Falsifying."

CHICAGO.

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

Services at St. Andrew's—Notes—Chapel for Grace Church—Fire at St. Peter's.

ST. ANDREW'S CHURCH, Chicago (Rev. Wm. C. De Witt, rector), had a very bright

Christmas. The rector asked for an offering of \$1,000 and nearly \$100 in excess of that amount was given. The success and strength of this parish may be realized by comparing this Christmas offering with the one fifteen years ago (the first of the present rectorate), which was \$50.

A pair of handsome brass altar vases were presented and placed upon the altar at St. Andrew's on Christmas morning.

THE NEW Comstock memorial altar will be consecrated at St. Mark's Church, Evanston, on Sunday, January 8th, at 11 A. M. Bishop Grafton of Fond du Lac will perform the office and preach in the absence of Bishop Anderson. Gounod's Mass will be sung and an orchestra of seven pieces will be present.

A MEMORIAL SERVICE for those who perished in the Iroquois Theatre fire was held in Chicago on Friday afternoon, December 30th, the first anniversary of the awful disaster. Bishop Anderson had been announced to speak, but, being away from the Diocese, his place was taken by the Rev. Wm. C. De Witt of St. Andrew's. Other speakers were the Rev. Jenkin Lloyd Jones and Rabbi Hirsch.

A CHAPEL in memory of the late Wm. G. Hibbard will be erected by his widow, Mrs. Lydia B. Hibbard, on the lot adjoining Grace Church on the north. The building will cost \$30,000 and will be built of limestone similar to the church itself. The architects are Cram, Goodhue & Ferguson of Boston, and their plans have just been accepted by Mrs. Hibbard. They show a structure 90x25 feet, of English Gothic design. The interior will be of brick and terra cotta with ceiling and beams of oak. It is hoped the chapel will be finished in about six months.

Mr. Hibbard was a member of Grace Church for over 40 years and served as a vestryman much of that time. He died October 11, 1903.

THERE WAS an incipient blaze in the Christmas decorations about the altar of St. Peter's Church, Chicago (Rev. Frank DuMoulin, rector), which necessitated the dismissal of the congregation at the evening service on New Year's Day. The service was nearly concluded when the rector observed flames leaping about the decorations, and, springing to his feet, summoned members of the choir to his assistance in attacking the flames. The rector then ordered the quiet dismissal of the congregation, which, although very large, passed from the church without confusion. The flames were extinguished before the arrival of the firemen, with damage estimated at only about \$50.

COLORADO.

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

Anniversary in Denver—Convocation at Boulder.

THE REV. CHARLES HUGHES MARSHALL, senior presbyter of the Diocese of Colorado, celebrated the 30th anniversary of his ordination on Thursday last. The anniversary began with a celebration of the Holy Eucharist at St. Barnabas' Church, at which Mr. Marshall was the celebrant, assisted by Dean Hart of the Cathedral, with the Bishops of Colorado and Iowa in the chancel. Large numbers of people from many of the parishes besides those from St. Barnabas', communicated, for Mr. Marshall and his family before him are pioneers of Colorado. Following the celebration, the Bishops of Iowa and Colorado and twenty-one of the clergy of the Diocese were entertained at luncheon at the rectory. The first speaker was the Bishop of Colorado, who spoke briefly upon the usefulness to the Church of long pastorates. The Bishop of Iowa regretted the great liberality of a certain college in the past in the matter of degrees, which made it impossible in the present to grant a D.D. to one who so richly had earned it, and humor-

ously suggested some other place where it could be obtained as a *quid pro quo*. The Rev. F. W. Oakes, Rev. J. H. Houghton, Rev. E. L. Eustis, made brief but exceedingly complimentary remarks. Dr. Pelham Williams, the rector of Trinity Memorial, brought the addresses to a close with a beautiful testimony to the kind and charitable work of Mr. Marshall, covering many years. In the evening, the guild hall of St. Barnabas' was the scene of a brilliant reception. Addresses were made by the Bishop and Rev. Frederick Oakes, who, in the name of the friends of Mr. Marshall, presented him with a purse of \$1,500. Mr. A. A. Bowhay, also on behalf of the friends, presented a solid silver ice pitcher, so that *when the money was spent*, the ice cold water would remain.

ON WEDNESDAY and Thursday of last week, Convocation of the Northern Colorado Deanery was held at St. John's Church, Boulder. At the preliminary service, the Rev. Irenæus Trout, rector of Loveland, spoke on "The Kingdom of God." Archdeacon Bywater's subject was "Faith versus the Doubt of St. Thomas" in parochial and missionary work. The Bishop gave a hopeful and enthusiastic general survey of the work in the Diocese.

On the second day, an inspiring sermon was preached by Dr. Pelham Williams, taking for his text Joshua ii. 18: "This line of scarlet thread in the window." At the noon and closing meeting, Dr. F. F. Kramer read a most enjoyable essay on "Pessimism in Literature," reviewing the Greek and Roman and the modern French, Italian, German, and Russian, and English classics, showing that when they were unchristian they were ultra-pessimistic.

CONNECTICUT.

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

Diocesan Notes—Quiet Day at Berkeley.

THE BISHOP OF SPOKANE made a missionary address on the Third Sunday in Advent at St. John's, Bridgeport (Rev. William H. Lewis, D.D., rector).

THE YEAR PAST has seen many marked improvements in the parish at Redding Ridge, Christ Church, including a painting of the church building; seven new horse-sheds; horse, etc., for rector's use, and renovating of rectory. There has been installed in the church a furnace costing \$200; a new well and a drain constructed for the rectory at a cost of about \$175; new doors have been placed on the barn; 200 feet of stone wall, extending from rectory to the church, removed and a foundation made ready for a picket fence (to compare with that already in front of the house), the material for which is all on hand for placing, in the spring. Other improvements also are contemplated, such as further grading the drive-ways and along the 400 feet of fence.

The rector, the Rev. William H. Jepson, is also rector of Emmanuel Church, Weston.

THE QUIET DAY for the students and clergy was conducted at the Berkeley Divinity School by the Bishop of the Philippine Islands, on Friday in Ember week.

At Evening Prayer, on Thursday, the new students were matriculated by the Bishop of the Diocese, who also addressed them.

On Friday morning, Bishop Brent was delayed in reaching the city by an accident to the train. The opening address was delivered by the Rev. Dr. Hart, on "The Responsibility of the Ministry in the Light of Our Lord's Advent." At noon, special intercessions were, by request, made by Bishop Brent. The intercessions were followed by a meditation on "Our Lord's First Coming." The subject of the address was "The Vision of Beauty in Youth."

In the afternoon, the Litany was said by

the Rev. Prof. Ladd, and the meditation succeeding was on "Our Lord's Present Coming." This was followed by the second address. The final meditation was on "Our Lord's Second Coming," the subject of the address being "The Practical Life." About forty of the clergy were in attendance, beside the faculty and students of the Divinity School. That the Quiet Day was one most helpful and profitable, goes without saying.

DULUTH.

J. D. MORRISON, D.D., LL.D., Miss.

Church Consecrated at Wadena—Gifts at Alexandria.

