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The Living Church

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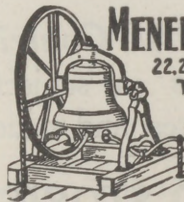
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The Magazines

Blackwood's Edinburgh Magazine for November, has a thoughtful article on William Pitt the Younger, by Charles Whibley, two continued stories, and interesting papers on The Streets of London, and British Woodlands, besides the usual miscellany.

THE *Nineteenth Century and After* has various political articles and four papers bearing on Church matters: The Deans and the Athanasian Creed by the Dean of Windsor, The Lord's Day Observance, Days in a Paris Convent, and the Roman Catacombs. Stephen Paget has a readable article on Latin for Girls.

IN THE *Quarterly Review* for October, W. H. Hutton writes appreciatively of "Erasmus and the Reformation," tracing carefully his relations to the papal system and to Lutheranism. "The Rights and Limits of Theology" is a somewhat blind and crude criticism of dogmatic theology, which is defined invidiously. "Great Britain, Russia and Japan," is a resume of recent international developments, including the alliance between England and Japan and the recently concluded peace. J. K. Laughton discusses the battle of Trafalgar in view of its centenary.

AMONG OTHER good things the *Edinburgh Review* for October has a very clear account of "The Battle of the Japan Sea" and a careful article on "Early Christian and Byzantine Art and Archaeology." "The Novels of Miss Yonge" are considered discriminatingly, it being shown that her most notable success lay in exhibiting groups of common place characters in such wise as to preserve their distinctive traits and to interest the reader in their fortunes. "The Study of Greek" is discussed historically and somewhat adversely to its being required for a degree of arts.

THE *Revue Catholique des Eglises* for October is principally occupied with obituary notices of the Abbé Gustave Morel, one of the founders of the magazine, who died in Russia while he was travelling there in the line of his chosen work for Church Unity. The articles on Saint Cyprian are continued by Turmel. There are also reports of various synods and congresses.

PRESIDENT ROOSEVELT'S article in the November *Scribner's* describes "A Wolf Hunt in Oklahoma"—the account of his hunting trip made last April. It deals with an entirely different sort of hunting from that told of in "A Colorado Bear Hunt," which appeared in the October number, for this time, instead of being in the mountains, it is on the broad plains. There is the same spirit of exciting adventure, frank comradeship with the guides and other companions of the hunt that was so attractive in the previous article. There are also a number of valuable facts of natural history regarding the habits of the coyote and wolves, based upon the author's long experience in the West. Among the members of the expedition was Abernethy, a famous wolf hunter, who catches live coyotes and even large gray wolves with his hands and brings them home alive across his saddle. The illustrations are from photographs by Alexander Lambert, M.D., and W. Sloan Simpson, members of the expedition.

The installment of the Bancroft "Letters and Diaries" in the same issue is of very great historical and personal interest. It deals with the years 1847-49, when the author was United States Minister to Great Britain, and made frequent visits to Paris. There are some remarkable extracts from personal conversations with Louis Philippe, and descrip-

[Continued on Page 194.]

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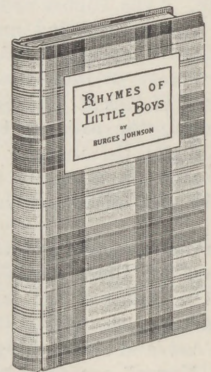
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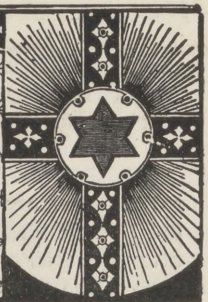
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The Living Church

A Weekly Record of the News, the Work, and the Thought of the Church.

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FOR THE FIRST SUNDAY IN ADVENT.

UPON the threshold of the Advent Season, it is well that we give ourselves with great seriousness to the devout contemplation of every inspired word that has gone on record concerning the second coming of the Lord. Especially should we consider all that Christ Himself has revealed in this matter, to guide us in the attitude of our lives toward the certainty of His return.

In a discourse mainly devoted to this theme, carefully recorded in St. Matthew's Gospel, our Blessed Lord dwells upon the fact that His return will be sudden and unexpected. Men will not be looking for Him; He will come "in an hour that they are not aware of."

Wherein will consist this unreadiness of men; what will they be doing; to what will they have so given themselves, as to have no expectant thought of Christ's return?

Our Lord makes answer to this enquiry by pointing to the antediluvians, the men upon whom the flood came. We would have expected Him to paint their characters, and to picture their unreadiness for judgment, in colors altogether different from those which He deliberately chose. It would not have surprised us, had He said: Take warning from Noah's cotemporaries; consider how wicked they were: the murders they committed, the wrongs and injustices which stained their lives, the adulteries of which they were guilty.

This Christ does not say, true though it may have been. He surveys those lives, which should be a warning to the men of every age. He proceeds to describe the essential character of their guilt, the cause of their unreadiness for judgment. What was it: this sin of the antediluvians, which brought upon them the swift judgment of God? We fall back aghast at the tenor of Christ's words: They ate, they drank, they married, they were given in marriage!

What was there wrong in this? Are these forbidden things?

Can men lose their souls, through eating and drinking, through marrying and being given in marriage? 'Tis even so; and we must face the fact.

To wall God out of the life; to live solely for one's own earthly pleasure; to care only, and to care supremely, for the things of the body; to strangle the soul, and to still with violence the voice of the Holy Ghost in the heart: this is death. It swept from the earth the antediluvians, all save the family of Noah. Upon the testimony of our Lord Himself, this will be the great essential mark of men's unreadiness for His return. Made in the likeness of God, redeemed with the precious blood of Christ, "called to be saints" and "priests unto God," endowed with every spiritual capacity, tenanted with the Holy Ghost if they will to be: all these gifts within reach, and yet this only true of men—they eat, they drink, they marry, they are given in marriage—it is, it must be, death!

Are we mindful of the fact, that things do not need necessarily to be evil, in order to exert an evil influence? The noblest and best gifts of God may compass our downfall, if they be exalted above the giver of them, God Himself. This is one of the subtlest dangers that confronts us; and we seem not to realize it. God gives us food; and, unless we are watchful, our life degenerates into a mere eating and drinking. God gives us families and homes; and, if we make an idol of them, our souls may perish through the virtue of domestic love.

Does any man question the reasonableness of God's expectation, that He and His kingdom shall be our supreme object of

concern? Who will defend a Christian's overwhelming devotion to the theatre, alongside his almost complete neglect of the Church? Does it seem right, that God's kingdom in the world shall languish, and shall diminish the efficiency of its work, from need of a share of the money which the baptized lavish upon their earthly pleasures? Shall we better our homes, and in order that we may do so shall we lessen our gifts to God? Has gluttony ceased to be a danger, and domestic ease a possible snare for the soul?

How many Christians are thinking to-day of the second coming of Christ? How many, this Lord's Day, are doing the things which betoken a readiness, an eager desire, for Christ's return? Few probably out of many millions, if the truth were known. The conditions which exist to-day are alarmingly like those which were in the time of Noah: the multitude, for the most part, intent on their own comforts and pleasures, "without God in the world," eating and drinking, marrying and given in marriage.

It sometimes seems as though Christ's appeal for a faithful awaiting of His return, has become a personal appeal to individual men. The human race for the most part is stolid. Nations turn a deaf ear. Even the Church, as a whole, seems strangely lukewarm. Congregations are not roused, nor can be.

Christ asks *you* to be true to Him; to live your life, every day of it, every hour of it, as one in the very act of rising up to welcome his returning Lord. Wait for no one in this matter, ere you embrace the Advent faith and the Advent life. To you the Son of God appeals, with personal directness.

Make your response with that depth of love which the Christ of the Incarnation deserves. Make your response as for your very life, heeding the urgent lesson of the Lord's own words, in the hour when He foretold the fact of His return: "Two shall be in the field; the one shall be taken, and the other left. Two shall be grinding at the mill; the one shall be taken, and the other left."

B.

AD CLERUM.

"Non solum de vestris, sed de animabus nobis commissis in die tremendi iudicii respondere tenemini, et quomodo custodiet conscientiam alienam, qui suam custodire non potest? Conscientia siquidem abyssus inscrutabilis est, non obscurissima, et tamen misero sacerdoti, qui hanc noctem suscipit, et in cura clamatur. Custos quid de die? Custos quid de nocte?"—*Petr. Bles., serm. 59 ad Sacerd.*

"Plus ab eo exigitur, cui plus committitur; ampliores enim poenas luit, cui numerosior regendorum populorum fuerit cura, commissa."—*S. Ambr., lib. de dign. Sacerd. c. 3.*

"Major scientia majoris fit poenae materia; propterea sacerdotes eadem cum subditis peccata committens non eadem, sed multo graviora patietur."—*S. Jo. Chrys., hom. 77 ad Pop. Antioch.*

"Unusquisque propriam mercedem accipiet secundum proprium laborem, non secundum rerum eventum."—*Idem. hom. 12 in Joan. I.*

MAY THE CHURCH FEDERATE WITH CHURCHES?

WHILE the religious press in general was discussing, during the dull days of the summer, the coming "Interchurch Conference on Federation," THE LIVING CHURCH, almost alone, preserved silence and offered no advice. This was not because of any lack of interest in the subject. If there is one thought that is more often than any other in our minds, it is the thought of the unity of the Church. It is the theme that we have most often treated: unity between factions of Catholic Churchmen in this American Church; unity between parties of Churchmen; unity between separated communions of the Catholic Church; unity between all Anglo-Saxon Christians; unity between "all who profess and call themselves Christians." The subject is manifold in the forms in which it may come to us, and every form of it is important. In thinking, now of one form, now of another, we never have lost sight of the far-away goal toward which each successive step is only a milestone—the realization of our Saviour's prayer "that they *all* may be one, as Thou, Father, art in Me and I in Thee."

THE FIRST thought which is suggested by this "Interchurch Federation" is the intense longing that has, within recent years, seized all Christian people for something better than nineteenth century sectarianism; the second, is the pitiful misconception

of the Kingdom of God which underlies the thought of an "Interchurch Federation."

The first of these thoughts is the more important. Out of the desire for unity, unity will some day come. Even the creation of sects is to-day practically at an end. Christian schism probably reached its lowest level a third to a half century ago. Even then men in advance of their day, such as William Augustus Muhlenberg, the Morning Star of the new Reformation, were paving the way for a return to Catholic unity.

Even then they were able to address our American House of Bishops in those prophetic words: "To become a central bond of union among Christians . . . is here believed to be the peculiar province and high privilege of your venerable body as a College of CATHOLIC AND APOSTOLIC BISHOPS *as such*" (capitals and italics are thus printed in the original); "to define and act upon such a system, it is believed, must sooner or later be the work of an American Catholic Episcopate."

The second thought—the misconception of what ought to be (but is not) suggested by the very word *Church*, and the incongruity of an "Interchurch Federation"—must necessarily follow closely behind the first.

The Churchman sees primarily in the term *Church*, the common expression for that spiritual entity, the Kingdom of God. He looks far away from conventions and delegates and constitutions and resolutions, back to an humble manger crib in Bethlehem. There he worships One who, having existed from all eternity, was now pleased to become man. Wonderingly, he watches the growth from infancy to manhood of that Child. He sees Gethsemane and Calvary; light breaks upon him on the third day, as the Resurrection Sun shines forth. He gazes into the clouds at the Ascension and, awe-struck, witnesses the descent of the Spirit on Pentecost.

And this is what he learns: that God so thirsted for the love of man, that through the Son of God He provided that men might be united with Himself; that in instituting Holy Baptism, He performed such an act of joining man to God, as the gardener does when he grafts the sweet orange limb on the natural orange tree; that in instituting the Holy Communion, He simply gave the normal method by which the living sap from the Tree itself might course through the grafted branch; by which the life of the Tree might enter into and through the branch, and become the life of the branch.

The Churchman looks down the long roll of the ages. He sees countless myriads of human beings thus grafted on to the parent Tree—the Lord Jesus Christ—and receiving from that Tree their life-giving food. These countless myriads, faithfully continuing in the apostles' fellowship and doctrine, in the breaking of the bread and in the prayers, comprise the Church; yet not as though they were voluntarily banded together, but because the Church is the Body of Christ, of which they have become living parts. And so the Church numbers in reality but one Person and that one is Jesus Christ; but in Him, and therefore in the Church, are all those who are joined by His sacramental ingathering into Himself.

When, then, we find, in these latter days, men organizing themselves into voluntary bodies and choosing to call those bodies by the name which the New Testament applies to the Body of Christ, the Churchman is tempted to become indignant. He feels that an undue liberty is taken when these are called *Churches*. He knows that Jesus Christ is one; that His Body is one; that His Body, viewed from the social aspect of its many members, is one Kingdom; that it has one code of laws, one law of citizenship, one government and that a theocracy, acting by the Holy Spirit through men whom He has anointed to be prophets, priests, and kings.

When, again, this one divine CHURCH is asked to join in a federation with many human *Churches*, the Churchman clearly sees how impossible is the request. "Whereas," read the resolutions which were affirmed by the New York conference, "in the providence of God, the time has come when it seems fitting more fully to manifest the essential oneness of the Christian Churches of America . . ." Is there an "essential oneness" between the Body of Christ and several voluntary associations of excellent men? To us it seems not so. Things that are different in kind cannot be fused. To "federate" a rhinoceros with a turkey does not constitute a new being; the federation remains a rhinoceros and a turkey, in which the party of the first part is all rhinoceros, and the party of the second part all turkey. If a common name be applied to the two beings, they would still remain unalterably distinct. Terming them an Interanimal

Federation would not lend wings to the rhinoceros nor tusks to the turkey.

NINETEEN YEARS ago, the Protestant Episcopal Church set forth a very general invitation to all American Christian bodies, asking them to confer with her concerning the possibility of "the return of all Christian communions to the principles of unity exemplified by the undivided Catholic Church during the first ages of its existence." It was then hoped that "this Church" might be accepted as a basis for bringing American Christianity into a new relationship to the Church and to its separated parts.

The hopes were not realized. Churchmen themselves did not rise to their opportunity. The direct issue was raised and re-raised as to whether they would recede from their own sectarianism, and act in future according to the declaration of 1853, as an "American Catholic" Church, or whether they would remain only Protestant Episcopalians. They elected the latter course; and with that determination passed away for at least a generation, we are convinced, the opportunity of "this Church" to take the lead in drawing American Christianity into a common movement. The Church called Protestant Episcopal yet remains the localized branch of that good Tree from which the life-giving sap flows to all its leaves and fruits and flowers; but no doubt the present generation of Churchmen, like that faithless generation of Israelites who were doomed to die in the wilderness when they might have entered the Promised Land, is unfit to enter into that larger life which seemed to be opening to them when that Declaration of 1886 was set forth. We failed to lead other Christians, because we were ourselves unwilling to emerge from our own littleness. American Christianity is now trying to grope its way to some form of unity, wholly apart from the historic Church. That Church is treated as a negligible quantity, because we have permitted it to be an unknown quantity. Deplore it as we may, it is impossible not to feel that Churchmen are largely to blame.

Yet we do not regret that our commission on Church Unity sent representatives to the preliminary "Interchurch Conference on Federation." The Church itself cannot "federate"; but its members ought not to hold aloof from movements that seek to find a solution to the problems of the day. They must be exceedingly careful not to commit the Church to any position that would further obscure its own position in Christendom beyond the obscurity created by its sectarian name and the sectarian spirit back of it. In our judgment, they acted wisely in giving notice that their votes were to be interpreted as the votes of individuals and not as representatives of a "Church." They would have put both themselves and the Church into a false position had they acted otherwise. By that declaration they saved the day for the Church. We cannot think that official action of General Convention can ever be given, authorizing any "federation" on the part of "this Church"; and without such authority the Church cannot be committed to it. Were that practicable, as it would be if the Protestant Episcopal Church were merely a voluntary association, we should then hold that the next right step would be for us to disband our association or "Church" in the interest of unity, and have one less sect in this sect-ridden land.

We could welcome a federation of Christian *men*, or of Christian *workers*, for the purposes stated by Bishop Doane on another page; but a federation of "Churches," set forth as betokening "essential oneness of the Christian Churches of America," cannot be accepted by Churchmen.

It remains true, as Dr. Huntington so well says in his admirable sermon on the subject printed in this issue: "The Conference is not moving upon Anglican lines in its effort after unity." With him we exclaim: "Never let us rest content with a second-best catholicity!"

Between the idea of an Interchurch Federation and that of one holy Catholic Church, as a solution to the problem growing out of our dissevered Christianity, there is the widest difference. The one seeks comity and coöperation; the other, unity. The one assumes only a human organization; the other, a divine organism. The one preserves sectarianism; the other abolishes it for catholicity. The one is of man; the other, of God.

When Churchmen are themselves sufficiently imbued with the spirit of unity, of holiness, of catholicity, and of apostolicity, they will be able to present for the consideration of American Christianity, a basis of unity beside which that of an Interchurch Federation will sink into obscurity. Since, to-day, they are themselves too sectarian to show forth this high ideal in its true glory, it ill becomes them to criticise too harshly the plan

which, perhaps, apart from catholicity, presents the only hope for a speedy alleviation—it cannot be a cure—of present conditions.

NOWHERE do Churchmen look more confidently for right action at the right time than to the Diocese of New Hampshire. A long administration—thirty-five years—in a difficult field, with no opportunity for large growth, has given the now venerable Bishop the opportunity to labor for growth in depth. This he has done, and with large success. *Deep Churchmanship* has become the characteristic of his diocese; and the end has been obtained without friction and without serious differences.

It is enough, then, to say that the diocese did itself credit in the election of its Bishop Coadjutor last week. Strong, earnest, scholarly—his entire ministry and some years before have been spent in educational work at St. Paul's School—tactful, possessed of a keen missionary spirit, a thorough Churchman, there is every reason to believe that Mr. Parker will continue the wise, statesman-like administration of Bishop Niles, and will further develop the confidence of Churchmen generally in New Hampshire Churchmanship.

And we cannot forbear recognition of the remarkable and unprecedented action of the convention in increasing the Bishop's salary at the very time of electing a Coadjutor. From paying the modest sum of \$3,000 annually for the support of the episcopate, New Hampshire voluntarily assumes an annual charge of \$6,500, in doing so, first rejecting the Bishop's offer to share the expense of a Coadjutor with the diocese, and then, over his protest, increasing his own salary. It is such an incident as gives new encouragement to Churchmen.

All honor to Bishop Niles and to New Hampshire Churchmen for what they have been able to accomplish!

AFTER having criticised the Boston *Transcript* rather frequently of late for somewhat unfortunate expressions in religious matters, it is a pleasure to quote the following from that periodical:

"The unanimous choice of Dr. Webb of Nashotah for the Coadjutor Bishopric of Milwaukee is another demonstration, closely following the election of Bishop Osborne, of the continuing strength of the "Catholic" element in the so-called Protestant Episcopal Church. A great deal of obviously inspired work had been done by those who wished for a different result and whose wishes were father to the thought that it was impossible to overcome the (reported) resolve of the laity to elect no candidate who was in sympathy with Bishop Nicholson.

"Political methods in this case perhaps have proved a boomerang, as they often do in matters ecclesiastical, for it is certain that no possible Coadjutor could be more welcome to the incumbent of the See than Dr. Webb. As a theologian he is in fact the leader of the High Church party and he has long been marked for promotion by its members when opportunity should offer. Dr. Webb has been a most inspiring and successful teacher and he will leave Nashotah with a regret that will be heartily shared by its undergraduates and its faculty, for it is scarcely possible that he can refuse an invitation, given without a dissenting voice, to an office which offers such an important opportunity for service and which leads by succession to the Bishopric of Milwaukee."

ANSWERS TO CORRESPONDENTS.

A SUBSCRIBER.—John Hecker, who was mentioned by Dr. Riley in his paper on St. Alban's Church, New York, was a merchant of that city and leading Churchman, a brother of the famous Father Isaac Hecker, founder of the Paulist congregation in the Roman communion. The family history will be found in Elliott's *Life of Father Hecker*.

CATHOLIC.—A Bishop may license a layman to make addresses in churches, but he would still have no right in a parish church unless invited by the rector.

FOR EACH one of us, whether on a bed of pain, in feebleness and uncertainty of purpose such as comes with health or overstrained nerves, or whatever else may be our immediate condition, nothing is more urgent, nothing more behoves us than to ask, "What wouldst Thou have me to do?" For, whatever our state, however helpless and incapable, however little service to God or to our neighbor seems within our power, there is no doubt at all as to His willing us to do *something*. Not necessarily any great thing; it may be only some little message of sympathy and comfort to carry to one even more lonely than we are; it may be some tiny pleasure to a little child, or a kindly word or glance to one whose own fault has cut him off from general kindness and pity; it may be even only in humble patience to stand and wait till He makes His will plain, abstaining the while from murmur and fretfulness; but, in some shape or other, be certain that your Master and Lord hears and will answer your question, "What wouldst Thou have me to do?"—*H. L. Sidney Lear*.

THE ENGLISH "REPRESENTATIVE CHURCH COUNCIL" IS SUMMONED

Was to Have Met Late in November

BISHOP POTTER ASSUMES COPE AND MITRE IN LONDON

Bishops Would Restrict Liberty in Choice of Hymns

OTHER ENGLISH CHURCH NEWS

The Living Church News Bureau
London, November 14, 1905

THE Representative Church Council, which may be regarded as the direct offspring of the democratizing Church Reform League, and representing a movement which the late Primate, Dr. Temple, did not hesitate to call a "revolution" in the Church of England, was with somewhat unseemly haste called into being a year ago last summer—though, *mirabile dictu*, actually before the general constitution of the new and ambitious body had been determined. A number of vitally important questions at once arose—as touching the relation of the R. C. C. (1) to the divinely appointed Order of the Catholic Episcopate locally in England, and (2) to the several bodies of which the new representative Church body was to be composed, *viz.*, the Upper and Lower Houses of the Convocations of Canterbury and York and the Houses of Laymen of the two Provinces; and also as to its definite functions and procedure, as well as to the particularly contentious question of the initial franchise. An attempt was made at the first meeting of the Representative Church Council, 1904, to get some of these questions settled; but eventually it was decided to refer them all to a committee to be appointed by the Archbishop of Canterbury, whose report might be submitted in time to be considered before the meeting of the Council in 1905. A whole year, however, passed (as Mr. F. C. Holiday pointed out in his address the other day at the annual meeting of the West London District Branch of the E. C. U.) without anything being heard, and when at length it was stated that the Primate's committee had been appointed the names were not disclosed. When, after various inquiries (as Mr. Holiday further remarked), the names were published, it appeared that no representative of those Catholic Churchmen who had raised the several questions referred to above had been placed upon it. The R. C. C. is summoned to meet again on the 22nd, 23rd, and 24th inst., and yet the committee's report on its constitution and rules has been so belated as to have reached the members of the Council, as at present composed, only a week ago last Wednesday. It is issued in the form of an octavo pamphlet of 26 pages, and contains, besides much detail, no little amount of contentious matter, as will doubtless be proved when the Council meets to-morrow week.

The manner in which the "laity question" has been settled in the Scottish Church might well serve as a good precedent for the English Church to follow in the solution of the same question. The Provincial Synod of the Scottish Church, which had not been summoned before since 1890, has recently met in Edinburgh, the chief business to be despatched being legislation on the position of the laity in relation to matters calling for Church legislation. The results of the proceedings of this memorable Synod are summarized by the Scottish correspondent of the *Guardian* as follows:

The constitution of a Consultative Council of clergy and lay communicants capable of expressing their voice on any Church question, all proposed legislation being submitted for its opinion; the Representative Church Council—a body consisting of all the clergy and one layman from each congregation—is granted the right to discuss spiritual matters as well as finance; diocesan councils similarly privileged; the Episcopal veto is supreme; legislation passed at any Provincial Synod is not to become valid until ratified at an adjourned meeting, which must take place within twelve months.

The Bishop of New York visited St. James', Hampstead Road, N. W., a week ago last Sunday evening. He helped to officiate at Evensong, and joined the solemn Procession, vested in cope and mitre; and also preached to a crowded congregation of more than 700 people, his sermon being on the "Reality of the Communion of Saints."

The Bishop of Salisbury's remark at the Weymouth Church Congress, that he should put down any hymn book that he considered not in accordance with the teaching of the English Church—or, in other words, not in accordance with his own views of Church doctrine as a Moderate—has called forth a warning note from Canon Scott Holland in one of his usually pithy editorial articles in the November number of the *Com-*

monwealth, the well-known Christian Social magazine. He thinks that the matter concerns all Churchmen very vitally, and, in fact, everyone who cares about liberty. We in the Church of England "are much tied and bound, not only by the chain of our sins but also by the dead past and by the House of Commons." A few liberties we retain—and one of them is the liberty of hymn-singing:

"No one has hitherto attempted to deprive us of this freedom. But the Bishop of Salisbury has uttered a warning note. Let us heed it. The most important of all principles is at stake—the principle of liberty; the most important of all privileges—the privilege of unfettered development. If this is taken away, the Church will be dead indeed. And everyone who cares for the cause of liberty and for the life of the Church, must give the Bishops friendly but firm warning that they will resist them to the end. For we are working for self-government, not for autocracy—for greater freedom, not for greater slavery; and we will say to the Prelates as our fathers said to the most autocratic of them all—'*Ecclesia Anglicana libera est.*'"

The *Church Times*, referring to the Canon's "warning note," states that the Bishop of Exeter has already made such a demand (*i.e.*, as that threatened by his brother of Salisbury) in the most formal manner, and under the possible pain of penalties. It has heard of another case nearer home.

Recent further excavations at Winchester Cathedral have revealed a subsidence and defect more serious than was anticipated. An excavation inside the south wall of the part of the Cathedral to the east of the Presbytery, extending to where it terminates in the Lady Chapel, including the little chapel fitted up by Bishop Langton (*ob.* 1501) as a chantry, which is mostly in the early English style, and the work of Bishop de Lucy (*circa* 1200), where there was a crack near the floor, revealed that the crack rapidly widens as it descends; but a little distance below the floor level it gapes as much as a foot. It was further seen that the wall itself, which externally appears to be solid masonry, is but a double wall with rubble between. An excavation outside shows that one of the main buttresses has become quite disconnected from the wall. The Dean of Winchester states that the cost of the work of reparation will be not less than £20,000, being double the amount of the original estimate. As the Chapter has no funds, he is appealing on national grounds for this sum to secure the safety of "one of the grandest and most historic cathedrals in England." Last week's *Illustrated London News* contained illustrations of "Winchester Cathedral in Splints"—showing the rent in the foundations and the temporary supports in the interior and externally.

The trial of the Rev. R. C. Fillingham, the nomadic vicar of Hexton, for having attempted to ordain one White, a Kensitite "Wycliffe preacher," in defiance of his diocesan, the Bishop of St. Alban's, has now been set down in Sir Lewis Dibdin's court for December 18th. In the meantime (says the *Daily News*) Mr. Fillingham will take his "annual preaching tour" in the United States, and will return for the trial.

Under the authority of the Pan-Anglican Congress committee, the S. P. C. K. has published a demy octavo pamphlet, "The Pan-Anglican Congress of 1908," setting forth its ideals and hopes, with details and suggestions relating to the problems and duties of the Anglican portion of the Catholic Church in all parts of the world. The pamphlet contains the answers already received from the 246 diocesan and missionary Bishops of the Anglican communion to whom were sent the three questions in 1903. These questions were framed by the committee for the purpose of finding out what were considered the subjects of supreme importance within the said dioceses and missionary jurisdictions and outside thereof demanding the immediate attention of the whole Church in communion with Canterbury; and what, in their opinion, was the duty of the Anglican communion at large at this time, acting together as one body, "in order to make some supremely important advance in the fulfilment of our grave responsibilities towards our own people, towards all Christendom, and towards all the whole world." Among the topics proposed for consideration at the Congress are these: "Unity as distinct from Uniformity," "The guidance of democracy into Christian channels," "The Sacredness of Marriage," "The due recognition by the Church at home of faithful service abroad," and "The appointment of some Anglican equivalent for the College of the Propaganda, or of the Methodist Missionary Committee, to deal with strategic problems which affect the whole seat of war, the general finance, the supply of men." The *Church Times*, in a leading article, urges the inclusion of a subject which up to the present has not been noted by the committee for a common discussion, though several replies to the committee's questions place it in a promi-

ment position, *viz.*, the repeal of the Colonial Clergy Act. It should be glad if the Congress could take advantage of its "unique opportunity" to press for the removal of such legal disabilities as exist. No Government, in its opinion, "could afford to neglect the appeal of a body representative of the Church, not merely in England, but in all the British dominions."

In response to an influentially signed memorial, the Dean and Chapter of St. Paul's have assented to the interment of the body of Sir George Williams, founder of the Y. M. C. A., in the cathedral. Among the grounds for their resolve were that Sir George was an eminent citizen, who had spent sixty years of his business life in one house in St. Paul's churchyard (having become head of the establishment of Hitchcock & Williams, drapers), and that he had been honored with the freedom of the city, and knighted by Queen Victoria. In addition to the memorial, resolutions on the subject of the burial of his body at St. Paul's were received from branches of the Y. M. C. A. in the United States, Canada, India, Australia, New Zealand, and nearly all the principal Continental countries. Sir George Williams was accustomed to attend St. Paul's, Portman Square, until recently an unconsecrated building known as Potman chapel, being still one of the "preserves" of the Protestant party. May God have mercy on his soul!

