

The Living Church

Miss Sarah F. Smiley
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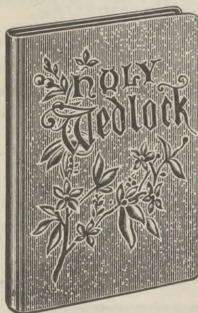
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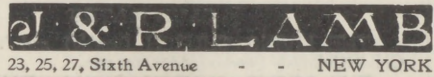


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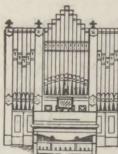
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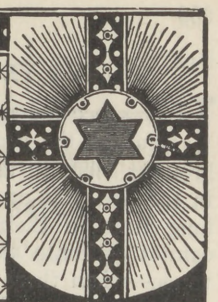
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Editorials and Comments

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

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PRINCIPAL CONTENTS.

EDITORIALS AND COMMENTS	307
Introduction—The Year's Record in the Church—New Tract on Endowments.	
ANSWERS TO CORRESPONDENTS	309
ADVENT MUSIC IN ENGLAND. London Letter. John G. Hall	309
MISSIONARY WORK IN NEW YORK. New York Letter	311
THE PATRIARCHATE OF JERUSALEM. Canon Dowling, D.D.	312
THE CORRECT READING OF THE PRAYER BOOK OFFICES. Rev. G. Heachcote Hills	315
ONE-SIDED RELIGION. Rev. S. P. Delany	317
THE CHURCH OF ENGLAND. Rev. G. H. Ross-Lewin	318
SURSUM CORDA. Rev. F. F. Irving	318
HELPS ON THE SUNDAY SCHOOL LESSONS. Rev. E. E. Lofstrom	319
CORRESPONDENCE:	320
The Aged Clergy (Rev. Norman Levis)—Death Penalty for Crime (Rev. J. O. Ferris)—The Irvine Ordination (Rev. H. H. Mitchell).	
LITERARY	321
GOOD NIGHT, '05, GOOD NIGHT. Haywood Tupper	323
THE FAMILY FIRESIDE	324
PERSONAL MENTION, ETC.	328
THE CHURCH AT WORK [Illustrated]	329
New Building for St. John's Military Academy—The Pan-Anglican Congress of 1908—Chicago Churchwoman Makes Christmas Gifts—Bishop McLaren Memorial in Chicago—Illness of Canadian Primate—Halifax Cathedral a Total Wreck—Patriotic Services in Philadelphia—Dean Chosen for Salina—Acceptance of Bishop Coadjutor-elect of New Hampshire—Death of William B. Chisholm—Congregational Minister Confirmed in Indiana—Report from Circle, Alaska—Missionary Mass Meeting Arranged in Baltimore—Memorial to Bishop Burgess in Quincy.	
MUSIC. G. Edward Stubbs, Mus.Doc.	335

FOR THE SUNDAY AFTER CHRISTMAS.

AS Christian Churchmen we find ourselves to-day at a point where paths converge, and lessons accumulate which should be to us of great interest and extraordinary moment. We are still within the octave of the Christmas feast. The festival of our Lord's Circumcision is at hand. The old year is dying. A new stretch of time, a fresh lease of life, is opening before us.

How may we harmonize these various facts, so blending them together that they will speak to us a constraining message, suited to the portion of life's pathway that now lies before us?

Our hearts are still aglow with the Christmas joy. Uppermost in our minds is the thought of that Divine Being, the Christ, whose tent was pitched among the sons of men. But the Church is about to commemorate His Circumcision, that act of submission by which careful "to fulfil all righteousness" He voluntarily became "obedient to the law for man."

It is urged that our Lord's Circumcision was not an act of free-will on His part, but was something to which He was subjected at the desire and through the judgment of other people. We may reply that no circumstance of Christ's earthly life lay outside the counsels of the undivided Trinity, and that His Circumcision was but a part, the natural beginning, of His voluntary submission to all the requirements of that dispensation, within which His earthly career was passed.

Thus regarded, the Circumcision of our Lord, in the obedient spirit which prompted it, is in all respects an example for us.

Here, then, is our wise resolve—the resolution best suited to the new year—that, if life be spared to us, we will pass through this stretch of time upon which we are now graciously permitted to enter, true to the lesson which meets us upon its threshold, roused by our Lord's example of perfect obedience, our wills firmly set to the desire that we also may have grace to "fulfil all righteousness."

Our Blessed Lord claimed for Himself no exemption from the ordinances of the Mosaic dispensation, under which it was His will to be born; He received them all. He was circumcised; He kept the law; He honored the Temple; He respected the priesthood; He observed the appointed feasts and fasts. In all these and kindred matters He was scrupulously faithful.

With Christ's perfect example before us, let us enter upon the new year with fresh determination, so far as in us lies, to "walk in all the commandments and ordinances of the Lord blameless."

Especially let us catch the spirit manifested in Christ's Circumcision: how He went beyond what might reasonably be required of Him, "and was obedient to the law for man" even in those respects wherein the law had no possible bearing upon Him as sinless. Was not this for our sake, that we through His example might feel the constraint of a similarly joyful and consistent obedience?

If it became Christ, the sinless One, to fulfil all the demands of righteousness, far more must it become us, in whom there has been so much amiss from the day we were born, now and henceforth with fresh endeavor to "walk in all the commandments and ordinances of the Lord blameless." B.

GOD ALONE speaks in us, and we wait in singleness of heart, that we may know His will, and in the silence of our spirits that we may do His will, and do that only.—John Endicott.

THE FULNESS of joy is to behold God in all; for by the same blessed might, wisdom, and love, that He made all things, to the same end our good Lord leadeth it continually, and there to Himself shall bring it, and, when it is time, we shall see it.—Mother Juliana.

THE YEAR'S RECORD IN THE CHURCH.

IT has become a well established custom to devote the last issue of the year to a recapitulation of what the year has brought forth in the Church. One year is a very brief period in the life-time of the Church. Forces at work, which require long time in their operation, are not easily measured. One cannot estimate with certainty precisely what is the net advance—when there is advance—of a given year. Statistics are nowhere more vulnerable than in estimating such progress. The measure of success which the Church attains is to be gauged by three criteria: how far she has developed the spiritual life within, how far she has influenced public life for good, and how far she has evangelized the people without her fold. Not much light can be thrown upon any one of these subjects by the year's statistics. We can count the number of new births into the spiritual family of God; but we cannot count the awakenings from spiritual torpor, nor the elevation in public sentiment. It is easy to enumerate the burials; but spiritual lapses and deaths stand wholly outside the purview of our statistics. The external count is important; but it is less important than the internal progress within souls, which is enumerated only in that Book of Life that is not open to almanac makers nor to investigating committees.

The external features of the year that stand out prominently in the record of the American Church hardly exceed two, and both of these are matters to be deplored. The one is the failure of the Church to vindicate her faith in connection with the abortive investigation of Dr. Crapsey; the other is the sudden termination of the approaches toward unity which had happily been made between the American and the Russian Churches. Sad as are both of these incidents, both may easily be over-estimated. The failure of the Church in the Crapsey case did not involve complicity in the Crapsey heresy, but showed only the apparent inability of individuals to fulfil the task laid by the Church upon them. The mistake of the Russian Archbishop is too recent to require treatment here, or to fit into its proper niche in history; but, if his act be not disavowed immediately by his ecclesiastical superiors, it is evident that non-papal Catholic communions cannot always remain estranged from each other.

Apart from these incidents, the Church has only pursued the even tenor of her way. We are appreciating more and more the intimate connection between private and public life. If there has been an especial advance in Churchly thought, it is that the Church has laid too little emphasis upon a man's responsibility in public and corporate interests. We have not sufficiently perceived that low public standards reflect very seriously upon the religion of the individuals who make up the public. We have been too acquiescent in permitting a gulf to exist between one's responsibility for his private actions and his very real share in responsibility for actions of corporations that fall under his purview. The discussion over the responsibility of the American Board of Foreign Missions toward the Rockefeller gift happily drew attention to the subject. The failure of the New York diocesan convention to rebuke low ideals in commercial life emphasized the gulf. That the Milwaukee diocesan council should unanimously have affirmed the resolutions which had fallen to the ground in New York and which Albany had refused to take up, showed that the Church will not ultimately fail in taking the highest moral ground when the issue is plainly drawn.

Similarly has the campaign toward divorce reform emphasized the added sense of responsibility which Churchmen are feeling toward our common life. More and more are we realizing that it is not enough for the individual to hold aloof personally from that which contaminates, but that he must also help to purify the common morals of the mass. The same holds good in civic improvement. The anomaly of a good Churchman who is—positively or negatively—a bad citizen, is appealing to us far more forcibly than once it did. That leading Churchmen have been among the leaders of those who have reclaimed Philadelphia and Pittsburgh, as they were among those who performed similar service toward Chicago, is a most hopeful indication that Churchmen more clearly perceive and recognize that their Churchmanship must be big enough and deep enough to be an impelling force quite as truly in the State as in the Church. In separating Church and State, Americans have too largely separated religion from civic life.

And in all these large questions, the appalling inadequacy of the influence of a Christianity divided against itself, has taken hold of thinkers in every Christian body. One is no

longer forced to argue the value or the expediency of Christian unity. Indeed it is fast becoming the case that "Peace at any price" may constitute the danger before the Church. We can see dawning a condition in which the Church may be compelled to hold back from an unwise unity that plants itself upon human rather than upon divine foundations. Just as in war, the party that cries out for "Peace at any price" constitutes an embarrassment hardly less than that presented by the avowed enemy, so in the Church it is true: peace that means triumph of policy over principle is worse than even the condition of warfare which to-day distresses Christendom.

TAKING now the statistics of the American Church as reported in the *Living Church Annual*, we find normal growth and a reasonably satisfactory year. The increase in communicants is this year 19,203, where last year it was 25,381. The present total in the United States is 817,845. The gain in infant baptisms is also satisfactory. There are reported this year 49,470, where last year there were 46,854. Comparing the infant baptisms with the number of communicants shows that where last year one infant baptism occurred for each 17½ communicants, there is this year reported one for each 16½. It is hopeful that at length this continually widening ratio between numbers of communicants and of infant baptisms is decreasing. One of the chief causes of anxiety in the Church statistics for a number of years past has been the regular decrease in this primary feature in Church growth. Conditions began to improve a year ago, and have improved still further in the year just closed. We even venture to hope that the beginning of the end of a reproach that has been very serious in Church families has come about.

The clergy list in the home field increases from 5,039 to 5,109; but though this shows a gain of 70 in the clergy, there is in parishes and missions a gain of 219. It appears, therefore, that the clergy list continues to be deficient in numbers as compared with the growth and needs of the Church. It is hopeful, however, to discover that candidates for orders have increased from 395 to 414; postulants from 287 to 322; and lay readers from 2,001 to 2,076. Contributions show an increase of nearly \$600,000; the total for the United States being \$16,258,137.25.

In the pages of missionary statistics also printed in the *Annual*, it is interesting to observe that the total amount contributed for general missions, as applicable to the regular appropriations, is \$766,965.18, of which the Apportionment Plan raised \$474,020.41, or about 62 per cent. The remainder is raised largely through the Sunday Schools and the Woman's Auxiliary. The number of parishes and missions contributing toward general missions is 4,179, while there are also 3,468 Sunday Schools contributing, and branches of the Woman's Auxiliary in 1,040 parishes and missions. It is unfortunate that we have no record of personal contributions for missions, which indeed are, under our present system, merged into the corporate offerings of congregations, so that it is wholly impossible to obtain any light upon the question of how many Churchmen give anything for missionary purposes.

THERE IS A FEATURE in our statistics that undoubtedly tends to discouragement. In the great cities, the Church barely holds her own with relation to the increase of the population, and does not always do that. The Diocese of New York reports this year fewer communicants than she reported a year ago; Long Island an increase of less than one per cent.; Pennsylvania (comprising little beyond the city of Philadelphia and its suburbs), less than one-fifth of one per cent. These are the three distinctly urban dioceses. Massachusetts, Chicago, and Missouri, in which the sea cities are flanked by considerable areas of country territory, stand better, reporting gains, respectively, of four, five, and three per cent.

And this is in spite of the fact that at no time in our history has the Church in New York (Manhattan and Brooklyn) and Philadelphia been more alive to its duty or more active in Church extension than at the present. The Church in the cities is simply swamped by the mass of European immigrants that pours into them. Yet the Church must face the problem which they present. We may not blandly reply that these were, for the most part, under Roman Catholic influence in their former homes and that it devolves upon American Roman Catholics to face the present problem. Doubtless those who remain consistent Roman Catholics in their new homes should not be disturbed. But the great mass of them are wholly out of touch with any form of the Christian religion to-day. One

of two positions this Church must take, and must take it openly and definitely: either the Roman Catholic Church is the Catholic Church of America and so must be responsible for all American immigrants who are not avowed members of some other religious body; or else the Protestant Episcopal Church is that American Catholic Church. Upon the Church's answer to that question depends her whole future. If she is content to be and to remain the Church of respectably descended Englishmen in America, then we need not trouble ourselves over her relative and sometimes absolute decrease in American cities; it is quite likely that the ratio of inhabitants of English descent decreases similarly. But if she is to be truly American—which means cosmopolitan—and particularly if she is to be American *and Catholic*, she must adjust herself to that mass of immigrants, and must, for God, the Church, and this nation, do something to make American Christian citizens out of these people. We owe that duty to the state of which we are citizens, altogether apart from our duty to God and the Church. It all comes back really to that primary question which little-minded men affect to despise and which the Church voted it "inexpedient" to determine: whether this shall be in fact the American Catholic Church or the Protestant Episcopal sect. When it becomes "expedient" for us to determine this question one way or the other, it may be too late for us to act upon our determination.

But there is another factor in this problem of the cities. In every city in our land there are hundreds—probably thousands—of neglected Church people whose names are on no parochial lists and who are largely out of touch with the Church and her services. They have drifted to the cities from the smaller places. They were permitted by their former rectors to lapse into their present condition. How can it be possible that so large a number of the clergy can be so apathetic toward following up parishioners who remove from their parishes? How can it be possible, on the other hand, for city rectors to make no effort to locate and to reclaim those who have thus been permitted to drift? This spirit of parochialism has probably *lost to the Church in this generation as many communicants as we have enrolled to-day.*

On the whole, the year has shown as large a degree of statistical advance as can reasonably be expected. There are gains in all the columns reported except those of marriages and of Sunday School teachers, both of which show slight diminution. These may probably be assumed to be merely sporadic variations rather than to show conditions requiring investigation.

A CONTRIBUTION toward the difficult question of Church Finance is made by the Rev. E. W. Hunter, rector of St. Anna's Church, New Orleans, in a twenty-page tractate of envelope form, entitled *Donations, Bequests, and Endowments*. Mr. Hunter wisely commends the plan of insurance endowments which has been formulated by the Church Endowment Society, and which is already in active operation. Among Roman Catholics the plan has long been worked. Thus, we observe the following statement in regard to a Canadian institution:

"The College of Valley Field, a well-known institution of learning near Montreal, recently through the foresight of its Bishop took steps to provide a sure and certain fund of \$100,000 by means of policies of \$5,000 each on the lives of twenty of the priests and students of the College. These policies are on the Twenty-year Endowment plan, the premiums paid from the College funds, and the College named as beneficiary, so that if all should live for twenty years, the amount would be paid in one sum of \$100,000, or \$5,000 for each life that should die sooner."

It is not too much to say that if this plan had been utilized by the American Church for as long a period as it has been embraced by the Roman Church, our episcopate would be largely endowed to-day and our charitable institutions would not be crying out so frequently for funds. The episcopal endowment fund of the Diocese of Milwaukee has also tried the plan with success.

It is difficult to educate people up to it; and Mr. Hunter's tract, published by The Young Churchman Company at \$3.00 per hundred, will be found useful toward that end.

ANSWERS TO CORRESPONDENTS.

C. P. O.—A convenient little manual is *English Cathedrals*, by Miss E. W. Boyd (Thomas Whittaker, 60 cts.).

WE LIVE in deeds, not years; in thoughts, not breaths.—Bailey.

ADVENT MUSIC IN ENGLAND

Dignified Renderings in Many Churches

GREGORIAN FESTIVAL AT ST. PAUL'S

Synod of the Clergy Held in Southwark

OTHER CHURCH NEWS OF ENGLAND

The Living Church News Bureau
London, December 12, 1905

THE annual meeting of the London Gregorian Choral Association was held in the Trophy Room at St. Paul's on November 22nd, Canon Rhodes Bristow presiding. After some business proceedings Mr. B. Vine Westbrook, Fellow of the Royal College of Organists, delivered a lecture, with illustrations by members of the choir of St. George's, Perry Hill—of which church he is organist—entitled "Plainsong: Why?" He spoke (reports the *Church Times*) of the futility of argument to convince those who were prejudiced against Plainsong that it is in every way the best music for its purpose, and advocated a fair trial, due care being exercised that the music should be taken from pure sources and performed in the most artistic manner. Examples of *harmonized* (commonly miscalled "Anglican") chants were sung to show that the words must necessarily undergo a great amount of distortion in being fitted to music with strongly marked fixed accents; and the same verses were sung to their proper tone according to the Plain Chant, which by its natural elasticity allowed the words their proper expression. On the subject of hymns, it was pointed out that very frequently the accent of the words of one verse differed from that in others, and that if sung to a fixed rhythm, as in modern tunes, the words must suffer. The Rev. Mr. Keble's "Sun of my soul" was sung to a beautiful old melody from the *York Hymner*, which suited equally the first line, and also the line "Abide with me, when night is nigh." With regard to accompaniments, the lecturer compared them to a picture frame, which, he urged, should not only fit the picture, but be suitable for it. An ancient tune accompanied with all the freedom of modern harmony would be "as incongruous as a classical statue in a cocked hat." As an example of suitable accompaniment the hymn *Deus Creator Omnium*, with harmonies by Dr. Warwick Jordan, hon. organist of the Association, was sung.

The customary special service at St. Paul's at the beginning of Advent was held there last Tuesday night, when there was a large congregation present; and again took the form of Brahms's *Requiem*, which seems now to have quite supplanted Spohr's *Last Judgment* for this special service at the Cathedral. The *Requiem* was preceded by prayers and the chanting of the *De Profundis* to music by Sir George Martin, organist of St. Paul's, who conducted. Prefixed to the service paper was a note indicating that the object was not to gratify the ear or taste, but to suggest to Church people and all who might be present, some of the most solemn realities of our existence. At intervals in the music, passages from Isaiah xl. and Revelation xx. were read. Brahms's beautiful composition was rendered, I hardly need to add, in a highly artistic manner. The *Times* says: "The baritone solos were finely sung, and the boys who joined in the soprano solo almost persuaded the ear that one voice only was singing."

Spohr's *Last Judgment* was sung at St. Peter's, Eaton Square, last Friday night, and will be sung at Southwark Cathedral on Friday of this week. At St. Anne's, Soho, on Friday last, Bach's Christmas Oratorio was performed with full orchestra and organ, and will be repeated this coming Friday, and on January 5th, 12th, 19th, and 26th; on Christmas day at 4 P. M.

The music used for the late offering of the Holy Eucharist at St. Paul's on the First Sunday in Advent was Palestrina's *Æterna Christi*, and last Sunday that great Italian master's still more famous *Papæ Marcelli*. On Sundays in Advent, at St. Augustine's Kilburn, is being sung, as usual, Gounod's *Messe des Asphisriestes*, an extremely grave, almost dirge-like composition. (This church is one of the very largest and most important in London, and alike notable with St. Alban's, Holborn, for the largest attendance of men, the whole southern half of the long nave being assigned to them only. The organist is Mr. Alfred Redhead, son of the late Mr. Richard Redhead, the eminent Church musician.) The music list of All Saints', Margaret Street, for the Sundays in Advent, Christmas day, and First Sunday after Christmas gives the following services for the Holy Eucharist, at 11:45 A. M. (the 9 o'clock children's Eucharist being sung to Merbecke's familiar setting): Har-

wood in A flat; Harding in F; Stanford in B flat; Stainer in F; (Christmas day) Haydn's Imperial Mass; (December 31) same music as on Christmas day. At St. Andrew's, Wells street, the music for the Holy Eucharist on Sundays in Advent is the following: Eyre in E flat; (December 10) Cooper in F, and "Music of Greek Liturgy"; Stanford in B flat; "Music of Greek Liturgy." The choir notices at St. Paul's, Knightsbridge, for the month of December include the following "services" for the Holy Eucharist: Selby in F; Martin in C; Bucknall in B flat; (St. Thomas' day) Hayne in G; Harwood in A flat; (Christmas day) Guilmant's *Première Messe* in F; (St. Stephen's day) Hodgson in G; (St. John's day) Hayne in G; (Holy Innocents' day) Stainer in E flat, and Powell in A flat. At St. Peter's, Eaton Square, the music for the Holy Eucharist on Christmas day will be Stanford in A.

A monument to the memory of Sir John Stainer has just been placed in position on the east wall of the ante-chapel of Magdalen College, Oxford. It is the gift of Lady Stainer, and consists of a mural tablet of brass, framed in alabaster, after a design by Mr. G. F. Bodley, R.A. The Latin inscription, surmounted by a row of cherub figures holding a scroll with the words *Gloria in Excelsis Deo*, commemorates Sir John Stainer's academic distinctions, his connection with Magdalen College and St. Paul's as organist, and with Oxford University as professor.

The Bishop of Southwark held the first Synod of his clergy (the first, too, during his own episcopate) at St. Saviour's Cathedral, Southwark, on Thursday last. There was an early offering of the Holy Sacrifice, which forms, in the Bishop's own words, "an integral part of the Synod."

The Bishop, in his address to the Synod, pointed out at first that the Synod was not meant to replace the Diocesan Conference, nor to be in preference to or competition with it. His reasons for summoning a Synod of his clergy at that time were these:—1, It seemed to him excellent that at the first start of a new diocese the whole body of its clergy should meet together in solemn conclave under the Bishop, "should realize with him their common responsibility and their inspiring commission, should take counsel one with another about these great matters." 2, He proceeded with more confidence because he had acted on the strongly given advice of his Diocesan Conference before the division of the Diocese of Rochester, and of the Greater Chapter given two years later. 3, Times are, perhaps, always difficult, and always suggestive of hope and fear, but the present is certainly such a time; and there is nothing which at such times "does more good than an opportunity to realize once more in living experience the common life which binds us together."

The Bishop then proceeded to give some guidance and directions, embodied in the resolutions submitted to the Synod, and explained by the Bishop under the following heads:—(1) The Unity of the Church; (2) the Momentum of the Church; (3) the Administration of the Church. In touching on a part of the subject of the first resolution, viz., the Unity of the Church in England, the Bishop pointed out that in consulting for this they would really be serving the interests of wider reunion when God's providence may bring that more near:—"For the Church of England approaches on different sides to the great Roman and Eastern Communion, and to the great Protestant Societies." He hoped that the Synod would affirm its desire and determination that the unity of the English Church "shall not in our hands be broken, but shall be handed on unimpaired, even (we trust) strengthened and enriched." Two forces only, he thought, would gain by a disruption in the Church—"the forces of Rome and of infidelity." Three conditions seemed to him indispensable for the prevention of such a catastrophe. (a) There must be no attempt to "set the Church straight" by the State, without her own counsel and consent. (b) There must be a frank recognition of the validity at least in degree of "different positions." And (c) there must be readiness also on all sides to admit that comprehension has "its limits." Under the phrase "momentum" of the Church the Bishop meant them to affirm and attempt to realize the extraordinary necessity of a thing which is as vital to the English Church as its unity. Passing, in conclusion, to the "administration" of the Church, the Bishop dealt with the urgent necessity of more adequate provision for the temporal wants of the clergy in the Southwark Diocese. He suggested that they should take as stimulating examples the Dioceses of Canterbury and Liverpool, which "allow no benefices to be of less value than £300."