ST. HELEN'S CHURCH, Wadena, was consecrated on the feast of the Holy Innocents by Bishop Morrison, assisted by the rector, the Rev. E. Spencer Murphy, and Rev. Messrs. Richard S. Hannah of Staples and George W. Barnes of Alexandria. The instrument of donation was read by Mr. Frederick Claydon, and the sentence of consecration by the rector, who also assisted in the celebration of the Holy Communion. The Bishop preached a sermon of much power and in keeping with the Christmas season, and confirmed one person. Mr. Murphy has been in this field for nearly three years, and during his rectorship many improvements have been made, the basement finished, the church completely furnished, and all debt lifted. St. Helen's is a stone building, Churchly in all of its appointments—an ornament to the town and a credit to the District. The Rev. Mr. Murphy leaves Wadena January 1st, and takes the work at Grand Rapids, Minn.

THE SUNDAY SCHOOL of Emmanuel Church, Alexandria (Rev. Geo. W. Barnes, rector), have placed on the altar, in memory of Clara S. Venoss, a pair of eucharistic candlesticks, which were used for the first time on Christmas Day.

GEORGIA.

C. K. NELSON, D.D., Bishop.

Missionary Mass Meeting.

THE CONSECRATION of Bishop Knight at Atlanta was followed on the same evening by a large missionary mass meeting, at which Bishop Nelson presided and addresses were delivered severally by Bishop Weller of Fond du Lac, John W. Wood of the Missions House, the newly consecrated Bishop of Cuba, and the venerable Presiding Bishop.

HARRISBURG.

THE CONVENTION will reassemble for the election of a Bishop at St. Stephen's Church, Harrisburg, on January 31st, at 7:30 P. M.

INDIANAPOLIS.

JOSEPH M. FRANCIS, D.D., Bishop.

Gift to the Rev. Dr. Berry—The Bishop.

AT THE choral vesper service at Grace Church, Muncie, on Christmas, an address was made by the rector to the choir boys and their parents. At the close prizes were awarded to the boys. After the distribution, one of the senior boys handed the rector an ebony baton, silver-mounted, accompanied by the following address, type-written:

"This beautiful ebony baton is herewith presented to Dr. Berry by the choir boys of Grace Church as a memento of the high esteem and regard in which they hold him. It is with profound admiration that they are enabled to present him with this Christmas gift, always remembering his kind and thoughtful consideration for the welfare of the choir boys. They, one and all, feel deeply indebted to the doctor for his untiring efforts to make the music of Grace Church as artistic as true devotional feeling will permit; and the state reputation which he has succeeded in obtaining for the choir is a matter

of sincere congratulation to the choir boys. The choir boys of Grace Church have now much pleasure in presenting Dr. Berry with this baton, and to assure him of their undiminished loyalty in any work in which he may undertake in still furthering the musical interests of Grace Church."

THE BISHOP and Mrs. Francis sail for home from England on Jan. 11th.

KANSAS.

F. R. MILLSPAUGH, D.D., Bishop.

Gift at Kansas City.

A PLEASING Christmas remembrance received by the Rev. George L. Neide of St. Paul's Church, Kansas City, was the gift of \$135 from members of his congregation, presented by the senior warden, Judge Holt.

KENTUCKY.

Episcopal Residence Purchased—Consents of the Standing Committees Obtained—Personal.

THE MOVEMENT to secure an episcopal residence has resulted in the purchase by the Diocese of the handsome new brick building, No. 1223 Third Avenue, Louisville. This is a modern, up-to-date house, heated by hot water, with hardwood floors throughout. The plumbing, electric wiring, etc., are all of the best, as the house was built for the owner's personal use, and not for rent or sale. It is located in one of the best residence portions of the city, and while there are no street cars on Third Avenue, three trolley lines pass within one block, making every church in the city, and every railway station readily accessible.

CONSENT to the consecration of Dr. Woodcock has been received from a majority of the Standing Committees, and the Presiding Bishop has been notified of the fact. It is hoped that the consent of the Bishops will be received in time to have the consecration appointed for St. Paul's day. The place will be St. John's Church, Detroit.

THE REV. ALFRED WILSON GRIFFIN has resigned the rectorship of the Church of the Advent, Louisville, and has accepted the position of senior assistant in St. Paul's Cathedral, Cincinnati, entering upon his new work on the feast of the Circumcision. Mr. Griffin will be greatly missed in Kentucky, where he has done a good work and made many friends, who though regretting his departure, wish him good luck in the Name of the Lord.

LONG ISLAND.

FREDERICK BURGESS, D.D., Bishop.

President Luther's Address—Decision Against St. Matthew's Church—Services at St. Ann's—Choral Singing at St. Johnland—New Rector for Ascension—Elmhurst.

PRESIDENT LUTHER of Trinity College, Hartford, was the speaker at the December meeting of the Church Club, held Friday evening of last week in the Diocesan House on Remsen Street, Brooklyn. Mr. J. Sherlock Davis, President of the Club, presided, and introduced the speaker after a shortened form of Evening Prayer had been said. President Luther's topic was "Religion and Learning," and in a masterly address he showed not only that education in its best sense had its origin in religion, but that education in the highest sense is a form of religion. He held that the millenium would be here when every person knew what he should know and what he had a right to know. Of religious teaching, he said in part:

"Formal religious teaching does not take up much room in the world. The best teaching for the young toward a religious life is to teach them that lying, which is one of the chief faults of young and old, is wrong; that

impure speech, profanity, the oppression of the weak by the strong, are wrong.

I question if the study of the Bible in itself, through itself, and by itself, is wholly conducive to the religious life. The learning of to-day, that we call secular, is just as religious as that called distinctively religious. The laboratory is just as sacred as the church. When a youth can demonstrate to himself the expression of any law of nature, and has made himself personally sure of it, he has discovered a Divine law just as certainly as some youth who has discovered some truth of God. When a youth has deduced, from careful study, the great laws of human development and has come to understand how things work out in human society, and how God works in the affairs of life, he has learned something of more value than has the boy taught out of some religious book which merely has the title outside of it. The line between religious and secular studies has been wiped out. To learn anything that makes for betterment is divine. . . . A man who knows everything cannot do anything wrong."

IT IS STATED that the Standing Committee of the Diocese and Bishop Burgess have decided against the proposition of St. Matthew's Church to build on Greene Avenue, between Throop and Sumner Avenues, because of the protests of Good Shepherd, Calvary, and St. Stephen's parishes against the proposed new location. St. Matthew's Church has a considerable sum, almost \$50,000 it is said, in its building fund, and desires to change from its present site at Throop Avenue and Pulaski Street, because of changed neighborhood conditions. The neighborhood first chosen is decided by the Standing Committee to be already sufficiently cared for by the parishes named and the vestry of St. Matthew's will seek a site which will not be considered an encroachment upon the territory of other churches.

SEVERAL slight changes have been made by the Rev. Dr. Reese F. Alsop in the afternoon and evening services at St. Ann's Church, Brooklyn, with the object of attracting to them a larger number of the people of the neighborhood. The afternoon service follows immediately after the Sunday school session and now consists of Evening Prayer with a brief address, the latter being based on the Catechism. While primarily intended for the instruction of the young, this address will also be profitable to those of mature years. The evening service begins at seven-thirty, with an organ recital of fifteen minutes. A shortened form of Evening Prayer begins at seven-forty-five, and there will be a short address. Congregational singing will be encouraged.