The Archbishop of Canterbury sent last Friday the following telegram to the Metropolitan of St. Petersburg:

"On behalf of the Church of England, may I express our deep sympathy with the Russian Church in the terrible difficulties and troubles attending inauguration of reforms in the national life? Relying upon our active Christian fellowship, and our prayer that your efforts as a Church may be blessed to the prevention of such action on the part of those inflamed by ignorance or passion as leads to the fearful outrages upon the Jews which we, as Christians, join with you in deploring."

The Primate has also written the following letter to the Metropolitan of St. Petersburg:

"LAMBETH PALACE, November 10, 1905.

"MOST REVEREND BROTHER:—Moved to the deepest distress, in common with all who at this time have before them the accounts of what is happening in Russia, I have to-day sent to your Holiness a telegram to express our eager hope that while the beneficent reforms now happily inaugurated are being carried into effect there may, by the mercy of God, be no further scenes of so fearful a kind as those which must be causing to your Holiness and to thoughtful Christian men in Russia the same sorrow as they have brought to us all. The whole English Church would be eager, in the Name of our blessed Lord and Saviour, to participate in such endeavor as Christian men can properly make to render for ever impossible hereafter, in any part of the world, the horrors which have lately occurred. I do not doubt that your Holiness, whose knowledge of England and of English thought is so highly appreciated by us all, will realize my motive in thus writing to you an assurance of our desire to coöperate in any such task. It is as Christians that we long for a common endeavor against the un-Christian spirit wherever it may be found or whoever be its victims. We pray God that the great Church in which your Holiness holds so exalted a position may be guided by God the Holy Spirit in days of difficulty to stand firm on behalf of the suffering and oppressed, and to promote in every way what is Christ-like and pure and true.

"I have the honor to be,

"Your Holiness' faithful brother and servant in Christ,

"RANDALL CANTUAR.

"To his Holiness the Metropolitan of St. Petersburg."

The *Times* states that the Dean and Chapter of Canterbury have consented to a request by the Bishop of Washington that a few of the stones which are being removed from the ancient Bell Harry Tower of Canterbury Cathedral during the restoration may be sent to the United States to be built into the new cathedral at Washington. In his letter to the Bishop, the Dean says: "It is a great pleasure to have this historic link with you."

The Bishop of Argyll and the Isles has improved so much in health that he was able to leave Edinburgh for his episcopal residence at Ballachulish, yesterday morning.

J. G. HALL.

THE VISION of God is indeed the transfiguration of the world; communion with God is the inspiration of life. That vision, that communion, Christ by His coming has made our abiding inheritance. As often as the Christian touches heaven, the heaven which lies about us though our eyes are holden that we should not see it, he is again filled with the powers of the world to come. Then reverence finds its perfect satisfaction; then devotion finds its invincible strength.—*Brooke Foss Westcott.*

INTER-CHURCH CONFERENCE DETERMINES ON FEDERATION

Believes that there is "Essential Oneness of the Christian Churches of America"

SERMON ON "GRAFT IN LITTLE THINGS."

THE Inter-Church Conference on Federation completed its work on Tuesday of last week, after having, on Monday, adopted the plan of Federation outlined in this column last week. On the adoption of the report there was little discussion and the Conference was practically unanimous in its belief that an organized coöperation of the Christian Churches of the country is expedient, and that such coöperation is more likely to prove efficacious if it is for the time being confined to those bodies having unquestioned loyalty to Jesus Christ as the divine Lord and Saviour of mankind.

This attitude of the delegates was shown by their first action when the report of the Business Committee was taken up. In the preamble of the plan it is stated as the belief that "the time has come when it seems fitting more fully to manifest the essential oneness of the Christian Churches of America in Jesus Christ as their Lord and Saviour. By unanimous vote the Conference ordered the insertion of the word "Divine" before "Lord and Saviour," thus making a clear stand as to the evangelical character of the proposed Federal Council.

In the remainder of the plan there were made but few changes, and these of but a word or two, to make grammatical construction clearer. There was an attempt to provide a broader basis of coöperation, made by Professor Dealey of Brown University, Providence, a Baptist delegate, who admitted that he sought the adoption of a plan of Federation which should be broad enough to include all the religious bodies represented in the Rhode Island Federation of Churches, and similar organizations in other states. He was hopelessly in the minority, however, and was the only person to vote against the adoption of the plan as a whole, after the Conference had approved its various sections.

Unitarians, as such, did not seek admission to the Conference, nor did the representatives of other bodies not included in the original call for the gathering. It is not to be disputed that many of the delegates regretted that a federation to include all religious bodies of America could not be planned, but these with but one or two exceptions were of one mind with Justice Brewer of the United States Supreme Court, who said, in a public address on Monday evening: "I had hoped for a federation broader than that expressed in the action taken to-day. But perhaps a cautious step is better than a long jump into possible confusion or failure."

The last session of the Conference was an informal one, taking the form of a reception to the delegates, tendered by the social unions of the New York churches, including the Church Club. The reception was held at the Waldorf-Astoria and was attended by nearly fifteen hundred people. Bishop Greer represented the Church on the programme, and the Presbyterian, Reformed, Baptist, and other bodies were likewise represented. Lieutenant Governor Bruce of New York State presided.

"GRAFT IN LITTLE THINGS."

The Rev. George Starkweather Pratt, rector of the Church of the Archangel, preached a sermon on Sunday of last week with "Graft in Little Things" as the topic. In the course of his address he made known the fact, hitherto unmentioned, that a local undertaking concern about a year ago approached the clergymen of the city with a proposition to let them share in the profits of such business as they were able to send the concern. The Rev. Mr. Pratt characterized the proposition as a "cold blooded" one, and added that a few weeks ago he received a letter from a cemetery association offering him a free grave, full size, with the statement that any favors he could render the association would be thankfully received. The whole matter is considered shocking by those who have expressed themselves on it, especially as a representative of the undertaking concern says in an interview that they usually allow a discount of 10 per cent. to clergymen sending them business. He adds: "The discount goes into the clergyman's pocket or to the credit of the family on the bill, just as the clergyman pleases. You'd be surprised to know how many grafters there are among the clergy."

COADJUTOR ELECTED IN NEW HAMPSHIRE.

CHE Diocese of New Hampshire, in its annual Convention at St. Paul's Church, Concord, last week, elected as Bishop Coadjutor the Rev. Edward Melville Parker, a master in St. Paul's School, Concord. The election occurred on the first ballot, and was at once made unanimous.

THE BISHOP'S ADDRESS.

The Bishop treated the condition of the Diocese at some length, and of the matter of "non-parochial clergy." He then made request for the election of a Coadjutor, in the following terms:

"My brethren of the clergy and laity, here in council assembled, I am come now to the making of a communication which, until events of recent months, I had never expected to make, and which it grieves my heart full sore to be compelled to make.

"That is, to ask you for relief in administering our diocesan affairs. This relief is made necessary by my advance in years and by the infirmities and broken health which old age has brought me. I do now give my consent to the election of a Coadjutor Bishop in this diocese, and I request of you such election, or relief in such a way as shall seem to the convention to be best. To such Coadjutor when chosen and consecrated, I assign the aggressive missionary work, and in the diocesan schools and Orphans' Home an equal place to that which will continue to be held by the Bishop of the diocese. And to him will be the duty of providing for the carrying forward the religious canvass of the remaining towns, until every house in the rural parts of the state shall have been visited, and then of supplying such ministrations as shall be possible, with regular if infrequent communions for the scattered groups of Church people that shall have been found, and any spiritual help available to the unshepherded folk far away from divine service, and who have not much definite religious practice or belief.

"In the visitations of the parishes, while relying largely on the Coadjutor, I would hope to retain part of this privilege, that once in two or three years at least I may look again in the face of the congregations whom I have grown to love, and see how they do.

"All this I do undertake to arrange, and to carry through, in a way that shall be satisfactory to the elected Coadjutor. In two aspects the necessity of large relief has pressed itself upon me. The first is, relief in the great responsibility of missions and in other things. I have no creative power. The second is that, as it last winter and spring became evident, I am no longer able, even in the present unfruitful way, to hold the visitations, and to go through even the routine of things. It is true that, by God's goodness, I did keep my appointments, filling all engagements. On the pains attending this, the extreme risk, and the inconvenience to families of the clergy, I will not dwell. Whatever in these thirty-five years and more I have failed in—and these things, alas! are many, and are lamentable—no one, I suppose, will charge me with avoiding work, or with enriching myself, or endeavoring to do that, at the expense of the Church. You will know, then, brethren, that I grieve to be much laid aside from the customary activities; and you will believe me when I tell you that it hurts me to the quick to be obliged to lay on you the added burden of a Coadjutor's salary. But how can I help it? If this salary were to be assessed upon our congregations, few and small, I would not have asked for relief, but would have plodded on, even letting the Church suffer, until God in mercy should release me and relieve you. If the requisite sum can be made up by gifts, neither unwilling nor burdensome, that is a different thing. The whole matter I leave with you. At this particular time, a certain turning point in our diocesan affairs and of my own life with you, I will make brief remarks touching our relations hitherto.

"I desire to place upon record my sense of the honorable and the generous treatment always accorded me. At my election thirty-five years ago, the salary was advanced from \$900 which my strong and wise predecessor received, to \$2,500, and this simply by a vote, with no dollar of Episcopal Fund in existence. This salary has each year been paid in full, and after some years \$500 was added, and twelve years ago a house to live in. Meantime, in spite of some losses, a good beginning has been made of \$32,000, now well in hand, towards an Episcopate Fund. All this was gotten, I think, without soliciting one dollar without the diocese. And full \$30,000, almost the entire cost of ground and the house on it, for a noble residence for the Bishop, came from yourselves in New Hampshire. All which makes me thankful to that Lord who put these things into your hearts and

mine. And (I hope not in any foolish pride) lets me hold my head pretty high when dioceses are spoken of.

"New Hampshire has done extremely well and has succeeded admirably in maintaining a comfortable, reputable self-respect.

"Now, beloved, I commend you to God, and to the word of His grace, which is able to build you up, and to give you an inheritance among all them which are sanctified. Amen."

FINANCIAL CONDITION.

The report of the committee on finance brought out the fact that the fund for the support of the episcopate which in 1895 was reported at \$53,823, and which soon after that showed marked depreciation in value, has finally been put into such shape that it is now an interest bearing fund of \$31,800. The assessments on the parishes for the Bishop's salary are not, however, to be reduced by the income of this fund, but are to be maintained as at present and to be used in conjunction with the income of this fund to insure the prompt payment of the Bishop's salary and of other charges attending the maintenance of the Bishop's house. It was resolved to attempt the raising of the fund for the support of the episcopate to \$100,000.

The committee appointed to consider the matter of the election of a Bishop Coadjutor made its report through the Rev. J. G. Robinson of Dover. The report stated that the support of a Coadjutor seemed well assured by the annual pledges that had been received and by large lump sums given for the same purpose. An opportunity is to be given to those confirmed by Bishop Niles to share in the support of the Coadjutor by small annual pledges. The committee went on to recommend that the salary of the Coadjutor be \$3,000, and that the Bishop retain his present salary and residence. The appointment of a committee of three who should have sole charge of the financial support of the Bishop Coadjutor, was recommended. The following resolution was also proposed:

"Resolved, That the Convention of this diocese hereby guarantees the salary of the Bishop Coadjutor."

The recommendations of the committee were all adopted by the Convention.

ELECTION OF BISHOP COADJUTOR.

After the Convention had dined as the guests of the Bishop, it again assembled, and as a committee of the whole, under the chairmanship of the Rev. Dr. Waterman, considered the matter of the election of a Bishop Coadjutor. The committee of the whole voted to recommend the election and so reported to the Convention, the Bishop having returned to the chair.

The Convention at 4:20 proceeded to cast an informal ballot of nomination, speeches of nomination thus being dispensed with. The ballot resulted as follows:

	CLERGY.	LAY.
Total vote	35	42
Rev. Edward M. Parker (St. Paul's School, Concord)...	19	20
Rev. Henry B. Bryan (Archdeacon of Queens and Nassau, Garden City, Long Island).....	8	16
Rev. Dan'l C. Roberts, D.D. (Vicar of St. Paul's Church, Concord, N. H.)	3	0
Scattering	5	6

The formal ballot followed, and resulted:

	CLERGY.	LAY.
Total vote	34	43
Necessary to choice	18	22
Rev. Edward M. Parker	23	29
Rev. Henry B. Bryan	8	13
Scattering	3	1

The Rev. Edward M. Parker was declared elected, and on motion, his election was made unanimous by a rising vote. Mr. Parker, who was present in the Convention, was, upon motion, formally notified and acknowledged the election in a few words. The election was free from all bitterness and represented the Christian spirit which has for years pervaded the assemblies of the diocese.

OTHER BUSINESS.

The Standing Committee was reelected with the substitution of Mr. Edward C. Niles for Mr. L. S. Hastings, who will be outside of the diocese this year.

Other business transacted was the vote to merge the interests of the Aged and Infirm Clergy Fund of the Diocese into the General Clergy Relief Fund, and to authorize the appointment of a committee of five to confer with the State Board of Charities and Correction and other committees relative to introducing to the next Legislature



REV. EDWARD M. PARKER,
BISHOP COADJUTOR-ELECT OF NEW HAMPSHIRE.

improvements in the present laws regarding marriage and divorce.

A PLEASING INCIDENT.

Shortly before the adjournment of the Convention Hon. Frank W. Rollins rose, and in words of appreciation of the thirty-five years of service of the Bishop, moved that his salary be increased by \$500. The Bishop, without waiting for a second to the motion, rose and objected to any such action being taken as being unnecessary and unwarranted by the financial status of the diocese. Upon his taking his seat, the Rev. W. S. Emery seconded the motion of Gov. Rollins, and stated that he had received a gift of \$10,000 from someone whose name he could not reveal, to be used to increase the fund for the support of the episcopate, and he urged that the \$500 interest on this be added to the Bishop's salary. This was unanimously voted.

It is notable that a small diocese of little wealth has leaped from the payment of \$3,000 to one Bishop, to the payment of \$6,500 to two Bishops, the sum being already assured. It is also worth noticing that the offer of the Bishop to relinquish \$500 of his salary to be used for the salary of the Bishop Coadjutor, was rejected, and instead, \$500 additional salary was voted.

The Convention as a whole was an inspiration and an example of loving relations between Bishop, clergy and laity.

THE BISHOP-ELECT.

Edward Melville Parker was born in Cambridge, Mass., in 1855. His father, Henry M. Parker, was a Massachusetts layman with this connection with New Hampshire that he was a lay reader in Jaffrey, N. H., many years ago, and was also one of the original trustees of St. Paul's School, Concord.

Edward M. Parker was a boy at St. Paul's School from 1868 to 1874; thence he went to Keble College, Oxford, receiving his bachelor's degree in 1878 and his master's degree later. He returned to St. Paul's School as a master, and in 1879 was ordained deacon by Bishop Niles, receiving priest's orders at the hands of Bishop Neely, acting for Bishop Niles, in 1881. In 1885 he married a daughter of the late Rev. J. J. Elmendorf, D.D., professor in Racine College. Mrs. Parker lived but three years after their marriage.

The Bishop-elect has long been prominent in the work of St. Paul's School and has given freely and effectively of his time, labor, and love to the work of the whole diocese, being especially valuable in his work of bringing the scattered Church people of the diocese into touch with the Church and in starting and maintaining work in places new to the Church. He has an enthusiasm in mission work which is contagious, and he adapts himself naturally to all classes of people. He has never been engaged in parochial work. He has long worked intimately with the Bishop and there is a perfect understanding between them.

ROUTINE CONVENTION IN ALBANY.

THE work of the Albany Diocesan Convention, held last week at the Cathedral, was largely of routine character, the Standing Committee and other officers generally being reelected.

The chief interest of the Convention was the matter of diocesan missions, in regard to which the Board of Missions reported the generous increase of invested funds and the large contributions of parishes, with the two together making the prospects of enlarging the work of the year to come.

The missionary meeting of the evening of the first day was rendered notable by the presenting of the annual address of the Bishop Coadjutor, in which he reported a very complete visitation of the diocese with the confirmation of 1,416 persons. He continued with a thoughtful and wise review of missionary conditions and problems of the Diocese in their relation to some of the larger work of the Church in the United States.

The Convention took special action amending the canons so as to give the Bishop Coadjutor a seat *ex-officio* in the Board of Missions with the right to preside in the absence of the Bishop.

The question of the thank offering for missions in view of the three hundred years of Church life in this country to be presented at the General Convention of 1907 was presented by the Bishop of the Diocese and considered by a representative committee of the Convention, of which the Rev. Dr. Sill of Cohoes was the chairman. In accordance with the suggestion of that committee, the Bishop of the Diocese appointed the clerical and lay deputies to the General Convention and one other clergyman and four other laymen as a committee to collect monies for that purpose; being the Rev. W. W. Battershall, D.D., Rev. Joseph Carey, D.D., Rev. Edgar A. Enos, D.D., Rev. R. M. Kirby, D.D., Rev. John N. Marvin, Mr. Spencer Trask, Mr. G. Pomeroy Keese, Mr. Francis N. Mann, Mr. George Foster Peabody, Mr. Arthur Ryerson, Mr. Henry Griffing, Mr. Samuel B. Coffin. The Rev. Mr. Marvin was chosen secretary.

The Very Rev. Dean Talbot presented a very thoughtful and interesting report in regard to Sunday School instruction, and the Commission was continued and enlarged in the hope and expectation of excellent results in that department of the Church work in the near future.

A communication was received from the communicants' guild of the Diocese of New York in regard to communicants of the Church in the state institutions, and a committee was appointed to confer with committees of other dioceses of the state, if such should be appointed, in regard to the question. The following committee was

appointed: Rev. George H. Sterling, Rev. Edwin R. Armstrong, and Mr. Thomas F. Wade.

The Convention received and replied to greetings from the Convention of New Hampshire, then in session, and sent greetings to the Convention of the Diocese of Milwaukee, then in session.

WOMAN'S AUXILIARY.

The members of the Woman's Auxiliary held their diocesan session at St. Paul's Church during the Convention. Reports showed that during the year 117 boxes, valued at \$5,310.25, had been sent to mission stations, and that \$2,811.98 had been contributed to mission work. The president, Mrs. Samuel B. Ward, gave a very entertaining account of her visit this summer to Bishop and Mrs. Rowe in Alaska. She spoke of the loneliness of the lives of these two workers, who were cut off from comfortable surroundings. She thanked the officers and the members of the committee for their aid, and offered her personal assistance to any member of the Auxiliary who was desirous of furthering missionary work. Speakers during the afternoon were the Rev. Frans E. Lund of Wa-Hu, China, and the Rev. B. W. R. Tayler of Schenectady.

THE DALLAS MISSIONARY CONFERENCE.

THE Missionary Conference of the Eighth Department opened in St. Matthew's Cathedral, Dallas, Tuesday evening, November 21st, and closed Thursday evening. The Bishops of Texas, West Texas, Dallas, Arkansas, and Oklahoma and Indian Territory were present. The Bishop of Louisiana was prevented from attending by sickness in his family. About forty-five of the clergy were present, including the Rev. Dr. Lloyd, the General Secretary, and the Rev. Mr. Sherman, of China. A fair summary of the proceedings can be made by the simple words: responsibility, gratitude, earnestness, consecration. Dr. Lloyd's simplicity and sincerity; Bishop Garrett's earnest eloquence; Bishop Kinsolving's burning arraignment; Dr. Aves' directness and hopefulness; Dr. Norton's stirring appeal; Dr. Sears' fearless utterances; Bishop Johnston's tender words to parents and children—all these, combined, aroused in the minds and hearts of the hearers an appreciation of blessings, and a conviction of duty which no Church gathering has ever before aroused in this diocese.

At the opening service, Dr. Lloyd spoke of Church Work in the United States; and the Rev. Arthur M. Sherman, in Lands Abroad. On Wednesday and Thursday mornings the Bishop of Dallas had an early celebration; and on Wednesday night a reception was held at St. Mary's College. This reception was the most largely attended and brilliant gathering that ever assembled at this justly famous institution. A brief and enjoyable programme of vocal and instrumental music added greatly to the evening function.

Wednesday and Thursday were given up to business meetings, practical suggestions, and general discussions. All the business sessions were held in the Guild Hall. On these two days, Dr. Sears of Houston, and the Rev. A. B. Nicholas of Guthrie, Bishops Johnston and Brooke, Dr. Lloyd and Dr. Norton of Little Rock, led the discussions. At the closing business session Dr. Aves, of Galveston, spoke of Church work in Mexico; the Rev. Mr. Sherman, of Missions and Problems in China and Japan; and Bishop Kinsolving (of Texas) closed with an eloquent address on Brazil, Cuba, and Haiti.

A large vested choir of men, women, and boys led the music at the services. It was decided to hold the next Conference on the third Tuesday in November, 1906, in Little Rock, and the following committee was appointed to make arrangements: from Dallas, the Rev. Geo. E. Walk and the Rev. B. B. Ramage; from Texas, the Rev. P. G. Sears and the Rev. Charles Aves; from West Texas, the Rev. A. J. Holworthy and the Rev. J. A. Massey; from Louisiana, Archdeacon Kramer and Dr. Warner; from Oklahoma, the Rev. Messrs. M. O. Davidson and F. B. Lilly; from Arkansas, Archdeacon Lloyd and the Rev. Messrs. Snead and Robottom.

The Forward Movement and the Thank Offering were presented and discussed, and heartily endorsed. Plans for enlarging the work in the domestic field received attention. The customary vote of thanks was passed.

Perhaps the full effect of the meetings and discussions was most plainly brought to the hearts of all at the closing service, when Dr. Lloyd told why the Church must go forward, and the Bishop of Dallas spoke of Christ as our living Leader. It is safe to say that every one who heard these addresses will remember something of each of them to his dying day.

The diocese is gratified at the success of this first Conference of this Department, and feels highly honored that it was its privilege to entertain the delegates.

"INTER-CHURCH" OR INTRA-CHURCH—WHICH?

A SERMON ABOUT FEDERATION.

BY THE REV. WM. R. HUNTINGTON, D.D.,
Rector of Grace Church, New York.

St. John xvii. 21.—"That they all may be one: as Thou, Father, art in Me and I in Thee, that they also may be one in Us: that the world may believe that Thou hast sent Me."

IN the programme of the "Inter-Church Conference on Federation," now in progress in this city, I find suggested under the heading, Sunday, November the Nineteenth, "A National Observance of the Day in the Interests of Christian Unity," and there are added these words: "Ministers throughout the Country are requested to speak on the Coöperation of the Churches as a sign of the oneness of believers." To this is appended a parenthetical suggestion that the preachers take for their text the words from our Saviour's last prayer for His disciples, to which you have just listened.

It is with more than readiness, it is with joy and thanksgiving that, as a preacher, I comply with this request. One need not be a believer in the principle of "Inter-Church Federation" as a means of unifying the scattered flock of Christ in order to be glad at heart that the Conference now in session has been called. Looked at as a symptom and nothing more, the gathering together of an assembly which may be said, in a sense, to represent eighteen millions of American Christians dissatisfied with the present state of things religious and ecclesiastical, is in itself an event of large significance. The town may not be giving the Conference the attention its bestows on more spectacular attempts to enlist public interest, but neither was Athens greatly moved while Paul talked theology with a group of scholars whom he had happened to meet on the exchange, nor Rome greatly moved while the same eager enthusiast pressed home the argument for Christ upon all whom he could persuade to come and listen to him, at his lodgings near the Forum; nevertheless, from those conferences date the overthrow of the Greek mythology, and the reconstruction upon other lines of the Empire of the Cæsars. We are not to gauge the importance of conferences by the number of columns which the editors of newspapers are willing to concede to them. Voices which to-day are not heard in the streets may presently be filling the spaces of the world.

Accepting this Conference then as an instructive sign of the times, a pointer, an adumbration of better things in store, I go on to speak of the causes which have brought so many representatives of variant schools of Christian thought "together in one place," and of the consequences which, it is to be hoped, may in due time result. Probably few, if any, of the men who make up the Conference will go away from it without having learned something worth learning from the holders of traditions other than those in which they were themselves brought up. It is even conceivable that federationists, or at least some of them, may become convinced that there are possibilities in the direction of Christian Unity even better worth striving for and praying for and waiting for than federation. But let that pass.

I said I would speak of causes, the causes that have been at work to bring the Conference to pass. These I should be disposed to classify under two heads, the intellectual and the moral; those, in other words, that have become operant through thought channels and those that have originated in the conscience. Christ's religion has, in recent years, been thrown very much upon the defensive, and it is always the instinct of the party of defense, when hard pressed, especially when hard pressed on both flanks at once, to draw together, to concentrate, to get into touch, and so to save the day. Much of the prevailing unrest then, let me say, has been occasioned by the reopening (this time in terrible earnest) of the question, What is the true source of authority in religion? or, to phrase it differently, Who has the right to tell men what they shall believe?

For some three hundred years, the Christian Church, down to a recent date, had been moving along, not greatly disturbed over the question, though, of course, far from being agreed about it.

At the close of the Reformation, the Roman Catholics settled down upon the infallibility of the Church, though without determining to a nicety just where the infallibility resided, while at the same time the Protestants settled down upon the infallibility of the Bible, though with only an untenable theory of verbal inspiration to give as a reason for holding the Book to be infallible. By and by, there came discoveries in natural science, apparently subversive (some of them) of tenets which both Roman Catholics and Protestants had for generations held to be beyond question. Had God made the round world so sure that it could not be moved? Had He made it round like a sphere instead of round like the circle which it looked to be? Did He make it in six working days, resting on the seventh? Did He put man upon it only about six thousand years ago? Was sin really in the world before death? A negative answer to these questions and others like them, did not, to be sure, involve the saving or the losing of the soul; but it did jar and very seriously jar men's confidence in the authority upon which they had all along been accepting affirmative answers, whether such authority had been, in any given case, that of the infallible Church or that of the infallible Book.

In 1870, Rome settled, or tried to settle, the matter for its adherents, deciding, by a majority vote, and at the prompting of

what Cardinal (then Father) Newman, in a private letter which afterwards saw the light, called "an insolent and aggressive faction," that infallibility resided in the Sovereign Pontiff. A momentous decision that. Christendom even yet, though almost forty years have passed, has scarcely waked up to the importance of it. It would not be surprising if the final historian of the nineteenth century should rate the Vatican Council and its famous decree foremost for significance among all the happenings of that memorable age, should set it above Trafalgar, above Gettysburg, above Sedan.

But what has been the effect on the Protestant mind of those influences which drove Rome to decree Papal Infallibility? A very wholesome effect indeed, I answer. It has encouraged a general turning back to Jesus Christ Himself, the Christ of the Gospels, the Christ of History, the Christ of the Apostles' Creed, as the sole and the sufficient source of the light our blindness craves. You see at once how this brings us around to the text. The prayer of Jesus for His disciples is that they may be united in the Father and in the Son; not united in a common acceptance of certain elaborate philosophies of religion, systems of theology, bodies of divinity, nor yet united in the observance of complicated forms of worship, intricate liturgical arrangements, heavily brocaded rituals, but one through Him whom John the Baptist pointed to as Lamb of God, whom Simon Peter owned to be the Christ, whom fifty generations of believers have called blessed. Does this view of the matter antiquate and supersede Church and Bible? Not at all; but it makes both of them tributary to Him who is the Head of the one and the subject of the other.

With the Christian religion thus simplified, and simplified it thus has been by what in God's Providence has taken place—what wonder that present-day believers should become possessed of an insatiable longing to get together? What is there to keep them apart? With the love of Christ drawing them like a huge magnet towards a common centre, why should differences of opinion as to secondary points of doctrine, or diversity of practice with respect to modes of worship, prevent those who believe Jesus to be what He claimed to be, from coming into unity and dwelling together in peace? But some man will say, If we are one in spirit, as confessedly we are, why hanker after any other sort of unity? Is not this enough? No; and for the simple reason that we want our unity to tell. Recall the reason given by Christ for praying as He does—it is that "the world may believe." We shall wait a long while for the world to be converted by a unity which asks to be taken on faith. What the world sees through its critical, pitiless, and penetrative eyes, is a broken and dislocated Christianity. It sees fences where there should be an open field, hedges where there should be nothing but green grass; sentries walking to and fro on lines that ought never to have been drawn, "denominations" instead of the one family, Churches with "inter-Church" relations in place of the one Church. Is there persuasive power in such a spectacle? Little enough, God knows.

But the question has its moral as well as its intellectual side, its appeal to the conscience as well as its appeal to the mind. Let us dwell for a few moments on the points of contact between the Christian Church and the every-day life of the republic. It is a commonplace to say that the standard of conduct rises or falls with the tide of religious conviction. When belief in the existence of a God who distinguishes between right and wrong, who holds in one hand the balance and in the other hand the sword, when, I say, belief in eternal judgment begins fading out of a nation's consciousness, though there will always remain a select few who will love goodness for its own sake, and who will choose the right because in their eyes the right is beautiful, the great mass of people will take up with a certain easy philosophy of life, never more forcibly or succinctly expressed than in the maxim, "Let us eat and drink, for to-morrow we die."