The *Church Times* states that the Society of St. John the Evangelist, Cowley St. John, Oxford, are leaving their temporary London quarters in Dartmouth street, Westminster, this week, to take up residence in their new and permanent Westminster house at 22 Great College street. Father Waggett, who is in charge of the Society's London house, desires to say (under notices in this month's *Cowley St. John Evangelist*) that the cost of the furnishing of a cell in the new house at Westminster has been ascertained to be £8 10s. This includes,

besides the ordinary bedroom necessities, a writing table, prayer desk, and book-shelf. This information has been asked by many kind correspondents.

According to the *Guardian*, the Bishop of London proposes to hold a mission in North London next Lent, similar to that in the West End last Lent.

A largely attended meeting of men was held under the auspices of the London Diocesan Lay Helpers' Association at Paddington Baths Hall, Queen's Road, W., last Tuesday night, to meet the Bishop of London. From 8 to 8:30 the Bishop held a reception; and at 8:30 the chair was taken by Prebendary Ridgway, Rural Dean of Paddington and Dean-designate of Carlisle, when an address was given by the Bishop of London.

The Duke of Westminster has placed at the disposal of the Church Army committee, through the Queen's Unemployed Fund, the sum of £5,000.

The meeting of the Knightsbridge and Pimlico Branch of the English Church Union, held last week at St. Barnabas' Schools, Pimlico, with Sir Walter Phillimore, president of the branch, in the chair, was specially noteworthy for the addresses delivered by the Rev. Percy Dearmer, vicar of the Church of St. Mary the Virgin, Primrose Hill, and the Very Rev. T. I. Ball, Provost of Cumbrae, on the subject of "The Limits within which Diversity of Ritual may be welcomed within the Church." It is hardly necessary to point out that the peculiar significance of the presence of Mr. Dearmer and Provost Ball as invited speakers on this occasion, was due to the fact that they are, perhaps, the foremost representatives of the two rival schools of ceremonial practice amongst us. The Rev. Mr. Dearmer first considered the things in which no deviation can be tolerated—*e.g.*, the order to have daily Matins and Evensong, and to catechise on Sundays, the observance of the feasts and fasts of the Church, and having the Sunday Eucharist. Passing on to consider Ritual strictly speaking, *i.e.*, the services to be used, the *total* omission of the Long Exhortations, particularly the first, and disregard of the rubric which orders the parish priest to announce holy days and fasting days is too grave a neglect of duty to be tolerated. The most popular of all additions are hymns, and long experience has taught the Church that it is best to have "complete freedom" in this matter; it can only be endangered by the clergy "showing that they have no sense of their own responsibility in the matter." With regard to Ceremonial, he would preach a wide toleration, though pointing to an ideal; the idea that every small point must be regulated is "thoroughly Popish." There was a great variety in mediæval ceremonial, and the whole matter was "most sensibly left to tradition." He hoped that as we "grow out of transition" we shall "grow into a tradition." If the "main things" (among which a sung Sunday Mass and the chasuble must be included) are found at all churches, Mr. Dearmer should not only welcome but desire variation in the *amount* of ceremonial.

Provost Ball, in his treatment of the subject, touched the plague spot in the situation, when he pointed out that the present diversity in ceremonial within the English Church was, unlike that in primitive and mediæval times, largely the outward and visible sign of diversity in belief. As Catholics they could not welcome a diversity "which seemed to leave the Catholic character of the Church an open question." If Protestant practices became intolerable, there must be an attempt "to correct the vicious or to develop the inadequate principles which were at the root of the practices," rather than to interfere directly with the practices themselves. On diversities amongst Catholics themselves, he suggested, first, that ceremonial arrangements in the English Church should be regarded "as being in a transitory condition, and provisional." Let them not be in a hurry: "Let them suffer gladly such diversity in ritual as existed (to take two typical churches) between the ceremonies of High Mass at St. Alban's, Holborn, and St. Mary Magdalene's, Munster Square." The ceremonial of the future would probably be "an amalgam formed out of the two." When, as far as possible, they endeavored to learn how their neighbor Churches ordered their worship, and to keep their own ceremonial developments within these limits, they were "acting in the spirit of the old Church of England ceremonial tradition," and were, in this particular, maintaining the "continuity" of the Church of England.

The *Church Times* understands that the Bishop of Argyll and the Isles desires it to be made known, that while most thankful for the prayers of so many kind friends throughout the Church, he does not wish that those prayers should be directed too much for his recovery, which clearly does not seem to be God's will.

J. G. HALL.

MISSIONARY WORK IN NEW YORK

Large Sums Raised for its Expansion

CHANGED PLANS FOR RE-BUILDING ST. THOMAS' CHURCH

New Edifice Will Cost Nearly a Million

The Living Church News Bureau
New York, December 26, 1905

THE annual meeting of the Archdeaconry of New York was held in St. Thomas' Church on Tuesday evening of last week. Bishop Greer presided and read Evening Prayer, assisted by Archdeacon Nelson. The following officers were elected to serve for one year: Secretary, Frederick Van Biber Gooswin; treasurer, Richard M. Pott; trustees, Rev. Drs. William M. Grosvenor, Harry P. Nichols, and Ernest M. Stires, the Rev. Gibson W. Harris, and Messrs. Andrew C. Zabriskie, Charles A. Clark, Alexander M. Hadden, and Dr. Thomas Darlington.

The report of Archdeacon Nelson was read by him, and it covered in detail the conditions of the missions under Archdeaconry control. Bishop Greer spoke at length about the work in the Bronx and said that seven building sites have been purchased. These are for St. Simeon's, Holy Nativity, St. Martha's, and Atonement chapels, for the new Church House, for the Deaconess' House, and a site on Pelham Bay Park for a chapel when neighborhood conditions shall make one necessary there.

The deaconess' house, it was explained, adjoins the site for the new Church House and is an old building which is now being remodelled for its new purpose. It is to be ready by spring and it is the intention of Bishop Greer to have six deaconesses resident there, to work in the Bronx parishes and missions without expense to them. In the new Church House, soon to be built, there will be quarters provided for ten deacons, who are to be used as assistants in the Bronx parishes, under direction of the rectors, and without being an expense on the parishes. Bishop Greer said that \$200,000 has been raised for the Church House and that this amount is sufficient to build and furnish it. But it is impossible to do small things in New York, he said, and \$1,000,000 is needed for endowment.

It was decided that in future the annual public meetings of the Archdeaconry will be held on Sunday afternoons in some church, and that the business meetings will be held on some week day, late in the afternoon.

ST. THOMAS' PARISH.

The preface to the year book of St. Thomas' parish, written by the rector, the Rev. Dr. Ernest M. Stires, is devoted in large part to the catastrophe which visited the parish last summer in the shape of fire, and in a few hours destroyed the beautiful church. It has been recorded in these columns how a temporary church structure, built within the walls of the burned edifice, is now used by the congregation. Dr. Stires writes that the vestry has had many meetings to consider the difficult problems of rebuilding, and that it had been learned that it is hopeless to attempt to utilize any part of the walls of the old structure, the brown stone being so unsubstantial as to make it unwise to reconstruct in this material. All experts agreed on that point. The necessity of change of material suggested the wisdom of changing the plan in order to overcome certain disadvantages which experience had discovered in the former building. Dr. Stires adds that ten of the ablest church architects in America are engaged in competition in the effort to provide a plan which may result in "nothing less than the revival of Gothic architecture in America."

What the new St. Thomas' can be and do, Dr. Stires outlines as follows:

"St. Thomas' parish has many triumphs to its credit, but it now has the opportunity of achieving the greatest of all. For what could be finer than to see a parish rise from the ashes, with courage undiminished—nay, even increased; then spring with eagerness and generous sacrifice to the privilege of offering God a worthy dwelling place, building a church wherein the architect's skill and the sculptor's art shall, with the added experience of these last forty years, give us still loftier ideals in great aspiring arches, more eloquent 'sermons in stones'?"

"Let no one think that the memory of St. Thomas' as it was is the less dear, or our traditions the less respected, because of a possible change from the original plan. The necessity for new material and for fireproof construction made a considerable departure inevitable; the extent of the departure must be determined by the best expert advice obtainable.

"The influence of the new church will be felt far beyond the limits of our parish; it will mean much to the city of New York;

it will mean even more to the American Church. There are many who fully expect that the new St. Thomas' will be an inspiration, typical of what a noble parish church should be. Think of the privilege of helping to accomplish such a result! In money it will cost from \$600,000 to \$800,000, but it will be worth far more than it costs; and the grandchildren of those who give this building to God and the Church will look with pride at the beautiful evidence of the wisdom and devotion of their forefathers. Do not believe that it is too good to be true that we shall have a church which, for its beauty and reverent appropriateness, will be almost as worthy of visiting, and of thoughtful study, as the famous parish churches of England.

"As soon as the result of the competition is known—and this, it is expected, will be about the middle of February—the rector will send a letter to all parishioners giving the fullest possible information. The time is not distant when our people will be invited to say what offering they are willing to place upon God's altar as an evidence of their faith, as a thank-offering for all His blessings, and for the purpose of glorifying spiritual ideals in a building which without extravagance may in beauty and impressiveness fairly challenge the costly secular structures in which our city abounds."

The financial statement of the parish shows that St. Thomas' is in the first rank of metropolitan churches. Its receipts for the fiscal year were \$200,138, of which \$50,000 was derived from pew rentals, \$68,000 from offerings at services, \$73,000 from subscriptions and donations, and the balance from minor sources. The disbursements were above \$188,000. — But \$34,000 of the splendid income was used in the current expenses of the parish church, and for the poor and other parochial objects, including St. Thomas' Chapel, \$72,000 was spent. For benevolent and other objects within the diocese \$37,000 was contributed, and for missions without the diocese the sum given was \$41,000.

THE LIAR AND THE LYE.

A TRUE STORY.

IN a passage better known than the treatises of Kant and Hegel, Mark Twain tells us that the white man cannot drink the waters of Mano Lake, for they are nearly pure lye, but that the Indians in the vicinity are said to drink them, and that the aforesaid Indians are the purest liars he ever knew. This is worth quoting and remembering.

Anyone who remembers the kidnapping of Charley Ross, can recall nervous mothers, frightened children, and frequent rumors that the lost child had been found. For several years many false reports were in circulation, and the Charley Ross case was always before the public.

A small boy, under five years of age, strayed away from home, cried, and won the heart of a good-natured policeman. When asked his name, he replied, "Charley Ross." The policeman took him at once to the station house, and the officers crowded around their prize. His youth, his innocent air, his soft voice, and his general appearance made a strong impression in his favor, and everyone believed his story. Pennies, fruit, candy, and marbles were showered upon him, and he was the liar of the occasion for half an hour, at the end of which time his mother discovered him. She was not pleased at his ruse, nor did it soothe her to be told, "I said I was Charley Ross so they'd think more of me."

Strange as it may appear, that small boy died in consequence of drinking a cup of lye.

The Latest.

WILMINGTON, Del., Dec. 26.—While on the train bound for Georgetown, Del., Saturday, Bishop Coleman suffered the loss of his vestments consisting of rochet, chimere, two stoles, and purple cassock, valued at \$150. It is thought they were stolen. There is no clew to the thief.

THE WORLD NEEDS brave men to-day, who are determined to see God wherever He is; and He is in everything, short of actual sin.—*Bishop Brent.*

FOR HIM who aspires, and for him who loves his fellow beings, life may lead through the thorns, but it never stops in the desert.—*Anon.*

HONEST THINKING in regard to ourselves will help us toward the grace of humility.—*James L. Houghteling.*

THE PATRIARCHATE OF JERUSALEM.

By CANON DOWLING, D.D.

ST. GEORGE'S COLLEGE, JERUSALEM, December 9, 1905.

AFTER the destruction of Jerusalem, September 7th, A.D. 70, Cæsarea became the civil Metropolis. This arrangement was adopted by the Church, the Bishops of Jerusalem enjoying a mere honorary preëminence. Although the ancient undivided Church recognized the Holy City as "the Mother of all Churches," St. James being its first Bishop, it was not until the Council of Chalcedon, A. D. 451, that Jerusalem was separated from the Patriarchate of Antioch. At that date Cæsarea was powerless to prevent the new arrangement. Consequently, among the four Patriarchates of the Holy Orthodox Church, viz., Constantinople, Alexandria, Antioch, and Jerusalem, the last erected was that of the Holy City. This Patriarchate is an independent one, but it never initiates any important movement of general interest in the Eastern Church, without previous consultation with the Œcumenical Patriarch, and the consent of its colleagues in Alexandria and Antioch.

Syrians were usually elected to this throne until A. D. 1554. From that date natives of Palestine have been deliberately excluded. Each succeeding Patriarch is now invariably a Greek, generally from the Greek Islands. The congregations, although they belong to the Orthodox Greek Church, are almost always Syrians by birth and descent. There is no trace in their Arabic language of any national affinity with the people of Greece.

The Jerusalem Patriarch Theophanes, A. D. 1608-1641, purchased a property, which had formerly belonged to the Princes Cantacuzene at Phanar, on the Golden Horn. It was burnt down in A. D. 1649, but rebuilt by the Merchants of Constantinople, and became the ordinary residence of later Patriarchs. So that since the early part of the seventeenth century, until A. D. 1867, the Greek Patriarchs were non-resident. Cyril II., the 128th Patriarch, was elected at Jerusalem in 1845, but did not remain in residence until 1867.

The present Patriarchate, extending north and south from the Mountains of the Lebanon to the Red Sea, and from the Mediterranean on the West to the great desert on the East, embraces all the country described by the ancient names of Phœnicia, Palestine, Galilee, Samaria, Judea, Idumœa, and Arabia Petrea. The full official life of the Patriarch is: "The Most Blessed and Holy Patriarch of the Holy City Jerusalem, and all Palestine, Syria, Arabia beyond Jordan, Cana of Galilee, and Holy Sion."

Damianos, the 132nd Patriarch, was elected by the Holy Synod on August 25th, 1897. He was born and educated in the Island of Samos, where, as a layman he became a widower, before entering the Jerusalem Convent of St. Constantine as a monk. He had been previously titular Archbishop of Philadelphia [Rabbath Ammon]. He represented the late Patriarch Gerasimos at Bethlehem. During 1894 he was officially present, as the Jerusalem prelate of the Holy Synod, at the coronation of Nicholas II. in Moscow. During the greater part of each year he lives at the official residence of the Patriarchate. Not far from the Holy City, beyond the German Colony, the Patriarch has also a summer residence at Katamôn, situated, according to a Greek tradition, on the site of the house of St. Simeon (St. Luke ii. 25).

His Beatitude, following the example of his two predecessors, is on friendly relations with the Anglican Bishop in Jerusalem.

The following is a carefully corrected list of the present Bishops within the Patriarchate of Jerusalem, A. D. September, 1905:

[1] METROPOLITANS.

- | | |
|------------------------|-------------------------------|
| 1. Cæsarea.....Vacant. | 3. Petra.....Nicéphoros. |
| 2. Scythopolis | 4. Ptolemais [Acre].. Vacant. |
|[Beisan] Vacant. | 5. Nazareth.....Theophanes. |

[2] ARCHBISHOPS.

- | | |
|---------------------------------|---------------------------------|
| 1. Lydda..... Vacant. | 7. Tiberias.....Meletios. |
| 2. Gaza.....Vacant. | 8. Philadelphia.....Sophronios. |
| 3. Neapolis [Nablus]. Arsenios. | 9. Pella.....Vacant. |
| 4. Sebaste [Samaría]. Vacant. | 10. Cyriacopolis..... Meletios. |
| 5. Tabor.....Stephanos. | 11. Diocæsarea..... Nicodemos. |
| 6. Jordan, The.....Epiphánios. | |

[3] INDEPENDENT ARCHBISHOPRIC.

- Sinal.....Porphyrios.

The Archimandrite Porphyrios, of the Eglise Grecque, Rue Bisset, Paris, has lately been consecrated by the Patriarch, in the Church of the Holy Sepulchre, and is now the Superior of St. Catherine's Monastery. He has been a member of the *Eastern Church Association* since 1902. Associated with the

above mentioned Community is the Convent du Mount Sinai, Cairo, where the Archbishop sometimes resides. At his consecration he was pledged to ask the Patriarch of Alexandria's permission to occupy this Convent from time to time.

It will be noticed from the above List that the ancient arrangement of Dioceses is considerably altered. Among the Metropolitan Sees, however, the first three retain their ancient precedence. [1] Cæsarea has always been the Metropolis of Palestina Prima; [2] Scythopolis, the Metropolis of Palestina Secunda; and [3] Petra that of Palestina Tertia. Neale (*History of the Holy Eastern Church*, General Introduction, vol. I., 1850, pp. 160, 161), supplies a list of 79 ancient Sees, and refers to the Rev. George Williams' *Holy City*, A. D. 1838, the names of 13 Sees (not including Jerusalem and Mount Sinai), which were at that date recognized. Considerable changes have also been made from Dr. Hale's elaborate *List of All the Sees and Bishops of the Holy Orthodox Church of the East*, translated and compiled from Russian official documents, privately printed in 1872.

It is curious that among the Metropolitan and Archbishops there is now (July 31st, 1905) only one resident Diocesan prelate, Theophanes, the Metropolitan of Nazareth, Exarch of all Galilee. In 1902, Anthimos, the late Archbishop of Bethlehem, entered into rest at Athens. The Greek portion of the Church of the Nativity, and its adjoining Convent, Bethlehem, are placed under the temporary charge of the Archimandrite Sophronios, who is the nominee and representative of the Patriarch. Patricios, the aged Metropolitan of Ptolemais, Exarch of all Phœnicia, has lately died, and the internal disputes among the members of the Orthodox Greek Church at Acre have prevented the Holy Synod from sending them a resident Diocesan, who, no doubt, will be appointed in the course of time.

Another peculiarity about the Bishoprics is, that, as a rule, with the exception of the Metropolitan of Nazareth and Ptolemais, who are Diocesans, all the eight titular prelates reside in the Convent of St. Constantine, Jerusalem. This is not surprising when it is borne in mind that the depopulation of many cities, and the domination of the Moslems, have seriously affected the vicissitudes of this Patriarchate. Several of the ancient Dioceses can well dispense with the residence of a Bishop, there being, alas, in some instances, not a single Christian. The Holy Synod of Jerusalem are considering the advisability of consecrating an Arabic-speaking Greek Ecclesiastic, whose duty it will be periodically to celebrate the Holy Mysteries in villages where there are no regular "Orthodox" services. An accusation is frequently brought against the Orthodox Greek Church in Palestine (chiefly by non-resident Protestants), that no Eastern Church mission work is being carried on among Moslems and Jews in the Holy Land. No doubt to this Church, of right, belongs mission work, but under Mohammedan misrule (to which they are subject), they are not allowed to engage in missionary operations. They are not unwilling that it should be undertaken by a free Church like our own. Some critics seem to forget, or are unaware of, the oppression of an alien religion, and enforced inaction.

The Holy Synod of Jerusalem at present consists of (1) The Patriarch; (2) six prelates, in the following order of precedence: Epiphánios, Stephanos, Meletios, Meletios, Nicodemos, and Sophronios. Nicéphoros (of Petra) is too infirm to take part in Synodical action; and (3) six Archimandrites. The Turkish government require nine Archimandrites, but there are three vacancies.

The Patriarchate is represented in different portions of Palestine by Hegumens, or Superiors of Convents, who theoretically follow the Rule of St. Basil. These are situated in Jaffa, Gaza, Ramleh, Lydda, Aboud, Ramallah, Nablus, Tiberias, Tabor, Kerak, es-Salt, Haifa, el-Husn, Ajalon, Medaba, Beit Jala, Bethlehem, Jericho, Mar Hanna, Mount Quarantine, el-Azariyeh (Bethany), Mar Elias, Mar Jerius (Wady el-Kelt), Mar Onuphrius (the Potters' field, valley of Hinnom), Ava Gerasimos (Beth Hogla, near the Dead Sea), Dêr er-Rûm (Field of the Shepherds, Bethlehem, and Ain Karim).

On the road between Jerusalem and Hebron, not far from the Pools of Solomon, is the Convent of Mar Jerius (St. George), the only asylum in Palestine for lunatics, with the exception of a similar Jewish institution, outside Jerusalem, on the Jaffa Road. Not only Christians but Moslem lunatics are treated by the monks, for the Moslems believe in Mar Jerius, and his miraculous powers, as firmly as the "Orthodox."

Within the city walls there are two convents for "Orthodox" women, but they wear no habit.

The Convent of St. Constantine, situated on the west side of

the Church of the Holy Sepulchre (it is really "Anastasis," or Church of the Resurrection), has accommodation for 150 monks, and is full to overflowing. Immediately opposite is the Patriarchate, where there is a library, and printing press, from which liturgical publications are issued. In January, 1904, the "Holy Sepulchre Press" commenced issuing a bi-monthly Greek Ecclesiastical Magazine, entitled *The New Sion*. It is ably edited by the monk Nikolas Christodulu, Professor of Dogmatics and Philosophy at the Theological Seminary at the Convent of the Cross.

The Greek ecclesiastics have their own city hospital in excellent buildings (opposite their school for boys), with well-arranged wards. This institution has accommodation for 80 beds.

Among the organizations for ministering to the needy poor are weekly winter doles of bread, and payments of house rent and taxes, when necessary.

Twelve city convents are used for the accommodation of Greek pilgrims at the Easter festivities.

In the unique grandeur of its situation (the wilderness of Engedi, near the Dead Sea), the Lavra of Mar Saba has the most extraordinary appearance of any Palestinian building. From the fifth century it has been a renowned settlement of Greek monks. St. Sabas, its founder, was a native of Mutasca, in Cappadocia, having been born A. D. 437. He withdrew to this spot A. D. 483. The Patriarch Sallastios, A. D. 494, ordained him priest, and appointed him Abbot of all the Palestinian Anchorites. Cyril of Scythopolis (A. D. 557), was the biographer of St. Sabas. His name adorns the Byzantine kalendar on December 5th, as "our God-fearing Father, Sabas the Sanctified." Cyril tells the familiar story of St. Sabas and the lion. The cave, first occupied by the saint at Deir Mar Saba, was originally a lion's den. It was in actual occupation of the monarch of the wilderness when St. Sabas first visited the spot, with the intention of founding a religious house. The saint was satisfied that the grotto would serve as his headquarters, and he politely hinted to its occupant that it would be necessary for him to depart. The lion quietly took the hint, and left his lair to its higher destiny!

It is remarkable how many Palestinian hermits and other recluses of the fifth century are associated with lions. I need only mention St. Gerasimos, an Abbot on the Jordan; St. John the Silent, of Mar Saba; and St. Jerome, in his Bethlehem cell. St. Sabas entered into Rest on December 5th, A. D. 531, at the great age of 94, after having distinguished himself in theological controversies against the Monophysites.

We are indebted to this Lavra for the well-known original of the Greek hymn, "In days of old on Sinai" (H. A. and M., No. 460), composed by St. Cosmos, A. D. 700-760, a Bishop, and foster-brother of St. John Damascene. Mar Saba has also supplied three other hymns, "The day of Resurrection" (No. 132), "Come ye faithful, raise the strain" (No. 133), and "O happy band of pilgrims" (No. 224), composed by St. John (el-Mansur) of Damascus, A. D. 780. The cell of this priest, golden-tongued orator, philosopher, and poet, occupied by the last of the Greek Fathers, is shown to visitors. Again, St. Stephen, A. D. 725-794, must not be forgotten in connection with Mar Saba as the Greek author of Hymn 254, "Art thou weary, art thou languid?" The Greek Lenten hymn, No. 91, "Christian, dost thou see them?" by St. Andrew of Crete, born in Damascus, c. A. D. 660, appointed Archbishop of Crete, A. D. 711, died c. A. D. 732, was composed when he was a Mar Saba monk.