AN ANCIENT Christmas custom is annually revived at St. Johnland, where, on Christmas morning carols are sung by "waits" before each of the cottages of the institution. About twenty of the best singers take part in the observance of the custom, and at five in the morning they go from house to house, singing a number of carols before each.

THE REV. WALTER E. BENTLEY, General Secretary of the Actor's Church Alliance, has accepted the rectorate of the Church of the Ascension, Brooklyn, succeeding the Rev. J. A. Denniston, who resigned several months ago. The Rev. Mr. Bentley resigned the rectorate of the Church of the Resurrection, New York, over a year ago, and has since been devoting all of his time to the Actors' Church Alliance. He has several times taken the service at the Church of the Ascension since the Rev. Mr. Denniston's resignation, and the invitation to its rectorate comes not only with unanimous action by the vestry, but with the hearty approval of the congregation. The new rector will take charge at once. The Church of the Ascension is in the

section known as Greenpoint, and while situated on a business street, is close to a very good residence section. The parish is reported to be in good condition and has about 200 communicants.

ST. JAMES' CHURCH, Elmhurst, which celebrated its 200th anniversary a little more than a month ago, has just sold a piece of property in the lower part of New York which was given to it in the early days of its history by Trinity, the mother parish, of New York. The gift of the property was made at a time when St. James' Church was in great need of financial aid, and for years its rentals have helped support the services. No announcement has been made of the price realized by the sale, nor of the disposition of the amount, which will doubtless be re-invested.

MASSACHUSETTS.

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

Diocesan Notes.

FRIENDS of St. Margaret's Church, Brighton, will be pleased to learn of the progress towards completion of the Muriel Prime memorial parish house, for the parish has long been crippled in its work because of the need of suitable accommodations for its various departments. The building, which is 60x36 feet in dimensions, is one story high and has a good basement. It contains a hall for entertainments, guild rooms, and chapel. It has been erected at a cost of \$3,700, all of which is paid in; but the funds for the heating and lighting, which were not included in the original contract, are still unprovided for, and the building is not available without these essentials. For this especial purpose the parish needs \$300, and it is hoped that the friends of the good work which the Rev. Father Prime is doing in that section of the city, will see to it that this comparatively small amount is speedily subscribed.

THE REV. BRIAN C. ROBERTS of Barre, Vt., will assume his new duties as rector of St. Anne's Church, Dorchester, on January 6th, the feast of the Epiphany. Mr. Roberts was born in Lowell, Mass., and is the son of the Rev. Dr. Daniel C. Roberts, rector of St. Paul's Church, Concord, N. H. He was graduated from the Holderness School at Plymouth, N. H., in 1889; and after a season at Trinity College, Hartford, went to Oxford, England, where he was graduated in 1893. He was admitted to the diaconate in 1896 and ordained priest the following year. He was appointed Principal of St. Stephen's School and Canon of All Saints' Cathedral, Spokane, Wash., in 1897. Then he was appointed assistant at St. Andrew's Cathedral and chaplain of a college at Honolulu in 1900. His next appointment was as rector of the Church of the Good Shepherd at Barre, where he has been for the past three years.

THE REV. DR. EDWARD ABBOTT, rector of St. James' Church, Cambridge, met with a painful accident while making a call on the day after Christmas. He fell on the slippery pavement and fractured two ribs, which will necessitate confinement to his room for perhaps a fortnight.

THE REV. GEORGE S. FISKE, curate at St. John's Church, East Boston, has gone South for a prolonged vacation, as he has not been in good health for some time.

THE EPISCOPAL CITY MISSION has been generously remembered by an anonymous friend of the good work which it is constantly doing, the lady having donated the sum of \$6,000 to be used exclusively for the work at the Seaside Home at Revere Beach. The money will be used to purchase an adjoining lot of land fronting on the ocean, which immediately gives the Home splendid facilities for conducting this work on a much larger scale than heretofore.

THE VESTRY of St. John's, Roxbury, from which the Rev. Messrs. Edward H. Schlueter and Roger B. T. Anderson have resigned to enter Holy Cross, have extended a call to the Rev. Charles Mockridge of Detroit, and it is understood that he will accept the rectorship.

MAJOR WILLIAM STOPFORD, a prominent member of St. Peter's parish, Beverly, was tendered a banquet by the members of the Men's Club of that church, a few nights ago. The Rev. E. J. V. Huiginn, the rector, acted as toastmaster, and a number of those present made congratulatory remarks. The occasion for the affair was the recent appointment of Major Stopford as Adjutant-General under the new incoming Governor of Massachusetts.

THE REV. EDWARD H. CLEVELAND, rector of St. Martin's Church at New Bedford, has the sympathy of his parishioners and other friends in the loss of his wife, Mrs. Grace Mansfield Whitney Cleveland, which occurred on December 28th. She was the daughter of Charles P. and Mary Lucretia Bingham Whitney, and was 43 years of age. The Rev. and Mrs. Cleveland had not been in New Bedford long, having gone there from Ridge-wood, N. J., less than a year ago.

MICHIGAN.

T. F. DAVIES, D.D., LL.D., Bishop.

Detroit Notes.

IT IS UNDERSTOOD that the consecration of the Rev. Dr. Woodcock as Bishop of Kentucky is to take place in St. John's Church, Detroit, on the feast of the Conversion of St. Paul.

THE REV. CHARLES MOCKRIDGE of St. Philip's Church, who has been called to St. John's Church (Roxbury), Boston, has been in Detroit seven years, and has had charge of St. Philip's for nearly five years. During this time much solid work has been done, and St. Philip's is in excellent condition. The whole property has been put in thorough repair, a fine new rectory built and almost paid for. Satisfactory growth is to be noted in every department of the work, and the services, maintained and developed along sound Catholic lines, have become well known for their reverence and beauty. It is understood that Mr. Mockridge will accept the call to Boston.

VIGOROUS GROWTH is reported from St. George's parish, Detroit, where the Rev. Charles H. Frazer (until lately a Baptist minister) is in charge. This parish seems now to be on the highway of a development which will bring it before the dense population of working people that surrounds it, as a powerful influence for God, and a strong witness to His Church.

THE LOCAL COUNCIL of the Brotherhood of St. Andrew has elected the following as its new officers: President, H. W. Strudley; Vice-President, F. S. Burrage; Secretary, A. P. Ewing; Treasurer, L. S. Trowbridge, Jr. These officers are starting on a vigorous campaign of revival and extension of Brotherhood work in Detroit.

MILWAUKEE.

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

Death of D. Lloyd Jones—Woman's Auxiliary—Cathedral Chapter to be Organized—Evangelistic Campaign—Rev. Mr. Richardson's Health Re-established.

MR. D. LLOYD JONES, a vestryman of St. James' Church, Milwaukee, died suddenly at his home on the night of the 30th ult., from heart disease. Mr. Jones was for many years a resident of Stevens Point, in the Diocese of Fond du Lac, when the present Bishop Coadjutor of that Diocese was the rector of the Church of the Intercession. There he was a vestryman of the parish and a delegate to the diocesan Council until his removal to Milwaukee. His

burial took place on the 2nd inst., Bishop Weller officiating. A widow and a married son and daughter survive him.