It is because sober-minded people here in America have become seriously alarmed at the rapid spread among us of this sort of indifference to moral values, that they are casting about to see whether some way cannot be found to unify, and by unifying to intensify, the forces that make for righteousness. It is not the benefactions of the rich that can save society from wreck. Read the story of life under the later Roman Empire, as it has recently been re-told for us, and you will see that the multi-millionaires were as generous to the great public then as they are showing themselves to-day. Many a tablet found among the ruins of old and buried cities records the gratitude of this or that municipality to some wealthy private citizen or munificent official, for the gift of a park or a theatre or an aqueduct. But how are we to build the walls that shall shut out the anarchistic forces of primeval selfishness, how raise the dikes that shall restrain the incoming flood of the ungodly? Not by free bread and free games. Only by concert of action on the part of those who are bent upon not having the wall breached, who are determined that the dike shall not give way. That is what all this zeal for federation means on the moral as contrasted with the intellectual side. Men see that if the Christian code of conduct, the Christian concept of what personal honor means, the Christian belief in the binding character of the marriage tie and the inviolability of family life, are to be maintained as against other codes, other concepts, other beliefs, they must be fought for, and that if they are to be fought for victoriously they must be fought for unitedly.

There is another argument in favor of a more effective unity

than now exists among the Christian people of this country besides those which I have classified as intellectual and moral, and that is the economic argument, but it I scorn to urge. From the mercantile point of view, it has great weight, but from the spiritual point of view it is contemptible. If our Christianity cost us twenty times as much as it does, and it would do so were we in dead earnest, we should be only the better men and women for the outlay. Lavishness with respect to food and drink and clothes, and parsimony with respect to things divine, make an unedifying contrast. No, it is not the *expenditure* of money for religion's sake, it is the *waste* of it that one deploras.

The multiplication of half-filled meeting-houses and half-famished ministers in little country towns, is a sight to make the angels weep; but even so I refuse to base the argument for unity upon the scandal which a sectarian Christianity occasions the economist. Let the world lay the stress there if it so chooses; it is the offense against charity, the despite done to brotherly love by all this unholy rivalry, that ought to be breaking the Church's heart.

Whether "federation" be indeed the true pathway to the desired terminus, is of course open to doubt. To some of us it looks as if the acceptance of the federative principle would delay rather than help forward the consummation of a genuine unity, a unity workable and efficient.

Federation seems to take for granted the perpetual continuance in being of the tribes which federate. What is really wanted is a "merger," not a limited partnership. We fought a long war in proof of the point that when the American people adopted a constitution they ceased to be a federation and became "an indissoluble union of indestructible States." Shall we hope less for the Church? Shall we federate when we might consolidate? Remember, Church government by fair representation has never yet been tried on a large scale. That is what a Christian democracy ought to adventure.

Moreover, we cannot, as federationists, essay Church extension (which is but another name for Missions) without at once encountering a geographical embarrassment. It is difficult to imagine an empire, a kingdom, a republic, and a commune, federating; though by an effort even this may be conceived of, provided the respective territories of the contracting parties do not overlap; but it is well-nigh, if not quite, impossible to picture to ourselves all of these differences of administration co-existing within the limits of one and the same State. If, in answer to this, it be urged that illustrations drawn from civil and secular life have no place in a discussion which deals with the things concerning the Kingdom of God, the rejoinder occurs that there are certain first principles which inhere in administration as such, and that the moment the Kingdom of God bears down on human society and seeks to manifest itself in a visible way, those principles assert themselves and insist upon recognition. Let the "denominations" resolve themselves into great missionary societies in the one Church, and this difficulty will be avoided.

Never let us rest content with a second-best catholicity. We want the best. Christ's similitude of the one vine with the many branches, Paul's parable of the one body with the many members, Peter's figure of the one holy temple built up of the many stones—of such sort are the shadow pictures that haunt our dreams; let us keep on believing in them, till these eyes behold the vine in blossom, the body all alive, the temple built.

Meanwhile, our sympathy goes out, and goes out in the warmest way to those who, seeing a sore need, determine that they will try to meet it in part even if they cannot meet it to the full. We may distrust their method; their motives we dare not disallow, lest we sin against the Holy Ghost.

"Master," said John to Jesus, "we saw one casting out devils in Thy name, and we forbade him because he followeth not us." But Jesus said: "Forbid him not, for there is no man which shall do a miracle in My name that can lightly speak evil of Me. For he that is not against us is on our part."

The Conference is not moving upon Anglican lines in its effort after unity. I wish it were. But its having been brought together at all is little short of a miracle done in Jesus' name. Take we heed how we speak lightly of it, merely because it "followeth not us."

THE FOUNDATION VIRTUES.

AS THE DIFFICULTY of discovering what is right arises commonly from the prevalence of self-interest in our minds, and as we commonly behave rightly to any one for whom we feel affection or sympathy, Christ considered that he who could feel sympathy for all would behave rightly to all. But how to give to the meagre and narrow hearts of men such enlargement? How to make them capable of a universal sympathy? Christ believed it possible to bind men to their kind but on one condition—that they were first bound fast to Himself. . . . As love provokes love, many have found it possible to conceive for Christ an attachment the closeness of which no words can describe, a veneration so possessing and absorbing the man within them, that they have said, "I live no more, but Christ lives in me." Now such a feeling carries with it of necessity the feeling of love for all human beings.

Love wheresoever it appears, is in its measure a law-making power. "Love is dutiful in thought and deed. And as the lover of his country is free from the temptation to treason, so is he who loves Christ secure from the temptation to injure any human being, whether it be himself or another.—Professor Seeley.

BISHOP DOANE ON INTER-CHURCH FEDERATION.

[FROM THE CONVENTION ADDRESS OF THE BISHOP OF ALBANY.]

I WAS present on Thursday, the 16th of November, at one of the meetings of the Conference held in New York to consider the question of Federation of Churches and Christian workers. I was there simply on my own responsibility. Our Church was represented by a delegation from the Commission on Church Unity, which was instructed by the General Convention to be present at the Conference and to consider certain definite subjects. I have no intention of in any way apologizing for my presence at the meeting, but I want simply to make clear the position which I took there and which I hold, that it seems not only perfectly possible to me, but eminently proper, that we should try if possible to break down the middle wall of partition between and among Christian people in matters of practical Christian work. There is no question involved of the surrender of convictions to either doctrine or polity. There are, I believe, certain questions of the needless multiplication of contending churches both at home and abroad, but meanwhile all around us are lying questions of infinite importance as to the laws of marriage; as to divorce; as to the care of the poor; as to the relief of the unemployed; as to the disputes between the two kinds of capital, one of which is called labor, and the other of which stands for money; and as to the two kinds of labor, one of which is manual and the other mental; as to the housing of the poor; as to child labor; and a thousand and one other things which make for righteousness or unrighteousness, with which no one of us in our separated condition can deal, with which, united, we could deal effectively and powerfully; and while the hour is not yet striking for the closer oneness for which we pray, I believe it may be brought nearer if we can only get to know each other better than we do, to stand together about some things and not apart about everything; to substitute for antagonism, accord; for toleration, recognition; for controversy, conciliation. I said at the close of my address in New York, what I honestly believe, that the two words of our Lord, "He that is not with Me is against Me," "He that is not against us is for us," have somewhere in the poising of the scale which God holds in His just and even hand, a point at which they balance, so that neither one outweighs the other into insignificance or unimportance.

EPISCOPACY IN EARLY SCOTLAND—ST. COLUMBA AND BISHOP CRONAN.

The blessed saint first saw the light in Scotia,* we are told (That name was given to Erin's Isle by men who lived of old) He was of royal parentage and, of his early days, The little that we know of him redounds unto his praise. In Bishop Findbarr's Scotie School his youthful mind was trained,† And there he grew in holiness, and grace, and favor gained. Adamnan, who records his life with faithfulness and care, Has told us that the holy man served as a deacon there.‡ In later times he founded his monastic house at Hy And there Christ's Kingdom he proclaimed to men both far and nigh; Through Caledonia's hills and plains his matchless voice was heard, And thousands of the heathen race he turned unto the Lord. He sought not the episcopate, I cannot tell you why, But always as a presbyter he ruled his house at Hy. And though he was a presbyter he held in honor great The Bishop's office, as appears from what I now relate: § One day from midst the Munster-men to St. Columba came A meek and lowly man of God, and Cronan was his name. The stranger was a Bishop, but he was so free from pride, His sacerdotal dignity he vainly sought to hide. One Lord's Day, when he had been told to celebrate Christ's feast, He asked the saint to join with him as with a brother priest. The Bishop was quite truthful, for, as Jerome well explained, The office of the priesthood in the Bishop is contained. At that request the blessed saint went to the holy place, And, turning to the man of God, he looked him in the face. "Christ bless thee, brother," he exclaimed, "break thou this bread alone, According to the Bishop's rite; to us thy rank is known; And wherefore hast thou sought to hide thy high estate from me, And caused that veneration due, has not been paid to thee?" The humble stranger raised his eyes and thanked the God of heaven That He unto the blessed saint such wondrous grace had given. And all the people in the church who heard Columba's word, Were filled with great astonishment, and glorified the Lord. Chedoke, Ont. JOHN FLETCHER.

* Bishop Dowden says: "The 'Scots' and 'Scotia' were in very early times used *exclusively* of the 'Irish' and of Ireland." Dr. Æneas J. G. Mackay says: "One of" (Ireland's) "names from the sixth to the thirteenth century was 'Scotia.'" And Dr. Hill Burton writes: "It is not safe to count that the word 'Scot' must mean a native of present Scotland, when the period dealt with is earlier than the middle of the twelfth century." When, therefore, Prosper of Aquitaine (a contemporary of Palladius) wrote, under the year 431, the words, "Palladius is ordained by Pope Celestine, and sent as first Bishop to the Scots, believing in Christ," it is well known he referred to a mission to Ireland and not to Scotland.

† See Adamnan's *Life of St. Columba*, Book II., Chapter I.

‡ See Adamnan's *Life of St. Columba*, Book I., Chapter xlv.

THE REASONABLENESS OF THE CHURCH'S FAITH.

ADDRESS OF THE BISHOP OF FOND DU LAC AT THE DINNER OF THE MASSACHUSETTS CHURCH UNION IN BOSTON.

LET me thank you for your kindly welcome. I shall best show my appreciation of it by proceeding at once to my subject. It involves the consideration of some serious religious truths, which would be out of place at any ordinary social dinner, but cannot be regarded as such in what rises to the dignity of a Christian Agape.

The first point to which I would call your attention is our Church's belief in the Blessed Trinity. It is the most reasonable, philosophical, and satisfactory conception the human mind can have of God. There was a gross misconception of it amongst the old Puritan and Congregational divines of New England. They held that there were three distinct, separate individuals who, taken together, composed the Godhead. This was known as Tritheism. It was commonly represented in pictures where the Eternal Father was represented as an old man, the Son as Christ, and the Holy Spirit by a dove. It was against this error that the early Unitarians revolted, proclaiming the oneness of God. They rejected the doctrine of the Trinity, for the Church's doctrine of the Trinity was then here but little known.

God, in the language of St. Thomas, is pure activity or force. He is Spirit. He is Being. In Him are two internal and eternal activities, viz., knowing and loving. These are eternal activities and are ever going on. The Church's teaching is that each of these is self-conscious. Consequently, as self-consciousness is personality, there are three persons in the Divine Life. Now, this conception is the most reasonable one the human mind can form of God. For, being intelligent, He has within Himself the companionship of like infinite intelligence. And being Love itself, He has within Himself the perfect object and fruition of His own love. The Being or primal source is known as the Father, the Wisdom or knowing which is begotten of the source is called the Son, the Love that binds them together is the Holy Ghost. These necessary internal acts are eternal ones. The Son is ever being begotten. The Holy Ghost ever proceeds. In this blessed jubilation of Being, God lives in eternal bliss.

The other view, which reduces Him to one personality, condemns Him to an eternal solitude; a solitude which is destitute of the companionship and love His nature demands, and would make Him the most miserable of all Beings.

The Church's doctrine is, thus, the most rational doctrine concerning God.

Again, consider the Church's belief in the Deity of Christ. We are met with various theories concerning Him; each placing Him in different degrees of elevation, but while admitting that He was in some sense a teacher sent from God, denying that He was God Himself.

Now we contend that the Church's belief in the Deity of Christ is the most consistent and rational one for a Christian to adopt. It is seen to be such from two indisputable facts. First, that God delivered, by a long, disciplinary process, the world from its sin of idolatry. He did this largely through the Hebrew race. Through it, the World has been taught that there is but one God. The other fact is that since Christ's coming, at least four-fifths of His followers have worshipped Him as God. You see how illogical, then, the theory is that Christ was not God, but was some created Being or teacher sent from God. For this involves a contradiction. It supposes that Almighty God, having by the discipline of the Hebrew nation delivered the world from falling into the sin of idolatry, sent a teacher into the world who undid His own work and led the larger portion of His followers back into the very sin God had so condemned. Christianity would not, according to this theory, have been a progressive development of true religion but a retrogression into one of the greatest of sins. The denial of the Deity of Christ is, therefore, for any one claiming himself to be a Christian, inconsistent and illogical.

Take, again, the Resurrection of our Lord and His Virgin Birth. We need not detain you with proofs of the former. The fact of the Resurrection rests upon many converging lines of evidence. The Apostolic witnesses were most trustworthy. They laid down their lives for the truth of their testimony. They could not be mistaken. The story of the Resurrection cannot be placed in the category of growing myth and legend, for it was declared, and that publicly, at once. Again, what the Apostles saw was no ghostlike appearance; for our Lord said, "Handle Me, and see; for a spirit hath not flesh and bones, as ye see Me have." The Resurrection was not a mental recurrence of one who had departed, but whose teachings remained in their memory; for some of the greatest truths of the Master were revealed to them after the Resurrection. The Resurrection, moreover, is the necessary fact which accounts for the transformation of the timid Apostles into heroes and martyrs. It alone can account for the existence and permanence of the Catholic Church. "As the Church is too holy for a foundation of rotteness, so she is too real for a foundation of myth."

As to the Virgin Birth, it is reasonable. For as the exit of our Lord by His Resurrection and Ascension was a supernatural one, so we may logically infer that His entrance into the world would be equally unique. The Virgin Birth in which the Church believes, we may observe, cannot be called a miracle, if by miracle we mean a violation of nature's recognized law. For our Lord was, if we believe His word, a pre-existent Being. He declared that "before Abraham

was, I am." He declared that He had a life and a glory with the Father before the world was. He declared He had come down from Heaven. He was by His own testimony a personal, pre-existing Being.

Now for a pre-existing Being, to take upon Himself our nature by a single parentage, involves no violation of any known law of nature. On the contrary, for a personal, pre-existing Being to have a double parentage and yet preserve a single personality, would require a miraculous interference with the ordinary laws of nature. We may then safely rest on the Church's Creed. Our Lord declared that He came down from Heaven, St. Joseph declared he was not His father, and the Ever Blessed Mother gave the account of His conception to St. Luke, the physician and evangelist. The hope implanted in humanity and shown by heathen ideas of fabled incarnations, found its fulfilment in the true one of Jesus Christ. The Church's belief is both uncontradicted by nature's laws, and gives the only satisfactory and reasonable explanation for the existence of the Church.

Take again the matter of sacerdotalism and sacraments. It was part of the Divine plan of reconciliation that under Christ, the Great High Priest, there should be other priests and prophets subordinate to Him. It is but following out the natural order and dispensation of Divine Providence, which bestows special gifts and power on some men for the benefit of their fellows. There are thus priests of wealth, priests of knowledge, priests of political power, priests of medical science, priests of the law, and in the Church of Christ, while there are gifts of a personal character, there are also those which belong to her as a corporate body. In this body Christ has ordained that some should represent Him in a special manner in His prophetic, kingly, and priestly offices. Sacerdotalism is thus a rational system in conformity with God's laws in nature. So it is in respect of the sacraments. God does not give or sustain our life immediately by the exercise of His own power, but through ordained instrumentalities. We receive the gift of natural life through human agents and must breathe the air and take our food in order that it may be sustained. So the Church comes to us with the gifts of sacramental grace. They unite us to the Divine Humanity of Christ, and we become members of a new race. We receive the strengthening gifts of the Holy Spirit in Confirmation. We are fed with the Body and Blood of our Lord in the Eucharist. Our Church would have no right to go into communities where there were already existing religious bodies, if she did not bring gifts which the sects, through having lost the priesthood and Confirmation and the Real Presence of Christ in the Eucharist, cannot bestow. The possession of these gifts of grace by the Church is seen by the results in those who faithfully use them. The world apart from the Church may produce men of certain moral virtues, like Marcus Aurelius or an Emerson; and outside the Church a certain type of the Christian life may be found; but without the full gifts which Christ left His Church, men cannot ordinarily be transformed and elevated to the sanctity of the saints or to the martyrs and confessors and religious who adorn the Catholic Church.

There are two thoughts with which we will conclude.

Lately, we have seen that some of our Unitarian friends have felt aggrieved that they were not invited to cooperate in the federation of those Evangelical bodies which believe in the Deity of Jesus Christ. I have ventured to maintain that the Unitarian system which in the beginning was a natural revolt against Calvinism is unphilosophical and an illogical one, and this attitude of mind, on their part, seems to confirm this conclusion. For, if Jesus Christ is not Almighty God, we who worship Him as such are, in the language of the authorized New Testament, holding "damnable heresies," and are guilty of the grievous sin of idolatry. The Unitarians, therefore, should not feel aggrieved at being excluded from the company of those who, from their standpoint, should be regarded as detestable idolaters. As their system is illogical, their conduct is inconsistent.

Lastly, as believers in a revealed and so supernatural religion and living within the spiritual organism of Christ's Church, we can find no fault with those who, not being within it, say they cannot believe in the doctrine of the Trinity, the Deity of our Lord, our Lord's Resurrection and His Virgin birth, and the sacraments. The impossibility of their accepting these truths is another proof of the consistency and rationality of the Church's Faith. For these great truths cannot be known by reason alone or by the natural man. The only way the full revelation of God to man in Jesus Christ can be known is by one becoming a little child in mind and heart and entering within the Spiritual Kingdom of the Church of Jesus Christ, wherein He dwells, wherein He illuminates its members with His Holy Spirit, and by its sacraments unites them to Himself, so that they not only know the truth, but are united to Him who is the Life and the Truth itself, and in whom He fulfils His blessed promise concerning Father, Son, and Holy Ghost; that We will love him, and that We will come unto him, and make our abode with him. Devout and faithful Churchmen do not merely hold religious opinions, but they know with divine certainty the truth, and are, by union with the deified humanity of Christ, elevated into a higher participation of the divine nature than comes from the immanence of God, and are made the sons of God and inheritors in Christ of Eternal Life.

Helps on the Sunday School Lessons

Joint Diocesan Series

SUBJECT—*Old Testament History, Part III—“From the Reign of David to the Captivity of Israel.”*

By the Rev. **ELMER E. LOFSTROM**

THE PARABLE OF THE TEN VIRGINS.

FOR THE SECOND SUNDAY IN ADVENT.

Catechism: III. Vows. Text: St. Matt. xxiv. 44.
Scripture: St. Matt. xxv. 1-13.

THIS is an Advent lesson. The main lesson drawn therefrom by the Master Himself refers to His second coming (v. 13). The story has added interest and added solemnity from the fact that it was one of the very last of the Master's parables. It makes a good introduction to the study of this lesson to point out the circumstances under which it was told.

It was on Tuesday of Holy Week. The Master and His disciples had just left the Temple for the last time. The apostles had pointed out the massive beauty of the Temple building. In reply, He had foretold its destruction. Then they had passed on, crossing the brook Kidron, and going up the road towards the Mount of Olives. As He sat down by the roadside, overlooking the city and the Temple, four of the apostles asked Him the time of the destruction of the Temple and of the end of the world. He spoke to them of the coming destruction of the city, but He did not tell the time. He spoke also of the end of the world and of His own second coming. He declared plainly that the time was unknown. And presently He told them this story of the wise and foolish virgins. With a full realization of the fact that He was to be with them in the flesh but a few days more, He gave them this solemn, tender warning.

Because, at this time, the apostles had as yet no true idea of the nature of His Kingdom and of the things which must now be accomplished, He put His lesson and warning in the story form. They would remember the story. Later, when they had the true idea of His work and their work, they would understand the message in the story.

The great lesson of the story is drawn by the Speaker Himself. He concludes the story by a charge that they be always watching, because the time of His coming is unknown. Before considering this main lesson, we may try to study out some of the lessons which are also wrapped up in the story.

The ten virgins evidently represent the disciples who make up the Church. Of these, some are wise and some are foolish. Some are found prepared to meet the Lord when He comes again, some are not ready. When the story has been told, or read, we may ask what is it that distinguishes the wise from the foolish? In the story, all had lamps. All gave some light. But the foolish ones had made no provision beyond the lamps themselves with the oil already in them. When we ask what it is that all disciples have which enables them to give a certain amount of light under ordinary circumstances, we may conclude that the lamp and its light represent the outward form and show of religion. All have confessed that they are looking for the Coming One. Those who fail, as represented by this story, do not fail wilfully, but from a foolish neglect to use ordinary caution and diligence in providing themselves with the needful thing. They are not therefore, hypocrites, as Archbishop Trench points out, much less the openly profane and godless, but “the negligent in prayer, the slothful in work, and all those whose scheme of a Christian life is laid out to satisfy the eyes of men, and not to please Him who seeth in secret.” They had received the lamp of the Holy Spirit, but they did not keep alive its sacred flame. The wise disciple has the extra oil of a true inward faith, with secret thoughts and deeds which prepare him to meet every emergency. His lamp may be trimmed and refilled to shine, at the darkest hour. His Lord will not take him unawares or unprepared when He comes.

That the extra oil thus represents the true character of the wise Christian, not his profession only, is further shown by the fact that the wise were unable to impart their oil to the foolish when the test-time came. It is not selfishness which prompts the refusal to give oil to those who ask, but a realization of the fact that there is not enough for two. In other words, the wise

cannot, if they would, give a good Christian character to those who have it not. There are many things we can and should give, but this is something which cannot be given.

The story teaches another lesson which is in perfect harmony with its main lesson. It teaches very clearly that some of “the children of the kingdom” shall be on the outside of the door when it is finally shut. This truth was distinctly stated at another time (St. Matt. viii. 12). Here we see that the shutting out is not an arbitrary matter, but from the disciples' own failure. They had not wisely prepared themselves. They had failed so to conduct themselves as to come really to know the Bridegroom. His answer to their cry, implies not only that He does not know them, but that they have not known Him. No one will be shut out of the Church Triumphant who can truly claim to know the King. It matters not what interpretation be given to the exclusion of the foolish virgins, we are at any rate taught that there is grave danger of being unprepared and unfit to meet Him, even though we are His disciples, and profess to be waiting for Him.

The story leads up to this sad note. While it is still sounding, the Master speaks the great warning, “Watch, therefore, for ye know neither the day nor the hour wherein the Son of Man cometh.” The watching enjoined is a serious, practical matter. The watching is not an idle expectancy of the Son of man. It is an active, not a passive watching that is enjoined. It is implied that there is something to watch. There is needed, first, the personal watching of your own self to see that you have not only the lighted lamp of a good witness before men of your allegiance to the Master, but also the extra oil of a true faith and a good secret life. Then, the watching must also be over the Master's house. He has delivered into our keeping His own kingdom upon earth. He can only bring about His wished-for ends and aims as we consent to be used by Him for His own purposes. To the same men to whom He told this story He said, two days later, as He was about to leave them, “I appoint unto you a kingdom, as My Father hath appointed unto Me.” It is, then, reading nothing into the passage which is not there, to say that to be ready for the coming of the Master, we must be attending to the business which He has given unto us. To watch for His coming may best be done by watching faithfully over the best interests of the Kingdom. Each disciple has some duty, great or small, towards that Kingdom. He will be ready to meet the King when He comes in glory, if he has faithfully and honestly sought first “the Kingdom of God and His righteousness,” by doing that duty.

A word may also be said about the place of the written word of God in helping us to be ready for His coming. The Second Sunday in Advent is “Bible Sunday,” as a glance at the Collect, Epistle, and Gospel will show. In the Bible we have the record of the life of the King as it was manifested unto us. If we would be known of Him when we come to His wedding feast and ask for admission, we should know Him. The Bible will help us. The Bible testifies also of the Kingdom. The Master's own words tell of the characteristics by which we may know that Kingdom. The Bible, therefore, is designed to help us to be intelligent in our “watching.”

THE PASSING OF THE SAINT.

When th' all-seeing Sun
For us his course has run,
Shall we be sore-dismayed?
Shall we regret the shade?
Would we be back to arms?
To the rude strife's alarms?
The tramp of hostile host?
(Which oft is uppermost)
Is it in tears and blood
That we would find our food?
Is it in gory tomb
That we would still the gloom?
Is it with needless strife
That we would enter life?
Life! Life! Ah, who shall paint
The passing of the saint?
The passage of that rill
On to the shining hill?
The glimpse of that near shore?
The peace for evermore?
Who shall find treasures hid
Save 'neath the coffin lid?
Who in this world of moan
Shall find his Bethel-stone?
Who, save through night shall be,
“Nearer, my God, to Thee?”

WILLIAM B. CHISHOLM.

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.

THE CRAPSEY INVESTIGATION.

To the Editor of the Living Church:

WILL you allow from one of the minority of the Committee appointed to investigate the public utterances of Dr. Crapsey, a few comments suggested by your editorial entitled, "Is There No Evidence Against Dr. Crapsey?"

First, as to the proper matter to be investigated. In the absence of any information to the contrary, it was but natural that you should think the investigation ought to have been confined strictly to what was specified in the complaint signed by the ten presbyters; which complaint was based upon the sermon delivered by Dr. Crapsey in St. Andrew's, Rochester, on Feb. 19, 1905.

Waiving this point which you appear to admit further on in your editorial that "the published writings of Dr. Crapsey give all the information as to his position that could possibly be needed"; by which admission your strictures against the Committee for investigating these writings would seem to be self-answered; waiving this point, I would respectfully direct your attention to two facts which you could not be expected to know about.

The first fact is that the Bishop verbally alluded to Dr. Crapsey's then forthcoming book, *Religion and Politics*, as material of which the Committee could properly take cognizance.

The second fact is that it was then "rumored" that this forthcoming book would contain Dr. Crapsey's sermon of Feb. 19th, a circumstance which would relieve the Committee of any possible necessity of proving the authenticity of the Rochester *Democrat's* version of the sermon in its issue of Feb. 20, 1905. Would it be assuming too much to think that "laymen versed in the law" might have endorsed our action in waiting for such proof?

Or again, if the forthcoming book was likely, as was commonly "rumored," to reproduce this sermon, could any one predict whether emendations of vitally evidential import might not appear? That such possible emendations might not amount either to retractions of teachings contained in the original sermon; or stronger reiterations of those teachings? As a matter of actual fact the vitally heretical phrase which appeared in the Rochester *Democrat's* version, the phrase which your editorial italicizes, "Jesus, the son of Joseph," does not appear in *Religion and Politics*. Furthermore, the phrase appearing in the *Democrat's* version, "He is in all things like as we are," is changed in the book so as to read, "He is in all things *physical* like as we are."

If "laymen versed in the law" might have counseled us to wait for this soon expected book, might they not also have counseled us, 1st, that a book published over Dr. Crapsey's signature is better evidence of what he actually said than is the version of a newspaper reporter; 2nd, granting the genuineness and accuracy of the reporter's version, a man is to be judged by his present opinions rather than by opinions expressed by him nearly half a year previous.

In view of the two facts above mentioned, about which you could not be expected to know, it seemed worth while to wait for the appearance of the book which was expected shortly.

Second, as to the censures passed upon Dr. Crapsey's position by the Committee. You say they are irrelevant to the Committee's proper business. I, for one, freely grant this. I might even go further and admit that they expose us to the charge of impertinence—I mean *impudence*. But the majority of the Committee deliberately chose—and we of the minority also gladly chose to share with them—what was deemed to be the lesser of two evils; and the "evil" chosen was to bear the brunt of scorchings for irrelevancy such as you—for example—have given us rather than the apparently greater evil of sticking strictly to our business by recording a mere majority decision and minority dissent and thereby seeming to endorse in the name of the Church the heretical innuendoes of *Religion and*

Politics. (I use the word "innuendoes" from the majority's point of view.) Though you do censure the committee for irrelevancy, you also seem to see the point just made when you say: "There are, however, two things to be said in mitigation of this—we had almost written contemptible—fiasco on the part of the committee. One is that they have made no attempt at excusing Dr. Crapsey's position; consequently, they have not put the Church in the position of affirming heresy."

I am free to admit, however, that "laymen versed in the law" would in all probability have confined their report to the recording of a negative decision as to presentment, thereby apparently committing the Church to an unqualified endorsement of *Religion and Politics*.

Will you believe me—perhaps here and there I have made it hard for you to do so—when I say that what I have written has not been in a controversial spirit? for the correspondent always gets the worst of it in a controversy with the editor. Nor have I written in any wise to apologize for the Committee's report. My purpose has been to place before you, and through you before the Church public, some considerations of which neither you nor they were in a position to take cognizance and about which it seemed to me you and they were entitled to have knowledge.

Respectfully yours,

EDWARD M. DUFF.

Buffalo, N. Y., Nov. 17, 1905.