The rule at this Lavra is severe. No woman is admitted within the low portal, with its heavy iron door. This restriction, however, does not apply to the equally weird Convent of Mar Jerius, in the Wady-el-Kelt. A recreation of the monks is the tending the well-known *Grakle* bird, named by Canon Tristram, *Amydras Tristrami*.

The late Patriarch Gerasimos on one occasion told me that, on account of a theft of an important manuscript by a well-known German bibliolatr, the Patriarch Nicodemus felt compelled to remove the valuable Mar Saba library to the shelves of the Patriarchate, where I have seen the collection.

Within the courtyard of Mar Saba a date-palm is tied up, and supported. The monks relate that it was planted by St. Saba, A. D. 495. It bears a stoneless fruit.

Having been pillaged during A. D. 614, 796, 842, 1832, and 1834, this exceptionally interesting group of buildings was enlarged and restored at the cost of wealthy Greeks in Russia during 1840.

At the present date the Lavra is occupied by 70 monks. The Superior is Antimos.

When an Orthodox priest disobeys the Patriarch, or (say, for example) has performed an illegal marriage, he is exiled to Mar Saba. So that it has come to be considered by the outside world as a temporary penal settlement of an insubordinate clergy.

Among the convents outside Palestine, belonging to the Jerusalem Patriarchate, are the following: Phanar (Golden Horn); Moscow; Athens; Crete; Cyprus; Morea (3); Taganrog (Sea of Azof); Tiflis; Buyukderah (Bosphorus); Halki (Sea of Marmora); Smyrna.

There is no University within this Patriarchate. The education of the clergy is mainly supplied at the Theological Seminary in the "Convent of the Cross." It is situated in a shallow stone wady, about 1½ miles west of the city walls. During the period of the Crusading Kingdom of Jerusalem, this ancient pile of buildings was the property of the Georgians. It is said to have been founded in the fifth century by Tatian their King. The ancient church contains beautiful pieces of tessalated pavement, and its ornamented mosaic walls well repay a visit. The Patriarch Cyril II. opened the Seminary in A. D. 1858, and, after being three times closed, it was re-opened by the Patriarch Gerasimos in September, 1894, for fifty students. The course of instruction extends over seven years. It is supported mainly from the rent of the Grand New Hotel, within the Jaffa Gate, the surplus required being supplied through funds of the Church of the Holy Sepulchre, at the disposal of the Custodian Euphemios. The eight resident Professors, and four visiting teachers are preferably, but not necessarily, Ecclesiastics. The Library contains several English theological works. The late Bishop Hale, of Cairo, U. S. A., was able to interest Bishops Lightfoot, King, and Wordsworth of Salisbury, Canon Liddon, and Mr. Beresford Hope, so that the well-arranged Seminary shelves are better represented in Anglican theology than those of the more celebrated Orthodox Greek College at Halki, in the Sea of Marmora.

At present there are 60 students, frequently nephews or near relations of Greek monks in the Convent of St. Constantine. They are admitted between the ages of 15 and 22. After admission the course of education is absolutely free, board, books, and even clothes being all provided. It would be of immense advantage to Palestine if the authorities could see their way to encourage additional native Syrian lads to avail themselves of the course of excellent instruction. Their numbers are significantly few.

In addition to a large Day School for boys in Jerusalem, there are 65 Greek boys' and 18 girls' and infant schools scattered throughout the land, and east and west of the Jordan. There is also a well-conducted Girls' Day School in the Holy City.

The Russians have also Boys' and Girls' Schools at Bet Jâla, and well-furnished schools at Nazareth, as well as a Day School for small boys and girls within their Jerusalem group of buildings.

In the sixteenth century the Orthodox "Brethren of the Holy Sepulchre," under their Patriarch Germanos, passed enactments excluding natives of Palestine from their convents for ever, and whereas in all Oriental churches the prelates, and higher dignitaries, are elected only from the monks, Syrian natives within *this* Patriarchate are thus rendered incapable of obtaining high ecclesiastical dignities; they must remain seculars, who in the villages are always married men, with slight education. Their stipend, paid from the Patriarchal funds, is small.

The Greek Church in Turkey is under the protection of the Sultan. The Greek Convent of St. Constantine, attached to the "Anastasis," or Church of the Resurrection (more commonly known as the Church of the Holy Sepulchre), with its vested privileges in the Cathedral, is to the Moslems and Turks the representative body among the Christian Communities. It must be remembered that the Greek Church was in possession when the Caliph Omar conquered Jerusalem, A. D. 637, and the terms of capitulation were arranged with the saintly Patriarch Sophronios.

The Convent of St. Constantine is known as the Deir-er-Room. On embracing the Monastic profession, no vow of poverty is required. The Monks retain their private means during life. At death, however, any *landed* property in their possession (according to the convent regulations) lapses to the general

fund, although they are allowed to remember relatives, if any, in their wills.

Strictly speaking, the Greeks have no "right of property" in the Holy Sepulchre. The term "custody" is more applicable. The whole property is that of the Sultan, as its territorial suzerain. This proprietor has, at different periods, accorded by Firmans the care of the venerated sites and objects in the Holy Sepulchre to one or other of the following Christian Communities: Greek, Armenian, Latin, Copt, Syrian (Jacobite). The Abyssinians have lost all their former privileges. Frequent appeals are made to these Firmans for protection. But the Porte, in days gone by, has been in the habit of bestowing and withdrawing its favors to the Greeks, without the slightest reference to justice.

Portions of the roof in the Greek Catholicon require repair. This lack of attention is entirely owing to the apprehension that the privilege of repair may result in the recognition of an exclusive possessory right on the part of the restorers.

Eighteen monks, with servants, are attached to the Convent of the Holy Sepulchre. The Archimandrite Euphemios, the Custodian of the Greek portions of the Holy Sepulchre, is responsible for the opening of new streets, with shops, adjoining the church, where Monsieur C. Spyridonidis, a talented young Greek architect, who studied at the London Polytechnic, is making vast improvements among the debris on Greek property.

The Catholicon (or Nave), which was formerly occupied by the Latins, has benefited largely through Russian liberality in special gifts. The Russian Church has no status in the Holy Sepulchre. Before every celebration of the Holy Eucharist at one of the Greek Altars, the resident Russian Archimandrite is obliged to ask permission of the Patriarch. The request is always granted.

The Russians have four churches in and around the Holy City. They have also two excellent Hospices for better class paying pilgrims, and a range of extensive premises for ordinary pilgrims.

On Palm Sunday, 1885, the Patriarch Nicodemus assigned the Chapel of Abraham, in which celebrations of the Holy Eucharist, according to Anglican Use, might take place, as are those of other Churches, at the Church of the Holy Sepulchre. This act alone, deliberately taken by an exceptionally strong Patriarch, should content those who might otherwise regard, as out of Catholic order, the presence of a resident Anglican Bishop within the Holy City. The first priest to whom this welcome concession was made was the late Very Rev. C. R. Hale, D.D., Dean of Davenport, U. S. A., and afterward Bishop of Cairo, Illinois. Dean Hale kept up a daily Celebration in the chapel during the remainder of his stay in Jerusalem.

Since then the Chapel of Abraham has been frequently taken advantage of by English, Scotch, Irish, Colonial, and American clergy, and from year to year the English, Scottish, and American Liturgies are represented, according to the Use of the officiating priest. A register is kept of those who celebrate.

It is necessary to state, distinctly, in order to prevent misunderstanding, that this chapel does not belong to the Anglican Church. It is only through the Christian courtesy of three Patriarchs (Nicodemus, Gerasimos, and Damianos) that permission is granted to the Bishop in Jerusalem, when he makes application for its use on behalf of a visiting clergyman.

The Patriarch, before each celebration, instructs the Greek priest in charge to make all preparations. His Beatitude provides the small loaf, stamped with the words IC. XC. Nika, "Jesus Christ conquers," as well as the wine. There is a costly jewelled Service of holy vessels, etc., presented to the Patriarch by Bishops, clergy, and lay folks in Great Britain, which are kept, under lock and key, in the adjoining chapel of the Twelve Apostles, for the exclusive use of Anglicans.

Until quite lately the offerings were always appropriated by the Canon in Residence of St. George's Collegiate Church for distribution among poor Jerusalem Orthodox Syrians, but within the last year, with the full approval of the Patriarch, the alms at each service are appropriated for the education of "Orthodox" boys in St. George's Day School, in cases where their parents are unable to pay any school fee.

The Chapel of Abraham is greatly indebted to the Rev. Dr. Ruddock, of St. Matthew's Church, Northampton, England, for his untiring interest in procuring all that is fit and comely for the reverent celebration of the Holy Mysteries, as well as to George Jeffery, Esquire, F. R. I. B. A., for designing the architectural improvements.

The Society for Promoting Christian Knowledge having

made generous grants of the Bishop of Salisbury's *Teaching of the Church of England on Some Points of Religion, set forth for the Information of Orthodox Christians of the East*, in the form of Answers to Questions, several copies of the Greek, Arabic, and Russian editions are being carefully distributed among the leading "Orthodox" ecclesiastics, and educated laity, within this Patriarchate.

This publication has, unquestionably, been of immense service in removing prejudices against the Anglican position in the Near East.

It has been difficult to procure accurate statistics for this paper. Those supplied, although far too few in number, are more or less reliable up to date.

No allusion has been made to the doctrines, discipline, and ritual of the Holy Orthodox Church. This would have been outside the object of a necessarily brief sketch of one of the four Patriarchates.

Want of space has also prevented any allusion to the Acts and Decrees of the Synod of Jerusalem, holden under Dosetheus, Patriarch of Jerusalem in A. D. 1672. This Council has a peculiar interest, as being almost the only deliberate utterance of the East against the later heresies of the West.

Those who wish to become interested in Eastern Church questions constantly enquire whether there is any short, inexpensive English publication, giving reliable information concerning the Orthodox Greek Church.

Two six-penny pamphlets, issued by the *Eastern Church Association*, and published by James Parker & Co., Oxford, exactly meet these requirements. Their titles are:

(1) *The Church of England and the Eastern Patriarchates*. Lecture delivered at Oxford to the Summer School of Clergy, Wednesday, July 27th, 1898, by the Right Rev. John Wordsworth, D.D., Bishop of Salisbury. With three Appendices describing the recent relations with the Patriarchates, A. D. 1902.

(2) *The Worship of the Orthodox Church*. A Manual of Information. Edited by the Rev. C. R. Davey Biggs, D.D., Vicar of SS. Philip and James', Oxford, A. D. 1903.

FEAST OF THE CIRCUMCISION.

Thou, who camest here in weakness
From Thy glorious throne of might,
Now dost condescend in meekness
To receive the ancient rite;
Though with God the Father reigning
Where bright hosts Thy power proclaim
Now for sinners Thou art deigning
To receive a human Name.

We were lost and Thou hast sought us
Out of Thine exceeding grace,
By Thine incarnation bought us
And dost all our sins efface;
JESUS is the Name now given,
Name revered by all above,
Name which tells that earth and heaven
Now are bound by chains of love.

As we come with homage lowly
To adore Thee, Child Divine,
May Thy love so sweet and holy
Deep within our bosom shine;
Jesus, may our hearts enfold Thee
When we bow in Thy blest Name,
May our eyes one day behold Thee,
Who for our salvation came.

Unto Thee be praise eternal
For the mercy Thou hast shown,
For the graciousness supernal
In Thy Name of Jesus known;
To Thy Father, praise we render,
Whose great love shines forth in Thee;
Equal worship, true and tender,
To the Holy Spirit be.

WILLIAM EDGAR ENMAN.

WOULD it not be possible for every man to double his intellectual force by keeping much in the company of Infinite Wisdom?—*E. P. Tenney*.

IF YOU would be loved as a companion, avoid unnecessary criticism upon those with whom you live.—*Arthur Helps*.

LEARN to commend thy daily acts to God, so shall the dry everyday duties of common life be steps to heaven, and lift thy heart thither.—*Edward B. Pusey*.

THE CORRECT READING OF THE PRAYER BOOK OFFICES.

BY THE REV. G. HEATHCOTE HILLS.

THE Episcopal Church is said to have the best services and the worst readers of any Christian body. The first half of this statement is undoubtedly true, for the Book of Common Prayer stands to-day unparalleled and unapproached among the multitude of Service Books and Prayer Manuals as the richest, fullest, most complete, most comprehensive, most beautiful compendium for public worship that has ever been compiled and devised by the mind of man. Its perfect English and superb diction; its matchless style and its marvellous nomenclature, gives it rank with the English Bible itself, and compels the admiration and praise of scholars and literati the world over; while its deep spirituality, its wondrous adaptability to the needs and demands of all sorts and conditions of men, gives it place in the library of non-conformist and sectarian, as an indispensable handbook for public and private use.

That the second part of the assertion is equally true, one is forced with sorrow to admit. The unprejudiced observer has but to enter the door of the average sectarian house of worship, when he is impressed, not by the diction or the composition, but by the earnestness and power of the recitation. There is a thrilling fervor about the average dissenting minister, as he utters his improvised and extempore prayers, and lifts his heart in worship to the throne of grace, which is as appropriate as it is convincing. There seems to be an atmosphere of piety about the minister which somehow pervades the meeting and the congregation. "Here is true devotion," says the observer; "this is none other than the house of God and this the very gate of heaven!"

The same observer goes into an Episcopal Church, the average one, and for a time he is puzzled to get in touch with the service. There is something going on. The minister is praying or lifting up his voice in praise. The observer leans well forward, and even places his hand to his ear that he may hear. The minister continues, rapidly, apparently carelessly, with but slight, if any emphasis, with but little if any fervor, the words falling from his lips mechanically, as though a well-known formula was being repeated for the hundred and first time, or as if what he had to say *had* to be said, and the sooner it was over the better. The observer turns away with annoyance and some scorn. "The Episcopal Church is cold, unfeeling, hard, mechanical; even her ministers do not take the trouble to pray or praise as if they really meant it; no wonder that the service is so lifeless."

I have drawn no imaginary picture—would God that I had! The scene is drawn from my own personal experience, not once or twice, or even thrice, but over and over again, and if we will be fair with ourselves, I am sure that my experience has been your own, times without number.

Let us look at the matter then fairly, and without flinching. Let us ask for grace to see ourselves as others see us. The mission of the Episcopal Church in this country is to convert the nation to the faith of Jesus Christ. She is equipped with a marvellous instrument to aid her in this great endeavor: viz., the Book of Common Prayer. Are we, the ministers of the Church, using this mighty power to the best possible advantage? I am afraid not.

We must go back for a first cause to seminary days. The art of elocution is not taught as it should be taught, in the average divinity school. Hebrew, Greek, exegesis, dogmatic theology, Church history, apologetics, these are the cardinal studies of the average theological course. In my judgment, while these are necessary and admirable, there are three other requisites which should be equally insisted upon: homiletics, elocution, and pastoral theology. These do not get the attention they deserve. But of these three, elocution is the only one which comes within the sphere of this paper. I assert that elocution is not taught as it should be in the average divinity school, and it is owing, in a measure, to this fact, that the clergy of the Episcopal Church have earned for themselves the unenviable distinction of being the poorest readers in Christendom. The Prayer Book itself presents all the textbook that is necessary. Divinity students should be taught in the divinity schools how to read the Prayer Book!

A second reason for the poor readers in the Episcopal Church is found in the very fact that the Prayer Book is so marvellous in its rhetoric and diction. "Such a book reads itself," says the embryonic clergyman; "such lofty devotion expresses itself, such marvellous spirituality is its own witness and interpreter! I can do nothing to bring out that clear and

lucid style; I cannot add anything to that matchless and inimitable phraseology!" And so the very beauty of the Prayer Book lends itself to the minister's inefficiency!

A third reason. Undoubtedly the frequent repetition of the same words and phrases tends to a carelessness in their delivery, and because the words are so familiar to the minister, he naturally, but unconsciously perhaps, assumes that they are equally well known to his auditors.

A fourth reason: Lack of appreciation of the words on the part of the minister himself. And here lies the crux of the whole difficulty with many of us. We fail to take in the meaning of the words as we utter them. Suppose that we were given the Prayer Book offices for the first time, and were instructed to read them in public worship. Would we not be so deeply impressed that our very hearts would go out in utter abandon as we uttered those marvellous prayers, so exquisite in their harmony and power as to seem the very essence of all that is good and acceptable to God? Would we not speak every word so clearly and distinctly that no one within sound of our voice could fail to catch every syllable? Would we not put our whole heart in the words that men might know their marvellous power, and learn through us, their wonderful meaning? I remember an anecdote of Edwin Booth. He was at the Players' Club on Sunday night, and a number of actors were discussing the improbability of the Christian Faith and the hollowness of many of the Christian prayers. Booth did not join in the conversation, and was finally asked to give his views on the subject. With that pathetic smile, so characteristic of the man, he answered: "Gentlemen, I was brought up to reverence the Christian Faith and to offer Christian prayer. Perhaps some of you may have forgotten the Lord's Prayer; allow me to repeat it." And then, in the intense stillness, he said the Lord's Prayer, as only he could say it, and when he had finished there was not a dry eye in the room!

And it was the result of four things. Booth had been carefully instructed in the art of elocution by that master of the art, Vandenhoff. He therefore knew how to speak. He knew the beauty of the Lord's Prayer, and yet he did his utmost to enhance and bring out into bold relief, that beauty. So he gave all the graces of his art to its recital. He assumed that his hearers were ignorant of, or had forgotten, the words, hence he uttered them as if for the first time. He felt every word he said, and so *prayed* the words as well as said them.

The Prayer Book Offices then, to be correctly read, should be read (1) so that they can be heard; (2) that their marvellous beauty may be seen and appreciated by all men; (3) as though the minister read them as a new thing, both to himself, and to his hearers; (4) with all the devotion, faith, love, and repentance that is stored up in the reader's own heart. With these things in mind, every minister of this Church may become a correct reader of the Prayer Book Offices, and the efficiency of his ministry will be increased a thousandfold!

Now, as to the method of procedure to bring about this greatly-to-be-desired result:

(1) Every minister who has not been trained in the art of public speaking, should remedy the deficiency as soon as possible. He owes it to himself, to his people, to his God. And by this I do not mean that he shall become a mere recitalist, embellished with all the niceties of pronunciation, and emphasis, all the tricks of articulation and enunciation, that go to make up the drawing-room entertainer or the foot-lights favorite. But, he should at least be able to speak as well as the average actor on the modern stage, where crudeness and uncouthness of speech at once disqualify a man from the profession. He should know how to speak so as to be heard and understood by every person within sound of his voice, and he should carefully study the rules of emphasis, and not make the mistake of the clerical brother who, while Dr. Upjohn was in the chancel, read from the lesson the startling words: "He shut Upjohn in prison." He should at least study the modern authorities on pronunciation, and not render himself ridiculous to a cultured congregation by offending their sensibilities with words that the grammar-school boy would disdain to pronounce. First, then, let us study elocution, how to use the voice, the speaking voice, so that it will carry clearly to every ear in the congregation. It is not the loud voice that necessarily does it, but the clear, correctly used, voice. One might shout like a bull of Basan and not be understood, while the clear-cut, carrying voice, carefully modulated, will ring like a bell in the ear of everyone. Study the correct use of the voice by all means, first of all. Then, be careful of emphasis and pronunciation. The wrong emphasis often defeats the finest reading. The min-

ister should form the habit of reading aloud in his study the lessons for the day. He should read aloud the Prayer Book Offices, thinking always of the emphasis needed to bring out the meaning. He should be careful of his pronunciation, for nothing is so apparent to the educated ear as this. The greatest compliment that could be paid to a public reader is for the cultured man to say of him, "I could not tell from your pronunciation from what part of the country you came, or of what nationality you are." There are provincialisms common to all parts of the United States, and to keep these provincialisms out of our public reading is a fine art. Sometimes a single word will betray a man's neighborhood. I remember hearing a great scholar say of a certain great preacher: "I knew from one single word of yours, yesterday, that you formerly lived in Connecticut!" A public speaker or reader should never use a word in public of the pronunciation of which he is not quite sure. Look it up, there are books in plenty, and the labor expended will be amply rewarded. A great help to correct reading is for the minister to read in the church before some *one* thoroughly competent and discerning critic, chapters from the Bible, selections from the offices, the gospels and epistles from the Prayer Book, and invite criticism from the expert. It will be a hard and trying time. (I have done it, and I know how it feels.) Your pride will suffer; your haughtiness will be humbled to the dust; you will be annoyed, discomfited, humiliated, discouraged, even mad at your critic, but it will pay; it will pay, and you will see yourself, hear yourself, as your people have been hearing you all this time, and you may be amazed at the revelation!

(2) The second thing in the method of procedure is what we shall call expression. You know what that is in vocal or instrumental music? It is the very soul of the music! The marvellous beauties of Beethoven, Mozart, and Liszt seem to speak for themselves without aid from without, but the finished musician does his best to so accentuate and emphasize the lights and shadows of the compositions that nothing shall be lost, and everything gained by his interpretation. "He is not a great musician," we may say of one, "but he plays with feeling, he interprets with expression." So with the singer. Sometimes the great artiste fails to move us. "She is a great singer, her phrasing and vocalization are admirable, her technique is superb; but, she does not move us." That's the trouble. She lacks expression. Sometimes we hear a voice, untrained perhaps to the skilled ear, untaught perhaps by the great masters, but it is a voice that thrills us through and through, and rouses and subdues in turn, until we feel the full power of music as interpreted by the human voice, for the first time, and all our being responds as we drink in the divine melody!

And this expression has a place, and a very important place, in reading. The human voice is the most superb and divine musical instrument in existence! It has the power of interpreting the subtlest feelings of the emotions and the heart. It can arouse, inflame, inspire, enthuse, calm, soothe, comfort, and bless. The matchless offices of the Prayer Book may be enhanced and brought out by the human voice as truly and as really as can the matchless compositions of the world of music! Let the words interpret themselves? They cannot; let *the voice* interpret, according to divine command!

(3) The third thing to remember is to read as if what you read was a new thing to you and to your congregation. You know how, sometimes, when we come to say our private prayers, and there is no special sin to confess, no special mercy to be thankful for, no unusual happening to recall, how mechanical and listless our devotions are? But, if there has been a grievous sin recently, if there has been a great blessing vouchsafed that day, if we have passed through some unusual occurrence, how fervently we fall down upon our knees and offer up a prayer for pardon and peace, or a thanksgiving for God's wonderful goodness to us, His most unworthy creatures! So in public worship, if we say the words as we have so often said them, without special reference or intention, they will be lifeless and apathetic; but if, every time we read the offices, we recall God's special love and mercy, to us and to those with us at the service, how very differently they will fall from our lips! And again, if we remember that there may be some despairing soul in the congregation who is ignorant of the message of eternal life through Jesus Christ, how graciously and tenderly we will exhort him to accompany us to the throne of grace! There are some at every public service of the Church who do not know the words of the Prayer Book as we know them. Let us think of them, let us remember their needs, let

us sympathize with their ignorance, by reading the gracious words, so full of comfort and of joy, so that they can understand them, they can feel them, they can have a part in them, to their great and endless comfort!

(4) And the last thing to bear in mind is, the spiritual condition of the reader himself. The minister should remember that God has called him to minister to the people. He should meditate constantly on his own unworthiness. "What am I, O Lord, that Thou shouldst send me?" "I am no better than my fellows; I have the same limitations that they have." "And yet, here I am, for Thou has called me!" With these thoughts, the reader will never be flippant, bombastic, theatrical, stagey, self-conscious! He cannot be. He sinks his own personality every time he reads the service, and is simply the mouthpiece through whom God speaks to His people. Haven't you heard of the humility which marks the truly great man? That same humility marks the truly great reader of the Church service, a humility which is the complete effacement of self and the exaltation of the Master! One of the best readers in the House of Bishops, whose friendship and love have been a blessing in my own life, reads the offices with the humility of a little child at his mother's knee, nay, as the child of the Most High God, pouring out in complete self-surrender his own heart's desires! With this spirit of self-effacement and the ever-present consciousness that he is taking God's place in the congregation, the reader becomes simply the voice of the Most High, inviting, exhorting, warning, comforting, blessing, the children of men!