THE FIRST CONFERENCE of the new Board of Directors of the Woman's Auxiliary, consisting of one delegate from each parish with the officers, was held at the Cathedral in December, and justifies the new arrangement under which the meeting was summoned. The regular monthly meeting of the Auxiliary followed in the afternoon, when addresses were made by the Bishop and the Rev. C. L. Mallory of Kenosha. Mrs. T. N. Barksdull of Delavan was appointed secretary of the Church Periodical Club in place of Mrs. Eglin, who had removed from the Diocese.

THE BISHOP announced to the Cathedral congregation at the morning service on New Year's Day his intention of proceeding during the year to organize the Cathedral chapter. The Bishop will continue to fill the office of Dean, and a priest, yet to be selected, will be appointed as sub-dean and senior canon. There will be a junior canon in the person of the Rev. C. B. B. Wright, Ph. D., a precentor, not yet named, and a non-resident chancellor, the Rev. C. L. Mallory receiving the appointment to that position.

A MOVEMENT, placed on foot by the Ministers' Union of Milwaukee, an organization of the Protestant ministers of the city, plans for a simultaneous evangelistic campaign to be made by all religious bodies within the city during the next few months. The purpose is "the regeneration of the city; not mere reformation without vital power." The plan calls for the presentation of sermons in all churches of the city on uniform topics, fixed for every alternate Sunday, as follows:

Jan. 1—Individual Discipleship, as related to a Spiritual Awakening. (Real revival.)

Jan. 15—Peril I. The Decline of the Family.

Jan. 20—Peril II. The Neglect of the Child.

Feb. 12—Peril III. The Drink Habit.

Feb. 26—Peril IV. The Greed for Money.

March 12—Peril V. The Passing of the Day of Rest.

March 26—Peril VI. The Stratified Society and Its Sins.

April 9—Jesus, the Cure for Social Unrest.

Bishop Nicholson has given his adherence to the plan, and has commended the subjects above mentioned to the clergy of the Church within the city for their consideration.

LETTERS from the Rev. Edwin G. Richardson, who is traveling in Europe with his mother and aunt, speak of his own health as practically re-established, but refer to the continued indisposition of his mother and aunt. This has compelled the party to abandon a six-months' journey through Spain, and may cause the abandonment of plans for spending a month in Egypt and another month in the Holy Land. In case these plans must be finally given up, the party will go from Cannes direct to Palermo, and then passing slowly northward through Italy, will spend the summer in Switzerland.

MINNESOTA.

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

Personal Items—Death of Prof. Camp.

BY RESOLUTION of the diocesan Council, the parochial clergy are recommended to send three-fourths of their Christmas offerings to the Diocesan Aged and Infirm Clergy Fund, and one-fourth to the General Clergy Relief Fund.

THE ANNUAL business meeting of The Sheltering Arms, the diocesan home for orphan and half-orphan children, was held this

week. A prosperous and busy year was reported. The building now in use for this purpose is entirely inadequate, as it can only accommodate thirty children, and numbers of homeless little ones have constantly to be turned away. Some years ago, a valuable tract of land was left to the Home, near Minnehaha Falls, for the purpose of having a new home built upon it. Such a building as is required would cost \$30,000. The trustees have secured \$20,000, and it is hoped that strenuous efforts will be made this year to raise the balance. The officers for the ensuing year are: President, Mrs. L. O. Merriam, Minneapolis; Vice-President, Mrs. G. H. Prince, St. Paul; Treasurer, Mrs. A. C. Fairbairn, Minneapolis; Corresponding Secretary, Mrs. A. C. Story, Minneapolis; Secretary, Mrs. L. T. Hueston, Minneapolis.

THE REV. C. R. TAYLOR of Litchfield has accepted the call to Fergus Falls, in the District of Duluth, to take effect February 15th. Mr. Taylor will be much missed from Minnesota as he is one of the leading men among the younger clergy.

FOR THE LAST six months, the Rev. W. H. Knowlton, using his spare time from St. James' and Madelia, his regular appointments, has been looking after the vacant missions at Worthington, Windom, and Luverne, giving each occasional services and pastoral care at all times. From Luverne he reports the rapid crystallization of a "rectory building" sentiment, in the case of the completion of which in the early summer, as he confidently expects, this promising mission is sure to become one of the desirable parishes of the Diocese in the near future. Luverne has many good workers, but it is exceptionally fortunate in its strong band of interested and willing laymen.

THE GIRLS' CLUB of Holy Trinity, Minneapolis, presented the church on Christmas a beautiful white silk super-frontal for the altar, and two handsome silk hangings for the prayer desks; also the work of St. Veronica's Guild, St. Timothy's Church, Roxborough, Philadelphia.

THE REV. JOHN A. McCAUSLAND of the Diocese of New York has been licensed by the Bishop to officiate in this Diocese, with charge at Pipestone and Marshall, from January to June.

THE REV. C. CUNNINGHAM of Manitoba has been licensed by the Bishop to officiate in this Diocese, with cure at St. James, St. Paul, and St. Mark's, Highwood.

THE BISHOP is rapidly recovering from his recent attack of la grippe, and is once more able to be out.

THE REV. C. C. CAMP, Professor of New Testament Exegesis and acting Warden of Seabury Divinity School, died in Seabury Hall, Faribault, on Friday night of last week. The news of his death comes as a shock to the Diocese. Whilst his friends knew his health was far from good, he was engaged with the active duties of his office within two days of his death. As acting warden, he had the respect, love and confidence of every member of the institution. As professor, he has been a member of the faculty since 1893, and was most painstaking and thorough in all his work. Professor Camp will be chiefly remembered as a man of deep piety and for the spiritual influence he exerted over those with whom he was brought in contact.

NEWARK.

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

Gifts at Dover—Pervert to Rome.

THE REV. GEORGE ALBERT CAIN has announced his intention to enter the Roman Church, and is to begin to study for its priesthood. Mr. Cain has latterly been a curate in

the Church of the Holy Innocents, Hoboken. He was ordained in 1902 by Bishop Burgess, and before coming to Hoboken was assistant at Grace Chapel, New York, and in charge of St. John's Church, Long Island City. Mr. Cain comes of a Methodist family, his father and brother being in the ministry of that denomination. He was graduated from New York University and Drew Theological Seminary, the latter a Methodist institution. He was deposed from the ministry early in December.

NEW JERSEY.

JOHN SCARBOROUGH, D.D., Bishop.

Advent Sermons at Palmyra.

ON WEDNESDAY evenings during Advent a series of sermons dealing with "The Four Last Things" was given in Christ Church, Palmyra. The preachers were the Rev. S. H. Jobe, Christ Church, Bordentown; the Rev. Hamilton Schuyler, Trinity, Trenton; the Rev. H. H. P. Roche, Transfiguration, Philadelphia; the Rev. C. C. Edmunds, Grace Church, Newark.

NEW YORK.

HENRY C. POTTER, D.D., LL.D., D.C.L., Bishop.

DAVID H. GREER, D.D., Bp. Coadj.

Memorial to the Late Rev. E. S. Burford—Death of Edward T. Potter.

THE FRIENDS of the late Rev. E. Spruille Burford, in the Church of the Intercession, New York, placed in the church, on Christmas day, a very handsome silver ciborium, in memory of his good work and loving service while rector of that church.