[We thank our correspondent for this explanation. We did not criticise the committee for investigating what appeared in print after their appointment, but for not investigating (so far as their detailed statement shows) what appeared before their appointment. That Dr. Crapsey did not reiterate the words of his earlier sermon, in his book, is only germane if the committee had legal evidence that he had repudiated them. If they had such evidence it would have been proper for their report to state the fact. If they had not, it was their duty to present the defendant for trial on the strength of the *prima facie* evidence contained in that report, and thus to give the defendant the opportunity publicly to repudiate it. At any rate, the committee had no right to try Dr. Crapsey. Whether the "end justified the means" of condemning a man unheard for an offense for which the committee did not intend to present him, is not wholly certain, even though the "end" was the protection of the Church from a possible charge of responsibility for heresy. If there was *prima facie* heresy taught, it was the duty of the committee to protect the Church, not by censuring the heretic, but by placing him on trial according to the canon.—EDITOR L. C.]

To the Editor of The Living Church:

I SHOULD like to ask whether we are to take seriously the curious view of the Crapsey Case, expressed by the Bishop of Tennessee, in your last issue. Possibly my logical faculty is at fault, but I am unable to understand what is meant by the Bishop when he says that we must give the benefit of a doubt to one who stands at the altar and professes one thing and in a lecture and a book flatly contradicts it. Why the benefit of a doubt? Is it not the case that Dr. Crapsey was given an opportunity of retracting his denial of the Virgin Birth as commonly believed among us, and chose to stand by his published declaration? The Bishop expresses horror at the thought of a man standing at the altar and saying the prayers of the Prayer Book, and in his heart denying the truth of the words he has just used. But while deprecating the discipline of Dr. Crapsey, the Bishop goes on to say: "There may have been instances, and there have been, where a man definitely and in set terms repudiates an article of the Creed, and where, with all respect to his manliness and courage, judgment must be passed upon him, because he has explicitly and in writing renounced the statement of the Faith on which this Church is founded." Most people think this is just what Dr. Crapsey has done; but the Bishop says he has such large faith in human nature that he cannot believe Dr. Crapsey when he says he does not believe. How then, are we to know when the faith is denied? May a person deny every article of the faith as far as words are capable of expressing such denial, and yet, so long as he does not himself state in writing that his words are meant for a denial, and also state to his Bishop that he must not let his (the Bishop's) faith in human nature make him doubt the reality of the denial, may such a man still hold office in the Church and go on unhindered in proclaiming and teaching any and every sort of heresy?

Mr. Editor, I confess to much perplexity over the prevalent confusion of ideas as to what seem comparatively simple questions in morals. After all, is not the question regarding this sad case in Western New York, simply a case of the Church

determining the fitness of a man to represent her in an official capacity? The facts are obscured by sentiment and prejudice and appeals to popular notions about the iniquity of heresy-hunting and persecution. Surely, however good and pious his intentions may be, if a man does not know enough to know when he denies the faith, if he has become so peculiarly mentally affected that he has lost all sense of honesty and honor, so that he holds himself no longer bound by oaths and vows, and that it is no longer possible for anyone to know what he means, and if he must be given the benefit of a doubt for everything he says, surely it seems that such an one is totally unfit to be left in the position of a teacher and guide to others and to misrepresent the Church whose commission he holds. I say all honor to the Bishop of Western New York and to THE LIVING CHURCH for refusing to palter with the truth. We want no heresy trials; of course not, if we can help it; but we want honesty, truth, courage, uprightness, righteousness, to enter into the heart and soul of this American nation, which is full of pretense and sham and hidden corruption and good-natured, easy indifference to the very simplest question of right and wrong, because it has adopted the false standard of a legal morality whose highest endeavor is merely to escape the clutch of the law.

ALBAN RICHEY.

New York, Nov. 25, 1905.

THE APPORTIONMENT FOR MISSIONS.

To the Editor of The Living Church:

THE Apportionment Plan for collecting money for missions may work out successfully and equitably, some time, and it seems to be coming nearer, each year, to that issue. Meantime, some dioceses which are really doing "what they can" are subjected to humiliation for their failure to meet the requirements of this plan. In the diocese of Quincy, for instance, the apportionment is \$900, with 42 parishes and missions reported, and contributions from 21, amounting to \$508; only one-half, contributing a little over one-half the apportionment. The diocese is discredited by this showing, but it is really doing very well under the circumstances.

The fact is, that of the 42 organizations reported, at least one-half are practically defunct or have occasional services only by the aid of the diocesan missionary fund. Their small contributions to missions must go, for the most part, to the diocesan fund. Indeed there are scarcely more than 15 parishes that should be expected to contribute to general missions, and all these are heavily taxed to secure the \$1,500 needed for diocesan missions. There is not a "wealthy" parish in the diocese. The general expenses of the diocese are \$3,000, and this also must come upon these few parishes.

This is not to plead for a diminution of our apportionment, but to explain that we are not indifferent. In our case, and perhaps in the case of some other dioceses, the number of parishes and missions reported, and the number of communicants, and the amount expended for local Church work, are not fair indications of ability to contribute to missions outside the diocese.

C. W. LEFFINGWELL.

NOT FOR SUNDAY THEATRES.

To the Editor of The Living Church:

WILL you kindly grant me the courtesy of a few lines of space to contradict an absurd statement recently circulated by the yellow press, connecting my parish and myself with a movement supporting the Sunday evening theatres? Such a statement seems too ridiculous to require contradiction, but for the fact that there are people everywhere foolish enough to suppose that the publicity of an assertion implies its truth.

Truly yours,

J. P. D. LLWYD.

St. Mark's Rectory, Seattle, Wash., Nov. 16, 1905.

A RESULT OF DISUNITY.

To the Editor of The Living Church:

I AM informed that the German Lutheran Synod of Iowa and Other States numbers on its working force 499 clergy, not one of whom receives \$1,000 yearly salary, and the average stipend is about \$400.

The requirements for ordination are Hebrew, Greek, Latin, and, in most cases, the ability to preach in German and in English, all of which means at least eight years of preparation.

The territory covered by this Synod is shared by four other

Synods, but said territory is not shared with common sense, and in some communities there are three or even four rival Lutheran churches.

My informant, besides a settled charge, ministers to three congregations which are unable to secure a minister.

With 90,000 communicants in the Iowa Synod, here is a Christian body crippled by division and facing failure, for the lack of theological students is more marked each year.

E. C. McALLISTER.

EVIDENTLY A BASILICA.

To the Editor of The Living Church:

ONE of the minor headlines on page 119, and also the text proper, on page 120, under the head of "Belgium," informs us gravely that a *basilisk* is to be erected somewhere in Belgium, and that King Leopold is about to take a prominent part in this business. Now his Majesty may ordinarily be known as quite a rake, but I can hardly believe him to be quite so wicked. Can it really be true? And this phenomenal piece is signed by no less a person than by the Father of this glorious country, who could not possibly tell a lie; or, at any rate by a person with the same name.

(Rev.) C. R. BIRNBACH.

Henderson, Minn.

[We are glad to exonerate the Belgian king from any intention of re-introducing this formidable creature, when, apparently, it is only a *basilica* which he intends to erect. The error is an amusing one.—EDITOR L. C.]

NECESSARY QUESTIONS.

To the Editor of The Living Church:

I WOULD like, through the columns of THE LIVING CHURCH, to emphasize to the clergy the importance of asking certain necessary questions before administering the Sacraments of the Church.

In regard to Holy Baptism, it is a well-known rule of the Church that no unbaptized person can stand as sponsor at the baptism of a child. Quite frequently it has been necessary for me to decline to allow such persons to stand as sponsors. Only recently after such a refusal, I learned that the father of the child baptized, although himself an unbaptized person, had been allowed to stand as sponsor for a child in another parish. This caused some rather unpleasant feeling, which might have been avoided had the clergyman who officiated at that baptism asked the question whether or not the sponsors were themselves baptized persons. It seems to me that it is a matter of great importance that we should insist that the sponsors of children brought to receive the sacrament of Holy Baptism shall themselves be persons who have received at least the sacrament of Holy Baptism, to say nothing of Confirmation.

Then again in regard to the lesser sacrament of Holy Matrimony. Two different cases have within recent months been forcibly called to my attention, in which parties living in this parish had been married by reputable priests of the Church, who had not asked them whether or not either or both of the parties to the marriage had ever been married before. Yet in each case one of the parties was a divorced person. This question certainly should have been asked, and it should not have been left for some other priest years afterwards to have the question brought to him in regard to the administration of other sacraments of the Church. It certainly stands to reason that one of the ways to discourage the so-called re-marriage of divorced persons is for every priest of the Church to make it a matter of principle to ascertain from every couple desiring to be married by the Church, whether or not either of them has been a party to any former union.

Again, in the case of Burials. The Church requires that the Burial Office shall not be said over the body of an unbaptized adult. Here again the priest must *know* whether the person was baptized, and he must ask the question, if he does not know. The law of charity gives the benefit of the doubt to the departed, of course. But unless we want to class ourselves with those who say that Holy Baptism "makes no difference," we must make a difference in the last rites over a child of God and those over one who is not a member of Christ's Kingdom.

I hope these few words may suggest to any that have failed in the past to ask these questions, the advisability of making such inquiries a matter of principle.

Another matter. Two years or more ago, two communicants of this parish, the young man only nineteen years of age, went to a priest then serving in one of Chicago's suburbs, and

were married by him. It was a clandestine marriage, the parents of neither of the young people knowing anything of it. Two years of deliberate lying and deception, two years of mortal sin, followed before the marriage was known by all of the parents concerned. This whole unfortunate affair might have been avoided by greater care and courtesy on the part of the officiating priest.

Does not Almighty God hold his priests accountable for the evil results of their neglect?

Yours very truly,
Chicago, Nov. 23, 1905. EDWIN J. RANDALL.

THE FIFTH MISSIONARY DEPARTMENT.

To the Editor of *The Living Church*:

AFTER reading your editorial in this week's issue, it has occurred to me to give you a few more statistics, perhaps later than those you have arranged, relative to the Church in the Middle West.

The proportion of communicants to population, as an average for the American Church, is one to one hundred. No diocese in the Middle West comes near that except Michigan. In the whole state the proportion is one to 105. Wisconsin has now one to 112, Ohio one to 145, Illinois one to 162, Indiana one to 393. By dioceses, Indianapolis and Springfield have even a more discouraging proportion. It may surprise your readers, but Salt Lake has a better proportion than Indiana, Colorado than Illinois, Boise than Ohio, Olympia than Wisconsin, and Montana than Michigan.

Ohio has twenty-four counties where we have no church, Illinois has thirty, and Indiana forty-five. The twelve dioceses of the Fifth Department have 490 towns of over a thousand people each where we have no church; of these, 92 have each more than 2,500 people. Immense educational establishments are clustered in these states, sometimes where our Church is unknown, or only represented by a small mission.

Of the towns I mention, 168 are in Illinois, 129 in Ohio, and 104 in Indiana. Michigan and Wisconsin are better provided for.

Last year the apportionment to the Fifth Department, if fully met, added to expectations from Woman's Auxiliaries and Sunday Schools, would have given the Board \$80,000. They actually received \$46,000, and meanwhile our appropriation, not for white work only, but for Indian, colored, and special mission work like that to the Swedes, fell to \$9,800. The contributions rise and our appropriations fall. I can, however, see no dollar that ought to be taken away from any more favored mission, but I can see that if we Bishops felt that the rest of that \$80,000 which we have not yet raised would be spent in the teeming population of the Middle West, we might have more heart to push the apportionment.

I may add to your comparison of the appropriations to Duluth and Marquette, that the disproportion partly disappears when we remember the large Indian work in Duluth, but enough to be very marked remains, especially when we consider that the business conditions, population, and climate are *nearly identical* in Marquette and Duluth. Duluth has the newer mining country but the richer mines.

Now that the Bishop of Chicago has spoken, it is plain that our matters are in our own hands. And nothing but restrictive legislation can prevent coöperative work by the dioceses of the Fifth Department, to build up the neglected portions of our field. The only wonder is that we should have waited so long to realize our strength, and that it lay in voluntary association.

Faithfully yours,
Marquette, Nov. 25, 1905. G. MOTT WILLIAMS.

BAPTISM AMONG METHODISTS.

To the Editor of *The Living Church*:

INOTE in the October 28th issue of the *New York Christian Advocate*, an organ which assumes to speak with authority for the Methodist communion, that the Methodist clergyman of whom I wrote *THE LIVING CHURCH* some months since as having told me, repeating his assertion many times, that "Baptism without water" was his own frequent practice; and that it was a growing custom among the "holiness" section of his connection, and whose name, the Rev. F. F. Fitch, president-elect of Asbury College, Wilmore, Ky., was furnished by me to the editor of the *Advocate*, on his very proper demand, now denies

that he ever told me any such thing. Well, as this part of the issue is thus reduced to a question of veracity between two individuals merely, I, at least, as one of them, have too much consideration for a suffering public to obtrude upon its prints in a joust for a merely personal vindication, which I assume has been already granted me by all for whose verdict in the premises I have any especial care. In answer to Mr. F.'s denial, therefore, I merely reaffirm for the prints what I affirmed before, and this only that I may have a preface for the sincere apology I feel I owe the Christian world in general, and the Methodist body in particular, for my transgression of the rules of evidence and laws of judgment in my acceptance of the statement of one man in the important particular dwelt upon, without seeking for its verification at the mouth of a second. My excuse for this, however, if I have any, added to the alarm I felt on receiving the information, must be in the high personal esteem, both for what seemed to me his moral as well as his mental qualifications, in which I continued to hold my informant, despite my better judgment based upon many experiences, even for a considerable time after he had told me that he was a man "without sin," and that he had no objection to my quoting him as having said that the use of "water in baptism" was one of those things in the Methodist "Church" which were left "optional with the preachers"—his exact language.

St. James, Minn., Nov. 25. W. H. KNOWLTON.

A CABLE FROM SHANGHAI—WHAT IS TO BE THE REPLY?

To the Editor of *The Living Church*:

THIS cable from Shanghai reaches us to-day:

"Palmer will leave next January if there is any prospect of teacher guaranteed to arrive not later than next February."

It refers to the imperative necessity of finding one, and preferably three, young, unmarried laymen to take posts on the faculty of St. John's College. You have more than once kindly called the attention of your readers to this need, but in view of the urgent necessity of the case, I trust you will be willing once more to allow me to voice the appeal which Bishop Graves and Dr. Pott are making to the young men of America on behalf of the young men of China. I will supply particulars to anyone willing to consider this call, or who knows anyone who might be willing to consider it.

JOHN W. WOOD,
Corresponding Secretary,
November 23, 1905. 281 Fourth Ave., New York.

HONORARY DEGREES.

To the Editor of *The Living Church*:

THE Rev. Mr. Young's letter in your last issue, with its positive declarations in regard to the purchasable degrees of D.D., LL.D., and Ph.D., simply means that this bogus degree business, in our Church, will now be thoroughly well aired. It behooves each clergyman, then, who holds an honorary degree (unless given him by a University or College which is known to be of high rank throughout the length and breadth of the United States) to "investigate" his degree, and the college granting it. This should hurt no one's pride. For if the degree is all right and beyond question, he will feel more comfortable about the matter; but if, on the other hand, the degree is *not* all right, he will, if he is the right kind of man and clergyman, be no less glad; for the opportunity will then be his of returning the worthless parchment with the degree—back again to the college—a place they should never have left. I throw this out as a suggestion, and it is one which, it seems to me, is eminently fair; for there are those, undoubtedly, among the clergy who have been offered degrees and have accepted them without knowing that the college granting them was not in good standing, and that its degrees were really worthless. But the good work of airing this honorary degree matter, Mr. Editor, must go on; for to repeat what I stated in *THE LIVING CHURCH* of November 18th: "It is a matter which is really affecting the honor of the American Church."

Permit me to say in conclusion, there are clergymen who have given serious consideration to this question of honorary degrees who can, and will, if it be necessary, name some of these places which have granted or sold their degrees. Let us hope we shall be saved this, and we will be, if the suggestion which I have thrown out above, be embraced, and that is: that each one "investigate" his degree. It is hardly necessary to add that the sooner this is done the better.

W. S. SIMPSON-ATMORE.
Paris, Illinois.

THE RUSSIAN INTRUSION.

To the Editor of *The Living Church*:

IT was certainly a magnanimous act for you to give three columns of your valuable space this week to the letter of the Dean of the Russian Cathedral in New York City, wherein he attempted to defend the recent re-ordination of Dr. Irvine, and to rebut your arraignment of this strange proceeding. It was as magnanimous on your part as it was ill-mannered and stupid on his part. Russia has been exposed to international discussion of late, and the conviction seems well founded that, given the opportunity to be dull and domineering, whether in the affairs of Church or State, the typical Russian will leap at the chance and be both, in the superlative degree. The above mentioned Dean has certainly given us a most amusing exhibition of patronizing airiness in the letter which you were so good as to publish at his request. When stripped of its bombast and interrogations, the Dean's argument would seem to be as follows:

Because the United States constitution does not legally establish our Church or any Church as the nation's authoritative religious body, therefore a New York Russian Archbishop has a scriptural, ethical, and historical right to re-ordain a deposed priest of our Church! A man who has been condemned by every court, civil and ecclesiastical, to which his persistence could appeal, is to be hailed as a persecuted penitent, is to be pronounced acquitted off-hand by an Archbishop who has never attended one of his half-dozen trials; and this outrageous insult to the American Church is to be condoned by a Dean on the grounds of our Lord's parable of the "Lost Sheep," and of the constitutional privilege of every citizen of the United States to do what he likes in religious matters without fear of the secular arm. "Missionary activity," according to this Dean, is to include a search for deposed clergymen of other communions, Catholic or not, and their re-ordination, in defiance of official and personal protests, and of every instinct of fair play, courtesy, and common decency towards other Christian bodies.

The Dean takes about a half-column of your space to show that the infliction of this gratuitous insult was a matter of such supreme importance to the missionary work of Russians in this country, that he and his Archbishop willingly faced the necessity of apparently defaming Anglican Orders by this re-ordination, though the Archbishop does not wish to be considered as denying the validity of our Orders. It would seem to be a matter of insignificant import as to what such men have to say about our Orders, or about any other question whose consideration involves any qualities but that of perversity.

Finally, this Russian gentleman asks for considerable of your space in order to remind your readers of the numerical preponderance of Protestant votes in the General Convention, and of the existence of those people in our communion who are not clear as to the sacrificial character of the priesthood, as though these unhappy and undoubted facts were any justification of the astonishing breach of manners, customs, and traditions involved in Dr. Irvine's re-ordination. Surely to ask THE LIVING CHURCH for space to call taunting attention to the tardy acquiescence of our Protestant Church people concerning the "Change of Name" and all the other Catholic principles which THE LIVING CHURCH is always earnestly advocating, is simply a prolongation of the unhappy characteristics which these New York Russians have shown all through this unfortunate affair of Dr. Irvine.

JOHN HENRY HOPKINS.

The Church of the Epiphany, Chicago, Nov. 25, 1905.

TO-DAY.

"SUFFICIENT UNTO THE DAY IS THE EVIL THEREOF."
(St. Matt. vi. 34.)

Each day has its joy and its sorrow,
Each day has its pleasures and pains,
Then, why take a thought for the morrow?
What, to me, are *its* losses, or gains?
Nay, Lord, I would live in the present,
My thoughts would be all for to-day;
Be the future, a glad one and pleasant,
Or, if stormy and rough be the way.

So, each day, when sore trials oppress me,
Each day, when I'm tempted to sin;
Dear Father, stoop down and caress me,
And still the dark passions within.
When Satan doth buffet, and tempt me
From Thy loving care, far to stray,
Dearest Lord, lead me back to Thy Kingdom,
And keep me there, just for to-day.

Fenton, Michigan.

J. FREDERICK BISHOP.

LOVE NEVER FAILETH.

A TRUE STORY FROM A RECTOR'S NOTE BOOK.

By WM. WILBERFORCE NEWTON.

THIS is my man, Sir! John, come speak to the minister! I've brought him to church at last, your reverence. He was waiting for some new clothes and a derby hat. But I said to him to-day, "Come, John, I'm afraid you'll never get there if you don't go with me, now, for the winter's coming on and I may not be able to leave the baby again. So you see, Sir, I've kept my word. Speak to the minister, John!"

The speaker was a stalwart woman of Scotch mould who looked as if she systematically did the heaviest pulling in the family cart. Her husband was a cramped, twisted little man, with yellow hair and an arid complexion. He came forward, and taking the minister's hand, began a series of pump-handle shakes, showing that he had been carefully coached by his wife beforehand, in order to make a good impression.

"I'm glad to meet you, Mr. Riggs. Do you see yonder gallery? Well, we have a men's Bible Class there every Sunday, and we should be delighted to have you join it. Won't you come, Mr. Riggs?"

"Ah, yes, your reverence," replied John Riggs. "I used to go regularly to Bible Class and meeting years ago. But the truth is I have a terrible agony, Sir. It comes on when I least expect it, right here in the pit of my stomach. It's a deadly pain, sir; I don't talk to my wife about it. (This was said in a whisper as he saw her moving down the aisle.) There's death in it for me, and the Lord knows it all and He understands why I don't go to church. He makes allowance for His children, Sir, He does. There is a hymn we used to sing in our meeting, and it said:

"For the heart of the Eternal
Is most wonderfully kind!"

"Well, good day, Mr. Wrentham," added his wife as they came to the church door. "You see I've kept my word," and John Riggs and his wife passed out of the church door.

Six weeks later Miss Mabel Kirke, the parish visitor, called on the minister. "Mr. Wrentham," she enquired, "have you heard about John Riggs?"

"No," replied the clergyman, "not since I saw him at church the other day. What has happened?"

"Why, this is what has happened," replied the visitor. "It is as chivalrous a piece of moral courage as anything I have ever read in the annals of history or King Arthur's Round Table. You see, they took him to the hospital to operate upon him. But the doctors would not dare to put the knife to him. (It appears it's cancer of the stomach.) They said it would be certain death. But they did not let him know it and so they sent him home again. Well, what does that doomed man do for one whole week but work at his place on the loom in the factory, though he could not sleep a wink at night and could eat nothing in the day time. He said he could earn one week's pay more for the children, and that would come in well after he was gone. But he's dying surely now, Sir, and he says he would like to see you."

Mr. Wrentham seized his hat and coat and started at once for the house. One look at the pale, yellow face on the bed told the whole story. It could not be long, and the minister prayed by his bedside.

As he passed out of the door the wife said: "It's cancer of the stomach, Sir, and it's killing him. He can't be operated upon and he has got to die by inches. But it's a mercy, Sir, he doesn't know what ails him."

The dying man's eyes met those of the minister as he looked back at him, and raising himself up on one elbow he slowly shook his head. He knew he was passing through the deadly tropic of cancer and that his ship must sink there. But for his wife's sake he had conquered. She never dreamed that he knew the truth about his malady. He had saved her this pang. John Riggs' secret went down with the sinking ship.

GOD PUTS within our reach the power of helpfulness, the ministry of pity: He is ever ready to increase His grace in our hearts, that as we live and act among all the sorrows of the world we may learn by slow degrees the skill and mystery of consolation. "If ye know these things, happy are ye if ye do them." There is no surer way of steadfast peace in this world than the active exercise of pity; no happier temper of mind and work than the lowly watching to see if we can lessen any misery that is about us: nor is there any better way of growth in faith and love.—*Francis Paget.*

Literary

Religious.

The Universal Elements of the Christian Religion. By Charles Cuthbert Hall, D.D., LL.D., President of Union Theological Seminary, New York. New York: Fleming H. Revell Co.

This book will serve as a wholesome "eye-opener" to those amiable Anglicans who are still under the fond delusion that the Lambeth Quadrilateral is acting as a peace envoy between ourselves and our separated brethren. It is true, the earnest and eloquent writer of these lectures is heartsick of the dissonance of dissent; to him the half dozen spires which point heavenward from each New England hamlet and which were once the glory of the Puritan mind, are nepustan—a mere mass of shingles and clapboards. But in place of these aspiring landmarks, Dr. Cuthbert Hall would give us—not that One Holy and Beautiful House wherein our fathers worshipped, but a sort of glorified Y. M. C. A., with the ladies admitted to full membership and every denominational "view" quietly ignored. All this appears in a volume which bears, writ large on its title page—it is to be presumed, as a motto—the Collect for SS. Simon and Jude! We are more than thankful to notice one priceless gem amongst many gems and nuggets of lesser value. Dr. Cuthbert Hall's trumpet gives no uncertain sound with respect to what he calls "the recovery of apostolic doctrine." In these days of flabby, invertebrate anythingarianism, it is refreshing to read an earnest apology in behalf of the full-orbed, undiluted Pauline theology such as these pages contain; but there is a homely proverb which says that you cannot both have a certain well-known article of diet and also eat it. And that is exactly what our learned doctor is trying to do. He wishes to conserve the "Faith once delivered to the Saints"; but he also wants to enjoy the exquisite luxury of improving off the face of the earth that One Society which is the Christ-appointed custodian of this apostolic deposit. He makes bold to "whittle" down all distinctive dogmas till he reaches the irreducible minimum, but still he wants to leave intact that holy temple, the carved work whereof he has just been breaking down with axes and hammers.

Dr. Hall naively informs us that St. Paul was the "first Catholic," because he insisted on one Lord, one faith, one baptism, as well as anathematizing all who preached "another gospel"—but so much the worse for St. Paul! These are not Dr. Hall's exact words but they are a faithful *resumé* of his argument. Again, he does not find fault with the Creeds, but he patronizes them. The whole book is not only able, interesting and radiant with originality, but is deeply instructive as showing the unrest of a truly pious and learned mind which, unbeknown to itself, is orthodoxly Catholic in its best sense of those much misunderstood words; but which is in search of the one keystone which can alone keep the archway of right faith from falling asunder. Drummond of *Natural Law in the Spiritual World*, himself a rigid Presbyterian, well said: "Most Christians are ignorant of the fact that Christ founded a Society"! Dr. Hall's first lecture on the Christianization of the World is above all praise, as indeed might have been expected from one who is such an enthusiast and authority on foreign missions.

A. R. MACDUFF.

Memoirs of a Royal Chaplain 1729-1762. Annotated and edited by Albert Hartshorne. London and New York: John Lane.

To the scholarly, leisurely Englishman, this voluminous budget of letters will, doubtless, prove intensely interesting; but it will stir up the sort of interest which a medical student finds in the horrors of morbid anatomy. Truly the Georgian Era only failed to stifle the English Church outright, because hell's gates can never prevail against the City of God. Of course we are bound to believe these eye-witnesses, because they just wrote in a gossipy fashion what they saw without any thought of their familiar correspondence being published. All this is deeply instructive, but the hard-pressed, hustling American will only desiderate the gist of a series of epistles which is spun out till it covers no less than 388 pages. Nor is the American moral hard to discover. We need only glance at these *Memoirs* in order to grasp at least a hint as to the reason why Mysterious Providence kept back the episcopate from the American Church until the dawn of a brighter day. Doubtless the inconvenience was heart-breaking, and the trial to faith severe, but God is never in a hurry, because He has eternity wherein to work; and in this deferring His gift, He saved American Churchmen from being started on the down grade by the only kind of prelates then available. Here are some of the amenities of these courtly, bewigged dignitaries: "The unseemly stories of Bishop Mawson, the bartering and managing of Bishop Gooch, the wickedness of Archbishop Stone, the violent language of Bishop Butts, the rude ways of Archbishop Blackburne, and the almost uniform neglect of their dioceses together with the crowd of clamorous clerical vultures—all this may be happily contrasted with the demeanor of the heads of the Church at the present day."

A. R. MACDUFF.

Miscellaneous.

The Saloon Problem and Social Reform. By John Marshall Barker, Ph.D., Professor of Sociology in the School of Theology, Boston University. Boston: The Everett Press. Price, \$1.00.

An able and temperate discussion of the moral and economic aspects of the liquor problem and a terrible arraignment of the saloon. A vast array of facts is presented to show the demoralizing effect of the traffic, and careful consideration is given to practical and practicable methods of reform. The temper of the book is excellent and it is to be commended to all students of social conditions and to all workers for social betterment.

New Creations in Plant Life. An authoritative account of the Life and Work of Luther Burbank. By W. S. Harwood. New York: The Macmillan Co. Price, \$1.75 net.

Mr. Harwood has produced a volume of fascinating interest to every horticulturalist and to the great public to whom the work of Mr. Burbank appeals. This California magician has been much exploited of late in the columns of the newspaper press, and it is a satisfaction to have an authoritative account of his life and his methods of work and their results.

The production of new and vastly improved varieties of trees, fruits, flowers, and vegetables, including the spineless cactus of which we have heard so much, is here described in simple and interesting style and illustrated with many photographic reproductions.

The record of this one man's work is so astonishing as to be almost incredible were it not so abundantly authenticated, and the present volume makes it clear that he deserves to be ranked high among the world's benefactors.

The Romance of Mining. Containing interesting descriptions of the Methods of Mining for Minerals in all parts of the world. By Archibald Williams. With 24 illustrations. Philadelphia: J. B. Lippincott Co. Price, \$1.50 net.

The Romance of Modern Mechanism. With interesting descriptions in Non-Technical Language of Wonderful Machinery and Mechanical Devices and marvellously delicate scientific instruments, etc. By Archibald Williams. With 30 illustrations. Philadelphia: J. B. Lippincott Co. Price, \$1.50 net.

The Romance of Insect Life. Interesting descriptions of the strange and curious in the Insect World. By Edmund Selous. With 21 illustrations by Lancelot Speed and Carton Moore Park. Philadelphia: J. B. Lippincott. Price, \$1.50 net.