THE BLESSED VISION.

BY LUIDA D. KUHLETHAN.

IN Helen Keller's *Optimism* occurs the following remarkable passage: "As I stand in the sunshine of a sincere and earnest optimism, my imagination paints yet more glorious triumphs on the cloud-curtain of the future. Out of the fierce struggle and turmoil of contending systems and powers I see a brighter spiritual era slowly emerge—an era in which there shall be no England, no France, no Germany, no America, no this people or that, but one family, the human race; one land, peace; one need, harmony; one means, labor; one taskmaster, God."

Remarkable as are these words, still more so is the vision of truth which inspires them—a vision which the shadows from imperfect faculties, isolation from human "light and leading," and the deep hopelessness of denied expression have not been able utterly to bar out.

How almost incredible it seems that through the night of inexorable physical infirmity such illumination can break, while multitudes to whom the blessed avenues of sight and sound are wide open, are content to barricade themselves in selfishness. No ideal of a united race, of the *one* Church for which our Saviour prayed, of the harmonizing of the differences of class or creed, but, everywhere, the sordid principle of discord, the spectacle of a warring world, a sundered Christianity, of a selfish life.

What a reproach to all is this optimism which defines itself as "the faith that leads to achievements"! Can we not lift ourselves to the height of this sorely deprived soul, who sees through her cloud-curtain the oneness which threads all creation, and for which every believer's heart should burn? "The prophets were of good heart, or their standards would have stood naked in the field without a defender," sings the same bright spirit.

Can we not, too, be of sure faith that all eyes will some day "see the things which we see" and "hear the things which we hear"—the vision of the Church, one and indivisible, ringing with the "sound of many voices," "one in hope and doctrine, one in charity"?

High above the petty disputes and discords of contending systems, the fair and heavenly vision of unity shines like the golden orb of day bursting over a world emerging from darkness. May its blessed radiance melt down all barriers, and transfuse earth's warring faiths into one!

FORGIVE us if this day we have done or said anything to increase the pain of the world. Pardon the unkind word, the impatient gesture, the hard and selfish deed, the failure to show sympathy and kindly help where we had the opportunity, but missed it; and enable us so to live that we may daily do something to lessen the tide of human sorrow, and add to the sum of human happiness.—*F. B. Meyer.*

ONE-SIDED RELIGION.

BY THE REV. SELDEN PEABODY DELANY.

IT is a truism that we must not look for perfection in the Church Militant. In her warfare with sin, the world, and the devil, the Church is daily being wounded and her ranks thrown into confusion. Nevertheless we should always be striving to fill up the ranks and strengthen her most vulnerable spots. The Church Militant will always be imperfect, and we must never cease trying to make her perfect. One of her imperfections to-day, and a source of much of her military inefficiency, is the one-sided religion of many of her soldiers; whereas our religion ought to be many-sided and complete.

It is my purpose to give two examples of this one-sided kind of religion, and then to venture an explanation and suggest a remedy.

CATHOLICS WHO ARE NOT MISSIONARIES.

It is an undeniable fact that many of our most ideal parishes take no interest in the extension of the Kingdom of Christ outside of their own parochial boundaries. By ideal parishes I mean parishes where the whole Christian religion is believed and practised—where, for example, our Lord's service, the Eucharist, is the chief service every Sunday morning, in obedience to His commands; where the people practise real repentance by the use of sacramental confession; and where God is worshipped, in accordance with the law of the Church, through a dignified and beautiful ceremonial. People whose good fortune it is to belong to such congregations have every privilege the Christian religion can give them. They are rich in the only kind of riches that endure. But alas, in many cases, they hug their riches greedily to themselves! It is nothing to them that the heathen are dying without the Bread of Life, that millions of their fellow-men are going down to their graves unregenerate and unshriven. Why should they give to missions? Are they not spending for an altar an amount of money that would endow a missionary diocese? Are they not paying for a chasuble a sum that would keep two missionary monks in the field for a year? Sunday after Sunday these devout Catholics bask in the glory of a splendid ceremonial, and praise God for His goodness and everlasting love, oblivious of multitudes of their own flesh and blood whose lives have never been brightened by God's glory nor warmed by His love.

NOT IN THE FOOTSTEPS OF THE APOSTLES.

Obviously, something is lacking. This is not the kind of religion the apostles of the Lord believed in. If it had been, they would have collected funds from the corporations of Jerusalem and erected a magnificent cathedral, where they might have passed their days in the luxury of heavenly worship, and made sure at least of the salvation of their own souls. This was not the kind of religion our Lord meant them to have, when He told them to go into all the world and preach the gospel to every creature. If it had been we should still be groping about in the twilight world of heathen superstitions.

MISSIONARIES WHO ARE NOT CATHOLICS.

Perhaps there is only one phenomenon in current religious conditions that is more surprising than this indifference to the cause of missions displayed by many of our most ideal parishes and most devout Churchmen. That phenomenon is the missionary zeal so often to be found among Churchmen whose religious beliefs are the most attenuated and nebulous. Why such men, who never confess their sins, rarely receive the Holy Communion, do not believe in sacramental grace, and care almost nothing for the public worship of the Church, should believe in missions, is a profound mystery. To be sure, they do believe with all their hearts in Christ as the Light and the Life of men; they do believe in the Cross of Calvary as the only hope for a sin-stricken world; they do believe in the crowning miracle of the Resurrection, and in the risen Christ as the source of all spiritual power. Let us thank God for all this. But why send missionaries to the heathen if all we need to do is to tell them the story of the Cross and the Resurrection? Surely tracts and Bibles would do almost as well. At any rate, laymen ought to do as well as priests and Bishops. Unless we are a part of the Holy Catholic Church, and therefore through the Church's sacraments can give life and forgiveness and spiritual power to the souls of men—gifts which they cannot receive in any other way—there is no good reason for our spending money and blood in establishing missions among the heathen. And yet we know there are many Churchmen who believe we are a mere Protestant sect, founded by Henry the Eighth, and that the sacraments are not means of grace at all but merely empty signs, who are most enthusiastic in the cause

of missions, and give generously of their prayers and of their substance to make that cause succeed.

A PERPLEXING PROBLEM.

Now surely this is an extraordinary condition of things. Those who seem to have the most, in many cases, give little. Those who seem to have the least, in many cases, give much. Those who pretend that their religion means everything to them, often care nothing whether others learn about it or not. Those who admit that their religion means much less to them, often care everything to make it known to all men. I am not stating these facts in a critical or fault-finding spirit, but merely with the intention of getting them out where we can see them and trying to find an explanation of them.

THE EXPLANATION.

Before venturing upon an explanation, let me say that I do not mean that all who have a firm hold upon the Catholic religion are lacking in missionary zeal, nor that all who have a loose hold upon the Catholic religion are burning up with missionary zeal. It is not necessary to say that many loyal Catholic Churchmen are ardent missionaries and that many of the opposite pole of thought do nothing whatever for missions. I am simply trying to explain how it can be that there exists anywhere a Catholic individual or a Catholic parish without interest in the missionary work of the Church; and how anyone who is not a Catholic can be interested in missions.

Is not the explanation to be found largely in the common tendency of human nature to be one-sided—that is, to hold only half of a truth, or to believe in one truth without believing in its complement? Is it not because most of us are narrow-minded and few are broad-minded in the true sense of those much abused words?

Our Lord has summed up the whole moral duty of man in the law of love: "Thou shalt love the Lord thy God with all thy heart and with all thy soul and with all thy strength and with all thy mind. This is the first and great commandment, and the second is like unto it: thou shalt love thy neighbor as thyself." Now the natural tendency with most men is to lay hold of one end of this commandment and ignore the other. Very few can heed and practise both ends at the same time. Accordingly we find great mystics who despise Christian socialism; and great Christian socialists who despise mysticism. There are some people who are most devout in church, but most disagreeable as neighbors or in their homes; while there are others who are most charming as neighbors but most irreverent and blasphemous in their attitude towards God. What wonder then that there should be some Christians who love God above all things, are true penitents, devout communicants, regular and exemplary in the worship of God, and yet fail in devotion to their brethren, and therefore take little interest in missions? What wonder that there are other Christians who love their brethren with a consuming love and have deep compassion for the heathen, and yet fail miserably in their duty towards the God who made them and loves them with a Father's love?

THE POWER OF MISSIONARY CATHOLICITY.

What miracles might be wrought if those whose hearts are filled with love for God would pray daily at His altar for an intense zeal for the salvation of souls! There are whole nations of our own flesh and blood waiting to be gathered into the great family of God by Baptism, and thenceforth to be saved from the power of sin by the protecting arms of the Church. There are starving millions to be fed with the Body and Blood of our Saviour Christ, that they may have eternal life and be raised up at the last day. We believe these precious gifts are to be had in the Catholic Church. We believe no one can have the fulness of the Incarnate Life of our Lord but in the Catholic Church. We know that the only hope for this poor, fallen world is in the Kingdom of Christ. Then let us act in harmony with our beliefs. Let us go out into the mission field at home and abroad in companies of men and companies of women who are willing to give up all for Christ. Let us make the sacrifice of wife and children and lands for His dear sake. In ages gone by, men who believed as we do have acted upon their beliefs, and armies of religious went forth in this holy war and added whole nations to the Kingdom of our Lord. England and Scotland and Ireland and Russia and Germany and France and most of the countries of North and South America, were won for Christ by missionaries who believed and practised the Catholic faith. Only by the same kind of missionaries can China be won, and Japan, and India, and Africa, and the remotest and wildest of the islands of the sea. Only by the same kind of missionaries can the United States be won.

THE CHURCH OF ENGLAND.

BY THE REV. G. H. ROSS-LEWIN,
Hon. Canon of Durham.

HE learned and saintly Bernard Gilpin, rector of Houghton-le-Spring, in the Bishopric of Durham, known as the Apostle of the North, is a witness to the unbroken continuity of the Church of England during the Reformation in the sixteenth century. He had often to find fault with extreme men on both sides, and yet was able to serve as a parish priest during the reigns of Edward VI., Mary, and Elizabeth, without forfeiting his reputation as one of the most honorable and conscientious men in England. No new creed was added to those which had been recited for centuries, and men were not bound in conscience to accept the private views of Cranmer on one side, or of Gardiner on the other. We have full permission to cite the following important statement made by Lord Selborne, twice Lord Chancellor of England: "For myself, I am entirely of Bernard Gilpin's mind. To me, all such differences of ritual as those between the first and second Prayer Books of King Edward's reign seem to be of no importance whatever with respect to either faith or practice. And, as I cannot hold that a man ought to separate himself from the communion of the Church to which he organically belongs on account of popular errors, either of teaching or of practice, which the Church has not made its own by any formal act to which its members are required by its public authority to assent, I think conformity in Queen Mary's reign, before the decrees of the Council of Trent had become binding upon the Roman communion, was not inconsistent with fidelity to the truths with which some of those decrees were at variance."—From a letter to Rev. G. H. Ross-Lewin, vicar of Benfieldside, dated September 1st, 1892.

The Creed of Pope Pius IV. was not drawn up until several years after the accession of Queen Elizabeth, and has never been received by the Church of England.

Our Church sent no representatives to the Council of Trent, and was not bound by its decisions.

The instruction "Concerning the Service of the Church," which follows the Preface to our Prayer Book, together with that "Of Ceremonies, why some be abolished, and some retained," shows us how our Reformers never dreamt of attempting to found a new Church. We read: "The service in this Church of England these many years hath been read in Latin to the People"; or, again, "And whereas heretofore there hath been great diversity in saying and singing in Churches within this realm; some following Salisbury Use, some Hereford Use, and some the Use of Bangor, some of York, some of Lincoln; now from henceforth all the whole Realm shall have but one Use." We may refer also to the Preface to the Ordination Services, and indeed to the whole Book of Common Prayer.

The unbroken continuity of our Church was not a new discovery of the Oxford tract writers. Archbishop Usher, one of the most learned men of his time, preaching before King James I. on the 20th of June, 1624, could say: "We bring in no new faith nor no new Church. That which in the time of the ancient Fathers was accounted to be 'truly and properly Catholic,' namely, 'that which was believed everywhere, always, and by all,' that in the succeeding ages hath evermore been preserved, and is at this day entirely professed in our Church." His successor, Archbishop Bramhall, declared that "we do not challenge a new Church, a new religion, or new Holy Orders; we obtrude no innovations upon others, nor desire to have any obtruded on ourselves; we pluck up the weeds, but retain all the plants of saving truth." Still earlier, an English traveller of high character—Sir Edwin Sandys—writing in 1599, at Paris, tells us how intelligent Roman Catholics on the Continent were impressed by the conservative character of the English Church. "No Luther, no Calvin, the square of their faith. What public discussing and long deliberation did persuade them to be faulty, that taken away, the succession of Bishops and vocations of ministers continued, the dignity and state of the clergy preserved, the honor and solemnity of the Word of God not abused, the more ancient usages not cancelled." ["Relation of the Religion used in the West part of the World," by Sir Edwin Sandys.] Earlier still, the same Convocation of 1571, which enforced clerical subscription to the Articles (which are not of the nature of a creed, and may not be compared, therefore, with that of Pope Pius IV.), declared in its instruction to preachers, that "nothing was to be taught as a matter of faith religiously to be observed but that which was agreeable to the Old and New Testaments, and collected out of the same doctrine by the ancient Fathers and Catholic Bishops of the Church." This

canon has been frequently cited by the greatest writers of the Church of England; we come upon it at every turn. The learned French writer known as Fernand Dalbus, has recently shown what erroneous views were held by some men of high position in the Church of Rome at the time of the Reformation. Many of the Continental Reformers, too, held strange opinions, and it was the wisest course to follow the advice of Bishop Cuthbert Tunstall of Durham, who wrote in 1536 to Reginald Pole: "That time in the primitive Church of Christ, when the Blood of Christ and the martyrs was yet fresh, the Scriptures were best understood, faith most firm, and virtue most in the ascendant, the customs then used in the Church must needs be better than any contrary use since, either by ambition or covetousness, any ways copen in."—*St. Cuthbert's* (Benfieldside, England) *Magazine*.

SURSUM CORDA!

IN an obscure but thickly peopled corner of a great manufacturing town of the North of England, there stands upon a slight eminence, and thus conspicuous to the entire smoke-laden neighborhood, an unassuming Gothic church, "black but comely," as intimately bound up with the history of the Catholic Revival, to which we all owe so much, as any in the land.

Like that great God-inspired, God-aided movement itself, the history of the building of this fair shrine, from the laying of its first stone in the name of Holy Cross, is one long, dull record of miserable misunderstanding, carping objection, narrow and unsympathetic criticism, and short-sighted, unworthy opposition—and this, too, from quarters where it ought least to have been possible. There lies that buried stone, with its legend unseen by the eye of man, but read by the Holy Angels, witnessing thus silently till the Great Day when all secret things shall be revealed to the pious intention of its saintly founder—thwarted in the event, like so much he took in hand—of rearing a shrine in honor of the most sacred Passion of the Redeemer. For when at length the church was consecrated its title had to be changed, and we know it as St. Saviour's, Leeds.

I would take you back in thought to its consecration day. It was the memorable and fateful year 1845, and the Feast of St. Simon and St. Jude, just three weeks from the day John Henry Newman had abandoned the Church of England. Objection after objection had been raised, and patiently—so patiently—met and overcome. The Bishop, whose great privilege it was to be invited to consecrate this building, reared amid the prayers of the holiest of the Church's sons, which like a cloud of fragrant incense enfolded its fair proportions, had actually arrived, and all things were now ready. But the Bishop's attention is drawn to an ominous inscription above the principal door: "Ye who enter this holy place, pray for the sinner who built it." Here is a subtle attempt to bring in prayer for the dead! The Bishop must first be assured that the sinner is still on earth, and further, before proceeding with the consecration, he exacts a pledge that if the unnamed sinner should depart this life before the said Bishop's episcopate had come to an end, the inscription should at once be removed! Edward Bouverie Pusey, the unknown founder, who with the true instinct of sanctity regarded himself, like the great Apostle, as chief among sinners, and throughout the whole transaction of the building of this church elected to be known only under the designation of "Penitent," outlived Bishop Longley by many years; and the legend, now incised in imperishable stone, still eloquently bears its silent witness and, seen and read of all men, makes ever its devout and touching appeal.

But a yet sadder incident marred that consecration service. As the procession was about to leave the vestry, the Bishop felt it right to refuse to use, and subsequently forbade the clergy to use, a chalice given by Lucy Pusey, the founder's dearly-loved, departed daughter, adorned with her mother's jewels, because, forsooth, it bore beneath its base, inscribed by her father's hand, a simply-worded prayer for her sweet soul!

Needless to say, no serious person dreams of objecting to either inscription now; it has been my privilege again and again to celebrate the Sacred Mysteries with this particular chalice, and it is still in regular and constant use.

I note these facts, interesting in themselves, to help us to realize, first, how bad things were, and some of us, especially younger men and women amongst us, are apt to forget, or fail to realize this; secondly, what advance has been made in the years that have intervened, when, so far from disallowing, we

[Continued on Page 334.]

Helps on the Sunday School Lessons

Joint Diocesan Series

SUBJECT—*The Gracious Words of Our Lord and Saviour Jesus Christ.*

By the Rev. ELMER E. LOFSTROM

THE WATER OF LIFE.

FOR THE FIRST SUNDAY AFTER THE EPIPHANY.

Catechism: VII. and VIII. First Commandment. Text: St. John vii. 37.
Scripture: St. John iv. 5-15, 25-29.

AFTER the talk with Nicodemus, there followed several months during which the Master and His disciples were in Judea, teaching, and making disciples. Something in the attitude of the Pharisees (St. John iv. 1-3) led Him to leave Judea for Galilee. The direct road led through Samaria. Make the lesson real by letting the children see the Master and His disciples as they walk along the dusty road. Towards evening they came to a turn in the road, and instead of going north, they faced the evening sun in the west. They were looking up the valley of Sichem, between Mounts Ebal and Gerizim. The first knoll to their right was a rise of about eighteen feet, being the first little foot-hill of Mount Gerizim. Upon this knoll was Jacob's well (Gen. xxxiii. 18-20). The disciples went on to the village of Sychar, while Jesus went up on the knoll to the well. He entered the stone-lined chamber which had been dug down to the depth of six feet, and which was about 15x17 feet. Perhaps at that time the archway over this cellar-like place was still there, and He found a convenient place to rest. The well itself was about 100 feet deep.

Here there came, presently, the woman of Samaria to draw water. Jesus asked her for a drink. She practically denied His request. Jesus then spoke to her of the Water of Life which He had, and which she would have asked for, had she known the opportunity which was now hers and who it was with whom she was speaking. The woman did not understand, at first, but her first question showed that she knew that He must refer, either to the water in the well, or to something else. She concluded that He could not mean the water in the well because He had nothing with which to draw. She concluded that He must refer to something else, for she asks Him if He is greater than Jacob who gave the well. He spoke of living water. If not from this well, then He must have some other source. The people of the East are used to speaking in figures, and I think the woman's answer showed that she understood Him to speak of something else than the water in the well. Jesus then speaks more fully of the water of life. He Himself gives it, and it is a well of water springing up unto everlasting life in him who receives it. The woman then asks the great question: "Sir, give me this water?" That she added, "that I thirst not, neither come all the way hither to draw," does not, again, imply that she expected it to take the place of the water in the well. She did not yet know to what He referred, and her words were a question, asking for further light.

In following out the lesson, ask your pupils to discover the various steps by which the Water of Life was given to the woman. Jesus had said that if she would ask, He would give. Now she asked, and He gave. But it is not possible to give it without coöperation on the part of the recipient. He makes her ready to receive it. He first brings her face to face with her past life. His question made her see her sin. It also made her see that He was a prophet (v. 19). She immediately took advantage of this knowledge to ask Him the hardest question of which she knew. After His answer, she spoke of the Messiah in a way which almost asks: "Can it be that You are the Messiah?" At any rate, she tells Him what she expects the Messiah to be, a man who will tell all things. Then Jesus tells her plainly that He is the Christ. She was the first person, as far as we know, to whom He told this great truth. She believed Him. She went to the city, and asked her friends to come out to see this wonderful Man, and added, "Is not this the Christ?"

Our lesson brings squarely before us, then, several questions about the Water of Life. What is the Water of Life which He gave the woman? What is needed to receive it? How is it given?

It is clear, first of all, that the Lord Jesus Christ is the source from which this living Water must be received. He

told the woman that it was He who had this Water. She understood that it was from Him she was to receive it, and asked, "Art Thou greater than our father Jacob which gave us the well?" We have, moreover, the assurance of St. Paul that so truly is He the Source of the Water of Life, and the only Source, that even the water which the Israelites drank during their wanderings in the wilderness typified the spiritual drink which has its Source in the Christ (I. Cor. x. 1-4). He was the Rock which followed them. To receive the Water of Life, then, we must certainly come to Jesus Christ for it.

But Jesus' treatment of the woman shows us that we must be brought face to face with our sins, and must know that He knows them all (vs. 16-19). Furthermore, we must also know Him to be the One who can tell us all things (vs. 25, 29), and that implies that we shall be willing to obey Him and follow out the directions which He gives us. Since He is now represented upon the earth by His spiritual Body, the Church, in which Body we must come to Him now, it becomes clear that the first requirements for receiving the Water of Life are, Repentance, Faith, and Baptism.

But what is the Water of Life? And is there something more necessary than the coming to Jesus Christ in Baptism?

We have some other words of the Lord Jesus which throw light upon this question. At a certain feast, when He was again at Jerusalem, He stood and cried: "If any man thirst, let him come unto Me and drink. He that believeth on Me, out of his belly shall flow rivers of living water" (St. John vii. 37, 38). And St. John explains His words. He says that Jesus referred to the Holy Spirit, which they that believe on Him should later receive. It would seem to be clear, then, that the Living Water must be the Holy Spirit of God. St. John explains that the living water flowing from the heart of the believer was still future at that time because the Holy Ghost was not yet given. We may then fairly add to the lesson a reference to the appointed way of receiving the Holy Spirit in the Church of Jesus Christ.

From the fact that His own apostles laid their hands upon those whom they had baptized, in order that they might receive the Holy Ghost, we believe that it is the Master's own will that we should receive the Holy Spirit in the sacramental rite of Confirmation. A reference to Acts viii. 5-17; xix. 1-6; Heb. vi. 1, 2, will show that this was the way in which the Holy Ghost was given in the apostolic Church. Moreover, that the Holy Spirit thus received is the Water of Life, would seem to be clear from St. Paul's statement that "By one Spirit we were baptized into one Body, whether Jews or Greeks, whether bond or free, and all were given the same Spirit to drink" (I. Cor. xii. 13). In the light of the apostle's practice, it would seem that the apostle here refers to two distinct acts, Baptism and the Laying on of Hands (cf. I. Cor. vi. 11; Titus iii. 4-6).

One of the greatest lessons from the story, and a most practical one, is to be drawn from the fact that the Lord Jesus made known the great truth to this one woman. It is quite in accord with His method. He was always on the lookout for individuals who were ready to hear the message. His best and most fruitful work was done for individuals. From a crowd so eager to hear Him that they trod one upon another, He goes away across the lake, and puts in a day which resulted in the saving of one poor, helpless demoniac (St. Mark v. 1-20). With a crowd following Him, He singles out, now Matthew, now Zaccheus, and they become His disciples. A study of His life will show that His permanent work was that which was done by His personal work with individuals. These individuals became, later, the means of spreading the message and Kingdom, by using the same methods (e.g., St. Mark v. 19).