EDWARD TUCKERMAN POTTER, the retired architect and composer, who died at his home, No. 67 West Fifty-second Street, on Wednesday, December 21st, was a brother of Bishop Potter. He was a son of the late Rt. Rev. Dr. Alonzo P. Potter, Bishop of Pennsylvania. He was born in Schenectady seventy-three years ago, and was educated at Union College. He was the architect of many churches, including the Church of the Heavenly Rest of this city. He was also the composer of several Christmas carols. In 1895 he composed a cantata of "The Twelfth Night Festival" which was produced at Carnegie Hall at a benefit in aid of the Home for Incurables. M. Plancon and other well-known artists took part in the performance. He likewise composed a three-act opera entitled "Xitria."

Mr. Potter was interested in many philanthropic works. Active in the improvement of tenement-house conditions and in prison reforms, Mr. Potter was partly responsible for the tenement-house reform legislation. He was a member of the Century Club, the National Academy of Design, Institute of Architecture, and the Social Science Congress.

OHIO.

WM. A. LEONARD, D.D., Bishop.

A Pleasing Incident.

AT THE Church of the Good Shepherd, Cleveland (Rev. B. W. R. Tayler, rector), after morning service on Christmas Day, the rector invited the congregation into the large parish hall, and in a few well-chosen sentences, presented to the Misses Varian, on behalf of the rector, wardens, and vestrymen of the parish and the other parishioners, a magnificent silver loving cup. The Misses Varian are the three surviving daughters of the Rev. Alexander Varian, who formed the parish of the Good Shepherd nearly forty years ago. They have been indefatigable in their labors for the parish, and are its most loyal and zealous members. The cup is inscribed: "To our beloved friends, the Misses Varian, this loving cup is affectionately given in loving appreciation of their faithfulness, zeal, and devotion to the cause of Christ

and His Church. From the rector, wardens, vestrymen, and other members of the parish (past and present) of the Good Shepherd, Cleveland, Ohio. Christmas Day, 1904."

PENNSYLVANIA.

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

Memorial Gift—Sale of Church Property—Other Items.

THE HOPE of having a chalice and paten of precious metal for the House of Prayer, Branchtown, made of heirlooms and other pieces contributed by parishioners and others was unfortunately checked, but a generous



CHALICE AND PATEN FOR HOUSE OF PRAYER, BRANCHTOWN, PHILADELPHIA.

vestryman instead contributed an exquisite chalice and paten of silver, as a memorial of his father, which was used for the first time on Christmas Day. The inscription on the sacred vessels is:

IN MEMORIAM
JOEL GRANT. 1904.
R. I. P.

A PART OF THE lot of the Church of the Messiah, Broad and Federal Streets, Philadelphia (the Rev. George R. Savage, rector), has been sold for \$9,000. This reduces the debt of the parish considerably.

FOR TWO YEARS services have been held without interruption at the car barns of the Philadelphia Traction Company, on each Sunday morning at 10 o'clock as the most convenient time for the employees. It is expected that a third service will soon be begun at the car barn at Allegheny Avenue and Richmond Streets. These services are under

A MATTER OF HEALTH



the auspices of the Brotherhood of St. Andrew.

A DETERMINED EFFORT is being made by the parishioners of the Church of the Ascension (the Rev. G. Woolsey Hodge, rector), to pay off all the indebtedness before November 1905, when the rector will have completed the twenty-fifth year of his rectorship. Nineteen years ago the site of the present church was purchased and a mortgage of \$25,000 was placed upon it. This has been gradually reduced by gifts and legacies, to \$10,500. Since sending out the appeal, over \$1,000 has been pledged. The Church of the Ascension has always been a free and open church in one of the densely populated sections of the city.

CONSIDERABLE exterior improvements are being made on the parish house connected with old St. Peter's Church. The Rev. William M. Groton, D.D., Dean of the Divinity School, is at present in charge of St. Peter's Church.

A VALUED COMMUNICANT of St. Luke-Epiphany Church (Rev. David McConnell Steele, rector), Mrs. Catharine Keppel Ingham, wife of William A. Ingham and daughter of a Presbyterian clergyman, entered into rest on Holy Innocents' day, December 28, 1904. Mrs. Ingham was identified with much of the good work connected with the parish of St. Luke-Epiphany.

ADMIRERS of Benjamin Franklin and members of societies founded by him in this city, are becoming interested in a project the purpose of which is to assist in restoring the rare old church at Ecton, Northamptonshire, England, where his ancestors were baptized, married, and buried. The church is a picturesque example of fourteenth century architecture, and contains a font dating from the time of the Normans. Benjamin Franklin's father was born in Ecton. In his "Autobiography," Franklin has written that his family lived in Ecton for three hundred years. It must be admitted, however, that Franklin was not much of a Churchman, for had he been, the University of Pennsylvania—then the College of Philadelphia—might have been continued under Churchly influence, and the Episcopal Academy never been begun in 1779. It has been truly said that "Franklin was anything and all things," in religion.

PITTSBURGH.

CORTLANDT WHITEHEAD, D.D., Bishop.

Church Consecrated at Franklin—Church Opened at Wilkinsburg.

ST. JOHN'S CHURCH, Franklin, was consecrated by the Bishop of the Diocese, on St. John's day. The Sentence of Consecration was read by the rector, the Rev. Martin Ainger. Others taking part in the service were the Rev. L. F. Cole, Archdeacon of the Diocese; the Rev. W. L. H. Benton of Crafton, the Rev. C. W. Tyler, Ph.D., of New Castle, the Rev. J. D. Hills of Oil City, and the Rev. A. E. Clay of Foxburg. There were also in attendance the Rev. J. F. Kirk of Brookville, the Rev. T. E. Swan of Corry, the Rev. J. M. Robertson of Emporium, and the Rev. R. H. Edwards of Meadville. The Bishop preached the sermon, and an offering was taken for diocesan missions. As an anthem, the choir sang "The Gloria" from Mozart's Twelfth Mass. A reception in the parish house followed the service.

The church is of stone, and was built in 1901, at a cost of \$39,000, to replace the former edifice destroyed by fire in 1900. On the Fourth Sunday in Advent there was an offering made to cancel the remaining \$15,000 of indebtedness.

THE NEW St. Stephen's Church, Wilkinsburg (Rev. R. W. Patton, rector), was formally opened on Christmas Day. The rector gave an historical sketch of the parish, and the sermon was preached by the Rev. J. C.

White, D. D., rector of St. Andrew's Church, Pittsburgh. The elaborate musical service prepared could not be fully rendered, by reason of the fact that the pipe organ was not yet in place. The church is a stone structure erected at a cost of \$40,000. Its formal dedication will take place later.

SPRINGFIELD.

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

Church Dedicated at Springfield.

THE NEW mission Church of St. John, Springfield, Illinois, was dedicated on the Fourth Sunday in Advent by the Bishop of the Diocese. The service of dedication was held at 11 A. M., which service was immediately followed by a Pontifical High Celebration and sermon, with Bishop Seymour as celebrant and preacher, the Rev. M. W. Ross as deacon, and the Rev. E. H. Fulton as sub-deacon. The Rev. W. N. Wyckoff, rector of Trinity Church, Lincoln, acted as master of ceremonies, Professor Warke of Lincoln as thurifer, and Master Leonard Marner as crucifer, and the choir was composed of members of the very efficient vested choir of Trinity Church, Lincoln, assisted by members of St. Luke's choir, Springfield.