These volumes are rightly called by the publishers, "Fascinating Stories of Science," and if the other seven volumes of the series are as interesting as those named above they should be in every school and public library; for they are such books as children read with avidity, and at the same time their information is so accurate and their descriptions so exact that older persons will find them equally entertaining and informing.

The authors do not aim at exact technical descriptions but rather at general practical information, answering such questions as nine out of ten persons ask about modern inventions, discoveries, and scientific processes. The books are written and printed in England, primarily for English readers, and would be more readily understood by American schoolboys and girls if the English technical terms were translated into their American equivalents; thus, values are for the most part expressed in terms of pounds, shillings, and pence; and trams, petrol-motors, and lifts are spoken of instead of street-cars, gasoline-engines, and elevators; however, this is an unimportant matter and does not seriously affect the interest and value of the books, and the English terms may in many cases be better than our own.

The books are as attractive in their typography and dress as in their contents, and are ideal gift-books for young people.

The Cathedrals of England and Wales. First Series. By T. Francis Bumpus. New York: James Pott & Co. Price, \$2.00.

It would be difficult to suggest any point in which this book is lacking. Its typography is clear and well printed. The binding of red cloth, with maps of England and Wales on the inside of the covers, giving the location of the cathedrals, is excellent, and the maps are most useful for reference. The illustrations (23) are very fine reproductions of clear and beautiful photographs.

Nine cathedrals are described—Durham, Ely, Lincoln, Salisbury, Worcester, Hereford, Chichester, Chester, and Bristol; and the well written introduction gives an illustration of Peterborough. The publishers promise a further series describing the other cathedrals.

Mr. Bumpus shows intimate knowledge of the history, the archæology, the various styles of architecture, and wealth of information connected with the origin and growth of these sacred piles. It is an intense pleasure, therefore, to read this book and one marvels at the immense amount of knowledge gathered and displayed in such a brief compass. The stories of the patient labor of the architects in planning and designing and of faithful workmen impressing the very stones with their devotion and piety, are told with the terse simplicity that is stamped with truth. We are sure that all who have visited England's cathedrals will welcome this tribute to their solemn grandeur and again delight their minds with the story of their history.

JOSEPH RUSHTON.

Ways of Nature. By John Burroughs. With half-tone frontispiece. New York: Houghton, Mifflin & Co. Price, \$1.10 net.

As a writer on natural history subjects, Burroughs possesses a literary charm superior to that usually found among this class of authors, whose chief interest lies in expressing exactly what they have to tell rather than in the polish of its saying. Burroughs is not a naturalist turned author, but an author turned naturalist; and so we are more impressed by his literary ability than with the breadth and acuteness of his scientific insight.

In this series of essays there are so many statements with which we cannot agree, that it would require a volume of nearly equal size in order properly to set forth our objections and the reasons thereof.

As we are told in the preface, heretofore Burroughs has made much of every gleam of intelligence in animals that has come under his observation; but in this volume his readers will find quite a departure from the tone and spirit of his previous works.

The causes of this departure appear to have been that various recent writers have appreciated the desire of the dear public for "nature stories," and have vied with one another in supplying human instincts and human reasoning powers to the animals of which they wrote, and therewith accounting for all that they saw, or imagined that they saw, in nature, until the whole matter had become an absurdity. Many of the laymen without training or observation in such matters and with a natural predilection to the marvelous were being led astray, and so certain naturalists, in some cases with more vehemence and less consistency than might have been expected, attacked some of the more dangerous of these writers in order that truth might not be swallowed up in fiction. Mr. Burroughs quickly saw the point and joined with them, and in his strenuous endeavor henceforth to walk upright, appears to have been leaning considerably backwards ever since.

He has the vocabulary and some of the ear marks of the professional, but his handling of his arguments is, not infrequently, rather unsatisfying and suggestive of a lack of real scientific training.

We notice on page 120: "I doubt if the law of evolution could ever again produce him [man] or any other species of animal." Probably no naturalist would expect this "law" to produce anything; but if Mr. Burroughs thinks evolution no longer capable of producing new species of animals he is quite at variance with most naturalists.

Sometimes Mr. Burroughs seems a little unfair in his citations; that is, he chooses what seems to substantiate his theory and ignores what is inconvenient to use. As such an instance may be cited his remarks on wasps, pp. 158-159. Here he mentions Fabre's experiment in removing to a distance of a few inches the grasshopper that a wasp had brought to the mouth of its hole while it was below ground reconnoitering. In this experiment the wasp many times brought back the grasshopper to the mouth of its nest and laid it down each time while it made its examination of the nest. "She was like a machine that would work that way and no other. Step must follow step in just such order. Any interruption of the regular method and she must begin over again."

Just five years ago the Peckhams had published an experiment on a wasp of the same genus in which they obtained very different results, and this same experiment is again mentioned in their wasp book of the present year, for which Mr. Burroughs wrote the preface some months before publishing his present work, and on page 116 he cites the Peckhams. We cannot believe him to have been ignorant of the Peckham experiment.

There is much of pleasure and of instruction to be gotten from this book; but to the lay reader who in his imagination sees the cloak of authority dangling from Burroughs' shoulders we would say: Be careful, do not mistake positiveness of assertion for knowledge. As an illustration, we find on page 266: "One of our natural history romancers makes the crows flock in June. But the truth is, they do not flock till September." We would be more inclined to believe this, were it not that we have seen them flocking at other times. Only the past summer we encountered in the woods of Door County, Wisconsin, in June, many flocks containing probably no less than 30 or 40 crows—the union of several families; and on July 13th in the evening we counted 118 crows in one flock flying overhead and other flocks were seen in the distance!

Like all books issuing from the Riverside Press, this is well printed on good paper. It is provided with an index facilitating the refinding of anything in the fourteen separate essays which form the book.

HENRY L. WARD.

The Cities of Umbria. By Edward Hutton. With 20 Illustrations in Color by A. Pisa, and 12 other Illustrations. New York: E. P. Dutton & Co. Price, \$2.00 net.

Franciscan Legends in Italian Art. Pictures in Italian Churches and Galleries. By Emma Gurney Salter. With 20 Illustrations. London: J. M. Dent & Co. New York: E. P. Dutton & Co. \$1.50 net.

Fair Umbria, whose beautiful valleys and reposeful hills have been the haunts of saints who "have captured the world"; whose picturesque by-ways and olive gardens and sleeping cities, ancient churches and quaint pictures, are the delight of thoughtful visitors, is brought to our hearts and homes by these delightful books. The descriptive notes in the first-named volume are as rich and attractive in color as are the beautiful illustrations. Charming sketches are given of Perugia, Assisi, Spaleto, Urbino, and eight other historic cities; and there are several appreciative chapters on the saints of

that critical period, when the age of "frightful and unforgettable disaster" was passing away. A good index closes the volume.

Franciscan Legends in Italian Art is a study in detail of Umbrian art that had its inspiration in the life of St. Francis of Assisi, and pictured the legends that grew out of his wonderful career. Few perhaps realize what a stimulus to art was given by the popular enthusiasm for this saint. His story furnished a novel and dramatic theme for painters, and the rapid increase of churches resulting from the impetus given to religious life by this remarkable man afforded scope for fresco decoration. All this, the author says, happened incidentally, for he had no thought or purpose to revive art. A graphic outline is given of the life of the saint, of his early and later portraits, of the pictures illustrating the legends relating to him, and of the church of San Francisco. An account of several Franciscan saints, with description of their pictures is added. The appendix contains: "Practical Hints for Travellers"; Bibliography; Table of Painters; General Index.

In Our Convent Days. By Agnes Repplier, Litt.D. Boston: Houghton, Mifflin & Co. Price, \$1.10 net.

This is a series of personal reminiscences of girlhood in a French-American convent school. The environment is quite out of the usual order, and the style is exceedingly fine. The book is decidedly interesting.

BOOKS FOR LITTLE CHILDREN.

WELL illustrated in water colors and with a continuous story in large type for young children, is the volume *Queen Zivi of Iv.* By L. Frank Baum, author of *The Wizard of Oz*, etc. It contains over ninety illustrations—sixteen full-page insets and twenty-five illustrations in two printings—by Frederick Richardson. The distinguished author of this volume has so far endeared himself to children that they look for his new volume each year. He will be remembered for his *Scarecrow*, his *Tin Woodman*, and his *Wogglebug*, which have been his creations of recent years. This new volume appears quite to sustain his high reputation. (New York: The Century Co. Sq. 4to. Price, \$1.50.) Large type and simple poetry for children, with illustrations on nearly every page, are the characteristics of *The Runaway Donkey and Other Rhymes for Children*, by Emilie Poulsson, author of *Finger plays for Nursery and Kindergarten*, etc., illustrated by L. J. Bridgman. (Boston: Lothrop Publishing Co.) There is much original thought in a collection of fairy tales bearing the title *The Star Jewels and Other Wonders*, by Abbie Farwell Brown, with pictures by Ethel C. Brown. The book is published by Messrs. Houghton, Mifflin & Co. at \$1.00, which seems a high price in comparison with similar books of like volume. AN ATTRACTIVELY made book for the holidays is *Rhymes of Little Boys*, by Burgess Johnson. [With decorative title and end leaves by Mrs. John Carpenter. 100 pages, 12mo. Novelty gingham binding, tinted top, \$1.00 net. Postage, 10 cts. additional.] The rhymes are such as will appeal to little children and the print and make-up of the book are most attractive. Published by Thomas Y. Crowell & Co.

Remarkable stories printed on a yellow background with outline illustrations and all of a character to suggest much fun are contained in *Teddy Sunbeam*, Little Fables for Little Housekeepers. By Charlotte Grace Sperry. (Paul Elder & Co., San Francisco.)

That there should be another Golliwogg book this year will relieve the suspense of those many children who view Christmas chiefly as the season when the new Golliwogg book is due. For the present season and the equal of its predecessors is *Golliwogg's Fox Hunt*. Pictures by Florence K. Upton, verses by Bertha Upton. (Longmans, Green & Co., New York.)

With large print and colors, we have another edition of *The Pied Piper of Hamelin*. By Robert Browning. Illustrated by Van Dyck. It is handsomely printed and makes an attractive volume. The page is some 13 inches in length. (A. Wessels Co., New York.)

The S. P. C. K. have issued some very attractive color books for little children. Of these *The Ten Little Babies*, drawn by Charles Robinson, presents the little babies in many amusing situations from the time when there were "Ten little Babies walking in a line" to the final catastrophe, when—

"One little Baby living all alone
Is learning how to grow up big,
And then there will be none."

(Society for Promoting Christian Knowledge, London. Price, 75 cts.)

With stiff paper covers are two amusing books entirely in pictures in which the humorous supplement of the Sunday papers is perhaps taken as a model, but with purified fun in pictures for the little ones. The two volumes, each costing 25 cents, are *Stories Without Words* and *The Clowns' Duel*, and other *Stories Without Words*. (London: Society for Promoting Christian Knowledge.)

Last but not least is a sumptuous volume of Robert Louis Stevenson's *Child's Garden of Verse* with illustrations by Jessie Wilcox Smith. The volume is printed on fine heavy paper and is plentifully illustrated from drawings in black and white, and also with a considerable number of handsome color plates. (New York: Charles Scribner's Sons. Price, \$2.50.)

RANDOM REVERIES.

SUNDAY RECOLLECTIONS

WHEN I was a boy, Sunday was kept by my family with almost Puritan strictness, none but the most necessary work being allowed to be done. The weekly sirloin roast was cooked on Saturday and served cold on Sunday, the same with the pies or puddings, and the only hot dish eaten on that day consisted of baked potatoes. Arrangements were so made that every one in the household would have the opportunity of going to church at least once.

We children were obliged to keep very quiet throughout the day. After breakfast we usually learned a few verses of Scripture, a collect or a hymn to be recited to one of our elders before morning service.

About 10 o'clock we got ready for church, which was more than a mile distant from our house. The service was of the old-fashioned order—Morning Prayer, Litany said in full, Ante-Communion, and a long sermon—so it was quite one o'clock by the time we reached home on our return. After dinner, we read "Sunday books" or went for a walk, but often we attended an afternoon children's service. This, however, was a work of supererogation, for we were not allowed to omit the regular evening service. A strenuous day religiously, most young people nowadays would think. Although they often were wearisome, yet those quiet Sundays spent in worship and raising the thoughts on things above, produced a lasting wholesome effect.

In those days, there were no special features arranged to draw the multitude to church. People were taught to go for the sake of duty, and children were taken by their parents as soon as they were old enough. They were not allowed to fidget or be restless—woe betide them if they were!

My first attendance at public worship was at an English chapel in a French town. It was a large hall with galleries on three sides. At the east end were two high pulpits, one of which served as the reading desk, the other as the pulpit proper. Between these two and on the floor level, stood the Communion Table, surrounded in front by a semi-circular rail. There were no ornaments on the Holy Table, but on the wall above hung a large gilt cross. The officiating clergyman wore the cathedral full blown surplice with broad, black scarf. During the singing of the hymn before the sermon, he would retire to the vestry and change it for a black gown. It was some years before I saw anyone preach in a surplice, which struck me as very peculiar, so strong is the force of custom.

The pews were of the box variety with a door and their sides were higher than the heads of the small children. There were no kneeling benches but hassocks, and I well remember standing on one in order to see over the pew. Young as I was, I have never since joined more heartily in the service than I did then. Though I could not read, I had a remarkably good memory and soon learned by heart the *Venite*, a goodly portion of the *Te Deum*, and other chants. The sermons were, however, my bugbears, for I do not suppose I understood a word of them, except when some young curate preached. There was one old clergyman, a large, portly personage, who was very prosy. His sermons always seemed an hour long, although in reality they were not more than thirty minutes. I can well recollect the dismay I would feel when it was his turn to preach.

Speaking about sermons and children, reminds me of a little girl who came home one Sunday full of the sermon, which had been about St. Andrew. The next Sunday there was a different preacher, but this time she could not remember anything of the sermon. When asked why she could not, as the Sunday before she had remembered so much, she replied:

"Oh Mr. A. speaks easier than Mr. B."

When I was seven years old, we returned to England, and I was sent to a boarding school for little boys, in a country village. The parish church was of stone and of Norman architecture. It had a spacious chancel with a sky-blue roof, which made a very poor effect. Some one apologizing for it, said that the previous rector had planned the decoration but had died before it was executed. Those who carried it out did not understand how it was intended to be finished. There was a fine east window above the reredos, on the panels of which were painted the Ten Commandments. The Communion Table was of dark oak, on which at either end was placed a large crimson velvet cushion. There were regular choir stalls in the chancel, with the organ behind them on the north side, and the choir was made up of men and women, unvested. On the south side of the chancel and back of the choir stalls stood the large family pew of the patron of the living, a noble Marquis. It was as large as a good-sized room with many mural tablets on its outside

walls, in memory of deceased members of the family. An open screen of oak surmounted the two sides, separating it from the chancel and the nave. The reading desk faced the congregation, and back of it was the stall for the parish clerk who, among other qualifications, possessed a stentorian voice. Never have I heard more sonorous amens and responses.

The vestry room was at the west end, and when the clergy entered, the procession consisted of the clerk in his Sunday broadcloth, the curate or curates in surplices, and last of all the rector, either in his surplice or in cassock and black gown. The service invariably began in those days with the words: "When the wicked man turneth away from his wickedness." If my early observations be correct, the Low Church clergy would begin with that sentence, while those who were High Church would use: "To the Lord our God belong mercies and forgivenesses."

The main body of the nave was filled with box pews, but at the rear were benches or free seats for the poor and laboring classes. This arrangement caused no heart burnings, for it was taken as a matter of course. At the back of these seats and against the vestry wall were two large elevated pews occupied by two prominent families. In the morning the family would fill them, but in the evening, their servants.

Once a month at the evening service the rector would catechise the Sunday School, which was made up solely of the (so-called) lower classes. The school I attended was conducted by a widowed lady and her two daughters, and each Sunday, an hour in the afternoon or evening was devoted to discussing the sermon of the morning. I cannot recall whether I did myself credit on such occasions, but most of us could remember the text. When the sermon had been exhausted, some of the boys were called on to recite a hymn or a portion of Scripture, after which we adjourned to the music room and sang hymns for half an hour or so.

I remained four years at that school and then was sent to a preparatory school where there were some eighty boys. The school building was a large mansion situated a few miles from the railroad. We had our own chapel, a small iron structure, plain outside but very prettily appointed inside. The Sunday morning services and those of the week-days were held there, but we all walked to the parish church for afternoon service. A strange sight we would have made to American eyes, a procession of boys ranging from seven years old to fourteen, and all wearing silk top hats.

The chapel constitutes an important factor in English school life. All the public schools like Eton, Winchester, Rugby, Uppingham, possess chapels of their own, and very beautiful they are. It is astonishing what pride and interest even the most careless boy takes in the school chapel. When I was thirteen I entered one of these schools, and the chapel with its services remain as hallowed memories. It was a modern structure, much beautified within by many memorials and gifts from old boys. The east window bore the inscription, "Firstfruits from Old Boys," and represented scenes in the life of our Lord, the central light showing the Crucifixion. The pulpit was of varicolored marble and a memorial to old boys. The services were bright and the sermons short, but the latter were confined to the afternoon.

It was in this chapel I was confirmed, along with some eighty other boys. Well do I remember the occasion. It was indeed one to make a profound impression on boys. In fact this was true of everything connected with the chapel.

The headmaster took especial pains that only the best should be offered to God. The Communion vessels were of silver gilt and bejeweled. These also were memorials or thank-offerings. The services, I suppose, were open to criticism from a ritual point of view, the north end position being maintained, but on the whole they were particularly well adapted to boys. It is something to be able to keep over three hundred boys quiet and orderly for an hour or more.

We had no Sunday work, the routine for the day being as follows: 8 A. M., rising bell; 8:30, prayers, followed by breakfast; 10:15, chapel roll call in school "quad"; 10:30, morning service; 1:30, dinner; 2:45, chapel roll call; 3 P. M., afternoon service; 6:30, tea; 9 P. M., prayers, after which a lunch of crackers and milk was served; 9:30, bed, with lights out at 10.

These were ideal Sundays for boys, combining worship with rational recreation in thorough keeping with the day; and being by no means wearisome, they were looked forward to with pleasure. Such a condition could not fail to be of the greatest moral and spiritual value, which later and maturer life has taught me highly to appreciate.

OLD MORTALITY.

The Family Fireside

ST. ANDREW.

Unto Thee, O Jesu,
Our eternal King,
Hymns of holy gladness
We Thy children bring;
Thou art our Redeemer,
Who didst leave Thy throne,
Coming here in weakness
For to seek Thine own.

Thou didst found a kingdom
Nothing can efface,
Making Thine apostles
Heralds of Thy grace;
On these twelve foundations
Doth Thy temple stand
And its stones are gathered
Out of every land.

Grateful praise and homage
Now we yield to Thee,
Who didst call Saint Andrew
Toiling by the sea;
First of Thine apostles
To receive Thy call,
First to bring his brother
To the Lord of all.

O that we may ever
Thy blest call obey,
Follow Thee, dear Saviour,
In the narrow way;
Find our highest pleasure
In Thy service sweet,
Seeking to bring others
To Thy sacred Feet.

Highest love and honor,
King of saints to Thee,
Who forever reignest
Throned in majesty;
With the blest apostles
May our voices blend
In the song of triumph
That shall never end.

WILLIAM EDGAR ENMAN.

THE SPIRIT OF THE MIST.

BY ROSANNA VAN PELT.

I, HORACE CARTER, have been young and now am old. In youth I suffered and triumphed and in age I now have peace. Far be it from me to claim that by native strength I conquered, that there was within me that measure of goodness which in some natures rises so easily above inherent evil and overcomes it. Only through God's grace did my soul find rest, and by a means as simple to me as it would have been strange to others had I chosen to tell it then. I only write it now when nearing my end to be published after that event under an assumed name, believing that every experience which draws us heavenward should be told over to a troubled world that it may perchance suggest the way of peace to even one unhappy soul.

Often when a child I have listened open-mouthed to legendary tales of what is popularly known as "laying ghosts"; but my only ghostly experience was a reversal of that order. Instead of quieting by some act of justice a restless wraith of the past, I was myself visited by a gentle spirit of bygone time which, passing over my soul, bore away forever the passionate unrest that had filled it. A queer little ministering angel, I thought it, sent of God in answer to my prayers for peace. It was only a dream, a vision of the mist that rolled in winter over the dead cotton fields and meadows of my southern home; still it was true to facts which I afterwards ascertained, and this peculiar revelation to me was a mystery which I could account for in no other way than by considering it my natural intuition of the past, to which I seemed linked by the possession of strong ancestral traits.

Before the time of that sweet revelation I was a mystery to my family and an anxious care upon them. From my childhood I was such a dumb, dreamy creature, so full of passionate and inexpressive longings, and withal so melancholy, that at times they doubted the soundness of my mind. After that time

I remained as much of a mystery to them perhaps but was no longer a cause of trouble; for I lived my life in quietness and humility, content to do the will of God, a lonely figure among them all, but making up for that by a constant companionship with the poor and desolate around me; for so she lived before me—the one whose life, though ended half a century before mine began, has been my only human comfort and whose soul is the mate of mine, though in the flesh we were separated by a chasm of four generations. But I have yet only a little way to go, only a little step to take over the boundary of the grave and our spiritual union shall be forever established, for it cannot be that God who gave us being and suited us to each others needs will keep our souls apart eternally. But foolish heart, be still! It is not for thee to judge the Infinite Will by thine own fond desire.

I will take up my story from childhood. Though the negroes had been cautioned not to feed any morbid fancy with strange tales, yet my eager ear caught many a ghostly allusion, among them certain foolish sayings concerning what they were pleased to call the Spirit of the Mist. By careful questionings I soon learned the history which gave rise to the superstitious fancy.

In my home the hall, a spacious and elegant apartment, was the chief entertaining room. Upon its walls hung the family portraits of several generations, among them being that of my paternal great-grandparents. The woman's face held no attractions for me, but I felt particularly drawn by that of my great-grandfather, whom it was said I resembled to a remarkable degree.

The story was that he did not marry his true love. She was a distant connection of the family, and being left an orphan at the age of eighteen, came to our home to live. It was plainly seen from the start that the two young people fell in love with each other, but my great-grandfather was engaged at the time to an heiress whose adjoining acres suggested to the parents of both a union of hearts and plantations. It was supposed that the former felt it would be too great a strain upon his honor to attempt his release for the engagement was consummated without a hint of such a thing from his lips; though he felt it too deeply to return to the old home with his bride until many years had passed.

The silent grief of the girl he left behind him so preyed upon her sensitive nature that her reason was for a while disordered. She was not content in any part of the house save a certain corner of the garret, chosen because a fire-place and dormer window at that end afforded her warmth. Here, surrounded by queer relics of the past and by her own simple possessions, she would sit writing or reading at a time, and an aged servant told me that she had been heard more than once dancing there and singing softly curious rhymes to herself. But when from her perch in the dormer window she saw the sad mist of winter roll down from the north along the far-off bounds of the woods and over the brown cotton-fields and yellow meadows that stretched between, she would begin to cry and moan, and, unless prevented, would wander from the house out into the fields, where it often happened that she only could be traced through the dense fogs by the pitiful sounds of her voice. Exposure in this way brought upon her a serious illness. When she recovered she was her normal self, only more quiet and gentle than ever, still loving to linger in her garret corner, but spending most of her time in errands of mercy among the tenantry and the poor of a neighboring town. Her constitution, however, was weakened, and she died before she was of age.

There was still a picture of her, I was told, stowed away somewhere in the attic; and there I found it after long and secret search among other relics of the original, in her chosen nook which had been left undisturbed. From that time the "Spirit of the Mist" became the spirit of my dreams. I almost fancied that like the negroes, I could hear her soft moaning voice in the wind and trace her shadowy figure wandering through the mist. It was my frequent practice to steal away for long hours of reverie before her lovely image, whose fascination for me increased with my growth until it became my chief cause of grief to think that I could not change the years around and myself be her favored worshipper in place of him whose moral weakness caused the wrecking of her life.

And all of these things I kept within myself; for even then the forehead was touched significantly as I passed, because of my strangeness and difference from the promising country youths who formed the standard by which I was judged.

It only strengthened the cord of sympathy by which I felt bound to this creature of the past; for was it not said of her, too, that her thoughts had wandered beyond the realm of reason?

A few years of college life and travel improved me somewhat, but at heart I was unchanged. The sad little face in the garret still lived in my memory; and when on rare occasions I met those whose physical or moral traits resembled hers as I imagined them, I felt a thrill responsive to their presence as though their natures supplied a missing harmony in my own. But it was only a flitting impression and passed away leaving me to long more deeply for the living embodiment of my dream.

By-and-by I did meet such an one. She seemed not quite, but almost, what I longed for, and I loved her more deeply than a certain one for whom I was soon set aside. I trembled when I heard her name and trembled when I met her; for she was of the same branch of our family to which had belonged that child of sorrow whose pictured face I loved, and the living face was as almost the face of the picture.

Well, she married and left me heart-broken to return to the old garret corner, and there before my dusty treasure to sit and ponder over life's riddles in a spirit that had sunk from melancholy to despair. I suppose I was rightly judged insane, for he who gives himself up to dreams in a world where work is waiting is surely either wicked or a fool.

And so came my little Spirit of the Mist one rainy day as I lay in deep slumber in my attic corner, and living over again her pathetic little life, taught me its lesson of goodness and resignation.

I had been reading Poe's Raven and was losing myself on the border-land of sleep. Against the dormer windows a quiet rain was blown from the north; and doves cooed mournfully in the eaves; the burning logs glowed fiercely in the fireplace; and the continuous dripping of the gutter was a suitable accompaniment to the rhythm of the poem which I coned over in my mind with my finger marking the place in the closed book.

My thoughts began curiously drifting. It was no longer Poe's Raven which I was repeating, but a strange little song in the same metre was singing itself over in my mind in a different voice than my own, and before my eyes there grew a shadowy vision of the picture come to life.

"Oh, the dripping of the gutter!
Will it never, never cease?
Oh, what torture 'tis, I mutter;—
Yet the dripping doth increase."

Back and forth, through the dormer window, now out in the mist, now near at hand, drifted the voice and the dim sprite, and the curious words kept ringing over again:

"Yet the dripping doth increase—doth increase."

The voice grew more mournful and far away; the gutter dripped more persistently, like a live thing.

"Cease thy senseless, tuneless chatter;
Brings it neither joy nor grief—
Still the rash, continuous patter!
From thy plaint is no relief!"

Then the voice and figure seemed almost gone from me, off in the mist; but I, looking through the window pane, witnessed shifting scenes of a long-gone time, through all of which the shadowy figure moved, and by the light of whose spirit eyes I seemed to view them—eyes shining with the fierce light of grief, yet smiling bravely up into the cold gaze of a haughty bride, or bestowing gracious forgiveness upon the weakness of the unhappy bridegroom. And when those two clasped hands to swear false vows she sat among the wedding guests the gayest of the gay.

But though the visions grew before me and her bodily presence became more distinct, yet that mystic spirit of hers seemed ever present, too, roving back from the dead to that past time, and shadowing all the gayety of the wedding party. And as the carriages rolled away amid the showering of rice and old slippers, there moved a ghostlier procession behind—a funeral; and over it hovered the Spirit of the Mist; and through the hearse and through the coffin-lid I saw by those same spirit eyes that she looked upon her own dead face within. And yet she stood among the wedding guests, and from her living hand there flew a shower of rice.

It was only a vision, I know, but a fearful one, and through it all I could hear the cracking of the fire-logs and the persistent dripping of the gutter, while a moaning voice sounded through the rain and wind. I longed to wake and cry it aloud

to all who would listen; but I knew they would only smile and touch their foreheads when my back was turned. So I lay still and waited for the passing of my dream, longing to see my Spirit of the Mist come drifting back again; to have her turn those sorrowful eyes toward me for comfort; for surely our souls were better matched to one another than to those which had so easily turned from us.

And soon she did come back. I felt that she was near. The fire-light cast her shadow upon me; I heard the ghostly sound of her swiftly moving feet. I looked and from her eyes the light of reason had fled. She was smiling, dancing, singing, over again as they said she had done a half-century ago. A poor, demented creature! Her foolish verses still run in my head.

"Hey no nonny, nonny!
So Ophelia sang heart-broken;
So will I to ease the grief
That must be left unspoken.

"Nonny, hey no nonny!
'Tis a simple-sounding ditty;
Yet 'tis tuneful, soothes my heart
And takes the place of pity."

I felt like crying in return as did Horatio,

"Hadst thou thy wits and did persuade revenge
It could not move thus."

But I smiled even in my dream to think that I should cry out against what was done so long ago.

And so it went on and on—the rain and the mystic, rhyming voice, and the shadowy figure coming and going.

And then at last I saw a vision within a vision. On a sick-bed lay this maiden, slowly wakening to a consciousness of life. Before her eyes there passed a dream of sorrows—sorrows that the world has borne through long ages and must continue to bear as long as sin has place within a single human heart. And holding her hand was one who seemed the very image of sorrow; and when she shrank back, he only said kindly "Look;" and one by one those scenes of suffering appeared as though a mist rolled back to disclose them and then covered them again. And he spoke a second time:

"Upon mine own soul hath rested all of this; and I, bearing it went forth unto a place Golgotha. So lay thine own sorrow here and let it rest; but do thou take up the burden of thy life and bear it bravely forth along the path I trod, even unto death. And let not one go sorrowing to whom thou mayest show the way of peace as I have shown it unto thee; for only living thus is life worth living."