The interesting question will be raised, in the more advanced classes: Who were the Samaritans, and why did the Jews have no dealings with them? From II. Kings xvii. 24-41, you will notice that the old calf-worshipping Jews were taken away from the land and strangers brought in. To help them to prosper in the new land, they sent for a priest of Jehovah (v. 27). These came under Sargon. Under his grandson, Assurbanipal (Osnappar), others came in (Ezra iv. 9, 10). Ezra iv. tells of an attempt on the part of these Jehovah-worshipping strangers to join themselves to the Jews in the rebuilding of the Temple, and of the sad result of their repulse. A single verse in Nehemiah (xiii. 28) is the sole reference in the Bible to the origin of the "Samaritan schism." Josephus adds the interesting details which tell us that the grandson of the high priest who married the daughter (Nicaso) of Sanballat was named Manasseh, and that he was excluded from being High

Priest in Jerusalem on account of his marriage. Sanballat contended that Manasseh was the legitimate High Priest of Jehovah. He accordingly built a Temple on Mount Gerizim. Here Abraham had built his first altar to Jehovah (Gen. xii. 6, 7), and it was therefore older than Jerusalem as a place where the Name of Jehovah had been placed. The Samaritans did not sit tamely down, therefore, but claimed that "this mountain is the place where men ought to worship." But the Master pointed out their failure; they did not know the Lord God whom they worshipped. It was a form, and nothing more.

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 AGED CLERGY.

To the Editor of *The Living Church*:

THE question of providing for the needs of the aged and disabled clergy is one which appeals strongly to the Church, and should call forth generous gifts from our congregations. The average salary of the minister of the gospel is so small, and the demands are so great, that it is simply impossible for him to make both ends meet, and at the same time make some provision for his old age, or for those dependent on him when he is gone. A generous annuity is a debt of honor which the Church as a whole owes to those her servants who are unable through age or infirmity to do their work, and are therefore unable to provide for their own needs. When the government and railroad companies, etc., are pensioning their retired employees, it is a disgrace to the Protestant Episcopal Church with her vast resources and wealth, that her aged and disabled ministers should be almost forgotten, and even those who have occupied positions of great honor and influence should become not only the outcast, but sometimes in need of the very necessities of life.

What are the reasons for such conditions? It is the purpose of this letter to suggest two answers to this vital and important question.

I. The Church is not roused to the importance of this need, and our congregations are not made familiar with the facts. The subject is not presented to our people as it should be, and sufficient opportunity is not given to parishes and individuals to contribute to this object. The fault lies with the clergy themselves.

II. But there is yet a deeper reason for this apathy. The real reason is because we have too many funds, and are losing all our strength in a divided effort. Only recently the writer has been asked to send contributions to three different societies—The Clergymen's Retiring Fund, The Christmas Fund for Disabled Clergymen of the Diocese of Pennsylvania, and the General Clergy Relief Fund. I believe there are many more societies in other dioceses, but is there any really good reason why there should be but one society? What condition would be created if the missionary work of the Church should be carried on by diocesan Foreign Missionary Societies? One idea is just as reasonable as the other. The American Church Missionary Society has now merged into the Domestic and Foreign Missionary Society, so that there is one great centre for missionary administration. Why cannot the same be done with all these funds for aged clergymen? It would be far better to have one great fund of the Church to which all can give and from which all can be supplied. Is there not now a great waste of effort, not to speak of rents, salaries, and general expenses?

Another great wrong may be found in the conditions laid down by some of these societies. If a clergyman needs aid from the Christmas Fund of the Diocese of Pennsylvania, at the time of his disability he must be "entitled to a seat in the convention." What has this to do with his needs? If he has had a seat in fifty previous conventions, it counts for nothing. Moreover, he must be "entitled to a seat and a vote in the diocesan convention for at least five years next preceding" his disability or infirmity. So that if a clergyman should serve the Church in this diocese all his life, and lose his seat in the convention

through sickness, or leave the diocese one month before he became disabled, he could not receive one cent from this fund.

The solution of this question is easily found. There is one General Clergy Relief Fund of the Church, and all funds ought to be merged into this general fund, and all contributions ought to be given for this fund. The General Clergy Relief Fund is the only one recognized by the General Convention, and what is more essential and practical, it does not require a lot of red tape before a poor, disabled clergyman can get what he ought to have, without paying premiums and fees and without age limitations.

A young clergyman or an old clergyman, or the widow or orphan of any clergyman, no matter how old he is, or where he lives, or in what convention he votes, is entitled to aid when sickness or death come, simply because he is a clergyman of the Church.

Can we not have a full discussion of this important subject and lend our aid to bring the best results to the greatest number?

NORMAN LEVIS.

Church of the Incarnation, Philadelphia,
December 19, 1905.

THE DEATH PENALTY FOR CRIME.

To the Editor of *The Living Church*:

I MOST emphatically dissent from the sentiments you express, in this week's issue of your paper, relative to Governor Bell and the hanging of Mrs. Rogers. To my mind, the whole scene connected with the hanging of Mrs. Rogers was most shocking, and a disgrace to *Christian* civilization. Not that I would for one moment, in any possible manner, condone the terrible crime committed by Mrs. Rogers, nor do I think that the law should not be respected and vindicated; but I think it a thousand pities that a law permitting the taking of human life, under any circumstances, should exist in a land boasting of a *Christian* civilization. The death penalty, no matter how it may be administered, is barbarous and revolting; and, in my judgment, life imprisonment, with no possibility of pardon, would better serve the ends of justice. The killing of a man by men is surely bad enough; but the killing of a woman, I care not how low she may have fallen, is contrary to every chivalrous instinct and high manly sentiment. Two wrongs can never make right. One barbarous atrocity does not justify another. The death penalty, no doubt, is largely based upon that old, and severely exacting requirement: "Whoso sheddeth man's blood, by man shall his blood be shed"; but who among men to-day, yourself included, would desire to have carried into effect other old and kindred laws? *Christian* civilization has outgrown them! And if *Christian* civilization remains true to its fundamental principles and instincts, I believe that it will yet outgrow that relic of barbarism, the death penalty.

Bantam, Conn., Dec. 16, 1905.

J. O. FERRIS.

THE IRVINE ORDINATION.

To the Editor of *The Living Church*:

MAY I write a few words upon the ordination of Mr. Irvine?

Our American orders are either valid or not. If they are valid, Archbishop Tikhon has sinned against his own Church, for Canon 68, Apost. Can., runs:

"If any Bishop, Presbyter, or Deacon shall receive from anyone a second ordination, let both the ordained and the ordainer be deposed."

If our orders are not valid, then according to this same canon:

"Those who have been baptized or ordained by such persons cannot be either of the faithful or of the clergy."

Clearly, therefore, to be logically orthodox, Mr. Irvine should have been baptized again; more especially as the Holy Orthodox Church demands immersion.

Possibly Archbishop Tikhon did baptize Mr. Irvine. In that case he sinned against Canon 3 of Laodicea (one of the Provincial Canons binding on the H. O. Church), for:

"A man who has LATELY been baptized ought not to be promoted to the sacerdotal order."

I am, etc.,

Feast of St. Thomas, 1905.

H. H. MITCHELL.

IT IS NOT that we need to know more what we should do; we need to do more what we already know.—*J. H. Canfield.*

Literary

Religious.

The Use of Penitence. By Edward T. Churton, D.D., formerly Bishop of Nassau. Oxford and London: A. R. Mowbray & Co. Price, \$2.50 net.

This is a book to be taken with very great seriousness.

It is certainly true, few will deny it to be a fact, that at all times and everywhere the weightiest responsibility of the Church is to deal faithfully with men in the matter of sin. Alongside this, other activities fade into comparative insignificance. In fact, this is the holy purpose which underlies the entire remedial mission of the Church in the world: so to bring men to Christ, and so to bring Christ to men, that evil may be vanquished, sin done away, pardon sealed, the peace of the heart restored, and strength brought in to take the place of weakness.

This purpose is definite. The enemy to be overcome and the lost condition to be repaired are definite. Sin is definite. God's response in the Incarnation is definite. Confusion, indecision, uncertainty, are met with, not always but often—alas! that it should ever be so—mainly at the critical moment when the momentous question waits to be answered: How shall be brought together the sin and the remedy, the guilt and the pardon, the sinner and a renewed life in the Church, begotten of godly penitence?

Rome seems to have a great advantage over Protestantism in dealing definitely with sin. Protestantism is handicapped, sadly so, in this matter; and it is the sorrowful confession of most Protestant preachers: Our system fails us, we are helpless, when necessity is laid upon us to deal face to face with the broken-hearted penitent; what more can we say to him than this: "Go your way, and find for yourself the help of Christ"?

The difficulty and the unsatisfactoriness which beset this matter of the use of penitence, practically, in nearly all our parishes to-day, press very heavily upon the heart of many troubled priests and many earnest-minded laymen, throughout the entire Anglican part of the Catholic Church. There is so great a sense of need, and so widespread a desire for help—old prejudices are so far banished by good men's awakening appreciation of the appalling gravity of present conditions in the reign of sin—that Bishop Churton's contribution to the Church's literature upon this subject will gain a hearing that would probably have been denied it half a century ago. As to the quality and the excellence of this treatise, we may quote from a competent critic in the *English Church Times*: "This book will take its place in future as the best handbook which the Church of England possesses on the subject of Sacramental Confession."

How many anxious priests and equally anxious laymen have long waited for skilful guidance in this weighty matter! How many will welcome the voice of a prophet, an Anglican raised up of God to speak to Anglicans on "The Use of Penitence." Prejudice upon this subject among our people has been largely fostered in the past by the fact that little has been offered them except that which was taken bodily from Roman and mediæval sources. In this book before us, we have at last the brave plea of a pronounced and devoted Anglican—and, best of all, of a Bishop. In entire loyalty to all that is distinctive in the Anglican position, with the Prayer Book as well as the Bible ever before him, with appeal for corroborative testimony to such Anglican divines as Andrewes, Jeremy Taylor, Wilson, and Ken, mindful of all the practical difficulties which beset this subject, and yet intensely alive to "the present distress" of the situation, Bishop Churton sends forth his plea for the revival of a function, at the present time to a large extent practically unused in the Anglican Church: the Sacramental Absolution of Penitents after worthy and meritorious Confession.

Exact phrasing is here necessary, for it needs to be noticed that the Bishop urges Confession, not as a mere drill, a restraint, a barrier against sinful outbreak expected to do its protecting work subjectively in the sinner's heart, but rather as a definite seeking of the definite gift of Absolution.

Bishop Churton writes in a spirit well calculated to disarm prejudice and to gain the ear of even the most reluctant. All objections are sympathetically met and patiently answered. There is Evangelical fervor in every page. There is no blind following of present Roman practice, but an independent examination of the entire subject from the beginning, with evident desire to view the problem from the standpoint of age-long Catholicity.

Confession is urged and commended; not, however, as indispensably necessary in all cases and for venial faults, but as "above all requisite when we would turn to God after long separation by mortal sin": such seems to be the Anglican position, set forth in her book of Common Prayer. No difficult point is evaded in these pages; and very earnestly the attention is sought, not merely of the few already convinced, but rather and especially of the many whose convictions either are not yet formed or have been marred

through prejudice. Particularly helpful in practical suggestion are the chapters on "The Preparation of The Penitent" and "The Preparation of The Minister."

We have purposely refrained from attempting an exhaustive analysis of this treatise, or even of its Table of Contents. The book as a whole must be permitted to speak for itself; and we can only say to Churchmen, "Read it!" We do, however, plead for an edition at less cost, that so notable a contribution as this to the Church's literature may not be permitted to lie within the reach of only a few of the many who need it.

We have turned the last pages of *The Use of Penitence*, with our thought dwelling upon the words of an American priest, the late Dr. W. C. Dawson:

"O thou venerable Mother, thou Catholic Church of Christ, thou Bride of the Lamb, thou keeper and witness of the truth, arise and shine! Stand, thou wondrous creation of God, clothed with the sun, and having the moon under thy feet! Speak thou thy message of peace, thou holy one! Enlighten the ignorance, repress the folly, reprove the sin of this land, as thou didst in the days of our fathers, and in the old time before them. Give us the sacrament of thy presence in every place. Teach us thine unerring testimony, thou Catholic Church of Christ, and guide us in the way of salvation!"

E. W. W.

Village Sermons. Second Series. By the late F. J. A. Hort, D.D. London and New York: Macmillan & Co. Price, \$1.75.

We find ourselves profoundly interested in this second series of village sermons from the pen of Dr. Hort.

The discourses contained in this volume are edifying and helpful to an unusual degree. Great truths, consonant with the Church's faith and the Christian life, are here presented with lofty earnestness, and yet in a simplicity of language suited to the capacity of the humblest hearer. Indeed a chief charm of these sermons is the evidence which they give of Dr. Hort's ability to bend his scholarly mind to the instruction of the lowly.

Lay readers, as well as the reverend clergy, will find a treasure in this volume.

Spiritual Difficulties in the Bible and Prayer Book. With Helps to Their Solution. By H. Mortimer Luckock, D.D. New York: Longmans, Green & Co.

Dean Luckock frankly and sympathetically recognizes the difficulties that arise in the minds of many conscientious Christians regarding some portions of the sacred Scriptures used in the divine worship of the Anglican Church. His endeavor in this volume is to state some solution of these difficulties. He avoids, in a very marked manner, the controversial spirit, and in a meek and quiet spirit—so characteristic of Dean Luckock's writings—places before his readers some explanation of old and difficult biblical problems.

The opening chapters contain an interesting treatment of the Holy Angels, their personality, nature, work, and their organization as a "whole company." The purpose of these chapters is to set forth the fact that the revelation in the Scripture concerning angels cannot be explained away by any figurative interpretation. The angels are living, personal realities. The history of Jael's treachery as chronicled in Judges iv. and v., is next passed under serious consideration and an attempt made to grapple with the moral problems involved therein. The moral difficulty felt by many regarding this incident may be thus stated: "Is it right to ascribe the benediction pronounced on Jael to Almighty God, when spoken by the mouth of His prophetess Deborah?" Dr. Luckock says: "It would traverse every conception we have of God's standard of morality to assert that she spoke for Him when she declared that on account of the assassination of Sisera, Jael was blessed among women." Her action was in fact a revolting and treacherous deed. For the full discussion of this difficult problem and its solution we must, of course, refer our readers to the book itself. We may state this much, however, that it is claimed, and supported by reference to Hebrew scholarship, that there is another translation and interpretation of Deborah's prediction, which quite removes the necessity of justifying her in saying that Jael would be blessed for her cunning and treachery. The prophetess was in fact only expressing her own conviction that the wife of Heber would earn the lasting gratitude and benediction of many mothers in Israel whose daughters had been seized by Sisera and his warriors, debauched, and carried off to shameful bondage and degradation. Jael's hammer and nail had brought to an end these deeds of shame, and therefore Israelitish mothers would esteem her blessed. This event as chronicled in the Judges is confessedly one involving grave moral issues, and one that many find impossible to bring into harmony with our higher standards of moral action. Many have essayed to remove the difficulties, notably Dr. J. B. Mozley in his strong book, *The Ruling Ideas*, and now Dr. Luckock puts his hand to the task. It is not to be expected that the moral difficulties will be removed for all readers, but some at least will read these solutions and find some relief more or less complete. In any event, we see how devout and scholarly men have struggled to find relief for their own consciences or for those who looked up to them for guidance and light.

The author also treats of the imprecatory psalms and of a variety of other topics, including the sacramental system of the

Church and the state of the departed. The book as a whole deserves high commendation, both on account of its spirit and its aim. Dr. Luckock always writes with the care and caution and balance of the trained divine, and never pushes an argument to extremes. His moderation is apparent on well-nigh every page. We express the hope that this volume will find its way into the hands of many educated Anglican laymen. Clergymen should procure and read it.

The Footprints of the Apostles. By H. M. Luckock, D.D. New York: Longmans, Green & Co.

We have here a reprint in one volume of a work on the *Acts* which has proved of much usefulness in former editions. We therefore welcome it in this cheaper and more popular form and hope it will fall into the hands of large numbers of our clergy and Sunday School teachers. The author's exposition of the book falls into sixty portions and is very suggestive. The polity and leading features of the Catholic Church are all found in the *Acts*, as developed under the agency of the Holy Ghost. The re-reading of the *Acts*, under the guidance of Dean Luckock, will amply repay any reader, clerical or lay.

It Ringeth to Evensong. Thoughts for Advancing Years. By Rev. Alfred G. Mortimer, D.D. New York: Thomas Whittaker. Price, \$1.25.

Dr. Mortimer dedicates the book of pious readings for aged persons to his mother, who is now in her eighty-seventh year. Beautifully written, as would be expected, the book is well adapted to the purpose for which it is intended; to comfort the aged, to make them more submissive to God's Will, and to show them how to use the closing years of their life for His glory.

IT IS A pleasure to know that Bishop Grafton's excellent volume, *Christian and Catholic*, has reached its second English edition, and that a translation into German is being made, which is to be published in that country in the spring.

AMONG the timely books issued by Thomas Whittaker for the holiday season, there are *The Holy Christ Child*, a devotional study of the Incarnation of the Son of God, by Rev. Archibald Campbell Knowles, and *The Bible for the Sick*, compiled by Rev. Henry King Hannah, intended as suitable selections of sacred Scripture for personal reading by the shut-ins. Mr. Whittaker has also just published a valuable contribution to the science of Railroading, entitled *The Ways of Our Railways*, by Charles H. Grinling. It goes into the subject extensively, yet in a popular and interesting form.

History and Biography.

Sir Thomas Browne. By Edmund Gosse. *English Men of Letters.* 206 pages. Macmillan.

Mr. Edmund Gosse has produced a masterly little volume (*English Men of Letters Series*) upon Sir Thomas Browne, that interesting, original, and, for his time, liberal-minded old doctor of the early seventeenth century. Browne's boyhood, his Winchester and Oxford days, his travels, and last quiet years in medical practice at Norwich, are all touched upon. Separate chapters are devoted to skilful analyses and *resumés* of the *Religio Medici*, *Vulgar Errors*, *Urn-Burial*, and *Garden of Cyrus*; also Sir Thomas' personal characteristics, language, and influence are discussed. It is a book that, within a limited compass, deals admirably with its subject.

The Autobiography of Samuel Smiles, LL.D. Edited by Thomas MacKay. New York: E. P. Dutton & Co. 1905.

Dear chatty, companionable Dr. Smiles—the author of *Thrift*, *Self-Help*, *The Huguenots*, *Lives of the Engineers*, and other works—takes us into his confidence, and we walk arm and arm with him down the seventy-eight years of his very full and joyous life. He seems to have been master as well as “jack of all trades.” A politician of no mean order, he was a successful medical man, and also gained laurels as a journalistic editor; besides this, he wrote books which were translated into several European and Asiatic languages, and as if this were not enough, he was secretary of a leading railway; and after that, filled a similar position in an insurance office. He went everywhere, he appears to have known everyone, and he finally became the happy grandfather of a numerous progeny. No wonder that such a man should have been the prophet of that industrial era which, dawning with the inventions of Watt and George Stevenson, held out golden promises that the millennium was at hand—promises which sound rather ironical when read in the cold light of this disillusioned twentieth century.

Napoleon's Notes on English History. By Henry Foljambe Hall, F.R.H.S. London: J. M. Dent & Co. New York: E. P. Dutton & Co. Price, \$3.00 net.

The discovery of any documents relating to the life and thoughts of Napoleon, creates at once a world-wide interest because there is an equally extensive desire to know more of the “Man of Destiny.” Hence the publication of his brief comments on the history of the nation that proved his *bête noir* is valuable as affording us material

from which to gather his impressions of his chief foe. The notes cover the period from William the Conqueror to James II., and only fill 75 pages of Mr. Hall's book. The events that seemed most deeply impressed upon Napoleon's mind were the growth of the Constitution and the gradual development of the power of the people in the government of the country; the victories of the English army over the French, Agincourt and Crecy claiming special attention; and the rise and splendid achievements of the English navy. In the various invasions of England by the Romans, Saxons, Danes, and Normans, he remarks that the invaders provided themselves with well provisioned ships that they might have means for retreat. Afterwards, in his own preparations for a similar attempt, he remembered these facts, but his transports proved failures.

Dealing with personalities, he expresses contempt for most of the kings and many of the Bishops and clergy; and his criticism of Cromwell is that he was “courageous, clever, deceitful, dissimulating, his early principles of lofty republicanism yielded to the devouring flames of his ambition, and, having tasted the sweets of power, he aspired to the pleasure of reigning alone.” This, by the way, is not a tasty morsel for certain writers of the last few years who have been extolling the virtues and greatness of England's regicide.

It will be seen that the Notes are of the greatest interest. They were made principally from Napoleon's study of Barrows' History, which was translated into French, and came into Napoleon's hands while he was a lieutenant, in the year 1788, on the very eve of the Revolution.

Mr. Hall has given us a splendid introduction, dealing with English history leading up to the Conquest. At the end of Napoleon's notes, our author adds very copious notes of his own, illustrating the subjects dealt with, and by a capital arrangement of letters and figures the reader can at once compare the two.

The work as a whole is a valuable addition to our stock of historical writings. It is to be regretted that the author died before his great work passed through the press. The book commends itself in every respect to the public, and students of history will find in it much to delight and instruct.

Fiction.

Fair Margaret. A Portrait. By F. Marion Crawford. New York: The Macmillan Co. Price, \$1.50.

This story is just finishing in *Munsey's Magazine*. It is an account of the experience of a young English girl who was preparing for the opera in Paris. She has two lovers, one the son of an opera singer and the other a rich Greek. The book stops just before the debut of Margaret, and is evidently to be followed by a second volume. It is a delightful book, full of delicate touches of real life, and containing many choice bits which show the ripe art of the author.

Contrite Hearts. By Herman Bernstein. New York: A. Wessels Co. Price, \$1.25.

This is a story of Jewish life in Russia. It gives a picture of the life of orthodox Jews, and details of their religious customs. As the story proceeds, the scene is transferred to New York, where, at the end, the father and his two daughters are reunited.

Captains All. By W. W. Jacobs. With Decorations and ten full-page Illustrations by Will Owen. New York: Charles Scribner's Sons. \$1.50.

Mr. Jacobs' stories are real pictures of real things that happen in a man's life. To the actor in these scenes, life is serious; but to the observer and reader, these stories are irresistibly droll and humorous.

The Princess Priscilla's Fortnight. By the author of *Elizabeth and her German Garden*. New York: Charles Scribner's Sons. Price, \$1.50.

The author of *Elizabeth and Her German Garden* has endeared herself still more to her friends by this delightful bit of humorous imagination. Of course it could not happen; but then it might so well have happened, that one wonders that such things do not often happen.

Miscellaneous.

AN ATTRACTIVELY printed birthday book is *The Lewis Carroll Birthday Book*, with quotations principally, if not wholly, from *Alice in Wonderland* and *Through the Looking Glass*, and the usual blank space following for birthday entries. The well known pictures from Lewis Carroll's masterpiece are in many cases reproduced. The book is published by A. Wessels Co., New York. (Price, 75 cts.)

The same publishers have also brought out *The Wonderful Wishes of Jacky and Jean*, by Mary A. Dickerson, with six illustrations by T. B. Falls. It comprises fairy tales illustrated in high colors. The book is an attractive one. (Price, \$1.00.) They have also published *The Simple Life Calendar*, being a sheet for each month with a selection on each from the works of the Rev. Charles Wagner taken from his volumes *Youth*, *Courage*, and *The Simple Life*. The illustrations are in water colors and the selections well made. The size of the calendar is 13x9 inches. (Price, \$1.00.)

GOOD NIGHT, '05, GOOD NIGHT!

BY HAYWOOD TUPPER.