The Bishop's sermon was on the Gospel for the day. He used the words "There standeth one among you whom ye know not," and dwelt upon the fact that Christ was among His people in the Catholic Church, and the world failed to recognize His presence.

At Evensong on the same day, Bishop Osborne preached, taking for his text, Rev. xxi.2: "And I John saw the Holy City, New Jerusalem, coming down from God out of heaven prepared as a bride adorned for her husband."

St. John's Church was started a number of years ago as a small mission in Ridgely township. In 1895 the original site was given up and work was commenced within the city limits, and for a time services were held in a public hall. In 1897 the site of the present building was purchased and a temporary structure erected at the rear of the lot, but owing to the fact that no priest was obtained to take permanent charge of the work, the mission failed to prosper. In December

1901 the Rev. Merton Winfred Ross, then a deacon, was appointed by Bishop Seymour to take charge of the work, and has remained in charge up to the present time. During the past three years a mortgage of nearly \$500 has been paid, and the present handsome brick structure has been erected and equipped at an expense of about \$6,000. The entire cost of erecting the new edifice has not as yet been met, but the present indebtedness will soon be removed if the congregation continues to increase in numerical and financial strength as it has in the immediate past.

A beautiful altar and reredos have been erected in this church to the memory of the late Rt. Rev. Dr. F. W. Taylor, Bishop of Quincy, by his friends in Springfield. A very handsome white marble font, a sanctuary lamp, and other articles have also been given as memorials by members of St. John's Church, and others who are interested in the work now being done.

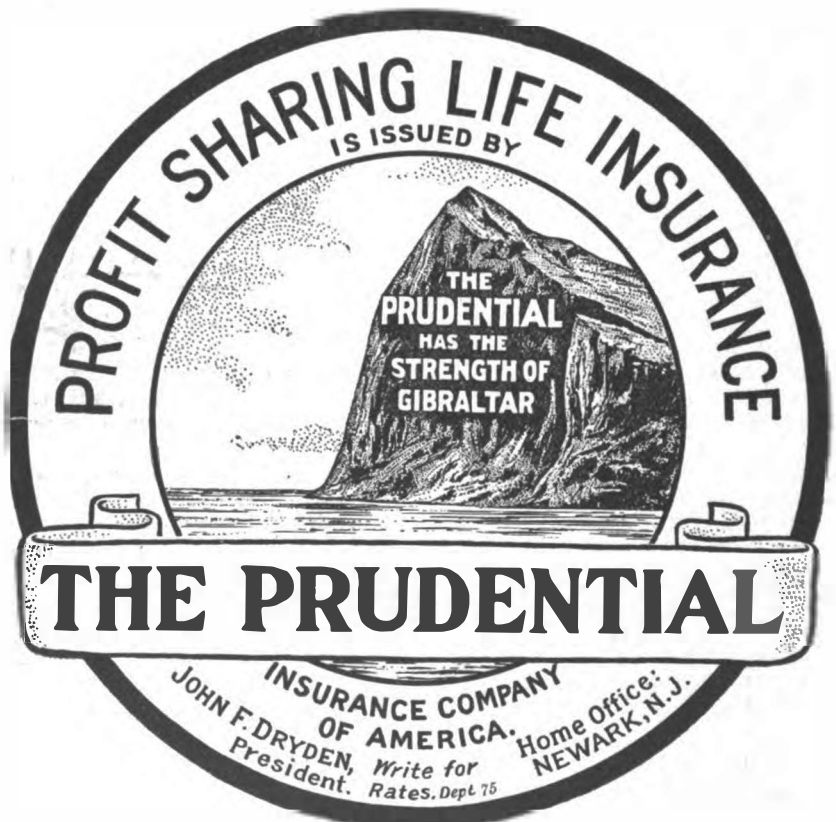
TENNESSEE.

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

Breaking Ground for the new Christ Church, Chattanooga—Memphis Clericus.

GROUND was broken for the new Christ Church, Chattanooga (Rev. W. C. Robertson, rector), on December 11th, by a formal service specially set forth by the Bishop of the Diocese. The formal act of breaking the ground was performed by the Bishop, who also made the address. The church is to be a beautiful stone structure of Gothic architecture, and it is proposed to build first the nave and two stories of the tower, which it is estimated will cost about \$23,000, leaving the construction of the chancel, Sunday School rooms, and the rest of the tower until the future, and this first portion it is hoped to have finished in eighteen months.

THE MEMPHIS Clericus, during December, opened its regular meetings, which had been deferred through the heat of summer and until after the General Convention. The meeting met with the Rev. Thomas D. Windiate, at the Good Shepherd rectory, with nearly all the city clergy in attendance and some out of town guests, including the Bishop of Alabama. Subjects discussed were the Sunday School courses, Bishop Beckwith present-



ing the claims of the Trinity Course, of which he is the author, and the revision of the Canons of the late General Convention. Steps are being taken to form an alumni association of the University of the South in Memphis, where are a large number of men who formerly attended Sewanee.

WESTERN NEW YORK.

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

Debt Paid on Church of the Ascension.

THE CHURCH OF THE ASCENSION, Buffalo (Rev. Geo. B. Richards, rector), is cleared of debt and the cancelled mortgage was part of the Christmas offerings. On Ascension day next, the fifteenth anniversary of the parish will be celebrated, and the consecration of the church is planned for that time.

CANADA.

News of the Dioceses.

Diocese of Ontario.

BISHOP MILLS made several appointments on Christmas Eve. Canon Macmorine of St. James' Church, Kingston, was made Archdeacon of Ontario, succeeding Dr. Worrell, now Bishop of Nova Scotia; the Rev. D. F. Bogert of Belleville was made a Canon, and the Rev. G. R. Beamish of Belleville, Rural Dean of Hastings. The Rev. William Roberts, Mus. Bac., has been made a minor Canon of St. George's Cathedral, Kingston.

Diocese of Toronto.

AN APPOINTMENT made by Bishop Sweatman at Christmas, was that of constituting the Rev. Arthur H. Baldwin, rector of All Saints' Church, Toronto, a Canon of the Diocese. Canon Baldwin is 64 years old; he is a younger brother of the late Bishop of Huron. He was educated at Upper Canada College, Trinity University, Toronto, and Queen's College, Oxford, England. He was ordained deacon in 1866 by the Archbishop of York and priest the following year by the Bishop of Ely.—BISHOP SWEATMAN held an Ordination in St. Alban's Cathedral, Toronto, on the Fourth Sunday in Advent, one candidate being admitted to the diaconate and two to the priesthood.

Diocese of Niagara.

BISHOP AND MRS. DUMOULIN have returned from California, and it is hoped the Bishop's health is much improved. He preached in Holy Trinity Church, Winnipeg, on his way home, early in December.

Diocese of Ruperts Land.

THE OPENING of the new church at Manitou, on Advent Sunday, by Bishop Matheson, drew a large congregation. The building is a fine one and the furnishing of the interior very comfortable. The handsome oak altar was given by the Junior Auxiliary.—PREPARATIONS are being made to build a stone church at the mission station of Ninette shortly.