And over the face of the sick one stole a quiet peace, and it came into my heart; and there was no longer a little singing voice, nor any shadowy Spirit of the Mist, but in its stead, her figure transformed and beautiful in the light that clothes the angels. And at last the eyes, so full of peace, were turned upon me, and she said:

"It is not what I am to thee, nor thou to me, but what we are to the world. To God's will submit thy life and live it for thy fellow-man, and all thy heart's desire shall be in His good time forever satisfied."

Then she, too, was gone; and I awoke to joy and peace, thanking my Heavenly Father that there was revealed to me through my little ministering Spirit of the Mist that simplest and greatest truth of life to which my own dull spirit had so long refused to hearken. And so I live my life as faithfully as I can, striving to do good; though I am lonely and often long for that sweet spirit to visit me again, yet I am patient, knowing that in the fulness of time I shall awake to find my heart's desires forever satisfied.

LOVE ONE ANOTHER in spite of your differences, in spite of your faults. Love one another, and make the best of one another, as He loved us, who, for the sake of saving what was good in the human soul, forgot, forgave, put out of sight what was bad—who saw and loved what was good even in the publican Zaccheus, even in the penitent Magdalen, even in the expiring malefactor, even in the heretical Samaritan, even in the Pharisee Nicodemus, even in the heathen soldier, even in the outcast Canaanite. It is very easy to fix our attention only on the weak points of those around us, to magnify them, to irritate them, to aggravate them; and, by so doing, we can make the burden of life unendurable, and can destroy our own and others' happiness and usefulness wherever we go. But this was not the love wherewith Christ loved us; this is not the new love wherewith we are to love one another.—*Arthur P. Stanley.*

Church Kalendar.



Dec. 3—First Sunday in Advent.
 " 10—Second Sunday in Advent.
 " 17—Third Sunday in Advent.
 " 20, 22, 23—Ember Days. Fast.
 " 21—Thursday. St. Thomas, Apostle.
 " 24—Fourth Sunday in Advent.
 " 25—Monday. Christmas Day.
 " 26—Tuesday. St. Stephen, Martyr.
 " 27—Wednesday. St. John, Evangelist.
 " 28—Thursday. The Innocents.
 " 31—Sunday after Christmas.

CALENDAR OF COMING EVENTS.

Dec. 5—Synod, Springfield.
 " 5-7—Ch. Students' Miss. Asso., Cambridge, Mass.

Personal Mention.

THE address of the Rev. J. VERNON ASHWORTH is Crisfield, Md., where he is rector of St. Bartholomew's parish.

THE Rev. A. H. BARRINGTON's address is changed from Janesville, Wis., to Everett, Mass. He is to begin his labors as rector of Grace Church, Everett, December 1st.

THE Rev. FRANK ERWIN BEANDT of Dundee has received a call to St. John's Church, Irving Park, Chicago.

THE address of the Rev. CARROLL M. BURCK is changed from Alamosa to Salida, Colorado.

THE address of the Rev. HENRY CHAMBERLAINE is changed from Mount Kisco to St. Johnland, Kings Park, Long Island, N. Y. Mr. Chamberlaine is rector and superintendent of St. Johnland.

THE Rev. C. M. CONANT has removed from Waterford to Union City, Pa., and should be addressed at 31 West High St., in the latter city. He still retains charge of the churches in both places.

THE Rev. P. C. CREVELING of Liberty has assumed charge of Christ Church and parish, Lynbrook, L. I., N. Y.

THE Rev. H. F. DARNELL, D.D., who came from the East last spring to act as temporary assistant at St. John's Church, has become priest in charge of St. Mary's Chapel, Eliot and Beaubien Sts., Detroit, Mich.

THE address of the Rev. F. P. DAVENPORT, D.D., is changed from Memphis, Tenn., to 1113 Washington Boulevard, Chicago, Ill.

THE address of the Rev. WM. H. DECKER is changed from Minersville to Jermyn, Pa.

THE address of the Rev. JOHN H. W. FORTESCUE-COLE is changed from Mauston, Wis., to Waynesburg, Pa.

THE address of the Rev. EDWARD N. GODDARD is changed from Windsor to Montpelier, Vt.

THE Rev. EUGENE A. HEIM, of Eaglesmere, Pa., is appointed curate of St. Mary's Church, Roland Ave., Baltimore, Md.

THE Rev. BYRON HOLLEY, rector of Grace Church, New Orleans, has, at the earnest solicitation of his parishioners and friends, decided to decline the call to St. James' parish, Texarkana, Texas.

THE address of the Rev. MYRON A. JOHNSON, D.D., is 50 Kensington Ave., Northampton, Mass.

THE address of the Rev. JOHN R. MATTHEWS is: Church House, 12th and Walnut Streets, Philadelphia, Pa.

THE Rev. J. H. MCPHERSON has returned to Idaho, to take up work at Idaho Falls and Dubois.

THE Rev. GEORGE S. PINE, rector of Holy Trinity Church, Marlborough, Mass., has, owing to ill health, relinquished his parochial duties, and is going to Rome, Italy, for the winter.

THE Rev. J. W. PROSSER has been placed in charge of the Church of the Nativity at Wells, Minn., and St. Luke's, Good Thunder.

THE Rev. PEMBROKE W. REED becomes rector of Trinity Church, Pocatello, Idaho, retaining St. Anthony as a part of his work.

THE address of the Rev. MERTON W. ROSS has been changed from Springfield, Ill., to 3815 Charles St., Omaha, Neb.

THE Rev. GEO. C. SHAW of Mannington, W. Va., has accepted a call to the rectorship of St. Matthew's Church, Oakland, Md.

THE address of the Rev. ALFRED R. TAYLOR is Ventura, Ventura County, Calif.

THE address of the Rev. WALTER C. WHITAKER is changed from Jackson, Miss., to 68 Church St., Asheville, N. C.

ORDINATIONS.

DEACONS.

ALBANY.—On the morning of Wednesday, November 22nd, during the session of the Convention, at the Cathedral, the Bishop of the Diocese ordained Deacon Mr. CHARLES ADOLPHE LIVINGSTON, presented by the Rev. Dr. Kirby. Mr. Livingston is missionary at Christ Church, Morristown, N. Y.

DIED.

BRUNER.—Entered into the joys of Paradise in the early morning of November 4th, 1905, at the home of her daughters, Mrs. Helen B. Walker and Mrs. B. F. Parks, 1207 Bergen St., Brooklyn, N. Y., RACHEL A. (Barrett), widow of Jacob BRUNER, in her 85th year.

Funeral services at her late home were conducted by the Rev. F. W. Norris, and Committal services at Watkins, N. Y., were read by the rector of St. James' Church and the Rev. Father Bissell of South River, N. J.

Father, into Thy heavenly keeping,
 Leave we now Thy servant sleeping.

CLASSIFIED NOTICES AND ADVERTISEMENTS.

Death Notices are inserted free. Memorial matter, 2 cts. per word. Marriage Notices, \$1.00 each. Classified advertisements, wants, business notices, etc., 2 cts. per word. Address: THE LIVING CHURCH, Milwaukee, Wis.

WANTED.

POSITIONS WANTED.

AN English Trained Nurse would give her services to an invalid travelling to Pasadena, California, in return for expenses paid. Address GAP., 502 Davis St., Evanston, Ill.

BY experienced young woman, position as companion, or as care-taker of invalid or of aged couple. References given. Address: Lock Box 222, Baldwinville, N. Y.

RECTORS AND MUSIC COMMITTEES wishing to secure the services of a thoroughly qualified and experienced Organist and Choirmaster, are invited to communicate with Advertiser, who desires good position. Fine Solo player and accompanist; successful trainer of boys' voices and mixed Chorus. Highly recommended; first-class testimonials. Address, "ORGANIST," Box 227, Wheeling, West Virginia.

POSITION AS COMPANION, SECRETARY, or housekeeper. No objection to travel. Reference, Rev. J. D. Ritchey, St. Paul's, Kansas City, Mo. Address: R. W. F., LIVING CHURCH, Milwaukee.

ORGANIST AND CHOIRMASTER desires position at once. Excellent trainer, reliable; fine disciplinarian; good organ essential. References and testimonials very best. MUSICAL, 3 Major St., Toronto.

BY graduate of Church school, a position as companion or nursery-governess. Address: L. B., LIVING CHURCH office, Milwaukee.

POSITIONS OFFERED.

YOUNG unmarried priest as curate for Catholic parish in New England. Daily Mass, Choral on Sundays. References. Address: N. E., care of THE LIVING CHURCH, Milwaukee.

THE position of Choirmaster and Organist at St. Paul's Church, Winona, Minnesota, is about to be vacant. Applications will be considered. Address the Rev. EDWARD BORNCAMP, Rector.

AN EARNEST CHURCHWOMAN as general assistant to matron of a small Church institution in the East. Address, stating age, and salary expected: MATRON, care LIVING CHURCH, Milwaukee.

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MISCELLANEOUS.

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APPEALS.

SCHOOL FOR COLORED GIRLS, BIRMINGHAM, ALA.

As agent of Bishop Beckwith for St. Mark's Industrial School for Colored Girls, at Birmingham, Alabama, I was instructed by him to rebuild the building burned last February, and to refurnish same for more thoroughly carrying on the work of Industrial Education. I now beg to say that I have done so, and am further directed by him to ask for at least \$3,000 for the immediate and pressing Industrial needs of this work.

The money received from the insurance and donations, fell short by nearly \$1,500 in rebuilding and equipping, owing to an underestimate of the adjuster and subsequent higher prices of material and labor. Reference to citizens of Birmingham, white or black, will prove that this School has been of great benefit to this District, morally and industrially. The Police Judge of Birmingham states that to his knowledge, not a girl or boy connected with the School has been convicted of a misdemeanor. As nearly two thousand pupils have been under our care and training, this is testimony of the most positive character. Fifteen years ago we began with 7

pupils in a small room on a back street. The Diocese now owns on a main street, a splendid 3-story modern brick building, with a capacity for 50 boarders and 250 Day Pupils, if we only had the money to fully equip same and employ additional teachers. There are now 7 teachers and 198 pupils. There is no debt outside of the \$1,500.

Broadening out this Industrial work, manifestly entails greatly increased expenditure, for equipment and daily materials. Compared to the large sums which Churchmen and friends generally of the Negro are annually giving to other institutions—the minimum sum named by Bishop Beckwith is exceedingly small. After fifteen years of active supervision, I am in a position to positively say, that two or five times this amount could be immediately thus used to great advantage.

Please send all contributions by check payable to the order of Rt. Rev. C. M. Beckwith, and direct either to him at Anniston, Alabama, or to me at Birmingham, stating that the money is for the Colored Work at Birmingham.

Very respectfully,

J. A. VAN HOOSE.

NOTICES.

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 North and South 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.

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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.

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All Contributions should be sent to the

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THERE IS A THANKSGIVING EVERY DAY WHEN BLESSINGS ARE PASSED ON.

Here is a special object.
It is fundamental.

Why? Because a ministry struggling to make ends meet, as a majority of the clergy in the Church are, cannot lay away money for old age and need; and a ministry unemployed and suffering in old age, as many are, furnish a poor basis upon which to build aggressive Christian work; and therefore although "the Lord hath ordained that they who preach the Gospel should live of the Gospel," a goodly number of "preachers" in this Church of ours are much short of a real living, when they are in trouble, sorrow, need, adversity.

"To comfort and succor all those who in this transitory life are in trouble, sorrow, need, sickness or any other adversity," is to work with God.

The General Clergy Relief Fund pensions, relieves, comforts, up to the limit of the Church's response and is the Church's arm in this matter.

It is good and blessed to do good this way.

There is much thanksgiving every day when we can do it.

Send a thanksgiving offering to the General Clergy Relief Fund,

REV. ALFRED J. P. MCCLURE,
Assistant Treasurer and Financial Agent,
The Church House, Philadelphia, Pa.



INFORMATION AND PURCHASING BUREAU.

For the convenience of subscribers to THE LIVING CHURCH, a Bureau of Information and Purchasing Agency is maintained at the Chicago office of THE LIVING CHURCH, 153 La Salle St., where free service in connection with any contemplated or desired purchases is offered.

FOR CHRISTMAS.

BEAUTIFUL LEAVES OF GALAX FROM "THE LAND OF THE SKY."

The undersigned thanks the patrons of his Galax Fund for past help, and solicits their renewed interest in the good cause which is aided by the sale of galax leaves, which make beautiful decorations for the Church and Home at Christmas-time, and can be supplied in two colors, green and dark red, or "bronze," as the dealers call it, varying in size from 2 inches to 6 inches in diameter, at the following prices:

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A sample leaf of each color sent at any time to any address, for a 2-cent stamp. The Galax Fund helps this missionary to further his work among the mountain people of western North Carolina. Address all orders to

REV. WM. R. SAVAGE,
Blowing Rock, N. C.

PUBLISHERS' NOTES.

THE GIRLS' KALENDAR.

For 1906 is now ready. Illustrated with Madonnas from celebrated Masters. Price the same as heretofore, viz., 17 cents, postpaid. Per dozen, \$1.75 postpaid. This is the 20th year of the Girls' Kalendar, and it grows more popular each year of issue.

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HOLY WEDLOCK is a beautifully arranged book for the minister to use at a wedding, and for the Bride to retain as a souvenir, together with the signatures of the Bridal party. We have many commendations. The Rev. E. L. Sanford writes: "I want to tell you that this is the neatest, most artistic certificate that I have ever had at any price. You have done a good thing for the clergy in getting it out."

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BOOKS RECEIVED.

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PAMPHLETS.

"How Shall This Be?" or The Nature of the Virgin-Birth. By the Rev. E. H. Archer-Shepherd, M.A., Vicar of Avenbury, Herefordshire, author of *Three Bulwarks of the Faith; Evolution, The Higher Criticism, and The Resurrection of Christ.*

The Church at Work

SISTERS' HOUSE IN NEW YORK.

THE CORNERSTONE of the new House of the Annunciation, at 155th St. and Broadway, New York City, was laid on Oct. 28th, by the Rev. Edward Wallace-Neil, Sc. D., Warden of the Community. There were 10 priests present. The temporary House is at 525 W. 142d St.

THANKSGIVING USED IN MEMPHIS.

AT THE recent General Thanksgiving Service for relief from the yellow fever visita-

tion in Memphis, Tennessee, the following prayer was set forth by the Bishop and used in the Churches:

"O Almighty God and Heavenly Father, in whose hand is the life of every thing and the breath of all mankind: We praise and magnify Thy Holy Name for all Thy mercies, and especially we thank Thee, that Thou hast spared the people of this city from the plague and pestilence and hast blessed our efforts to prevent the spread of sickness and disease.

"To Thy mercy we owe it, that we have not been wounded for our sins and consumed for our transgressions; and we offer to Thy Fatherly goodness, ourselves, our souls and bodies, to be a living sacrifice, that we may faithfully and humbly live and walk hereafter according to Thy will.

"And for those of our brethren who have suffered from the pestilence, we pray that the fatherless and motherless children and widows may be comforted by a confidence in the divine protection, and that we and they

may have grace more and more, to see in all things, bright and dark, glad and sorrowful, the purposes of Thine unutterable compassion.

"Finally, O Heavenly Father, we beseech Thee to bless and keep this city. Build it up and sustain it in righteousness. Give the spirit of obedience to law to all our people. Protect our homes, secure us our liberties, strengthen us in religion and education, surround us with uplifting influences, and commit the guidance of our affairs to the hands of upright and conscientious men. So that every virtue may flourish and every vice may be suppressed, and the Kingdom of Thy Son may be exalted.

"All which we ask for Jesus Christ's sake, to whom, with Thee and the Holy Ghost, be all honor and glory, world without end. Amen."

OPERATION UPON DR. BRAND.

THE VENERABLE priest of the Diocese of Maryland, rector at Emmorton, the Rev. W. F. Brand, D.D., who is considerably past his ninetieth year, has just returned from a month in a Baltimore hospital, where he was obliged to undergo an operation for the removal of a cataract from an eye. The operation was successful, though so far as the use of the eye for reading is concerned, Dr. Brand is, unhappily, practically blind.

DEATH OF LUKE A. LOCKWOOD.

A DISTINGUISHED Churchman of Connecticut, Mr. Luke A. Lockwood, senior warden of St. Paul's Church, Riverside, died at his home at that place on Monday, November 20th, after a brief illness, in the 72nd year of his age. Mr. Lockwood was a graduate of Trinity College and a prominent layman of the diocese. He was the founder of St. Paul's parish, and in its earlier days rendered long service as lay reader. He was for a half century senior member of the law firm of Lockwood & Hall in New York City, and was one of the best known Free Masons of Connecticut. He was the author of *Lockwood's Masonic Jurisprudence*. Mr. Lockwood is survived by his widow, a daughter, Mrs. S. D. Pierce of Brooklyn, and two sons.

RECTOR ELECT FOR ST. LOUIS PARISH.

ST. PETER'S PARISH, St. Louis, has called to the rectorship the Rev. David C. Garrett, now rector of the Church of the Redeemer, Chestnut Hill, Boston. Mr. Garrett was graduated at Harvard in 1882 with the degree of B. A. He had previously been ordained deacon, and was priested after his graduation. For several years he was rector of Trinity Church, Davenport, Iowa; then of St. Mark's, Seattle, Wash.; Trinity Church, Portland, Oregon; Zion Church, Oconomowoc, Wis.; and in 1903 accepted the Massachusetts rectorship which he yet holds. The vacancy in St. Peter's parish is caused by the death of the Rev. William Short, D. D.

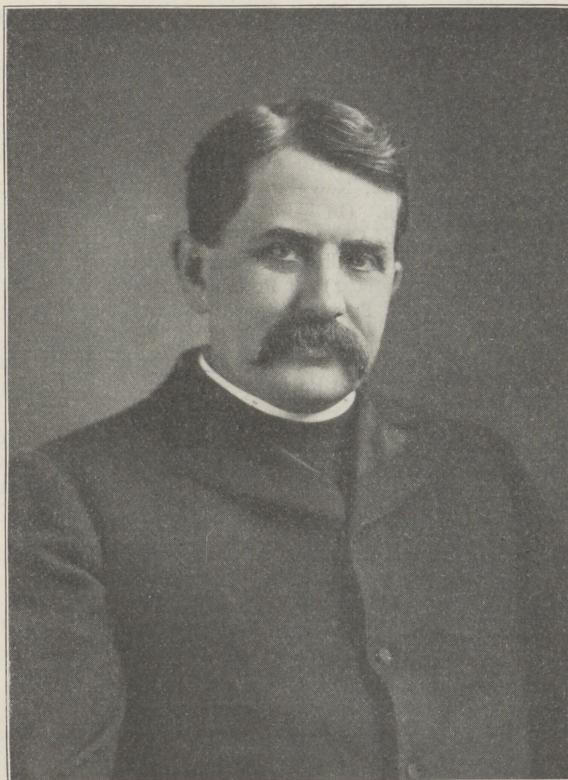
Since Mr. Garrett entered upon his present rectorship he has freed the property from debt, enlarged the church edifice, introduced a vested choir (now one of the best choirs about Boston), and lately he has organized a workingmen's club, the membership being drawn from the coachmen and gardeners employed on the estates of the wealthy residents of the district, for the neighborhood is one of the most exclusive about the city. The number of communicants also has increased from 80 to 180, and if the parish is to be deprived of its rector it will be with the satisfaction that he has brought it up to a very high standard. The 20th anniversary of this

parish, by the bye, will be celebrated on Advent Sunday, when the sermon will be preached by the Rev. Dr. Henry S. Nash of the Cambridge Theological School, who was Mr. Garrett's predecessor.

Dr. Short is succeeded in his membership in the Standing Committee by the Rev. W. A. Hatch, M. D., rector of the Church of the Holy Innocents.

THE MISSION IN ST. PAUL.

FOLLOWING upon the Minneapolis mission, Archdeacon Webber conducted a week's services in St. Paul, November 13th to 19th. Services held at different churches each day, included Holy Communion in the morning and mission service in the afternoon, while at noon and night all services were at Christ Church. The numbers present at the early celebrations surpassed all expectations. The noon services at Christ Church were attended by between three and four hundred people, while at night many were turned away. At



THE VERY REV. CHAS. D. WILLIAMS, D.D.,
BISHOP-ELECT OF MICHIGAN.

the closing service at Christ Church, all the city choirs were present with the Bishop and city clergy.

MUNIFICENT GIFT OFFERED TO WASHINGTON CATHEDRAL.

THE MOST INSPIRING news from Washington this week is that there is a prospect of the entire payment of the mortgage debt on the cathedral site within a few days. At a meeting of the trustees on November 23d, an offer was received from a Churchwoman of the city to give \$50,000 to the Cathedral Foundation, as a memorial to her mother; provided, the debt should be decreased to that amount by Thanksgiving day. In order to accept this gift it will be necessary to raise about \$10,000 within the time specified; but there is no doubt felt that the enthusiasm inspired by the hope of so soon reaching the much desired goal will enable the Church people of Washington to accomplish this. A gift of \$5,000 has also lately been made to the endowment fund of the diocese by a friend of the Bishop, whose name is not given.

CHOIR FESTIVAL IN BUFFALO.

ON TUESDAY EVENING, November 21st, the mixed vested choirs of Buffalo held a choir

festival at Grace Church (Rev. John C. Ward, rector). The following choirs, comprising 180 voices, participated: All Saints', Grace, St. Jude's, St. Mark's, St. Matthew's, St. Philip's, St. Saviour's, all under the direction of Mr. W. A. Evans, choirmaster of St. Mark's, Miss S. Alice Sumner presiding at the organ. The Bishop of the diocese was present and preached; the clergy present, with the rector of Grace Church, were the Rev. Messrs. N. W. Stanton, Geo. F. J. Sherwood, G. W. Hurlbut, E. J. Stevens, and Thos. B. Berry. For the anthem after the third collect, Handel's Hallelujah Chorus was beautifully rendered as was also the offertory anthem, "Fear not, O Land," by Sir John Goss. Bishop Walker gave unstinted commendation for the manner in which the service was rendered and for the marked improvement over the festival services held in previous years by the mixed vested choirs of the city.

SEMI-CENTENNIAL OF PHILADELPHIA PARISH.

THE SEMI-CENTENNIAL of the Church of the Incarnation, Philadelphia, was begun on the Sunday next before Advent and continued throughout the week.

On Thursday evening, November 29, 1855, a meeting was held at a private house at which articles of association were adopted. The first rector was the Rev. Benjamin Franklin, who resigned in 1856; the second rector was the Rev. Charles M. Parkman, who remained less than a year; the third rector was the Rev. Charles Purviance, during whose rectorship the lot of ground at the southeast corner of Broad and Jefferson Streets, 100 x 160, was taken on ground rent and a chapel erected. On February 1, 1860, Mr. Purviance resigned and was succeeded by the Rev. Jos. D. Newlin, D.D., the present rector emeritus, who became the fourth rector and was succeeded by the Rev. Norman Van Pelt Levis, on March 2, 1903. On July 1, 1859, the name was changed from the Church of the Holy Apostles to the Church of the Incarnation by amendment to the charter allowed by the Supreme Court of Pennsylvania. In 1860 the parish was admitted into union with the Diocese of Pennsylvania. In 1866 the corner-stone of the present church building was laid, and in 1898 it was consecrated. During the two years under the present rector the whole fabric of the church has been renovated and greatly improved and the property is estimated to be worth about \$150,000.

NARROW ESCAPE OF HISTORIC CHURCH

ONE OF OUR most venerable churches, that of St. Thomas', White Marsh, Philadelphia, was in imminent danger of destruction because of the upsetting of an oil stove which was used for heating the choir room. Just before Evensong on the Twenty-second Sunday after Trinity, the congregation noticed clouds of smoke which filled the sanctuary, and many stampeded, whilst others formed a bucket brigade and finally extinguished the flames. It was found that some choir boys had accidentally upset the oil stove, but what might have been a very serious loss was averted and subsequently Evensong was rendered.

Both General Washington and General Wayne mention the Church at White Marsh, Pa., in their military correspondence. The Battle of Germantown was fought on October 3 and 4, 1777, and on the day after the retreat the Continental army took up a final position on the hill. Upon this hill, com-

manding the surrounding country, St. Thomas' Church stands. Tradition makes known that somewhere between the years 1690 and 1700 a small log chapel was erected not far from the centre of the present churchyard.

CHURCH TEMPERANCE SOCIETY.

AT THE largely attended annual meeting of the Church Temperance Society held in Trinity Church, Boston, Bishop Lawrence spoke of the temperance cause as one of those interests in life which draw men of all creeds together for the common good. He said that no distinction was drawn between the total abstainer and the moderate user of liquor, that the society is what it claims to be, a temperance organization. He suggested that the Church seek as allies in this movement the different societies of men, the labor unions, the home, and legislation, in which all might stand on a common platform. The Rev. S. H. Hilliard, secretary of the Society, spoke of the coffee room work which is proving a great factor as a substitute for the saloon. The Rev. Dr. Mann of Trinity, speaking of the two factions, one believing in the suppression of the manufacture and sale of liquor and the other in regulating the business, expressed the hope that some day both would get together on a common platform which would include high license for cities and local option for towns. Mr. John W. Wood of New York said there was need of an aroused public conscience on the liquor question. This, he said, is best realized in Alaska where the Indians are so maddened by the white man's liquor that they exchange their daughters for it at the trading posts. Hon. B. B. Johnson said that the greatest obstacle to-day in temperance work is the indifference of the public. Father Field thought there were many cities where the public were more united on the cause of temperance than they were in Boston.

DEATH OF REV. T. W. NICKERSON.

THE REV. THOMAS WHITE NICKERSON, a retired priest of the Diocese of Western Massachusetts, died at his home at Danbury, Conn., on Tuesday, November 14th. He was 79 years of age. Mr. Nickerson was a native of Boston, and ordained in 1879. He had served at the altars of the Church at South Boston, Oxford, and Worcester. His last parish was Christ Church, Rockdale, Mass., where he was rector for more than nineteen years. Six years ago, owing to a throat trouble, he resigned, in the hope that after a year's rest he might be able to resume work. This hope was, however, not to be realized.

Since his resignation he has lived in retirement at Danbury. Mr. Nickerson is survived by a widow, his second wife, four sons, and one daughter. One of the sons, the Rev. Thomas W. Nickerson, Jr., is rector of St. Stephen's Church, Pittsfield, Mass. The daughter is the widow of the Rev. Charles Mellwaine Nicholson.

The funeral was attended from St. James' Church, Danbury, and was conducted by the Bishop of Western Massachusetts, assisted by the rector, the Rev. George W. Davenport, and the Rev. Mr. Whitcome.

The pall-bearers were the Rev. E. L. Whitcome of Brookfield, Rev. J. H. George of Newtown, Rev. O. O. Wright of Sandy Hook, Rev. Marmaduke Hare of New Milford, Rev. G. W. Griffith of Bethel, and Rev. W. E. Hooker of Wilton.

CLERICAL CONFERENCE IN NEWARK.

THE BISHOP called his clergy together in Grace Church, Newark, on November 18th, the second anniversary of his consecration,

and eighty were present; as large a number as is ever likely to be gathered together. After the Holy Communion the Bishop presented an address on "The Clergy as Religious Teachers." He spoke at length of the emphasis placed upon teaching in this Church in the Ordination Service and in her traditions. A plea was made for definite teaching; for encouraging preaching; for sermons which have direct relation to human life. Many practical suggestions were made. After a simple luncheon the clergy met for conference and the afternoon was taken up with brief statements by many of the clergy concerning the subject presented, and concerning the revival which is in progress in northern New Jersey.

NEW CHAPLAIN AT WEST POINT.

TO THE Rev. Edward S. Travers, curate at Trinity Church, Boston, has come an honor in his appointment by President Roosevelt to be chaplain of the United States Military Academy at West Point to succeed the Rev. Herbert Shipman, resigned. Mr. Travers, who is a young man, has been at Trinity less than two years. He is a native of Connecticut and studied first at Trinity College, and later at Berkeley Divinity School, from which he was graduated in 1901. He served his diaconate at Grace Church, New York, under the Rev. Dr. Huntington. On being ordained in 1902 by the Bishop of Connecticut, he accepted the curacy of Christ Church (the Rev. A. G. Cummins, Jr., rector), at Poughkeepsie, N. Y. From there Mr. Travers came to Boston, succeeding in the curacy of Trinity, the Rev. William H. Dewart, who now is rector of Christ Church, Hyde Park.

DR. VAN ALLEN ON CHRISTIAN SCIENCE.

ONE OF THE most illuminating analyses of Christian Science, styled by the lecturer "one of the living delusions," was that given by the Rev. Dr. Van Allen at the Church of the Advent a few nights ago, the second part of which is scheduled for the night of December 1st. He did not touch the new creed in its relation to disease, but dealt with it purely as a religion which he said must be taken or left as a whole; there was no eclecticism about it; nor are its followers allowed to discuss, debate, or reason concerning it. Every detail of the fundamental principles of the Christian religion was taken up one after another and the Christian Science interpretation given. The system, he said, was anti-Christ, was most destructive to the faith, and was a worthless imitation of the true religion, a monstrous imposture. The errors of Christian Science will prove their own destruction. Mrs. Eddy's treatment of the Lord's Prayer he styled a shocking parody, a meaningless caricature. "The mouthpiece of Mrs. Eddy, *Science and Health with Key to the Scriptures*," he said, was "absolutely meaningless, a mass of contradictions, and most ungrammatically written."