THE King is dead. Long live the King! The Old Year is in his tomb; the New Year has succeeded to his throne.

The Roman myth of Time devouring his children was an allegorical telling of the passing of years. Respice, aspice, prospice. We review the past, survey the present, and forecast the future.

Nineteen Hundred and Five has left us, and we stand awaiting the events enfolded within the convolutions of the coming year, our old planet, to which we cling with such endeared affection, having turned over for another wheel of its ordered progress, this measured duration on which we are conditioned, which we have learned to recognize as time.

In man's onward journey he travels in an ever-extending line; Mother Earth, like a patient knitter, accomplishes a circuit of added stitches, plying her patient round; a mathematical anomaly! What is length with man with nature is a circle, or, to be exact, an ellipse.

Yet does our existence find interpretation in the revolving of the heavenly bodies, for it is illustrated in the awakening of Spring, as we have been awakened from eternity into life, the soft infancy of the vernal season beautifully emblemizing the correspondence; the growing into youth, as Spring deepens into Summer, matures into Autumn, then, in Winter, the restful sleep of nature's forces, our own sleep of death, of which the little brown-leaved tracts, rustling at our doorway, foretold, gently conveying the lesson of our own mortality, that our life, as nature, has its allotted period to fade and fall.

Despite the varied brilliance, cheapening the magnificent coloring of Tyrian tissues, and the gorgeous splendors of Assyrian dyes, we felt no gaiety of spirit when we gazed upon the many-gloried pomp of the woodlands, for the mind read deeper than the eye, and beneath the flamboyant hues saw the sad presage of dissolution, read the warning of the dead forest leaf.

The New Year is eminently the time for taking stock of our moral, mental, and physical forces. It is a period when we should become honestly introspective, arraign ourselves, be both accuser and witness, judge and jury, ourself the prisoner at the bar.

The New Year follows as the sequel of the old, for to-day is the accumulated forces of yesterdays. In the fields of life, as in the fields of the soil, we reap what we sow.

On this freshly-turned year of this Time-side of Eternity, encourage we our hearts. It is the unexpectant man who fails. A fine optimism as certainly attracts success as one body of like mass gravitates toward another—nature again the symbol of life.

Looking up to the brightness of our faithful Day Star, which in his beneficence gives warmth, cheer, and vigor to all within the radius of his beams, let us symbolize his fidelity in our course of right and duty, making luminous our own path through the vicissitudes of the swift on-coming years, radiate warmth, cheer, and vigor from strong personalities, energizing to righteousness and happiness the great brotherhood, our common humanity.

HOW TO BEGIN A RURAL MISSION WORK.

BY THE REV. W. H. KNOWLTON.

AS one having had no little experience, and some success, in such matters, I am asked from time to time as to my methods when commencing on new ventures for the Church, in the villages and hamlets that outlie my immediate cure, but are still near enough to be reached by me for an occasional week-night ministration. But so frequently of late has this question come to me, arguing a rapid growth of the missionary spirit among my brethren of the clergy to take up work along lines, the most practical of any I can think, it strikes me that I may save myself much writing, and perhaps confer a benefit, if I may be permitted the favor of the columns of THE LIVING CHURCH in which to return my answer for whomsoever may be concerned to know it.

1. Having determined the direction of my next venture by the selection of the best, as it seems to me, of the dozen or more remaining opportunities that are always present, I first make it the subject of much earnest prayer. I did not use to do this as much as I do now; but experience has taught me the

necessity, and, especially, if I am to meet success; or, failing of success, to bear my disappointment easily.

2. My personal visit, the first, and with it an inquiry, generally at the principal places of business—stores, creameries, blacksmith shops, or what not, but sometimes from house to house, until I have located the people whom I think may be interested in the coming of the Church to their village—the communicants of other days in other places, perhaps; or, and better still, certain thoughtful people, loving the things of reverence and order in public worship, and of which every community has at least a few, who, not knowing the Church by experience in any way, have yet heard with satisfaction of her ways, and have waited for her coming, not joining themselves to other bodies, or, if so, conditionally merely.

3. These found, my next step, when I have made their acquaintance and told them who I am, is to impress them with the fact that my coming at this time to them is simply that of a priest who has desired to bring them a benefit, but who will return or not, as they please, or as God pleases; and that if an organization is to follow, it must be wholly on their initiative. For everything they are to have, except my services, they must make the provision, while even for these I shall expect them to pay what they can.

4. I hold a first service. It may be on the night of my first visit; or, and for obvious reasons, better, a week or two later. The place is the schoolhouse, or a hall of some fraternal association; or the waiting-room at the railway station; or, once in a while, a local house of worship, hired or kindly donated for the occasion; but more often the parlor or sitting-room of some private house, the owner of which has quite likely invited me to be his guest for the time of my stay, and has seen to it that I am not lacking in a goodly sized "audience" to see and hear and criticize and compare, and to come again—perhaps, not necessarily.

5. Now, as to the "sort" of service to be used. What shall it be? To my mind, the question is not one of rubrics or traditions, but of plain "horse" sense, guided by the circumstances one finds himself up against. Usually there are "bad lightings" to be contended with. Also, if one expects the people to come a second time, it is an absolute necessity that he make some, and in some instances many, concessions to their lack of the "responding habit," which is an art that can be acquired by degrees only. And there are other things. In my own case, I may say, however, that I have usually—not always, but usually—been able to meet all the conditions satisfactorily by the use of a shortened, or rather, a condensed, form of Evening Prayer, consecutive in arrangement, plain and well printed, and a hundred pamphlet copies of which I am easily able to carry in my "grip."

6. The sermon, after my idea, should be always the plainest sort of a "gospel talk," showing earnestness rather than erudition, and an anxiety for the salvation of souls rather than the building up of a creed. It is quite true that you will probably have many in your audience who will be curious, and rightly so, as to the reasons of the Church's "invasion," but this curiosity (and again after my idea), you will satisfy with far better effect if, instead of attempting it in the sermon, you devote from five to seven minutes to that end before the hymn preceding the sermon.

7. The music. As to this, the chants are of course ordinarily, if not always, out of the question. In the matter of the hymns, however, I have always found it a good plan to tell the people to bring their own books of whatsoever sort they may be, and then from these to select certain numbers in familiar use among Christians everywhere. As an object lesson for beginning one's teaching concerning the Church's catholicity, and at the same time for giving the people the beginnings of a feeling of "homeness" at our services, I know of no more practical course than this.

8. Always carry a few Prayer Books with you to give (or sell) to such as may prove interested enough to ask for them.

WE CANNOT remove the conditions under which our work is to be done, but we can transform them. They are the elements out of which we must build the temples wherein we serve.—Brooke Foss Westcott.

GOD GIVES us richly all things to enjoy, while He Himself is His own best gift, and to be enjoyed not in a way of duty, but in the simple, natural realizing aright of what we possess in Him.—John McLeod Campbell.

The Family Fireside

THREE CHRISTMAS-TIDES IN ENGLAND.

A TRUE STORY.

I.

I saw a maiden fair,
A pearl of beauty rare,
With golden wavy hair
That like a shining veil, fell rippling to her waist,
With eyes of sapphire blue,
With cheeks of rosy hue,
And every feature true
To fair proportion's lines, in faultless sculpture traced.

II.

Light as a fairy queen,
In gossamer white sheen,
She flitted o'er the scene
Where lamps with holly, box, and mistletoe were dight:
'Twas at a children's ball,
Where youths and maidens tall
Joined with the children small
In games and mazy dance, one happy Yule-tide night.

III.

A year was well-nigh o'er;
I saw her yet once more,
Just entered through Church-door,
With Eucharist and prayer her Christmas to begin;
Beside a pillar white,
Enwreathed with holly bright,
She knelt that Holy Night,
While bells from countless spires were ringing Christmas in.

IV.

How swiftly flies a year!
Yule-tide again drew near;
I asked, "Will she be here?"
And on mine ear there fell a tale of bitter woe:
She had, in fair spring-tide,
Forth from her parents' side,
Gone forth, a happy bride,
In joy, just tinged with grief, a husband's love to know.

V.

She left her native land;
They watched her from the strand;
In buoyant hope they planned
Glad feasts, to welcome back the daughter and the wife:
They pictured the fair bride,
Her husband's joy and pride,
Safe o'er the ocean wide;
Nor knew its waves rolled o'er the jewel of their life.

VI.

The few, escaped to tell,
Scarce knew how it befell—
There was a storm—a swell—
A bursting of the waves—and then its rage seemed spent:
The lull had come too late;
Down, like a leaden weight,
Down, with a living freight,
Down to unfathomed depths, the shattered Neptune went.

VII.

Clasped in each other's arms,
From life with all its charms,
From death and its alarms,
Bridegroom and bride went down to ocean's quiet bed:
Shrouded with golden hair
And clinging seaweed there,
In God's unfailling care,
They sleep, till at his call, the sea gives up her dead.

MARY ANN THOMSON.

FIGHT like a good soldier; and if thou sometimes fall through frailty, take again greater strength than before, trusting in my more abundant grace.—*Thomas A' Kempis.*

THE SINS by which God's Spirit is ordinarily grieved are the sins of small things—laxities in keeping the temper, slight neglects of duty, sharpness of dealing.—*Horace Bushnell.*

THIS ALONE is thy concern, to fight manfully, and never, however manifold thy wounds, to lay down thine arms, or to take to flight.—*Lorenzo Scupoli.*

CHRISTMAS AT ST. JUDE'S.

BY FILIA ECCLESIAE.

IT was the last Sunday before Christmas. Down in the church cellar, not too near the furnaces, lay the wreaths and festoons of evergreen that willing hands had prepared for the church—for at St. Jude's this part of the work had not yet been relegated to the professional hands of the florist, and a few faithful souls still gathered during the week or two before the festival to form the needed decorations, all ready to be put in place. The choir had remained in the church after the service to complete their practice for the Christmas music. The Sunday School children had practised their carols, lessons-being laid aside for the day, and had been dismissed. The teachers had met in the infant class room for a final consultation concerning the Christmas-eve programme, which was always rendered by the children in connection with their tree.

As the rector entered the room, he asked, cheerily:

"Is everything ready now for the children's festival? I have been too busy with other things to pay much attention to the program so far, but if it is ready now, I should like to see it."

"It is all ready, I believe," said Mrs. Hallam, the teacher of the infant class. "We could not tell until to-day just who was to take part, but I think it is now decided."

"You are accustomed to a sort of double service, I am told," said the rector, as he took the offered sheet of paper with its roughly penciled notes, "a carol service, with prayers and a brief address in the church, then a procession to the Sunday School room, where the tree stands and where the entertainment programme is rendered."

"That is what we have always done," said Mrs. Hallam. "We find that the children like to recite Christmas poems as they do in school, and that their parents like to hear them. As many of the poems are hardly suitable for use in our Church, we took this way to get around it without offending anyone. Then children like to move about and talk at a Christmas tree, so by having it in here, they can be allowed to do so, within reasonable limits."

As the Rev. Laurence Carleton glanced over the programme, he was neither surprised nor disappointed. There was the usual array of recitations about Santa Claus, plum puddings, stockings, Christmas trees, etc. All were, superficially at least, appropriate to the season. But he looked in vain for anything that should convey to the minds of the children any sense of the real meaning of the great feast, as kept by the Church.

"Is there anything further for us to do?" asked one of the younger teachers, rousing him from his reverie over the programme.

"I think not, thank you," he replied, courteously. "I will look this over and see what I must say to supplement what is not taught here concerning the Christmas-tide, and will hand it back this evening, if that will do."

This met the approval of the teachers, and the gathering broke up. As the teachers walked along toward their homes, the young woman who had last spoken, said to her companion:

"Did you notice how sober Mr. Carleton looked over that programme? I wonder why?"

"I don't know, I'm sure," was the reply. "I suppose there were some funny poems set down to be recited, but he wouldn't mind that, would he?"

"Hardly," said the girl, musingly, "for you know how jolly he always is when we go to the rectory, or when the children have anything going on."

Just then their attention was attracted by two little ones walking ahead of them, a boy and girl belonging to the Sunday School.

"What is Christmas, anyway?" asked the girl of her brother. "What makes us have to go to church to keep it?"

"'Cause they have a tree an' a Santa Claus—sometimes they do, anyway. Santa Claus comes down the chimney with things, they say; though I don't see how he can, an' sometimes I don't more'n half believe he does."

"I shouldn't think he'd have to come to church, though. I never saw a really Santa Claus—it's always some big boy or some man I know, dressed up. What do they sing about sheep an' shepherds for, an' 'little town of Bethlehem,' an' all that?"

"Oh, I dunno," said the boy. "They always do—an' about three kings, an, a stable, an' a star. I don't pay much attention, 'cause I'm always wonderin' about the presents."

The girls looked at each other.

"I never thought of that," said the first girl, slowly. "Do

you know, I don't believe half the children know what Christmas really is. All they hear or read about is Santa Claus, and stockings, and presents. I wouldn't wonder if that was why Mr. Carleton looked so grave over the programme."

"Maybe it was," said the other girl. But here they separated, and the conversation ceased, though both girls thought the matter over, and became more and more convinced of the wisdom of investigating the children's real knowledge concerning Christmas.

Meanwhile the rector, in accordance with his usual custom, took his perplexities to his mother. As the girls had surmised, it was the preponderance of Santa Claus in the recitations chosen by the children that had caused him to look grave. Not that he objected particularly to the popular Christmas myth, if it was told to children as any other legend or fairy tale is told. But he saw a serious danger in allowing it to dominate so completely the celebration of the feast, and to exclude the real story of the day—the beautiful story that every child should know and love.

"I do not wish to arouse needless prejudice," he said to his mother. "I must remember that I am not here as a permanent rector, and that Hilton may not look at all things just as I do. Yet I feel that in some way the children must have their minds turned toward their Lord, toward the Christ-Child, as the reality. Can you help me to do this?"

"I think so," replied the mother. "How will the little story I wrote for you children, so many years ago, do as a feature of the programme? Tell the story of the shepherds, the angels, and the inn at Bethlehem in your address, as usual, and let my story supplement it afterward."

The rector's troubled countenance cleared as by magic.

"What do clergymen do who haven't wise mothers to help them?" he asked. "That story is just the thing, and I shall enjoy it as well as the children. Suppose we have the tree in the sun-parlor, instead of at the church, and let the children march here for their entertainment."

"That will be a pleasant novelty, I think," said his mother; and so it was planned.

The Sunday School teachers worked with a will, setting up the tree in the glass-enclosed end of the broad piazza which was known as the sun-parlor, where it made a brave show from the inner room. The children were not told of the new plan until the procession was formed, and they wended their way across the snow-covered lawn, singing a merry old carol. The service in the church had been brief, but impressive. Never were carols more heartily sung, and the children were unusually quiet as the rector read to them the true story of Christmas. The recitations and songs were given in the rectory parlors, and then Mrs. Carleton spoke.

"You must let an old lady take her part in the programme, too," she said. "I want to read you a story I wrote many years ago for my own little people."

There was a little delay in quieting the large body of children who filled the pleasant rooms to overflowing, but at last all were still, and the rector's mother read, in her clear, musical voice,

AN OLD MAN'S STORY.

I am an old, old man; so old that all whom I knew and loved in my youth are gone. My parents, my brothers and sisters, my wife, my children—all sleep in the tombs on the rocky hillside. No one is left to me now but my grandson, Mark, and thou, little Miriam, the child of my eldest daughter's only son, and we are exiles in a strange land.

What? Would'st thou hear again the story I have so often told thee? Yet, truly, it is one that never grows old, and I would have thee know it well that thou mayest tell it to thy children, and they to their own, and so on down through the long ages. So once again I will repeat it. Listen carefully, little ones, for I am old and feeble, and this may be the last time I shall tell it to thee.

Thou knowest that my father died when I was yet but a child, and that as fast as we were able we were obliged to find some work that should help our mother to feed and clothe us. I was a sturdy lad, and until something better should offer, I went to help tend the flocks of the Temple sheep on the hillside between Jerusalem and Bethlehem. There must be lambs for the daily sacrifice, so the sheep were bought by the priests and turned out upon the hills, and men and boys were hired to care for them. They must be watched by night as well as by day, for there were fierce wolves in the rocky dens of the higher hills, who were ever prowling about in search of food, and who

would fall upon and devour the helpless sheep if they were left unprotected. It was when I was taking my turn at the night watch that I saw and heard the wondrous things of which I tell thee.

It was a clear, starry night, and the cold winds which sometimes swept down from the mountain-tops were still, seemingly sleeping like the people of the country round about. The sheep also slept beside us, and so still and peaceful was the scene that our own eyes grew heavy in spite of us.

"Let us talk together," said one of the elder men, "for we may not sleep lest the wolves come. Hast thou noted the crowds of travellers in the villages round about, come to be enrolled in obedience to the command of the Roman emperor?"

"I have not," I said, "for after sleeping through the morning hours, I had to repair a portion of the roof of our home, and did not finish it until it was time for the evening meal. Then I came here to the sheep."

"Bethlehem is crowded," said one of the younger shepherds, "and even the caves for the cattle are filled with those for whom there is no room in the inn."

"So it is in all the villages," said another. "In Jerusalem, even, there is but scant room for the wayfarer, and men are sleeping in the outer court of the Holy Temple itself, among the tables of the money-changers, and the cages of the doves brought there for sale to those who would offer burnt sacrifices."

"Speaking of the Temple, reminds me of something I would ask thee," said I to the old shepherd who had first spoken. "A day or more ago, as I was returning home after the night-watch, I heard two of the Scribes talking on the highway. They spoke of the fulfilment of the ancient prophecies, and one said: 'The time is now come when, by the word of the prophets, the Messiah should be born.' 'Where is He to be born?' asked the other. 'In the city of David, Bethlehem; and He shall be our Prince and the Deliverer of our nation from the Roman oppressor.' I heard no more, but the words have remained with me, and I would fain know their meaning."

"It is the King of Israel—the Messiah—the Anointed One—of whom they spoke. I know not how we shall know Him, but the promise is sure, and the time is now at hand."

My heart burned within me as he spoke, for I was ever a lover of adventure, and I longed for the time to come when He, the Deliverer, should appear, and I might, perchance, be one of those to serve Him. Bright and glorious visions came before my eyes. In fancy I saw the Anointed One, stately, beautiful, powerful, followed by legions of the Jewish people, going forth to certain victory over the Roman power that had so long oppressed them, and setting Jerusalem once more high above all the nations. All was still. Suddenly a soft, golden light spread over the sky, growing brighter and brighter, till everything could be seen as clearly as in the brightest sunlight. Yet the light was not like that of sun or moon.

We grasped each other's hands, instinctively, but no one dared to speak. The sheep awoke and stood up, looking upward toward the wonderful radiance as it spread over the sky, but, unlike their keepers, showing no sign of fear. One motherless little maid, who had come with her father to the field rather than remain alone in their humble abode, was also awakened and looked up with wondering gaze. A stately, white-robed figure, with a face more beautiful than any of us had ever before seen, came slowly down through the golden light and smiled upon our trembling group. In a voice of surpassing sweetness, he spoke:

"Fear not, for behold, I bring you good tidings of great joy. For unto you is born this day, in the city of David, a Saviour, who is Christ, the Lord."

As we stood there, wondering, awe-struck, and doubting whether we were really awake or whether this was some strange vision, he continued:

"And this shall be a sign unto you. Ye shall find the Babe, wrapped in swaddling clothes, and lying in a manger."

Then came a still brighter radiance, and, looking up, we saw that the whole sky was alive with white-robed figures, and knew that it was an angel who had spoken unto us, even as to our fathers in the days of old. Then came a burst of music—eh, Miriam, thou couldst never imagine anything half so sweet. Gradually it swelled louder and louder, like the songs of the Levite choirs in the Temple, only infinitely more grand and beautiful, and at last shaped itself into words: "Glory to God in the highest—on earth peace—good-will to men." Fainter and fainter grew the music as we listened, slowly the light

faded from the sky, and still we stood there, under the stars, bewildered and wondering, but no longer afraid.

Soon the dawn began to tinge the eastern sky, and far off on the path from the city we saw the forms of those who came to relieve us in the care of the flocks. Then spoke the youngest shepherd:

"Let us now go even unto Bethlehem, and see this thing which is come to pass."

It was the mind of all, and as soon as the day shepherds were come, we hastened toward Bethlehem. There, in the cave back of the inn, where the cattle were housed, we found the Babe lying in the manger, even as the angels had told us, and one and all we fell down on our knees and gave thanks unto God.

* * * * *

There was silence for a few moments as the voice of the reader ceased. Then a sweet voice began the old hymn, "While Shepherds Watched their Flocks by Night." One after another took up the strain, and by the time the second line was finished, all were singing with a will. The gifts were then distributed, and the children were dismissed.

As the two teachers walked along homeward together, the children whose conversation they had overheard the previous Sunday, were again just ahead of them.

"That was a lovely story—lots better than a Santa Claus one, wasn't it?" said the little girl.

"Yes; I liked it pretty well," said the boy. "I guess it was true, too, because it was just like what Mr. Carleton read in church to-night, and what we sang about."

CHRISTMAS LETTERS.

By WILLIAM TALBOT CHILDS.

MARIE DUFUR had never known what it was to want for anything that money could provide; her father was wealthy enough to gratify her every whim and desire. She had never been urged to be economical; when she needed money she simply drew upon what seemed to be an inexhaustible supply.

Then the thunderclap came. There had not been even the rumbling warning of the approaching storm. Indeed, it was so sudden that its approach was not discernible. Marie's father's wealth was swept away by the unexpected slump in the stock market as if a mighty momentum had passed and left only a path of nakedness to mark its visitation.

The Dufurs were now to experience the hardship of having had and lost. How often Marie sighed that it were better if she had never had at all! What was the girl to do? Her hosts of friends entertained lavishly and spent money so freely, as she had done! Could she longer expect to remain in such society? Must she sacrifice all those dear friends and forever thereafter be content to forego the joys of intimacies, or, if she must have intimate friends, where should she seek them? Could she *condescend* to associate with girls who had never been her social equals?

With all her ponderings, she was unselfish enough to realize that if anyone should be discouraged or disheartened it was her father. On the contrary, however, Mr. Dufur resigned himself to the inevitable. Instead of brooding over his fate, he immediately sought and obtained employment; and he put his shoulder to the wheel of necessity with such determination that there could be but one result—success!

But Marie Dufur was not so much perturbed over the future as the present. She had confidence in her father's ability to provide his family with the necessaries of life. What concerned her most was the precedents and the demands of the approaching gift-giving season. Christmas was but two days off!

It is not the easiest of tasks to satisfy one's self with one's own purchases for others even when one has unlimited means with which to purchase. To feel that you must please this one, and that one, and a host of others, all of whom, you are confident, will more than reciprocate, is, to say the least, trying. Indeed, the distressing worryings that so many of us let take possession of us when we contemplate the exchange of gifts often so materially detract from the spirit of the occasion that Christmas loses its true meaning and significance.

"Oh, that I had bought my presents sooner!" Marie sobbed. "What shall I do? There's Nancy, and Margaret, and Helen, and Ada, and—oh, there are so many who sent me such handsome presents last Christmas; and I know they will expect

as much from me this year as when papa had plenty of money! What shall I do? I wish Christmas would never come!"

"How selfish of me!" she rebuked herself, after a few moments of reflection. "Here I am complaining, when mamma and papa have never murmured! And how many people there are who have never had a single happy Christmas! I know what I shall do!"

Marie Dufur ceased complaining. Within a few minutes she was seated at her desk in the library.

"I shall write the first one to Nancy," she mused. "What a beautiful pin she gave me last Christmas! Must have cost fifty dollars! But what is fifty dollars to her, and what was it to me—last Christmas?"

"DEAREST NANCY:—I hope when you receive this note on Christmas morning, that you will accept it as the remembrance of one who wishes that your Christmas, as well as that of all those dear to you, may be fraught with such joy that you will be the happiest of mortals.