Diocese of Algoma.

THERE was a large attendance at the Conference of the deaneries of Muskoka and Parry Sound, held at Gravenhurst in November. The W. A. meetings were of great interest, reviewing the year's work since the last Conference. The next will be held at Bracebridge.

Diocese of Montreal.

MUCH SORROW is felt at the death of the Rev. W. T. King, incumbent of St. Mark's Church, Valleyfield, on the day after Christmas. The funeral service was held at St. Mark's Church, December 29th.—THE REV. W. F. FITZGERALD, rector of Grenville and Calumet, preached farewell sermons in both churches on Christmas Day. He is leaving to take charge of the parish of Lyndhurst, in the Diocese of Ontario.

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Diocese of Calgary.

THE DIOCESAN BRANCH of the W. A., though only formed last March, seems to be taking up work with energy. The board meets on the fourth Wednesday of each month during the winter. Three of the board have been appointed a committee to act for the Toronto W. A. board in matters concerning the Blackfoot Hospital and Home.

ANY MAN who should attempt to live in a country without reference to the laws of that country, would very soon find himself in trouble. In like manner anyone who tries to live upon the face of this earth without attention to the laws of nature, will live there for but a very short time, most of which will be passed in exceeding discomfort—a peculiarity of natural laws, as distinguished from those of human enactment, being that they take effect without summons or prosecution. In fact, nobody could live half a day unless he attended to some of the

laws of nature; and thousands of us are dying daily, or living miserably, because men have not yet been sufficiently zealous to learn the code of nature.—*Selected.*

"NONE of those men which were bidden shall taste of my supper" (St. Luke xiv. 24). They were the ones who had the first invitations, and doubtless the best opportunities. A teacher promised to take ten schoolboys to spend a week in his mountain home. One boy, whose father was a trustee of the school and the wealthiest man in town, boasted that he would be one of the ten selected, even if he had more marks against him than any boy in school. But when the selection was made, he was ignored, and when his father came and offered to pay his son's way, if the teacher would take him, the answer was given: "This is a party composed not of boys with money, but boys with merit. Your son's disobedience and neglect of duty have raised insurmountable barriers."—*Selected.*

ALL NOBLE BOYS who have become truly great, because good, men, treasure above all things the memory of a good mother. Dr. Temple, Archbishop of Canterbury, was one of these. Speaking at a very large Church Missionary Meeting, he said he had been connected with the Society since he was twelve years of age. "I have never," he continued, "lost sight of that connection, nor have I ever failed to pray, *as my mother bade me*, for the prosperity of the work which this Society is doing."

We cannot all be Archbishops, but we can all obey our mothers. Happy mothers who never forget that Christ would have His Gospel of love and grace preached to every creature, and teach and win their children to pray "Thy kingdom come!"—*C. B.*

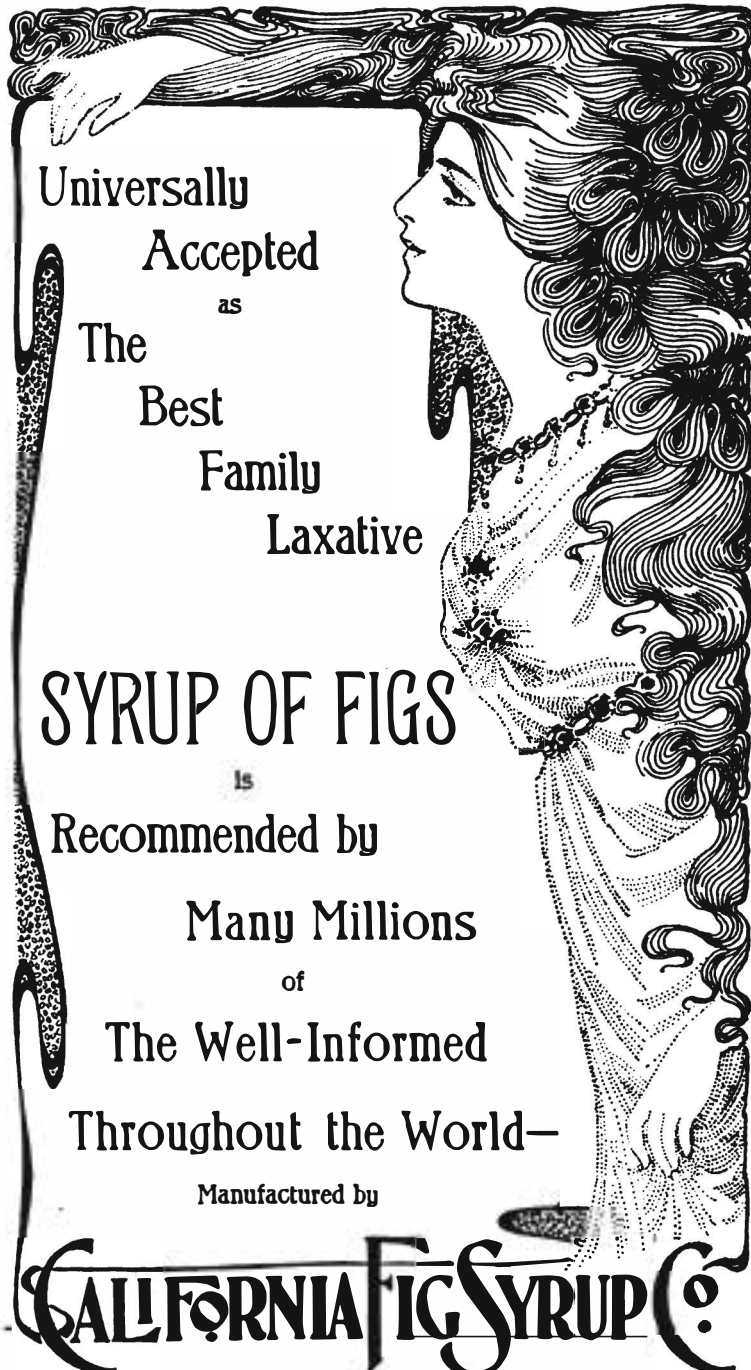
IF HOLY obedience be made the condition of the promise of pardon and life, as well as faith, as we see it is, then none but an obedient faith can be a performance of the condition of the promise.—*Browning.*

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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.]

To the Music Editor of The Living Church:

DEAR SIR:—There appeared, some time ago, in the columns of THE LIVING CHURCH, some letters addressed to the editor, bearing strongly on the question of abolishing organ recitals. The chief argument set forth in these communications was that organ recitals are not a benefit to the people, and that the majority who attend them go to listen to the organ for pleasure and amusement, and not as a means of inspiration to further their religious devotions. It is to be hoped that fastidiousness of this sort is not common, and in spite of the weighty and well-argued statements put forth by these writers, my own opinion is that the preponderance of evidence is in favor of organ recitals, as I shall presently show from my own experience at St. John's Church and other local parishes where organ recitals are conducted.