DR. WEBB ACCEPTS.

THE REV. WILLIAM WALTER WEBB, D.D., elected Bishop Coadjutor of Milwaukee, has signified his acceptance of that election in the following letter addressed to the Rev. Howard B. St. George, chairman of the notification committee:

"NASHOTAH HOUSE, Nov. 27th, 1905.

"To the Rev. Howard B. St. George,
"The Rev. Frederick Edwards,
"Mr. Tunis Moore.

"GENTLEMEN:—In answer to your communication of the 23d of November, giving me formal notice of my election as Bishop Coadjutor of the Diocese of Milwaukee, may I say?

"I appreciate very greatly the honor which the diocese has done me in electing me Bishop Coadjutor. I shall endeavor, with the help of God's grace, to carry on to the best of my ability, the work which has been so nobly done by the Bishops of Milwaukee and especially by its present beloved Bishop.

"May our dear Lord help me bear the burden, and do the work to His greater glory and the salvation of souls!

"Pray that I may ever be guided by the Holy Spirit.

"Very faithfully yours,
"WM. WALTER WEBB."

BOISE.

JAMES B. FUNSTEN, D.D., Miss. Bp.

Two Archdeacons.

TWO ARCHDEACONS will hereafter have work in the district. Archdeacon Jennings retains charge of the western portion with residence at Nampa, and the Rev. E. Ruffin Jones becomes archdeacon for the eastern part with residence at Pocatello, Idaho.

CALIFORNIA.

WM. F. NICHOLS, D.D., Bishop.

San Francisco Convocation.

PAPERS read at the autumnal meeting of the San Francisco Convocation, at Grace Church, Nov. 14th, included "Woman's Place and Work—in the Home," Rev. Ernest Bradley; "In Society," Rev. F. W. Clampett, D. D.; "In the Church," by the Bishop. "Inter-Church Federation" was discussed by the Dean, the Rev. L. C. Sanford, the Rev. Kirk Guthrie, a Presbyterian minister, and the Rev. David Evans, rector of the parish. The convocation resolved by vote to express their active and loving coöperation with other Christian ministers in all works possible, and that they ask the Bishop if he is willing to take the lead in this matter.

CENTRAL NEW YORK.

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

Mortgage Burned at Watertown.

ST. PAUL'S CHURCH, Watertown (Rev. E. W. Saphore, rector), held a special service on the evening of Nov. 20th, when the cancelled mortgage of \$10,000 was burned. This debt has been paid by dint of hard work on the part of rector and people. Resolutions of the vestry were presented, in which appreciation of the rector's work to this end was expressed.

CENTRAL PENNSYLVANIA.

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

Choir Festival at South Bethlehem—Ashland—Mauch Chunk—Notes.

ITS ANNUAL FESTIVAL was recently given by the choir of the Church of the Nativity, South Bethlehem (Rev. G. H. Sterling, D.D., rector). The occasion, which has now become a musical event in this region, attracted a congregation which crowded the spacious interior. Choral Evensong was followed by the Cantata, "Daughter of Jairus," by Sir John Stainer. The choir of this church is far above the average and its rendition of this service was superb. The organist and choirmaster is Mr. T. Edgar Shields, long-time pupil of Dr. J. Fred Wolle.

THE DETERMINATION of the Rev. A. S. W. Winsor to stay at Ashland has produced several results which evidence awakened energy on the part of the people and will surely give the faithful missionary fresh courage in the prosecution of his ministry in this very difficult post. On the *material* side, there has been generous giving, which has enabled the

vestry to undertake much needed repairs and further to improve the church property by putting up a fine stone coping and substantial fence about the church grounds. *Spiritually* the work is enlarged by the enlisting of the interest of a number of energetic men who have formed a chapter of the Brotherhood of St. Andrew and who intend to keep the Rules of Prayer and Service.

NOVEMBER 17th brought together the people of St. John's, East Mauch Chunk, to celebrate the fourteenth anniversary of their becoming an independent parish. In the morning there were two celebrations of Holy Communion. In the evening a large company gathered in the parish rooms, where historical addresses were delivered by the Rev. A. S. Putnam of St. Mark's, Mauch Chunk (the mother parish), and the Rev. A. A. Bresee of Lehighton, a former rector. Under the vigorous administration of the Rev. N. T. Houser St. John's is prospering finely.

THE BEAUTIFUL new Christ Church at Stroudsburg (Rev. Herbert S. Hastings, rector), was consecrated by Bishop Talbot, Tuesday, November 21st. The preacher was the Bishop, whose theme was the Homesickness of the Soul and its satisfaction by religion and the Church, based on St. Luke xiv. 17.

THERE WAS a joint meeting of the Finance Committee of the Dioceses of Central Pennsylvania and Harrisburg on November 28th at Reading. Twelve of the fourteen members were in attendance. Upon the basis already agreed upon, the various funds of the "old diocese" were apportioned and all the particulars of the transfer carried out.

ST. MARY'S CHAPEL, Reading, has been still further enriched by the gift of a communion service of silver, the same being presented by Mr. and Mrs. Richmond L. Jones in loving memory of "Anna Rodman Jones Ferguson."

CHICAGO.

CHAS. P. ANDERSON, D.D., Bishop.

City Notes.

AT THE fall meeting of the Northeastern Deanery, held in St. James' parish house, Chicago, on November 14th, two most excellent papers, on "Development of Ritual Usage in the American Church" were read, one by the Rev. R. J. Wilbur, priest-in-charge of the Cathedral, and the other by the Rev. Simon Blinn Blunt, rector of the Church of the Redeemer. Dean Toll presided at the meeting, which was well attended.

THE PARISH of St. Paul's-by-the-Lake, Rogers' Park (Rev. R. Rowley, rector), has recently purchased a lot 100 x 75 feet on Lunt Avenue for \$4,500. This lot is situated on one of the best corners in the centre of the Park, and upon it will be erected the new church which is required by this prosperous parish.

THE MEN'S CLUB of the Church of Our Saviour, Chicago (Rev. J. H. Edwards, rector) held an interesting meeting on November 16th, when Congressman Foss gave an eloquent and vivid description of the trip he took last summer as a member of the Taft party to the Orient.

COLORADO.

CHARLES S. OLMS TED, D.D., Bishop.

Rectory for Georgetown.

AT GEORGETOWN, Mr. E. L. Neve Foster, a former resident, now living in Denver, has given a house for a rectory. The house has seven rooms besides bathroom, etc., and is situated in a most desirable part of the town. The property has been deeded to the Bishop and chapter of the Cathedral at Denver. Mr. Foster, when resident in Georgetown, was an earnest and faithful worker. This generous act shows that he has lost none of his love for the little parish in the mountains. Great

credit is due the people there for the splendid efforts they are making in spite of hard times consequent upon the depression in silver. The mission is in charge of Mr. H. Harman Clement, a candidate for Holy Orders. Splendid work is going on. This faithful layman and his devoted wife have the love of all.

CONNECTICUT.

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

G. F. S.—Conferences at Williamantic—Notes.

THE ANNUAL Convention of the Girls' Friendly Society, of the Diocese, was held in St. John's parish, Stamford (the Rev. Charles Morris Addison, rector), on Thursday and Friday, Nov. 9 and 10. Ninety-three branches were represented, three having been founded during the year.

There has been a marked increase in membership. The work of the Society in rural communities came up for discussion. This is a hard feature, and somewhat different in its nature from that in towns and cities.

On Thursday evening, a service was held at St. John's, conducted by the clergy of the parish. The sermon was preached by the Rev. John Chauncey Linsley, rector of Trinity Church, Torrington.

A reception was held after the service. On Friday, at 6 A. M., the Holy Communion was celebrated at St. Luke's Chapel. This was followed by breakfast, in the "Edward Ferguson Memorial Building." After that, the Diocesan Council held its final session. At a later hour, an Associate's Conference was convened at St. John's parish house. The speakers were Miss Hopkins of Western Massachusetts and Miss Marshall of St. George's Church, New York. A number of addresses were made upon the general theme of the conference, "The Ideal Associate."

The officers elected are: President, Miss Margaret Jackson, Middletown; vice-presidents, Miss M. E. Johnson, Hartford; Mrs. John E. Keeler, Stamford, and Mrs. R. R. Parker, East Haddam; secretary, Miss Mary Potter, Farmington; treasurer, Mrs. E. D. Smith, Stamford.

A CONFERENCE was held at St. Paul's, Williamantic, (the Rev. Richard D. Hatch, priest in charge), conducted by the Rev. Frederic H. Hill, O. H. C., Oct. 15 to 22, the object being the deepening of personal religion and instruction on the Church. There was each day an early celebration and five minute address, and evening prayer and preaching. It was very successful in every way and the church was full every night.

MR. FREDERICK GODFREY died recently at Bridgeport. He was one of the original members of the parish of Christ Church, founded more than fifty years ago. Mr. Godfrey had attained the age of eighty-five years.

IN OUR REPORT of the annual meeting of the Woman's Auxiliary, of the Diocese, only partial figures were given, those available at the time. The report of Miss Ferguson, the Corresponding Secretary, stated that the total amount given by the branch was \$9,313.85, and the value of the 313 boxes and packages was \$12,314.55; a most excellent showing.

GEORGIA.

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

Three Churches Consecrated—Mission at Brunswick.

THE CONSECRATION of three churches in one county is so rare an occurrence as to be worthy of special note. Bishop Nelson began his usual autumn visitation in Southern Georgia with a service on the evening of Nov. 16 in the church of the Messiah in the old town of St. Mary's, Camden Co., (Rev. O. R. Bourne, vicar). On the following morning, with the assistance of Mr. Bourne and two colored lay readers, he solemnly set apart

the new Church of our Saviour, which has just been completed out of a donation given by the Church of Our Saviour, Jenkintown, Pa., after which it is named.

On the following day, after a drive of 43 miles, the Bishop consecrated St. James' Church, Tarboro, also for the colored people. This building has been completed within the last two years. The outlook at both these points is most encouraging. Returning 17 miles, St. Mark's Church, Woodbine, was consecrated on Sunday morning, Nov. 19, Archdeacon Cassil and the vicar, the Rev. O. R. Bourne, assisting in the service. This last building is a very durable and satisfactory church. It was completed several years ago but has only recently been relieved on all debts.

The total value of these three buildings is about \$4,000, and the Rev. O. R. Bourne, who has been in charge of this difficult field which includes ten stations, all in the county of Camden, for the past three years, a longer period than any other missionary, is certainly to be congratulated on the fruit of his efforts.

ON SUNDAY, Nov. 19, the Rev. Fathers Hughson and Sill of the Order of the Holy Cross closed a most successful fifteen days' mission at St. Mark's Church, Brunswick. The effect not only on the members of the church but also on the citizens of the town generally has been most healthful and inspiring, and indications are not wanting that permanent good has been accomplished.

KANSAS.

F. R. MILLS PAUGH, D.D., Bishop.

Church Consecrated at Blue Rapids—Two Convocations.

THE CONSECRATION of St. Mark's Church, Blue Rapids, occurred on Friday, Nov. 17th, the Bishop officiating. The clergy of the Northwestern Deanery were present in full force for their Convocation which began the evening before.

The church building was bought from the Congregationalists. At the Consecration Service, the sentence of Consecration was read by the rector, the Rev. Henry C. Attwater. The sermon was preached by the Rev. Francis S. White, Rector of Atchison.

At the Missionary meeting on Thursday evening, the Rev. David Curran, of Hiawatha, was the preacher, and during the sessions of Convocation very interesting addresses were given on the following subjects: "The Prayer Book as a Missionary," Rev. Allan G. Wilson; "Church Music," Henry G. Smith; "Work in Alaska," Rev. L. J. H. Wooden. A paper deserving of special mention was given by the Rev. Robert N. Spencer on "Preaching."

THE CONVOCATION of the Northeast Deanery met last week at Oskaloosa. The Bishop gave an address on the recent Denver Conference, The Rev. I. E. Baxter gave a devotional address on "The One Thing Needful in the Priestly Life," and there were papers on Church and Sunday School problems.

LONG ISLAND.

FREDERICK BURGESS, D.D., Bishop.

Brooklyn Notes.

THE FIFTEENTH ANNIVERSARY of the foundation of St. Clement's Church, Brooklyn, was celebrated on St. Clement's day. The occasion was especially notable in that a floating debt had been wiped out and the church made free from encumbrance. In the evening there was an anniversary choral service, when the address was made by the Rev. Dr. George R. Van de Water of St. Andrew's Church, New York. The Rev. Floyd Appleton is the St. Clement's rector.

FOUNDATION DAY was celebrated at the Church Charity Foundation on Thursday. In the morning a thanksgiving service was held

to mark the Foundation's freedom from debt, Bishop Burgess making the address and the choir from the Garden City Cathedral singing. The various buildings of the Foundation were open to visitors throughout the day, arrangements for the reception being in the hands of the Woman's Central Committee, headed by Mrs. Beverly Betts.

THE NEW guild house of Holy Trinity parish, adjoining the parish church, was thrown open for the inspection of the congregation last week. The building is a four-story one, well adapted to various institutional enterprises. At the formal opening, the rector, the Rev. Dr. J. Howard Melish, congratulated the congregation on its new instrument for good works, reminding the people that added facilities meant also increased responsibility. Miss Robbins, formerly in Settlement work in New York, is to have charge of some of the new Holy Trinity activities, making the new Guild House her headquarters.

BISHOP BURGESS presided at one of the sessions of the meeting of the Long Island Sunday School Commission in Holy Trinity Church last week. In an address he urged that the aim of the schools should be the building up of Christian character. There were a number of addresses during the day, speakers including the Rev. Dr. William Walter Smith of the New York Commission, the Rev. Lester Bradner, Jr., of the Rhode Island Commission, Professor Lord of Columbia University, and the Rev. James E. Frame of Union Seminary.

MASSACHUSETTS.

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

Chelsea—Episcopalian Club—Settlement Work—Bequest for Waltham.

UNDER the Rev. Edmund B. Young, its new rector, St. Luke's parish, Chelsea, is enjoying a splendid season of spiritual and material prosperity. The parish has begun the issuance of a little monthly paper which keeps every one informed on the parochial activities. The rector's special series of sermons on important topics is well attended. On Sunday, November 19th, Mr. Young baptized twenty-two children, which is a rather unusual record in a suburban parish.

ON MONDAY evening, November 27th, there was a largely attended dinner of the Episcopalian Club at the Hotel Brunswick. The two special guests were Rabbi Charles Fleischer, one of the most prominent of the Hebrew priesthood; and Rev. Henry S. Nash, Professor at the Cambridge Theological School. The topic of the evening was "The Jew," which was particularly timely when those of this race are so much in the public eye. Both these gentlemen spoke intelligently and praiseworthy on the subject. Another guest was the Rev. Dr. Elwood Worcester of Emmanuel Church, who was unable to accept the Club's invitation last month owing to illness.

THE NEW Settlement House, which, as a bronze tablet in the vestibule states, is the "Emmanuel Memorial House, Erected in Memory of Andrew Gray Weeks by his daughter Harriet Pitts Anthony, 1905," was dedicated on the afternoon of Thursday, November 23d, with devotional exercises which brought together a large number of the friends of this excellent settlement work, done by the clergy and lay workers attached to the Church of the Ascension in the South End. Bishop Lawrence presided and made a brief address; and others who made remarks were the clergy of Emmanuel Church (of which the Ascension is a mission), the Rev. Dr. Elwood Worcester, Rev. E. A. Dodd, and Rev. Samuel McComb; and those at the Ascension, the Rev. Messrs. Charles E. Hutchison and William L. Clark. Members of the choir of Emmanuel under Mr. Arthur S. Hyde, organist and choirmaster, sang. The Emmanuel

House committee afterwards showed the visitors about the building, which in every department is splendidly equipped for institutional work. The two clergymen of the Ascension will make their home in the top floor of the new building which has been planned for this special purpose. Thus they are most conveniently situated, for the church is diagonally across the street. The building contains a splendid gymnasium, lounging rooms for boys and for girls, well supplied with literature; and numerous class and kindergarten rooms; a well equipped kitchen, and an assembly room seating some 150 persons.

BY THE TERMS of the will of Mrs. Mary E. Perkins of Waltham, who died recently, the sum of \$1,000 is left to Christ Church (the Rev. F. E. Webster, rector), in that city for a memorial window to the husband of the testatrix, Frank H. Perkins, who died some time ago.

MINNESOTA.

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

Parish House at Rushford—Two Convocations—Austin.

WEDNESDAY and Thursday of last week were gala-days for Emmanuel Church, Rushford, at which time the beautiful stone parish house was dedicated. This parish house was given by Mrs. Stevens in loving memory of her husband, for many years a loyal and earnest communicant and vestryman of Emmanuel Church. At the opening service, the Rev. T. P. Thurston of St. Paul's Church, Minneapolis, delivered a beautiful and appropriate memorial sermon on the late Mr. Stevens, and on Thursday morning the Bishop gave a strong sermon on the Ministry. At the exercises in the new parish house, several of the visiting clergy made addresses, and at the missionary service the Bishop presided. Among the clergy present were the Rev. Messrs. Thurston, Borncamp, Smith, Budlong, and Edwards.

The Rev. Phillip K. Edwards is to become the Rector of Emmanuel Church, Rushford, at Easter, or upon the return of the Rev. Geo. H. Mueller, of Albert Lea, of whose parish he is taking charge during the latter's absence in Europe.

THE FALL MEETING of the St. Paul Convocation (Rev. C. H. Plummer, Dean), was held in Calvary Church, Rochester (Rev. W. W. Fowler, rector), on the 23d and 24th. On the afternoon of Wednesday, there were conference papers on Sunday School work and papers were read by the Rev. Theodore Sedgwick, "The Content of Sunday School Instruction"; Rev. A. W. Farnum on "The Sunday School Boy the Future Layman"; and Rev. G. H. Thomas on "An Ideal Sunday School." At the Wednesday evening meeting, addresses were made by the Rev. T. Sedgwick on the St. Andrew's Brotherhood Convention, and by the Rev. Edward Borncamp on "Religious Instruction in the Sunday School." On Thursday at the service of the Holy Communion the Rev. Ernest Dray made a memorial address on the late Dean of the Convocation, the Rev. Charles D. Andrews, D.D.

At the afternoon session, the Rev. F. L. Palmer gave a very interesting address on "Impressions of the Roman Catholic Church in France, Germany, and Italy." "Some Hindrances and Helps to the Progress of the Parish" were presented by the Rev. J. W. Barker, D.D., and the Rev. C. C. Rollit spoke on "An Old Prayer Book." In the evening the Rev. C. C. Rollit gave an address on the "Men's Thank Offering," and the Bishop told of the Missionary Conference of the Sixth Department.

THE FALL MEETING of the Faribault Convocation was held in St. Paul's Church, Owatonna, with the Rev. A. G. Pinkham, who is the Dean of this Convocation.

In the evening of the first day, two very able addresses were given; one on "Parish

Finances," by Mr. S. M. Hayes, a former lawyer of St. Paul and now a student at Seabury. The other address was on the "Thank Offering for 1907," by Mr. F. O. Osborne of St. Paul. On Wednesday morning the Bishop conducted a quiet hour, which was most helpful. At the afternoon session the Rev. C. L. Slattery gave a "*concio ad clerum*," a defence of the Johannine authorship of the Fourth Gospel. The Rev. W. P. Tenbroeck gave an address on "How to strengthen the Spiritual Life of Parishioners." At the afternoon session there was also read a paper prepared by the Rev. J. P. McCullough on "The Sunday School in a Country Parish." At the missionary service in the evening, an address was made by the Rev. George Dunlop on the Brotherhood Convention and by the Bishop on the Missionary Conference in Denver.

CHRIST CHURCH, Austin (the Rev. J. S. Budlong, rector), was re-opened for services on Sunday, November 19th. The church has practically been rebuilt during the summer, and is now considered to be the most attractive church edifice in town. The rectory has also been remodelled and modern improvements installed, so that now Austin has one of the best appointed church and rectory buildings to be found in any of the towns outside the Twin Cities. It is believed that the parish in Austin is beginning an era of prosperity, for the church is well filled at all services, a large number being in regular attendance. A class of fifteen were presented for confirmation on the first Sunday in September; six of them being men. A probationary chapter of the Brotherhood of St. Andrew has been started which from present indications will soon ask for a charter as a regular chapter. A new altar cloth and a sterling silver chalice and patten were blessed by the rector, at the opening service. The rector feels much encouraged by the bright prospects for the future.

BISHOP EDSALL addressed the Bishop Gilbert Society, an association of Church students at the State University, on Monday evening last. His subject was "The Appeal of the Episcopal Church to University Men," by its right system of morals; its definiteness of faith; its authority with liberty and its organization.

MISSOURI.

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

City Notes.

"THE HYMNS OF CHARLES WESLEY" was the subject of a paper by the Rev. E. Duckworth, rector of St. James' Church, St. Louis, at the Clericus last week.

NEWARK.

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

Norwood—Jersey City—Sunday School Commission.

THE BISHOP of Newark writes that the Church property at Norwood—consisting of a beautiful stone church, a pleasing rectory, and an Endowment Fund of ten thousand dollars—is absolutely secure, in the hands of the Trustees of the Episcopal Fund of the Diocese. The Church services go on without break. Only upon the complete abandonment of the church and rectory would the title become insecure, and there is no danger whatever of this. The heirs and givers of the property only desire that the church should go on and do its work in the community according to the devout purpose of the founders, and this is the intention of those in authority. This corrects an error made in these columns last week.

ST. PAUL'S CHURCH, Jersey City, has received \$1,000, as a memorial gift for endowment, and a similar gift has been made to the Church of the Redeemer at Morristown.

THE FIRST Conference of the Diocesan Sunday School Commission was held Nov. 21 at St. Mark's Church, Orange, and was well attended. Addresses were made by the Rev. Mr. Harrower and Mr. Pike, the Superintendent of St. George's Sunday School, New York.

NEW YORK.

HENRY C. POTTER, D.D., LL.D., D.C.L., Bishop.
DAVID H. GREER, D.D., Bp. Coadj.

Daughters of the King—Advent at St. Paul's Chapel.

THE DAUGHTERS OF THE KING in New York city held the fall meeting of their local Assembly at the Church of St. John the Evangelist (Rev. A. B. Howard, rector), on Nov. 8th. The speakers were the rector, Mrs. Leslie Pell-Clarke, and Miss E. L. Ryerson. The resignation of Mrs. M. W. Larendon, after an effectual service of two years, was most regretfully accepted, especially on account of the reason given—ill health. On nomination of Miss M. D. Ryerson, Mrs. Henry M. Barbour, of the Beloved Disciple Chapter, was elected president. The vice-president and the secretary-treasurer were re-elected.

At the Evening Service inspiring addresses were made by the Rev. Thos. J. Lacey, Ch. of the Redeemer, Brooklyn; the Rev. Richard M. Sherman, curate of St. Agnes' Chapel, Trinity parish, and the Rev. Walter E. Bentley, Ch. of the Ascension, Greenpoint. The Winter meeting will be held at the Chapel of the Messiah, New York City.

DURING ADVENT there will be services on Tuesdays, Wednesdays, and Fridays at 12:05 noon, at St. Paul's chapel of Trinity parish, and on Fridays' Holy Communion at 12 o'clock. The preacher on Fridays will be the Bishop of Harrisburg.

NORTH DAKOTA.

CAMERON MANN, D.D., Miss. Bp.

The Southern Clericus.

THE ANNUAL MEETINGS of the Southern Clericus will be held in Trinity Church, Wahpeton, on Tuesday and Wednesday, December 5th and 6th.

OHIO.

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

Church Consecrated at Geneva.

CHRIST CHURCH, Geneva (Rev. Wm. E. Wright, rector), was consecrated on Tuesday, Nov. 21st. The Bishop, clergy and choir met the wardens and vestrymen at the door and proceeded in the usual order to the choir. The request for consecration was read by the

This church was originally founded as a mission of the parish at Ashtabula in the early '50s, and regular services have been held since 1866. The cornerstone of the present building was laid May 5, 1892, and the church was completed during that year. It was partially destroyed by fire in 1901, and thus left with an additional debt which has only now been paid.

OREGON.

B. W. MORRIS, D.D., Bishop.

Diocesan Notes.

ST. MARK'S MISSION, Hood River, has been organized, and the Rev. Robert H. Barnes, late of Anacortes, Wash., has moved there and taken charge.

ST. JAMES' CHURCH, McMinnville, under the direction of the General Missionary, has been restored and regular services held again.

WHAT was formerly Trinity Chapel, Portland, has been moved over near Trinity Church and converted into a parish house.

DURING the past summer, St. Matthew's Chapel, Portland, has been much improved by a coat of paint and cathedral glass placed in the windows.

PENNSYLVANIA.

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

Missionary Service—Free and Open Church Association—Philadelphia Notes.

THE FIRST special missionary service of the chapter of the C. S. M. A. at the Philadelphia Divinity School was held at Holy Trinity Church on the afternoon of Sunday, Nov. 26th, the speaker being the Rev. J. C. Ayer, professor of Ecclesiastical History at the Divinity School.

THE ANNUAL SERVICE of the Free and Open Church Association will be held in the Memorial Church of the Advocate, Philadelphia, the evening of the 1st Sunday in Advent, the preacher being the Rev. E. J. Knight, of Christ Church, Trenton, N. J.

THE PATRONAL FEAST of St. Clement's Church (the Rev. C. S. Hutchinson, rector), was observed on Thursday, November 23rd. The music was St. Cecilia's Mass, with orchestral accompaniment, splendidly rendered by the vested choir of men and boys. The celebrant was the Rev. Fr. Quin, the deacon Fr. Ward, the sub-deacon Fr. Schneeweiss. The sermon was preached by the Rev. Harvey Officer, Jr., curate of Trinity Church, Princeton, N. J. The offering, which will be devoted to the

THE REV. CASSIUS M. ROBERTS, associate rector of the Church of the Saviour, has undergone a very serious operation and is at present in the Episcopal Hospital.

A VERY SUCCESSFUL mission has been conducted by the Bishop of Delaware at St. Peter's Church, Phoenixville (the Rev. W. H. Burbank, rector).

AFTER expensive improvements to St. Timothy's Chapel (the Rev. Frederick B. Keable, vicar), connected with St. James' Church, Philadelphia, it was reopened with special services on the Sunday next before Advent.

THE Memorial Church of St. Paul's Overbrook (the Rev. George Griffiths Bartlett, rector), after some enlargement in order to gain more room for pews, was reopened on the Sunday next before Advent.

RHODE ISLAND.

WM. N. McVICKAR, D.D., Bishop.

Service Arranged for Men.

ON THE AFTERNOON of the Third Sunday in Advent a service for men will be held in Grace Church, Providence, at 4 p. m. Bishop Jaggard of Boston will preach. Every effort is being made that this service shall be especially interesting to all who may attend, whether churchmen or not. It is hoped and expected that a large congregation will be present.

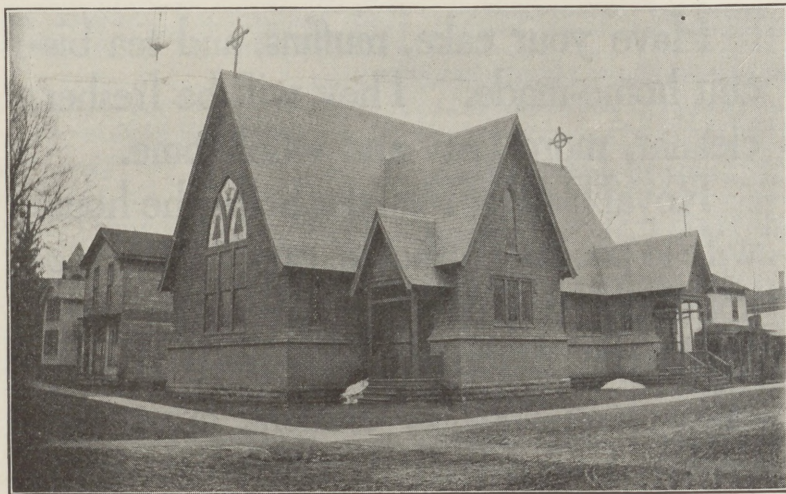
SALINA.

S. M. GRISWOLD, D.D., Miss. Bp.

Church Consecrated at Bennington—The Cathedral.

ON NOVEMBER 8 the octave of All Saints' Day, Bishop Griswold consecrated the Church of the Transfiguration at Bennington. It was only 18 months ago that services were held for the first time in Bennington. Dr. Griffin of St. Peter's, Minneapolis, 12 miles away, having come down and looked the field over, decided to open a mission there, which he did with remarkable success. But few had any interest in the Church. Oddfellows Hall was rented and every Sunday afternoon, services and Sunday School were held there. As soon as enough interest was manifested in the Church to warrant the work assuming permanency, a lot in the center of the town was bought, and on August 7, 1904, the Bishop came and in the presence of a large congregation confirmed a class which had been prepared, and organized the mission as the parish of the Transfiguration. Steps were at once taken looking to the building of a suitable church, and this spring, work was begun, the corner stone having been laid on April 28th. As completed, the church stands as a monument to the Church's progress in the District of Salina. It is of a sandstone foundation, the frame covered with weather stained shingles. It is fitted with handsome stained glass windows of special design.