"Lovingly,
"MARIE."

To her next chum she wrote:

"MY DEAR ELIZABETH:—Christmas is but two days off! What a gladsome occasion it is! I know there is much happiness in store for you. May I add my mite: That the day bring to you its richest blessings and that the significance of the Christmastide be so impressed upon you that you will never forget that the greatest gift to mankind is Christ our Saviour!

"Devotedly,
"MARIE."

The next letter read:

"DEAREST MARGARET:—What a jolly time you will have when your brother returns from college and makes your family circle complete to celebrate Christmas!

"O'er the earth in wondrous beauty pealing,
Ring again the happy Christmas bells!"

"With all my heart, dearest Margaret, I wish you and yours the happiest Christmas.

"Affectionately,
"MARIE."

And then she wrote several others in the same vein. When all were completed, she felt relieved.

Christmas came, and with it Marie received even more presents than formerly. She was not altogether unhappy; but she was very much pained. How could she reciprocate? And yet if her friends had entirely ignored her, what would have been the state of her feelings?

Early in the morning a note was handed to her. It read:

"DEAREST MARIE:—Your Christmas remembrance was sweet. I admire you! Indeed, your Christmas letter impressed me more than any present I have received. I always did prefer original Christmas greetings to those obtainable at the stationer's.

"Lovingly,
"NANCY."

Then came another note, reading:

"DEAR MARIE:—How kind of you to write such a sweet note! I value it more than any present I have received to-day, because I know it is original and from your heart. I may see you before the day is over.

"Au revoir,
"ELIZABETH."

Still another note was handed her:

"MY DEAR MARIE:—Have dropped everything to steal a moment to write you and tell you how I appreciate your Christmas letter. I showed it to papa and mamma and brother, and they all think it so sweet of you. It is the only letter I have received to-day; in fact, the first Christmas letter I ever received. Will see you tomorrow. Be sure to come around!

"Lovingly,
"MARGARET."

And Nancy's, and Elizabeth's, and Margaret's gifts were as valuable as ever. Marie Dufur was no longer unhappy. She believed her friends appreciated her Christmas letters, and that they realized her circumstances. And at the same time, they were magnanimous enough to remember her to the same extent as had been their custom in the past.

Certainly on this occasion the exchange of gifts was not on the basis of value for value, but from considerations expressive of the spirit of the Christmastide.

No one is so poor that he cannot give some Christmas presents, and original Christmas letters will be found to be not the least appreciated remembrances.

NOTHING can make a man strong for duty, save the grace of God.
—Anon.

CHRISTMAS CHEER IN GERMANY.

BY FLORENCE B. NORTH.

IN that "Wonderland," the Yellowstone, is a forest called Christmas Tree Park. The myriads of symmetrical little firs are pleasing reminders of the holidays, but for a German they possess an even greater value, as at that season thousands of similar trees are shipped from the Hartz mountains to the German cities. In this country, where the celebration of Christmas is relegated almost entirely to the children, it is difficult to realize the enthusiastic participation of the elders in the festival, as is the case in Germany. We are such a practical people with ideas so strictly utilitarian we cannot comprehend the sentimental simplicity of a nature, which though a grown-up, rejoices in the possession of a Christmas tree.

To see Union Square filled with hundreds of little ever-green trees and behold staid brokers and merchants eagerly searching among them for one suited to their taste, would be a novel sight. But the nation which dines at 2 p. m., and closes its banks from 12 to 2, or even 3, that *Mein Herr* may enjoy not only his *Mittagsessen*, but also a post-prandial pipe and nap, is one which can enter heartily into the holiday spirit.

Much has been written of Yule-tide in old England, but a Christmas there, after one passed in Germany, proved but a cold and formal affair. True, circumstances did not favor the full realization of the season as everyone is supposed to leave London at that time and go to the country. To the self-exiled American no house-party or "week-end" visit was possible, and the holidays found me in a boarding-house in the inevitable neighborhood of the British Museum. The landlady was one of those austere individuals who, presiding at the table in dignified silence, impart a chill to the atmosphere which the smoky grate is unable to temper. Never herself partaking of food in public, she, ogre-like, maintained a strict guard over the ordeal of dining.

Still, a Christmas spirit was in the air, the shops were gay, the streets thronged with eager shoppers. The Christmas card, almost despised in this country, is an important feature of the holiday stock in London, and forms a link of communication to all parts of the provinces and colonies. The branch post-offices were kept busy weighing and stamping the parcels for distant lands, to those absent ones who always speak of England as *home*.

It chanced that year that Christmas came on Tuesday, and the business places closed Saturday afternoon, not opening again until Thursday morning, a long holiday for those in trade. The day after Christmas is boxing-day, that term puzzling to all foreigners, but which, far from being of a pugilistic nature, is rather a day of universal remembrance. Then comes the policeman, the postman, the crossing-sweeper, the market-boy, in fact all with whom one's business brings one in contact come with a resounding rat-tat on the knocker to claim his box, his Christmas gift.

Yet despite interesting customs, despite the service in Westminster Abbey, despite holly and mistletoe and a genuine plum pudding, despite its being the first Christmas passed in England by any member of my family since 1660, there was in mud-stained and foggy London no such Christmassy look as in snow-decked Berlin the year before.

In the latter city, early in December began preparations for *Weihnachten*. The shops for weeks had presented a festive appearance and were open the three Sundays immediately preceding the 25th, being called in recognition of their money-making value: the first, copper; the second, silver; the third, gold. Booths had sprung up on street corners, where unique mechanical toys attracted crowds by their sprightly performances.

The trees purchased on street or public square were, on Christmas eve, placed in the front window of each house, their brilliantly lighted candles cheerily greeting the passer-by. Twined among the dark green boughs of the tree were strands of gold and silver tinsel, poetically called the Christ-child's hair. We saw these lighted trees on our way to service at dusk, where some good music was heard. Among the hymns was the oft-repeated "*Stille Nacht, heilige Nacht*," being our own carol "Silent Night, Holy Night," and sounding like angel voices sweetly wafted to us from the choir-loft above.

On Christmas Day we attended in the same church a children's service, at which the little ones came in demurely, greeting their teachers, the boys with a bow, the girls deeply courtesying, with the inevitable handshake which characterizes even the small *Deutscher*. Their simple gifts of illustrated leaflets

were received with a pleasure apparently greater than that which marks the American child's over-surfeited indulgence.

At six o'clock that night, we assembled in the salon of our *pension* before our own tree and listened to a few words suggested by the season from the lips of a Presbyterian minister from New York state. Afterwards we sat down, fifty in number, to a three hours' dinner, enjoying the bounty *Fräulein* graciously dispensed; even the mince pie she had thoughtfully provided for American guests, though the crust was three inches high, and the mince-meat uncooked.

In the midst of the dinner the *Weihnachtsmann* craved admission, coming in bent under the weight of a heavy pack, his eyes shining merrily from under his snow-white hair. In his pack was a gift for each, and many of these being musical instruments, the room soon resounded with the discordant notes.

Among those congregated under the same roof for the holidays were many nationalities. From the extreme north of Germany had come a professor with his American wife, whose long residence in an unfrequented corner of Europe where the English language was rarely heard, caused her to speak the words of her mother-tongue with German construction. An attractive woman from Finland, who had a knowledge of seven languages, and sang for us in four, carried on an animated conversation in Swedish with a Norwegian, whose replies in his native tongue were readily understood, such being the similarity between the Scandinavian languages.

A daughter of Garibaldi was in Berlin for a short time, as were, also, two Spaniards. These two men had been wounded in the late war, but, regardless of American bullets, treated the representatives of that country with marked politeness. At Epiphany, their "Feast of the Three Kings," they requested all the children of the house to put their shoes outside the doors, filling them with pretty presents.

Before this festival, however, had come New Year's, beginning its celebration on the evening of the 31st, called *Sylvester Abend*, from the saint of that day. The streets were thronged with people and the palace illuminated for the reception held by the Kaiser. It was said a choir sang a hymn from the top of the City Hall. At midnight, cannon boomed, church-bells rang, windows were flung open, and cries of "*Prosit Neujahr*" were heard on all sides. Two policemen were seen to salute solemnly and shake hands before entering upon the duties of another twelve months, months full of pleasure and profit to one who lingered in that land of simple, hospitable folk.

MRS HOGAN'S ETHICS.

A CHRISTMAS HINT.

BY DOROTHY SHEPHERD.

"THERE'S no disgrace in bein' poor, but 'tis onconvenient!" said Mrs. Hogan, apologetically.

It was Christmas afternoon. I had called to bestow some goodies, but found myself wisely and amply forestalled.

"Yes'm, we've had one good square dinner, and it tasted swater fer the fact that we 'arned it."

"Who earned it?" I asked, thankfully recognizing a new development in Mrs. Hogan's ethics.

"All on us," she explained, and even little Tim cried "Me, too."

"I niver expicted sech a dinner, sence Dan Hogan lift me a widder by dyin'. But last wake, Mis' Chisolm sez to me, 'Mis' Hogan,' sez she, 'I want the house trimmed up pretty. Could yer boy Jim cut some iver-granes from our woods, and then could yez all come to me basement-room two avenines this wake to help us to fix thim? Christmus dinner'll be yer paymint,' sez she, smilin'—and we said we'd come. My, but 'twas fun! Jim fetched the granes in a cart he borried off an Eyetalian, and Wensda' and Thursda' avenines we worked. Seemed like 'twas a party! Mis' Chisolm and another lady shown us how to make garlan's and stars and wrathes, and the childer done the bunchin'. The ladies read Christmus stories, and Thursda' they sang carols swate as two birds. We'll remimber it long. The best part come later. 'Twas a basket with the stuff. A paper under the turkey's wing give all the cookin' recates, and the're grand ways!"

Her lips smacked emphasis.

"Merry Christmus to ye, mum. Yis, childer, ye kin all hev more puddin'."

TO BRING MEN UP TO THEIR BEST, WE MUST CALL THEM TO THE HIGHEST.
—Bishop Brent.

Church Kalendar.



Dec. 31—Sunday after Christmas Day.
 Jan. 1—Monday. Circumcision.
 " 6—Saturday. The Epiphany.
 " 7—First Sunday after Epiphany.
 " 14—Second Sunday after Epiphany.
 " 21—Third Sunday after Epiphany.
 " 25—Thursday. Conversion of St. Paul.
 " 28—Fourth Sunday after Epiphany.

KALENDAR OF COMING EVENTS.

Jan. 15—Convoc., Southern Florida.
 " 23—Dioc. Conv., California.

Personal Mention.

THE REV. W. BELCHER ALLEN, rector of the Church of the Holy Trinity, Nashville, has accepted a call to become rector of the Church of the Messiah, Pulaski, Tenn., and will enter upon his duties January 1st.

THE address of the Rev. CHARLES ROGER ALLISON is changed from Sodus Point to 45 Jones Ave., Rochester, N. Y.

THE REV. I. T. BAGNALL of Xenia, Ohio, has accepted a call to St. John's Church, Centralia, Ill. (Dio. of Springfield).

THE REV. W. K. BERRY, D.D., of Muncie, Ind., has accepted a call to the rectorship of St. Stephen's Church, Newcastle, Maine.

THE REV. CHAS. E. BETTICHER, of the Diocese of New Jersey, is spending the winter in Rome, Italy, and is assisting the Rev. Dr. Nevin at St. Paul's American Episcopal Church.

THE REV. FRANK ERWIN BRANDT of Dundee, Ill., has declined a call to St. John's Church, Irving Park, Chicago.

THE REV. MAURICE W. BRITTON, rector of St. Barnabas' Church, St. Catharine's, Ontario, has been engaged as vicar of the Church of the Holy Cross, New York City, to succeed the Rev. John Sword, who resigned some months ago.

THE REV. A. A. EWING has accepted his call to the rectorship of Grace Church, Madison, Wis.

THE VEN. H. A. FLINT, Archdeacon of Pittsburgh, has declined a call to become rector of St. Stephen's Church, East Liverpool, Ohio.

THE address of the Rev. Wm. H. Frost is changed from Sidney to Alliance, Neb.

THE REV. R. A. HOLLAND, D.D., rector of St. George's Church, St. Louis, has been appointed by Governor Folk a commissioner to represent the state of Missouri at the Inter-State Congress on Uniform Divorce Laws, to be held in Washington, February 19th. Dr. Holland will attend the congress.

THE address of the Rev. A. Geo. E. Jenner is changed to 308 St. Urbain St., Montreal, Canada.

THE REV. EDWARD D. JOHNSON, formerly rector of St. Paul's parish, Brunswick, Maine, has become rector of Trinity parish, West Pittston, Pa.

THE REV. A. C. JONES, Ph.D., late of St. John's Church, Portage, has accepted a call to Trinity Church, Baraboo, Wis.

THE REV. W. F. LIVINGSTON of Hallowell, Maine, has been appointed Secretary of the Diocese of Maine, in the place of Rev. E. D. Johnson, who has removed from that diocese.

THE REV. W. A. McCLENTHEN, sometime curate of St. Clement's Church, Philadelphia, and recently in residence at the Monastery of the Cowley Fathers in England, has returned upon the advice of his physician. He is assisting at present at the Church of the Annunciation, Philadelphia.

THE REV. W. E. McCORD, formerly of St. George's Church, New York City, has been engaged as curate at St. John's Church, Stamford, Conn., succeeding the Rev. Geo. C. Richmond.

THE REV. E. BRIGGS NASH, for the past two years assistant at St. Paul's Church, Baltimore, Md., has been appointed minister in charge of the parish from January 1st, when the Rev.

J. S. B. Hodges, D.D., will become rector emeritus, having recently resigned after a rectorship of thirty-five years.

THE REV. EDWARD HYDE TRUE, who was for twelve years in charge of St. Paul's Chapel, College Point, L. I., has accepted the rectorate of the Memorial Church of the Prince of Peace, at Gettysburg, in the Diocese of Harrisburg.

DEGREES CONFERRED.

ST. JOHN'S COLLEGE, WINNIPEG.—D.D. upon the Rt. Rev. ISAAC O. STRINGER, Bishop of Selkirk, N. W. T.

ORDINATIONS.

PRIESTS AND DEACONS.

CENTRAL NEW YORK.—On Tuesday, December 19th, the Rev. WALTER EARL COOK, deacon, was ordained priest, and Mr. HARRY IDLE was ordered deacon, in St. John's Church, Ithaca. The Rev. W. H. Hutchinson, rector of the parish, preached the sermon and presented Mr. Idle, and the Rev. Wm. Bours Clarke, Dean of the Fifth District, presented Mr. Cook. Mr. Cook is in charge of Trumansburg, and Mr. Idle is serving at Romulus and Willowdale.

On Thursday, St. Thomas' day, December 21st, the Rev. JOHN B. PITCHER, deacon, was ordained priest, and Mr. GEORGE CARLTON WADSWORTH was ordered deacon in Trinity Church, Utica. The sermon was preached by the Bishop of the Diocese, and the candidates presented by the Rev. John R. Harding, rector of the parish. The Rev. Mr. Pitcher will become rector of Trinity Church, Camden, in which parish he has served his diaconate. Mr. Wadsworth will serve at Westmoreland.

NEW YORK.—In St. George's Church, New York, Bishop Greer on the Fourth Sunday in Advent, acting for the Bishop of Massachusetts, advanced to the priesthood the Rev. CHARLES C. HARRIMAN, who is a member of the clergy staff of St. George's parish. At the same service Bishop Greer ordained to the diaconate Mr. JOHN MILTON OAKSFORD, who is to become an assistant at St. Luke's parish, New York.

WESTERN NEW YORK.—In St. Mark's Church, Rochester, the Bishop ordained FREDERICK COOPER as deacon, and the Rev. WILLIAM S. MCCOY and the Rev. C. R. ALLISON as priests. Mr. McCoy is missionary at Dundee, and Mr. Allison will become rector of Trinity Church, Rochester.

PRIESTS.

NEW HAMPSHIRE.—In St. Paul's Church, Concord, on St. Thomas' day, the Rev. THOMAS S. CLINE, appointed to the mission at Berlin, and the Rev. EDWARD EVERETT, now officiating at the House of Prayer, Lowell, Mass., were ordained to the priesthood by the Bishop of the diocese. The Rev. Dr. Waterman preached the sermon.

QUINCY.—On the Third Sunday in Advent, in St. Paul's Church, Peoria, the Bishop of Quincy ordained the Rev. GEORGE MACKEY to the priesthood. The Rev. Dr. Percival preached the sermon, and the Rev. William A. Gustin presented the candidate, and these, with the Rev. W. D. McLean, assisted in the laying on of hands. The Rev. George MacKay has charge of several stations, with residence at Canton, Ill.

SALT LAKE.—On Tuesday, November 21st, at St. Matthew's Church, Grand Junction, Colo., by the Bishop of Salt Lake, the Rev. CHARLES W. G. LYON was advanced to the priesthood. The sermon was preached by the Rev. John W. Ohl.

DIED.

LEWIS.—Entered into rest in the early morning of December 12th, at her home in Minneapolis, Minn., ANN COLT, wife of J. R. LEWIS, and daughter of the late Charles W. and Catharine Rees, formerly of Geneva, N. Y.

"Father, in Thy gracious keeping,
 Leave we now Thy servant sleeping."

SISTER GERTRUDE CLARE.—Suddenly, in the city of New York, on December 6th, SISTER GERTRUDE CLARE, of the Community of St. Mary, and Sister Superior of St. Gabriel's School, daughter of the late Alexander Commins of Akron, Ohio.

May she rest in peace.

MEMORIAL.

HARRADEN.—Fell asleep in Jesus, on the feast of St. Thomas, A. D. 1900, ADELE SEJOINE MONROE, relict of the late Jabez Richards HARRADEN.

"Make her to be numbered with Thy Saints."

BUSINESS OPENING.

A GOOD LAWYER, who is a Churchman, may hear of a good opening in a county-seat town of 2,600 people in the Diocese of Minnesota, by addressing: MINN. RECTOR, care LIVING CHURCH, Milwaukee.

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.

Persons desiring high-class employment or high-class employees; clergymen in search of suitable work and parishes desiring suitable rectors, choirmasters, etc.; persons having high-class goods to sell or exchange, or desiring to buy or sell ecclesiastical goods to best advantage—will find much assistance by inserting such notices.

Address: THE LIVING CHURCH, Milwaukee, Wis.

WANTED.

POSITIONS WANTED.

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 Choruses. Highly recommended; first-class testimonials. Address, "ORGANIST," Box 227, Wheeling, West Virginia.

CLERICAL REGISTRY.

POSITIONS SECURED FOR QUALIFIED Clergymen. Write for circulars to the CLERICAL REGISTRY, 136 Fifth Avenue, New York, conducted by THE JOHN E. WEBSTER Co. Established, April 1904.

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CHURCHES requiring Organists and Choirmasters of the highest type of character and efficiency can have their wants readily supplied at salaries up to \$2,500, by writing to the JOHN E. WEBSTER Co., CHOIR EXCHANGE, 136 Fifth Avenue, New York. Candidates available in all parts of the country and Great Britain. Terms on application.

PARISH AND CHURCH.

COMMUNION BREADS and Scored Sheets. Circular on application. Address: Miss A. G. BLOOMER, Montrose, N. Y.

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

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 services in connection with any contemplated or desired purchases is offered.

NOTICES.

NEW YORK BIBLE AND COMMON PRAYER BOOK SOCIETY.

Applications for books from this Society may be made through Mr. R. M. Pott, Agent, care of Church Missions House, 285 Fourth Avenue.

All Contributions should be sent to the Treasurer, Mr. JOHN McL. NASH, 63 Wall St., New York City.

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 entrusted 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.

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

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

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

A. S. LLOYD, *General Secretary*.

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

THE CHRISTMAS OFFERING.

Fifty-two dioceses out of 80 depend upon the General Clergy Relief Fund alone for the pensioning and relief of clergy, widows, and orphans.

Seventy-one dioceses out of 80 receive more in pensions and relief for their beneficiaries than they contribute to the General Fund. THIS IS WORTH THINKING OVER.

Over 450 beneficiaries are on the lists of the General Fund.

Over \$600,000 have been distributed in all dioceses by the General Fund during the last 30 years.

If limitations as to locality or sex or fees or retiring age had prevailed, the General Fund

might have laid away a million dollars; but at the PRICE OF DISTRESS AND BITTERNESS AND HUMILIATION TO THOUSANDS WHO HAVE BEEN HELPED.

"GIVE US THIS DAY OUR DAILY BREAD."

Undesignated offerings relieve present need—"designations" go to the "Permanent Fund," or "Automatic Pension at 64," and the like.

For 40 years some have been on the pension list of the General Fund.

In merged dioceses some are receiving up to \$500.

Retiring Pension by other than Diocesan and the General Fund is trivial.

PENSIONING THE CLERGY.

The majority of the laity in the Church are refusing longer to invest in ecclesiastical enterprises which are unnecessarily competitive and which have back of them fundamental and ungenerous limitations. The unwise multiplication of ecclesiastical machinery makes liable greater friction and consumes too much fuel.

The General Fund supplements and overlaps help in all dioceses.

There are beneficiaries in every diocese, shut out from the help of local funds by requirements as to years in diocese, seats in Convention, and continuous contributions. These the General Fund must help, because the diocese canonically cannot. To help all in whom you are interested, you must contribute to the General Fund.

In a majority of dioceses, merged with the General Clergy Relief Fund, the offerings are at Christmas, and sent to the address below.

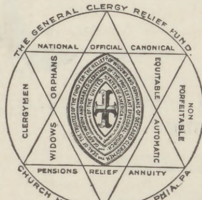
Many individual rectors, laymen, and lay women make their offering at Christmas.

THIS IS TO REMIND ALL WHO READ OF THE WORTHY OBJECT AND THE GREAT NEED.

Send for "A Plea for a Square Deal," and other circulars.

GENERAL CLERGY RELIEF FUND,
Church House, Philadelphia, Pa.

ALFRED J. P. McCURE,
Assistant Treasurer.



PUBLISHERS' NOTES.
HOLY WEDLOCK.

Unsolicited commendations continue to reach us from the clergy who have purchased the book. The Rev. Edwin S. Hoffman writes: "I want

to congratulate you on your very handsome production. It by far excels anything on the market known to me."

Holy Wedlock No. 1, heavy parchment cover, in envelope. .50.

Holy Wedlock No. 2, white leatherette, boxed. .75.

Holy Wedlock No. 3, white leather (kid), boxed. \$2.00.

PUBLISHED BY
THE YOUNG CHURCHMAN CO.,
Milwaukee, Wis.

BOOKS RECEIVED.

J. B. LIPPINCOTT COMPANY, Philadelphia.

The Life of Christ. By the Very Rev. Alexander Stewart, D.D., Principal and Primarius Professor of Divinity, St. Mary's College, St. Andrews. The Temple Series of Bible Handbooks.

CHARLES SCRIBNER'S SONS, New York.

The Philosophy of Religion. A Critical and Speculative Treatise of Man's Religious Experience and Development in the Light of Modern Science and Reflective Thinking. By George Trumbull Ladd, D.D., formerly Professor of Philosophy in Yale University. In Two Volumes. Price, \$7.00 per set, net.

ALMANACS.

The American Church Almanac. Year Book for 1906. Edwin S. Gorham, Publisher, New York.

CALENDARS.

The Simple Life Calendar for 1906. A Selection from the works of the Rev. Charles Wagner. A. Wessels Company, New York. Price, \$1.00.

PAMPHLETS.

Our Foreign Population and the Church. By Rev. G. Hammarsköld. A Paper read before the New York Rectory Club and printed under its auspices.

Signs of Political Promise. A Thanksgiving Sermon by the Rev. J. H. McIlvaine, D.D. Calvary Church, 1905. Printed by a Member of the Parish. Pittsburgh, Pa.