"I will admit, however, that there is a certain style of organ recital to be found in some of our churches that should be abolished. I refer chiefly to that class of recital displaying concert tendencies, such, for instance as playing popular pianoforte compositions on the organ (a very bad practice at its best), the introduction of some well-known local singer, not of Church training, who sings a popular secular composition adapted to sacred words, etc. I may add here that the writer once heard the words of 'Rock of Ages' sung as a solo to the melody 'Rocked in the Cradle of the Deep,' and on another occasion, 'Abide with me' to De Koven's 'Oh, promise me.' But in most cases it will be found that this style of recital is promoted by irresponsible organists, totally out of sympathy with our communion and absolutely ignorant of the first rudiments of Church teaching and traditions. Such men, of course, are unfit to occupy Church positions, and I am convinced, from personal observation, that this class of Church musician is too much in evidence for the good of our Church music and its advancement along dignified and correct lines. It is most unfortunate, too, that the present outlook for the betterment of these abuses and conditions is far from encouraging. What is very much needed in this country is a school of Church music for the proper training of organists in Church traditions.

"The organ recitals at St. John's Church were introduced in 1893, by direction of the rector, the Rev. Alexander Mackay-Smith, D.D., now Bishop Coadjutor of the Diocese of Pennsylvania. For twelve years they have been given without interruption, on Saturdays during Lent, immediately following the regular afternoon service, and during the six years of my incumbency as organist I have observed the attendance to increase each year so as to tax the seating capacity of the church long before the regular hour for Evening Prayer to begin. Each recital is so arranged as to last about fifty minutes, and they occur at an hour when the Government departments are dismissing for the day. The result is that a large and reverent congregation hears, before the recital begins, the Office of Evening Prayer and a short Lenten address by the rector. Some of these people never attend church at any other time. I have also been told by some of our parishioners that they have found in these recitals a power of great influence in the uplifting of their Christian hearts to Almighty God in worship and serious devotion. No surer proof of the helpfulness of these

recitals as a means of inspiration to worship can be given than this.

"Organ recitals have been given for a number of years at St. Mark's Church (Rev. W. L. Devries, D.D., rector), and in commenting upon the question, he says:

"I consider organ recitals in the church of value in that they draw to the church people not given to church attendance, and result, in some cases, in permanent additions to the regular worshippers; in that they give the people a chance to hear the best music on our greatest instrument of melody, the organ; in that they use the great gift of melody and harmony for its highest end, the glory of God and the spiritual uplifting of His people.

"Our people and others seem to come in a spirit of reverence, they behave admirably, and the whole atmosphere seems worshipful. One of the clergy is always present in the chancel, in his vestments, opens and closes the recital with short devotions, and occasionally addresses the people on the purpose of the "services," as offerings to God primarily, and secondarily only, for the edification of the people; never as concerts, but always services. Often the full vested choir is present, and varies the recital with anthems, etc., as well as processional and recessional hymns."

"At St. Paul's Church, the Rev. Dr. Harding says:

"With organ recitals, much depends on the character of the work done. The religious motive should be emphasized by the presence of the clergy and a brief service. If due care be taken, there is no reason why a properly selected and well-rendered programme should not be found helpful and uplifting."

H. H. FREEMAN,

Organist and Choirmaster of St. John's Church and the Pro-Cathedral Church of the Ascension.

Washington, D. C., Dec. 12, 1904."

The letters and articles referred to by Mr. Freeman, dealt chiefly with the abuses, and not the uses, of organ recitals. Undoubtedly when recitals are conducted by men of unquestioned ability and sound judgment, they are productive of good in various ways.

HABIT'S CHAIN

CERTAIN HABITS UNCONSCIOUSLY FORMED AND HARD TO BREAK.

An ingenious philosopher estimates that the amount of will power necessary to break a life-long habit would, if it could be transformed, lift a weight of many tons.

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Nevertheless the *average* recital is more secular than sacred, musically speaking. A glance at the programmes generally played will show that legitimate organ music of the Churchly type is often made to give way to ear-tickling pieces of decided inferiority. The works of the great masters (notably Bach, Handel, and Mendelssohn) are neglected, and instead, we find "cradle songs," "reveries," "nuptial pieces," and selections of the *berceuse*, *chanson*, and *garotte* style. Often a single fugue of John Sebastian Bach is expected to cover a multitude of sins, and is made to serve on the programme as a sort of sacrifice, after which a lot of rubbish may be played.

One prolific source of inappropriate programmes is the inadequacy of the ordinary church organ. The massive and dignified effect of the greater organ works cannot be obtained from many of our instruments. Consequently the player, whose chief object is too often to *please* his listeners, is tempted to avoid the higher organ compositions, and to substitute those of the "popular" and "ear-tickling" kind. All this, however, only goes to prove that recitals are only demoralizing when deliberately made so by the recitalist.

WE OFTEN THINK that, if we had that man's means, or that man's ability, or that man's opportunity, we could do something worth doing; but as we are, there is no possibility of any great thing. Yet God does not want us to fill any other man's place, or to do any other man's work. God wants us to improve our own opportunity, with the possessions and the powers that He has given us. It is a very great thing for us to do the best we can do, just where and as we are. God asks no one of us to do more than this, nor has any one of us a right to do less.—*Selected.*

JOHN RUSKIN wrote once: "I am now sixty years old, and for forty-five of these was in church at least once on the Sunday, say once a month also in the afternoons.

When I am abroad I am often in half-a-dozen churches in the course of a day, and never lose a chance of listening to anything that is going on. Add the conversations pursued, not unearnestly, with every sort of reverend person I can get to talk to me, from the Bishop of Strasburg down to the simplest travelling tinker inclined Gospel-wards whom I perceive to be sincere."—*Selected.*

SOME seventy years ago a Harrow boy of noble birth was standing not far from the school gates when he saw, with indignation, the horrible levity with which some drunken men were conducting a pauper funeral. Then and there that generous boy dedicated himself to defend, through life, the cause of the oppressed. He saved the little chimney-sweeps from the brutalities to which they were subjected. He mitigated or cancelled the horrors of factories or mines. He founded ragged schools. He helped the poor costermongers.

His name was Anthony Ashley, Earl of Shaftesbury. His statue stands by the western gate of the great Westminster Abbey, chiselled in marble not whiter than his life, with the two mighty monosyllables carved upon it—LOVE. SERVE.—*Selected.*

THE DUTY should open into joy, but it may fail of joy and still be duty. If the joy is not there, still hold the duty, and be sure that you have the real thing while you are holding that. Be all the more dutiful though it be in the dark. Do righteousness and forget happiness, and so it is most likely that happiness will come. This will help you to be hopeful without impatience, and patient without despair.—*Phillips Brooks.*

YOU CANNOT reduce spiritual truth to an exact science. Its true import and comprehensiveness cannot be demonstrated to the carnal mind as a proposition in Euclid can be. Spiritual truth is *spiritually* discerned. Only when one sincerely desires to know the truth as it is in Christ Jesus, and honestly surrenders his own will to the will of the Lord, that he may know the truth, does the Spirit take of the things of God and show them to him in all their beauty, harmony, and loveliness.—*Selected.*

IN EVERY man's life there come moments when he is called to decide whether to go forward or to stand still. Timidity says: "Hesitate!" Prudence says: "Be not too hasty. Take aim!" Self-interest says: "You may hurt yourself; you may run risks; you may injure your prospects of worldly success." But conscience says: "The hour has come. Go and do your duty," and everything generous and noble in the heart responds and says, "Amen!"—*Great Thoughts.*

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