THROUGH an added gift of Mrs. Battershall, the donor of the money for the new Cathedral at Salina, the Chapter has been enabled to save the old buildings now standing on the Cathedral lots. One is to be made into a fine rectory and the rest is to be moved to the rear of the rectory to be made into a parish house sufficiently large to meet the needs of the work for some time. The Chapter now has a piece of ground 200 by 204 feet in the heart of the city, half a block from one of the chief business streets and near the library and post office. On the northern part of it will stand the Cathedral, of gray stone, well back from the street, so that the nave may be extended in time to come when there shall be need. South of the Cathedral, with a good stretch of lawn between, will stand the deanery, and a long, plain parish house of two stories. Here, too, rooms will be set aside for the use of an associate mission which it is the Bishop's intention to establish, consist-



CHRIST CHURCH, GENEVA, OHIO.

senior warden, Mr. M. O. Miller, and the Bishop's sentence of consecration by the rector. The sermon was preached by the Rev. E. W. Worthington, rector of Grace Church, Cleveland. A considerable number of the clergy of the Diocese were present.

memorial altar of stone about to be erected in commemoration of the wonderful work in the parish of the late beloved rector, the Rev. George Herbert Moffett, amounted to \$2,300. The congregation was very large, many men being present.

ing of a few young clergymen, living together in a community, and going out to serve the scattered mission stations.

SALT LAKE.

FRANKLIN S. SPALDING, Miss. Bp.

Window at the Cathedral.

AT ST. MARK'S CATHEDRAL, on the Twenty-Second Sunday after Trinity, Bishop Spalding dedicated the beautiful window in memory of the late Bishop Abiel Leonard, which has just been placed in the (ritual) north transept. The ceremony, which was simple and impressive, was witnessed by a very large congregation, including many who had long known and loved the deceased prelate. The memorial is the pious gift of the principal, faculty, and students of Rowland Hall School for Girls, an institution which was very close to Bishop Leonard's heart, and is itself a living monument to his patient labors.

The window was made by the Mayer Company of Munich, Bavaria, and is a chastely ornate specimen of fine continental stained-glass work. The subject is Our Lord Pronouncing His Last Communion to the Apostles.

Bishop Spalding and Dean Eddie made addresses. It was much regretted that Mrs. Leonard and family could not have been present, but a telegram from the principal of Rowland Hall was sent in advance to their home in Los Angeles, Cal.

TENNESSEE.

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

Thanksgiving at Woodstock—Memphis Notes.

AT ST. ANNE'S CHURCH, Woodstock, (Rev. Thomas D. Windiate, priest in charge), on the 22nd Sunday after Trinity, a special Thanksgiving service was held and there was presented as a thank offering of the communicants on account of the absence of a yellow fever visitation, a handsome chalice and paten, set with precious stones, which were then consecrated and used for the first time.

THE CLERICUS of Memphis reopened its fall meetings at the Church of the Good Shepherd with the Bishop and practically all the clergy in attendance.

BEGINNING Wednesday, Nov. 22nd, a series of meditations was given for the Associates of the Order of St. Mary in Memphis and the Lady Associates of the Church Home, by the Rev. William F. Mayo, of the Order of the Holy Cross, at the Church Home in Memphis with a large attendance. He also gave a retreat for the Sisters of St. Mary in Memphis the several days succeeding. Father Mayo is connected with the St. Andrew's Industrial School for Mountain Boys at Sewanee.

WASHINGTON.

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

City Rector Instituted—Sunday School Institute—Archdeaconry at Silver Spring.

ON SUNDAY, the 19th ult., the Rev. Henry B. Thomas, the recently elected rector of the parish of St. Michael and All Angels, Washington, was instituted as rector by Bishop Satterlee, who was assisted in the services of the interesting occasion by the rector and four others of the local clergy. The Bishop alone stood within the sanctuary rail, the two church wardens, Messrs. Singleton and Finney, standing without the chancel rail, on the right and left of the altar, the former of the two wardens holding the keys of the church in view of the congregation. The letter of institution from the Bishop was read by the Rev. Walter A. Mitchell. The keys of the church were presented to the rector by the senior warden, Mr. William H. Singleton, the other parts of the office being read by the Bishop and the rector. The rite of institution ended, Bishop Satterlee delivered a sermon

appropriate to the occasion, his theme being the Stewardship of the Christian Ministry; after which the newly instituted rector proceeded to the celebration of the Holy Communion.

AT THE November meeting of the Sunday School Institute of the Diocese, two very interesting papers on selected topics were read, each followed by a brief discussion of the subject. The first was by the Rev. Thos. A. Johnstone, rector of St. Philip's Church, Laurel, Md., on "St. Andrew," and the second by the Rev. Claudius F. Smith, priest in charge of Epiphany Chapel, was on the subject of "Wholesome Recreation; an Aid to Moral and Religious Training."

THE ARCHDEACONRY of Montgomery and Prince George's Counties held its fall meeting in Grace Church, Silver Spring parish (the Rev. Thomas G. Faulkner, rector). An admirable essay on The Power of Faith was read by Mr. H. B. Bird of Prince George's County, and the address at the closing service was by the Rev. Henry Thomas.

WESTERN MASSACHUSETTS.

ALEX. H. VINTON, D.D., Bishop.

Cornerstone at Springfield.

THE CORNERSTONE of the new St. Peter's Church, Springfield, was laid by the Bishop on the afternoon of Nov. 19th in the presence of nearly 1,000 people. The rector, the Rev. Wm. T. Dakin, stated that the entire edifice planned would not be completed immediately, but that it would be left for future growth according to the generosity of the community. The Bishop made an address. Other clergy assisting were the Rev. Charles E. Hill, curate of the parish, and the Rev. Messrs. F. W. Sandford, Arthur Chase, John Cotton Brooks, and W. J. Cleveland.

WESTERN MICHIGAN.

GEO. D. GILLESPIE, D.D., Bishop.

Missionary Conference—Men's Club at Grand Rapids.

THE LONG-CONTINUED custom of holding in the fall a Diocesan Missionary Conference,

brought a large gathering to St. John's Church, Ionia, Nov. 21-23. On the first evening was discussed "Ministerial Influence," by the Rev. J. N. Rippey, M. D., Rev. Charles Donohue, and Rev. Cyrus Mendenhall. The Rev. C. L. Rogers contrasted the privileges and responsibilities of the ministry in the city and country. Next morning Dr. McCormick spoke on "The Strong Points of Methodism," and there was a sermon at the Holy Communion by the Rev. Joseph L. Ewing. Other addresses during the session treated of the subjects of "Discipline in the Church;" "Parish Records;" "Missions;" "Summer Reporters;" "War in Relation to Foreign Missions," and others.

THE FIRST MEETING, for the season, of the Men's Club of the parish, was held in St. Mark's parish house, Grand Rapids, Nov. 23rd. After some routine business the Rev. Dr. McCormick introduced the Rev. Frank H. Nelson, rector of Christ Church, Cincinnati, who made a stirring address.

WESTERN NEW YORK.

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

North Tonawanda—Rectory at Geneva.

A MOST PLEASANT social affair was the parish banquet at St. Mark's Church, North Tonawanda, which was held in the evening of November 8th, in Odd Fellows' Hall. Five long tables were set at which 185 people were served. To add to the pleasure of the occasion Bishop and Mrs. Walker were present. After the menu had been discussed, the rector, the Rev. G. Sherman Burrows, acted as toast-master. At one point the program was interrupted by Mr. W. H. Stradella, one of the wardens of the parish, who, rising in his place, in a most happy vein presented the rector, in behalf of the parish, with a very handsome and valuable gold watch with cord and a gold cross. On the back of the watch was beautifully engraved the rector's monogram, and inside the case the inscription: "Rev. G. Sherman Burrows, from St. Mark's Parish, North Tonawanda, N. Y., November 8, 1905." Before taking his seat, Mr. Stra-

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della introduced Miss Saole, who in eloquent terms spoke the praises of the rector's wife, and in behalf of the parish presented her with a purse of gold coin. The rector and Mrs. Burrows, who were completely surprised, responded as best they could, expressing their gratitude for the very many kindnesses they are constantly receiving at the hands of their parishioners, and thanking them for these valued tokens of their devotion and affection. Mr. Burrows will complete the sixth year of his rectorate on Advent Sunday.

THE NEW RECTORY for St. Peter's parish, Geneva, is completed and the rector, the Rev. Dr. Hubbs, and his family, have just moved in. The building stands upon the church lot adjoining the Rankine Memorial parish house. It is an English Gothic structure of stucco, and in design is in harmony with that building and the beautiful stone church. Mr. William B. Rankine, late Chancellor of the Diocese, left by his will the sum of \$8,000 for the endowment of the parish.

CANADA.

Bishop-elect of Selkirk Accepts—News of the Dioceses.

Bishop-elect of Selkirk Accepts.

A TELEGRAM has been received by Archbishop Matheson from the newly elected Bishop of Selkirk, the Rev. I. O. Stringer, accepting the position and stating that he will come to Winnipeg early in December for his consecration.

Diocese of Rupert's Land.

THE FRIENDS of St. John's College, Winnipeg, are much encouraged to find the efforts to raise a fund for the erection of a new building at the north end of the present college, are succeeding so well. Already \$40,000 has been secured in pledges, and two-thirds of the diocese still remain to be canvassed for contributions.

THERE WAS a very large congregation at the opening of the new Church of St. Michael and All Angels, at Ninette, Nov. 5th. Archbishop Matheson, who preached and assisted in the service, congratulated the congregation on the possession of the prettiest country church in the diocese. The building is in modified cruciform style and consists of nave, choir and sanctuary.

Diocese of Ontario.

THE OLDEST INHABITANT of Kingston, Mrs. Muckleston, mother of Canon Muckleston, passed away Nov. 18th, at the age of 97 years. She was for 65 years a member of St. George's Cathedral, Kingston, and was one of the founders of the Orphan's Home there.

BISHOP MILLS consecrated the new church at Delta on the eve of All Saints' Day.

Diocese of Toronto.

THE DEDICATION festival services of St. John's Church, Peterborough, were repeated Sunday, Nov. 12th. It was the first time that the lady members of the choir appeared in vestments.

THE ANNUAL consecration service for Trinity College was held in the chapel Nov. 14th. The oil painting of the Rev. W. Jones, D. C. L., recently presented to the college, was unveiled in the Convocation Hall on the 15th. Dr. Jones has been a professor on the college staff for more than forty years as well as acting as Bursar.

THE RECTOR of St. Luke's, Toronto, the Rev. Dr. Langtry, recently appointed Archdeacon of York, was presented with the various parts of the archidiaconal dress at a large meeting of his parishioners Nov. 13th, the peoples' warden making the presentation on behalf of the congregation.

Diocese of Ottawa.

IN ALL the city churches in Ottawa, Nov. 12th was devoted to the claims of the diocesan mission fund. Special appeals are made this year as new work has to be taken up in the northern part of the diocese. There were special preachers in all the city pulpits for the occasion.

BISHOP HAMILTON consecrated St. Luke's cemetery, Aultsville, on the 5th.

Diocese of Huron.

THE DEATH is announced, Nov. 22nd, of Mr. Benjamin Cronyn, fourth son of the late Right Rev. Benjamin Cronyn, first Bishop of Huron. The beautiful Memorial Church, London, was built by the Cronyn family.

A NEW BELL has been presented to St. Paul's Church, Stratford.

Diocese of Montreal.

A SUM of \$2,000 has been given by Mr. Robert Reford, of Montreal, to found a prize

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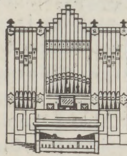
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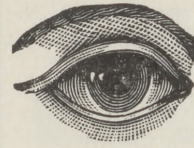
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for the clear, reverential, and devout rendering of the order of morning and evening prayer in divine service, and the reading of Holy Scriptures and occasional offices of the Church. The money has been given to the Montreal Diocesan College, and the prize will be open to both students and probationers, with the understanding that no one can receive it more than once. Archbishop Bond and the Coadjutor-Bishop are appointed the judges of reading and will decide upon the claims of the candidates.

Diocese of New Westminster.

A SMALL theological college for training clergy for the west is under consideration, to be located at Vancouver. Bishop Dart, who is spending the winter in England, will endeavor to obtain aid for it there. Generous aid for such a college has been given by an English lady, Mrs. Gurney, of Surrey, England, who has given part of the sum required for the site of the building, and promised one hundred pounds a year towards the expenses. A building with space for twenty students and a principal is proposed.

WORK AT WUCHANG, CHINA.

WUCHANG is the capital of the two provinces of Hupeh and Hunan and a most important educational and military centre. There is a great craze for Western learning just now and a number of very large and pretentious school buildings, built in European style, are going up in all parts of the city. Five of them are designed to be boarding schools for primary scholars, and will accommodate about six hundred each. Two of these are already completed and the others are nearly so. The old historic Examination Halls, which for so long a time have accommodated the thousands who have thronged to the great Provincial Examinations, have now been turned over to the use of young schoolboys, while their own schoolhouses are being built. It is rumored that the old halls must soon go, now that the great change has come in the old examination system, and schools of the new learning are to take their place. The change that is coming over conservative old China is so radical that one can hardly realize that it is true. I have only mentioned the primary schools. But intermediate, collegiate, and normal schools, and girls' schools, all under the government, are rapidly filling up the available space of our city. The soldiers' camps and barracks, in and about the city, afford accommodation for thousands more of young men, and they, like the students, come from all parts of the Empire. They are trained in Western tactics and use foreign uniforms and guns. We understand that they are soon to have permission to cut off two-thirds of their queues! There is indeed a genuine desire to adopt the customs of the rest of the world; but in the case of the queue, of course, the change must come gradually. But it is astonishing, when one thinks of what has been already accomplished. The Red Cross Society, for instance, has already found its way into the heathen camps of Wuchang. Thus the Cross, with its message of love to all mankind, has set up its standard in these dragon strongholds. But what seems to us the most complete change of all is the making of Sunday a rest day, both in the schools and barracks. Of course we welcome any recognition given to the Lord's day, but we see the great danger of a complete relaxation of discipline on one day in seven (as is the case with the schools) and turning hundreds of young students loose to go where they like amid the terrible temptations of a heathen city, with no restraint and no one to guide them aright and keep them out of mischief. Every Sunday the streets are full of these straying young sheep having no shepherd, and one longs to lead them to the fold where they will

be safe from harm. It is the greatest possible opportunity to labor for the extension of Christ's kingdom among young men.

At St. Saviour's there is a very good reading room, supplied with the best Chinese papers and periodicals. It is open Sundays as well as week-days, with the idea of attracting students off the streets and on Sunday afternoons there is a special sermon to educated non-Christians, in the chapel alongside, to which all are cordially welcome. These afternoon services are very bright and attractive, and the school children do their best with the singing, and at least succeed in making a joyful noise. Music is also very popular just now, and our Viceroy has invited musical teachers over from Japan to teach patriotic songs and other music to the pupils of the Government schools. Our friends who attend St. Saviour's seem to enjoy the hymns and the other musical parts of the service very much. We use patriotic hymns too, and show these men that patriotism and loyalty to the powers that be are Christian virtues. The Chinese priest at St. Saviour's is delivering a fine course of sermons at these services and a great deal of interest is being aroused. We also plan to have an occasional Sunday lecture, on some subject of elementary science, always with a religious purpose in view, but of such a popular nature as will easily attract students and others who are just looking about on Sundays for something to do. We expect to use a stereopticon and other apparatus for this purpose, but whatever the means, it will be consecrated to God with the one and only purpose of leading men to the knowledge of Him. It will be as if everything used had marked upon it, "Holiness to the Lord." We have already had one Sunday lecture and general reception under the auspices of the Reading Club, and about two hundred were in attendance. The meeting was held after the service, which a number of the guests had attended. There is no room at St. Saviour's large enough to hold such a number, but as the weather was fine, the meeting was held in the open air in the school playground adjoining. All who came were invited and were admitted by ticket only. There is no telling how many would attend meetings of this kind if we only had a hall large enough to seat them. Along with the hall we need a church of large proportions, for I am sure it would be easy to get men to attend services if we once got them into the way of coming to the mission for any other purpose. When we once get them on the spot it is comparatively easy to interest them in the other things we have to give them. St. Saviour's is only a Chinese house made over for Church use, and it is far too small to carry on any satisfactory work of the kind I have been describing. Then, too, it is not in a convenient location, being on a side street and hard to find. What we need is a large piece of land on one of the principal streets in the heart of the city, and on it a fine church that would be an object lesson to all, and, in addition to it, a large building containing lecture-hall, reading rooms, class rooms for men and for women. Also school-rooms for boys and for girls, residences for clergy and other workers, both foreign and native. The advantage of all workers living together near their work is apparent. The Associate Mission workers of Wuchang have never had this advantage, having always lived in the Mission Compound at Boone School, at some little distance from the centre of the city.

Our plans for aggressive work are many, and if ever the time was ripe for such plans, the present is preëminently so, in this centre where influences are so far-reaching and men are so eager and ready for what we are longing to give them. If the Church really wants to convert China to Christ, then such centers of influence should be strongly occupied. But this cannot be done without a large ex-

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P94

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penditure. Land, for example, is going up in price every year and it is getting more and more difficult to purchase it at any price, for the reason that the Government has already laid hands on every piece that it possibly could. We really need \$10,000 for a suitable site. It must be in the best location, and large enough for the buildings and for the day school children's playground. The Church ought to cost another \$10,000, as it is to be the parish church of Wuchang, and the other buildings between twenty and twenty-five thousand more. The land ought to be procured immediately or it will soon be too late, as all the available property is so rapidly being bought, and prices will soon be beyond our reach. If we only had the money in hand to procure our land now, we could afford to wait patiently for the larger developments of our work.

DOUBTS, AND HOW TO OVERCOME THEM.

There are real doubts; and if any are perplexed by difficulties which they feel to be an actual burden and sorrow, for them the revelation to St. Thomas has a message of hope. Let these have patience under their trial; let them gain, if they can, some spaces for quiet thought; let them consider carefully how far their difficulties belong necessarily to the subject to which they attach; let them try to conceive some way by which the difficulties could have been avoided; and then, when they have arranged all, let them count up the loss and gain on this imaginary plan. The result will be, if the past can be trusted, that they will find signs of a Divine presence and a Divine foresight even in that which has perplexed them. Christianity shrinks from no test while it transcends all. If, therefore, doubts come we must not dally with them or put them by, but bring them into a definite form, and question them. And in God's good time they will, as of old, prove an occasion for fuller unanticipated knowledge. The words stand written for the latest age: *Be not, or more literally, Become not faithless but believing. Become not:* The final issues of faith and unbelief are slowly reached. But there is no stationariness in the spiritual life. We must at each moment either be moving forwards to fuller assurance and clearer vision, or backwards to a dull insensibility. We may discern little; but if our eyes are steadily turned to the light, if we love the Lord's appearing, He will reveal Himself at last.—*Bishop Westcott.*

A TRUE CONVERSION.

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IT MAY BE that recollections of the past hinder you, but you must reject them; anxious thoughts may arise, put them away; your faults seem to raise up a barrier, but no past faults can separate a loving heart from God.—*H. L. Sidney Lear.*

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Music

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

Attention has been called, in this column, to the need of a congregational tune book, containing everything required for general use in our Church services, issued in a compact and cheap form. We suggested a book consisting of one hundred and fifty, or two hundred hymns with tunes, a pointed psalter with chants, and a condensed service book containing what is most necessary, all bound together in a single volume, printed on thin and durable paper, and not exceeding an inch and a quarter in thickness.

The rector of a prominent parish in Ohio writes, "I am wondering if it is possible to get out such a practical book. Somebody, of course, will have to start the thing. The difficulties in the way are great, but they are not insuperable. The first would be the selection of the hymns. I am enclosing to you a list of 263 hymns, which in my experience are the most used in the Church. I would be obliged if you would look it over and tell


me how the list can be reduced to two hundred. It would be easier to increase it to three hundred. Our present hymnal is, as you say, too large. There are many hymns that in the general run of parishes are useless.

"The next difficulty would be the selection of the music. The book would hardly have two tunes to every hymn. Then there are tunes not in any of the hymnals, which are apparently better than any that are published for certain hymns. Then for congregational singing the tunes should be set lower than in our present hymnals. For instance, 'Onward, Christian Soldiers' in E flat is plenty high enough for unison singing, which at first, congregational singing would have to be. I have had more than thirty years experience in drilling choirs of all kinds, and I know just about what amateur singers can do. I wish that such a book as you suggest could be compiled, and I would like to act on the committee of collaboration."

Most of our readers are probably aware that the denominational bodies issue hymnals and service books at a very low price. The result is that they are far more generally bought than our expensive hymnals. One of

the secrets leading to good congregational singing is a plentiful supply of books *with music*. The Methodists are particularly careful to provide the members of their congregations with copies of the music they are expected to sing. Some of their hymn books cost three-quarters less than ours. For instance, "Church Hymns" (with music), containing *nearly four hundred hymns and tunes*, and a supplement with *additional tunes*, can be had for twenty-five cents a copy. This book thoroughly bound *in cloth* costs only thirty cents! The annual sale is no less than two hundred and fifty thousand copies.

Other sectarian hymnals have enormous sales; they find their way everywhere, and have a great influence in promoting congregational singing. The question naturally arises why cannot we have a hymnal of three or four hundred tunes and hymns at thirty cents a copy? One difficulty consists in the royalty paid by publishers to the Fund for Relief of Widows and Orphans of Deceased Clergymen, and of Aged, Infirm and Disabled Clergymen. Every publisher of the Church Hymnal is supposed to pay this, and although some hold (what is by no means certain) that he is not



THE WINNING STROKE

If more than ordinary skill in playing brings the honors of the game to the winning player, so exceptional merit in a remedy ensures the commendation of the well informed, and as a reasonable amount of outdoor life and recreation is conducive to the health and strength, so does a perfect laxative tend to one's improvement in cases of constipation, biliousness, headaches, etc. It is all important, however, in selecting a laxative, to choose one of known quality and excellence, like the ever pleasant Syrup of Figs, manufactured by the California Fig Syrup Co., a laxative which sweetens and cleanses the system effectually, when a laxative is needed, without any unpleasant after effects, as it acts naturally and gently on the internal organs, simply assisting nature when nature needs assistance, without griping, irritating or debilitating the internal organs in any way, as it contains nothing of an objectionable or injurious nature. As the plants which are combined with the figs in the manufacture of Syrup of Figs are known to physicians to act most beneficially upon the system, the remedy has met with their general approval as a family laxative, a fact well worth considering in making purchases.

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legally bound to do so, he would not dare to refuse for fear his publication would be boycotted by the clergy. This royalty is ten cents a copy, and sufficiently large to take away any margin of profit on a very cheap edition. An abbreviated hymnal with the hymns and tunes numbered as they are in the regular book would be considered a sort of "moral violation" of copyright, if we may be allowed the expression. No one doubts the need of a condensed hymnal and service book, but at present there is not much likelihood of our having one. We trust that in course of time the difficulties we have mentioned may be removed, in whole or in part.

Among the musical lectures to be given at Columbia University during the present season are the following:

Four lectures by Prof. William Hallock, of Columbia University, on "The Physical Materials of Music."

- November 1—The Physical Basis of Music.
- November 8—The Physical Basis of Music.
- November 15—Musical Scales.
- November 22—The Quality of Musical Sounds.

Two lectures by Miss Alice C. Fletcher, of Washington, on "The Music of Savage Races":

November 29—Emotion in the Music of Savage Races.

December 6—Form in the Music of Savage Races.

Four lectures by Prof. George C. Gow, of Vassar College, on "The Historical Development of Musical Form":

December 13—Musical Form in the Polyphonic Period (vocal).

December 20—Musical Form in the Polyphonic Period (instrumental).

January 20—Musical Form in the Classical Period.

January 17—The Problem of Musical Form in the Nineteenth Century.

These lectures will be illustrated throughout, and will be delivered in the Auditorium of Earl Hall, on Wednesdays, at 4:00 P. M. No tickets of admission are required, but the doors will be closed promptly at 4:10 P. M.

At Christ Church, Rye, New York, an effort is being made to increase the interest in congregational singing by holding weekly rehearsals for the people. The vested male choir of this church is attracting attention on account of the excellence of its singing. Special musical services are given at stated times during each month, under the direction of the organist and choirmaster, Mr. William P. Twaddell. In addition there are frequent recitals, of which the following program is a sample.

- Prelude (in A Minor).....J. S. Bach
German 1685-1750
- Spring SongFelix Mendelssohn
German 1809-1847
- Sonata (in C Minor, Op. 10).Ralph L. Baldwin
American 1872—

- I Allegro Patetico
- II Adagio Moderato—Un modo
d'una marcia-Adagio
- III Recitative—attacca
- IV Finale
- Bercense (in A).....G. Delbruck
German
- "There is a Green Hill".....Chas. Gounod
French 1819-1893
- Offertoire (in C minor, Op. 7)....E. Batiste
French 1820-1876

The regular monthly special musical services of the choir of the Church of the Incarnation, New York, were resumed on the afternoon of the Twenty-first Sunday after Trinity. Among the works performed were, "The sower went forth sowing," Le Jeune. Magnificat and Nunc Dimittis in G, Calkin. "The soft southern breeze," Barnby. "Lord, I have loved the habitation of Thy house," West.

At the next special service, which will be given on December 31st, Sir J. F. Bridge's Christmas Cantata, "The Cradle of Christ,"



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THE MAGAZINES.

[Continued from Page 159.]

tions of the exciting events of "the year of revolutions" 1848.

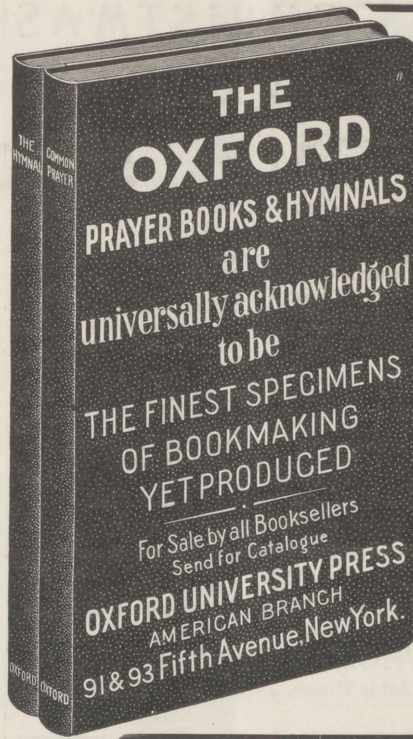
BLACKWOOD'S EDINBURGH MAGAZINE for September has its usual amount of serious reading. The article on "Time and Tobago," by Hugh Clifford, is interesting and instructive. The "Study of the Russo-Japanese War" is a little late to interest one, and so is the article called "The Farce of Portsmouth, New Hampshire," which proved not a farce at all.

THE LEADING article in *The Fortnightly* for October is "Russia's Line of Least Resistance," by "Specto," the line referred to being one through Asia Minor. "Peace in the Far East," is written by Alfred Stead, in his usual terms of admiration for Japan. He considers the Portsmouth Conference a triumph, not of Russian, but of Japanese statesmanship. Another article bearing upon Eastern questions is "Wei-Hai-Wei and Chusan," by Demetrius C. Boulger. We have also "England's Strength in Asia," by Sir Thomas Holdich. "The Snake Dance of the Mokis Tribe in Arizona," is described by Harriet Monroe. "Christopher Marlowe" is concluded by W. L. Courtney. "The Problems of Heredity," by C. W. Saleeby, M.D., is a review of *The Principles of Heredity*, by G. Archdall Reid, and many will find this paper the one of chief interest. Under the head of Correspondence is a delightful letter by H. G. Wells, entitled "Is Sociology a Science?" a question which, with exceeding vehemence, he answers in the negative, with an amusing lack of respect for Comte and Herbert Spencer.

THE *Church Eclectic* for October contains a review by the editor, of Dr. Riley's Memorial Biography of Dean Hoffman. The Rev. Charles Wells Hayes, D.D., contributes, not a criticism, but an outline, of Dr. Dix's History of Trinity Church, Parts I. and II. The Rev. Henry Barker continues his account of Bible Versions in a third part, which is occupied chiefly with English Versions. We have also a brief paper on the Swedish branch of the Church in this country, by the Rev. W. Blomquist.

UNDER the heading "A Princess of England," the October *Westminster Review* gives an interesting account of the girlhood of Mary, Queen of England, as it is reflected in "An Introductory for to Lerne to rede, to pronounce and to speke French thereby," compiled by Gilles du Guez, teacher and companion of the nine-year-old princess. It is rather an engaging picture that is thus brought before us. It hardly needs the name at the end of Women among the Nations to make it evident that the writer of the rhapsody on the position of primitive woman is herself of the gentler sex. The news of the month is discussed as usual from the aggressively Liberal point of view.

WELL WORTH reading is Dr. J. P. Peters' description of The Painted Tombs at Marissa in the October number of *Records of the Past*. Marissa is the Mareshah of the Old Testament, the home of the prophet Micah, and although the tombs found there belong to the Seleucidan period, some six hundred years after the prophet's day, their discovery throws light on a period of which all too little is known. Such finds as this make quite intelligent the meagerness of the support given the Palestine Exploration Fund.



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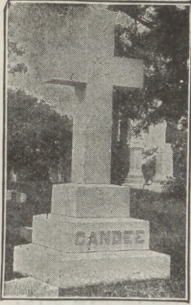
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