The Year Book of the Cathedral of All Saints, Albany, New York, for the Year 1904-1905. Number 11. All Saints' Day, 1905.

The Church at Work

THE PAN-ANGLICAN CONGRESS OF 1908.

THE COMMITTEE of the above Congress welcomed, on December 13th, the receipt of the first revised answers to the questions sent by them to all dioceses of the Anglican Communion. The answers which will be received in future are based upon the Pan-Anglican pamphlet (S.P.C.K.), which contains a full account of the first answers received from all parts of the world. The process of the revision of such answers in the light of much information is now being proceeded with, and the first set of such answers has come from the Diocese of St. Albans. The Diocese of Norwich has taken notable action in connection with its own revised answers. It has deputed two experts to prepare a memorandum on two subjects to be brought before its Diocesan Committee in two months' time. The diocese proposes to continue this process for twelve months, sitting six times and considering on each occasion two subjects which have been carefully prepared beforehand by experts; a report of all that has been done in connection with the Congress is to be presented to the United Boards of Missions on January 30th at the Church House; and at the next meeting of the Congress Committee

the question of time and place and expenses in connection with the Congress itself is to be discussed.

CHICAGO CHURCHWOMAN MAKES CHRISTMAS GIFT.

THE Chicago *Tribune* of Christmas Day related the following incident, in which one of Chicago's leading Churchwomen plays the principal part:

"BANK OPENED AFTER HOURS TO KEEP CHRISTMAS PLEDGE.

"Mrs. Joseph T. Bowen Gets \$500 to Redeem Another's Broken Promise to Hull House.

"A bank was opened after hours Saturday evening so that 250 families that had counted on receiving Christmas baskets from Hull House should not be disappointed.

"The Hull House people had been promised 250 baskets by a down-town concern. Early in the evening, when those who expected the gifts had begun to arrive, a telephone message came from the maker of the offer. The baskets could not be provided. Mrs. Joseph T. Bowen was reached and the predicament was laid before her.

"The banks were closed, and Mrs. Bowen

had not enough cash on hand to supply the need. Then she thought of the Hibernian bank, and sent a representative to see if some officer of the institution would not open it to let her get \$500. The errand was successful and the money, in \$2 bills, was secured.

"These bills were given to messengers of Hull House, who distributed them among the 250 families that had been scheduled to receive the baskets. The task was finished at 10 o'clock in the evening."

BISHOP McLAREN MEMORIAL.

THE McLAREN MEMORIAL FUND for the further endowment of the Western Theological Seminary, Chicago, will be closed on February 19th, the anniversary of Bishop McLaren's death. Strenuous efforts are being made to increase this fund before the closing date. The new dean of the Seminary, Dr. De Witt, is making a strong personal effort, having laid the needs of the seminary before the congregations of several of the city parishes, besides sending out many letters and circular appeals. This fund will be kept intact by the trustees of the Seminary for some special purpose, and will be known forever as the "McLaren Memorial Fund."

NEW BUILDING FOR ST. JOHN'S MILITARY ACADEMY.

THE ILLUSTRATION shows the new building now in course of erection for St. John's Military Academy, Delafield, Wis., necessitated primarily by the burning of the administration building in the fall, and also by the con-

PATRIOTIC SERVICES IN PHILADELPHIA.

A SPECIAL SERVICE commemorative of the "going into winter quarters of the American Army at Valley Forge" was held in old St. Peter's Church, Philadelphia, on the Third Sunday in Advent, this being the seventeenth annual service of the Pennsylvania

two parts, the message and the messenger; what should be the message and what the character and life of the messenger should be. In giving his message, said Bishop Walker, the messenger should be true to the Church and to its teachings. He deplored, he said, a tendency to-day to depart from



tinued growth of the school. This building will be erected of Waukesha limestone, with openings of red pressed brick. There will be an extreme length of 276 feet, with a depth in the main building of 45 feet. In the L will be located the dining room. On the two upper floors will be accommodation for 160 cadets. The power-house and kitchen are outside the main building. It is expected that the building will be ready by September 1906.

ILLNESS OF CANADIAN PRIMATE.

VERY GREAT concern was felt in the congregation assembled in the Church of St. James the Apostle, Montreal, Sunday, December 17th, at morning service, when the aged Primate, Archbishop Bond, was taken ill in the pulpit. He had given out the text, but after a few more words, found he could not continue. It was touching to hear him before he retired, ask if there was anyone to preach, his whole thought being that the order of the service should not be disturbed. The Rev. Canon Ellegood was prepared, and preached after the Archbishop had retired to the vestry. The latter was better the following day, but his numerous engagements for the week before Christmas had to be cancelled.

HALIFAX CATHEDRAL A TOTAL WRECK.

ALL THAT is left standing of St. Luke's Cathedral, Halifax, N. S., which was burned down December 13th, is a few charred timbers of a partition wall near the front of the building. The safe, in which was kept the papers and records of the building, was found to be intact in the southwestern corner of the basement, and pieces of the silver plate belonging to the Cathedral were also found there buried and blackened. Indications all point to the incendiary origin of the fire, both in the church and schoolhouse. The organ was insured for \$6,000, and there was \$25,000 insurance on the building.

Society of Sons of the Revolution. The service was in charge of the Rev. George Woolsey Hodge, rector of the Church of the Ascension, Philadelphia, and the sermon was preached by the Rev. Thomas Edward Green, D.D., general chaplain of the Society of the Sons of the Revolution. His topic was "Patriotism." Referring to the awful winter at Valley Forge in 1777-78, Dr. Green said: "The story of that encampment and the ensuing struggles of our forefathers is one long record of sanctified patriotism." The old church was decorated with the national colors and with historic Colonial flags owned by the Pennsylvania Society.

A similar service was held in St. James' Church, Philadelphia (the Rev. William C. Richardson, rector), on the afternoon of the Third Sunday in Advent, being the Sunday nearest the anniversary of the death of Washington. Ever since his death on December 14, 1799, the First City Troop, composed of the sons of Philadelphia's most exclusive families, have gone in a body to church, first in old St. Peter's and later at St. James' Church, which was originally one of the three churches under the first Bishop of the Diocese of Pennsylvania. A notable sermon was preached by the rector of St. James' in 1904 concerning political duties, and great interest was manifested in what might be said of recent events in Philadelphia; but Mr. Richardson was unable to preach, and there was no sermon.

ORDINATION SERMON BY BISHOP WALKER.

AT AN ORDINATION in St. Mark's Church, Rochester, elsewhere reported, Bishop Walker preached from the text, Malachi ii. 6, 7: "The law of truth was in his mouth and iniquity was not found in his lips. He walked with me in peace and equity and did turn away from iniquity; for the priests' lips should keep knowledge and they should seek the law at his mouth, for he is the messenger of the Lord of hosts."

Bishop Walker divided his sermon into

the plain teaching of the Bible and the traditions of the Church. It was the thought of many persons, he said, that the skepticism and unrest of to-day were new and that the Church is, because of it, in danger of losing its position in the world.

"Centuries ago," said Bishop Walker, "many a monk sitting in his cell pondered the very things the Church is meeting to-day. Like moths that come too close to the flame, they burnt their wings, and yet the Church lived on; and to-day poor, unwise, misguided—yes, even sinful men are living out the same experience as that of the skeptics of the Middle Ages. But the Church lives and thrives and will go on forever.

"The message, then, that you are to preach is that contained in the word of God in its plain and literal sense. You are not to preach your own individual interpretations of that truth, for the Church has long since interpreted it for you, and it is for you to read."

The Bishop is doing what he can by his utterances, particularly in Rochester, to counteract the pernicious teaching that is regularly given from St. Andrew's pulpit.

Dr. Crapsey's sermons, as reported in the daily papers, continue to show the wide gulf between the teaching of the liturgy and that of the pulpit in the church.

MR. PARKER ACCEPTS.

THE REV. EDWARD M. PARKER, Bishop Coadjutor-elect of New Hampshire, has sent the following letter of acceptance:

"ST. PAUL'S SCHOOL,

"Concord, N. H., Dec. 15, 1905.

"Reverend Charles S. Hale,

"Claremont, New Hampshire.

"MY DEAR MR. HALE:—It is right, I think, that in some more formal way than was possible at the Convention itself, I should reply to the committee appointed to notify me of my election as Bishop Coadjutor of New Hampshire. I therefore desire to say to you, the chairman of that committee, that, subject to the approval of the Standing Committees

and Bishops, I shall accept the office to which the Convention of the diocese has elected me, and that I shall do my best, with God's help, to assist the Bishop of the diocese and to work wisely and earnestly for the Church and the people of New Hampshire.

"Very sincerely yours,
"EDWARD M. PARKER."

DEAN FOR SALINA.

THE BISHOP of Salina has invited the Rev. Philip G. Davidson, rector of St. Matthias' Church, Omaha, to become Dean of the Cathedral in his see city. Mr. Davidson came to Omaha from Macon, Mo., in August 1901, and although it has been a hard struggle, has completely united the congregation and placed the parish upon a firm basis for future work. Besides being rector of this parish, he has held the position of chaplain at Brownell Hall and has done much to bring the girls of the hall under the Church's influence. Mr. Davidson is a canon of the Cathedral and examining chaplain of the Diocese of Nebraska.

An effort is being made to keep him in Omaha.

DEATH OF WM. B. CHISHOLM.

ON THE 11th inst., at his home in Auburn, N. Y., William B. Chisholm, well known to the readers of THE LIVING CHURCH, passed away suddenly in the fifty-seventh year of his age. Born in Virginia, he was the son of the Rev. James Chisholm, who died while ministering to the fever patients at Portsmouth in that state in 1855. His mother was formerly Miss Page, daughter of the Old Dominion governor, and his grandmother, the sister of the famed Evelyn Byrd of Westover.

Educated at the University of Virginia, from which he was graduated with honors in 1871, Mr. Chisholm took up the study of theology, but decided later upon the newspaper as his avocation. He removed to Auburn, N. Y., and became editor of the *Dispatch*, resigning after several years to succeed his father-in-law as editor of the *Cayuga County Independent*, which he held at the time of his death. He had devoted much time to magazine work, many of his articles having appeared in the *Century* and other periodicals. His poems have been read for years in the columns of THE LIVING CHURCH, and one even this month, entitled "The Passing of the Saint." Six of them were incorporated in a former publication known as *Lyrics of the Living Church*. Mr. Chisholm was a staunch Churchman and always ready with his pen and learning to defend the Church's position. His wife, formerly Miss Jane Graeme Johnson, survives him, and one son, who succeeds to his editorial duties.

CONGREGATIONAL MINISTER CONFIRMED IN INDIANA.

ON THE Third Sunday in Advent, in St. Paul's Church, New Albany, the Bishop of Indianapolis confirmed Mr. James W. Comfort, formerly a Congregational minister. Mr. Comfort has applied for Holy Orders in the Church.

DEATH OF REV. G. W. MAYER.

A MOST FAITHFUL priest and one who suffered much because of his fidelity to the Catholic faith and practice, entered into rest on the eve of St. Thomas' day, December 20th. The Rev. Gustavus W. Mayer was an alumnus of Princeton College, was made a deacon in 1859 by Bishop Johns and advanced to the priesthood by Bishop Alonzo Potter in 1862. His long ministry was served in several dioceses, his most recent work being in Christ Church mission, Sixth and Venango streets, Philadelphia, and subsequently in assisting various priests as occasion required. He is said to have been the sole survivor of the founders of the *Chi Phi* Fraternity.

ALASKA.

P. T. ROWE, D.D., Miss. Bp.

Report from Circle.

FROM FAR DISTANT Circle, on the Arctic Circle, the report comes that the Rev. Charles E. Rice has reached his mission, from which he had been absent for two years on leave. His latter year, however, was in no sense a respite from missionary work, or even from the Alaska mission. He spent last winter in Skagway, making monthly trips to Fort Seward. Six weeks in June and July were spent in Juneau and Douglas supplying the place of the Rev. A. C. Roth during his absence, and then returning to Circle, he reached there August 13th.

Writing of Circle, Mr. Rice says:

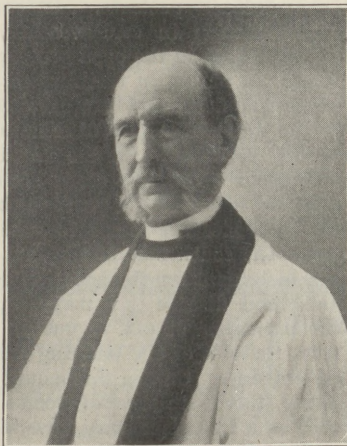
"I suppose there is not another town in the whole district where I would know so few men as I did when I landed in Circle this fall. Am very comfortably located while in town. My quarters are quite cosy. The 'Miners' Association' have turned their library over to me, so I have a fine lot of books. The matron of the hospital was sent to Fairbanks, so I rented the place to a dentist (with his wife) and get my meals with them. Ft. Yukon is under my care this winter, and I expect to make several trips there. Also expect to visit some camps three hundred miles north of Ft. Yukon, so I shall be on the trail nearly all of the winter. Our winter began very early this year, at least the snow came early, though it is not cold (October). Another steambot is expected up the river, then we will bid farewell to civilization for eight months."

CENTRAL NEW YORK.

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

Memorial Service for Dr. McKnight.

A SERVICE in memory of the late Dr. McKnight was held in the chapel of Elmira College on the afternoon of December 15th. A memorial address was delivered by the president of the institution, Dr. MacKenzie.



THE LATE REV. GEO. H. M'KNIGHT, D.D.

He recalled the many services which Dr. McKnight had rendered the college, saying that for over 35 years he had been a warm friend and for a number of years a trustee of the institution. The stone walk which approaches the college is the fruit of Dr. McKnight's activity and generosity, and the fire escapes just completed were also the result of his thoughtfulness.

CONNECTICUT.

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

Death of Miss Keeler—Baptist Ritualism—Brooklyn.

MISS FRANCES LYDIA KEELER, a venerable communicant of St. Matthew's, Wilton (the Rev. William E. Hooker, rector), died recently, in the 85th year of her age. Miss Keeler was a genuine daughter of the Revolution, her father having been a Revolution-

ary soldier. Her sister, Miss Raymond, who survives, is also identified with the Norwalk Chapter of the D. A. R.

IN ONE of our smaller cities, the Baptist pastor has lately tendered his resignation. The occasion was the setting up of an electric cross, over the font, for use during the administration of Baptism. Evidently a new phase in Protestant "ritualism"! The pastor favored the movement, and the work was undertaken, when it was strongly opposed by a leading official. Hence the resignation, which, it would seem, is not likely to be accepted.

AN ADDRESS was recently delivered at Brooklyn, before the local chapter of the D. A. R., by the Rev. George I. Brown of Bellefonte, Pa. An especial interest was felt, as Mr. Brown is a native of the place, and a grandson of the Rev. Riverius Camp, D.D., for many years rector of Trinity Church.

FOND DU LAC.

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

Archdeaconry at Green Bay—Daily Eucharists—Appleton.

THE ANNUAL meeting of the Archdeaconry of Fond du Lac, comprising the eastern half of the diocese, was held in Green Bay on December 20th and 21st. About a dozen of the clergy were present. On the evening of December 20th, there was a missionary mass meeting in Christ Church, the Bishop presiding. There was an address by the Rev. Wm. A. Grier of Sheboygan on "Our Opportunities," and one by Archdeacon Fay of Fond du Lac on "Our Responsibilities." The closing address was made by the Bishop of Fond du Lac, and was a moving appeal for an increase in missionary zeal. He said the test of a standing or falling Church was its interest in missions. Christ was the great Missionary, and had left all the glories of His Father's home to go forth for the salvation of men. He showed how our Lord was the model for all missionaries to follow.

ST. THOMAS' DAY, December 21st, was the tenth anniversary of the ordination to the priesthood of the Rev. Henry S. Foster, rector of Christ Church, Green Bay. In addition to early celebrations of the Eucharist by the visiting Bishops and priests, the rector celebrated his anniversary Eucharist at 10 o'clock. The sermon was preached by the Bishop of the diocese, and was on the subject of "The Blessed Virgin." He set forth the value of an increased love and devotion toward the Mother of God, as a bulwark of morality and a safeguard for the faith in the Incarnation.

Then followed the meeting of the clergy of the Archdeaconry, at which each priest gave a five-minute report of the condition of the work in his particular field. From these reports it appeared that the work of Church extension is going on in the diocese faster than clergy can be secured to take charge of new stations. Five or six missionary priests could be given work in this Archdeaconry, with salaries ranging from \$700 to \$1,000, and in some cases with houses to live in, but the priests cannot be found. At Evensong, at 7:30, on St. Thomas' day, the Bishop Coadjutor, Dr. Weller, preached and confirmed a class of twelve persons.

The condition of this, the oldest parish in the Diocese, is most prosperous. Fr. Foster has now been rector for five years, having refused many attractive calls to larger fields of labor. The debt on the church, which he inherited, has been steadily reduced, and the interest and bonds are now paid until the close of 1906. Green Bay is growing rapidly and promises soon to be one of the largest cities of the state. In this parish the daily Eucharist has been established during the past year, and the people have been very faithful in helping to keep it up.

IN THE DIOCESE there are now fourteen altars where the Holy Sacrifice is offered daily, and twelve parishes where the Eucharist is the chief service at half-past ten every Sunday morning.

AT ALL SAINTS' CHURCH, Appleton, the annual offering for General Missions was made on the first Sunday in December, and amounted to \$36, which is twice as large as it was a year ago. This is noteworthy because the parish is just now engaged in building a \$25,000 church, and it is usually said that when a parish is building a new church it "cannot afford to give to missions." The envelopes and leaflets supplied by the General Secretary in New York were used, and proved serviceable. Out of 72 envelopes sent out by the rector, 36 were returned in the offering.

GEORGIA.

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

Woman's Auxiliary.

DURING the recent session of the Fourth District Missionary Conference held in Atlanta, the Bishop appointed Mrs. Nellie Peters Black of Atlanta, diocesan secretary of the Woman's Auxiliary, to succeed Mrs. Frank Miller, who had resigned because of ill health. Feeling that the work would be greatly aided if she could meet with the members of the Auxiliary in the various archdeaconries, Mrs. Black planned for a series of meetings in the southern portion of the diocese. On the 5th of December a meeting was held at Barnesville, with representatives present from Macon, Griffin, and Barnesville. The nine women who constitute the communicants of the Church at Barnesville were good evidence of the working power of a few earnest people, and made a fine report of work done. To the Albany Archdeaconry Mrs. Black gave, at St. Paul's Church, Albany, another helpful address.

The women of the Brunswick Archdeaconry met at St. Mark's Church, Brunswick, on Wednesday, December 13th, where a most interesting meeting was held. The time was largely consumed in a full discussion of missionary objects, and the special pledges for the Bible women in Japan, the scholarships at St. Hilda's School, Wuchang, China, and Bishop Knight's School in Cuba. While in Brunswick, Mrs. Black also visited St. Athanasius' School for colored boys and girls, and found the work there being splendidly done, and the pupils showing an intelligent knowledge of the teachings of the Church. This work owes much of its success to the splendid labors of a former rector, the Rev. J. J. P. Perry, now in Atlanta, and proves that a white man can do excellent work among the colored races if he has the right spirit.

On Friday, December 15th, the Auxiliary of the Savannah Archdeaconry met in St. John's Church, Savannah. An object presented, which aroused special interest, was for the education of girls in the rural districts of the diocese. A rising vote of love and sympathy to Mrs. Miller, the former secretary, was taken.

This series of meetings, planned and carried out by Mrs. Black, have done much to arouse interest and will doubtless produce good results in a diocese so largely missionary as is Georgia, and by people already giving largely to missionary work.

INDIANAPOLIS.

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

Advent at Pro-Cathedral.

AT THE PRO-CATHEDRAL, on the first three Sundays in Advent, there has been given a series of addresses by laymen, in place of the sermon by the rector. The speakers were distinguished Churchmen of the city, the Hon. Thos. L. Sullivan, ex-Mayor of Indianapolis; Louis Howland, Litt.D., chief edi-

torial writer on the staff of the *Indianapolis News*; and the Hon. J. W. Holtzman, the present Mayor, whose administration has been one of the best in many years. Mr. Sullivan spoke on the Reason Why Men Don't Go to Church; Dr. Howland read an orthodox, Churchly, and beautiful paper on the Reasonableness of the Incarnation, a paper which he had prepared by request and read before a ministerial association of the city; Mayor Holtzman spoke on the Church in Relation to Civic Righteousness. The addresses were interesting and helpful, presenting religious and moral teaching from the point of view of laymen of culture, thoughtfulness, and ability.

IOWA.

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

Council Bluffs Churches United.

THE UNION of Grace and St. Paul's Churches in Council Bluffs has been accomplished by the transfer of the title of the property of the former to the latter corporation. Grace Church has been financially weak and has been without a settled rector for some years, and it is believed that the merger will be for the best interests of the Church.

MARYLAND.

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

Church Home — Missionary Mass-Meeting Arranged.

THE TRUSTEES and officers of the Church Home and Infirmary, Baltimore, issued invitations for an inspection of the new annex and other improvements on Wednesday, December 27th, from 4 until 6 o'clock.

The new building is 110 feet in length by 45 feet in width, and is full three stories in height. On the upper floor there are 11 rooms for patients and five private bathrooms, three of which connect directly with the patients' rooms. There is a large sun-parlor at the south end of the floor for the use of convalescent patients. It can be warmed by radiation in cold weather, and made cheerful by fire in the open grate.

The home for nurses in training occupies the entire second floor, and has accommodations for the superintendent of nurses and her assistants, 25 in all. On the north half of the first floor there are store rooms, a sewing-room, an office for the purveyor of the institution, and sleeping-rooms for the special nurses. The south half of the first floor is intended to be used for the isolation of any case of infectious disease that may originate among the patients. It can be cut off completely from the rest of the building and has a separate entrance. On the Fairmount Avenue entrance there are several rooms that will be used as a free dispensary for children. This branch of the work will be started during the coming year. The building is equipped with an electric passenger elevator and a complete system of telephones, connecting the various departments with the main office. The lighting of the building is arranged with combination gas and electric fixtures, run with the institution's own plant. A modern system of heating and plumbing has been installed throughout the new building, and the main building of the institution has been equipped with a modern ten-horse power electric elevator, admitting of easy access to the various floors in that building.

The improvements to the Annex and the installation of the elevator have caused an expenditure of about \$50,000 during the past year.

A LARGE missionary mass meeting in Baltimore is being planned to be held in Ford's Opera House on Sunday evening, January 7th, being the day after the 21st anniversary of the consecration of the Bishop of Maryland. On this occasion, beside the Bishop

of Maryland, the following speakers have been secured: The Rt. Rev. Edward W. Osborne, Bishop Coadjutor of Springfield; the Rt. Rev. Frederick Courtney, rector of St. James' Church, New York; and Mr. George C. Thomas of Philadelphia.

The meeting will be in the interest of both domestic and foreign missions, and an interesting programme is assured. All of our churches in the city will be closed on the evening of the meeting and the congregations will be expected to be present at Ford's in large numbers. The music for the occasion will be furnished by the combined choirs of the churches.

MASSACHUSETTS.

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

Christmas in Boston—New Priest for Trinity.

PREPARATIONS for the great festival of the Christian year in every church in the diocese quite overshadowed everything else. In some of the leading churches of Boston the worshippers assembled on Christmas eve saw decorations surpassing anything seen in previous seasons. Particularly was this true of Trinity Church, Boston, where had been erected an elaborate baldachino over the Communion table. It stands some fifteen feet high and its four pilasters are completely covered with ground pine, while the canopy is made of laurel and fir balsam with a frieze of holly and berries around the top. In the front is a red star. The idea, which was original with Mr. Chester, the sexton, carries with it a happy suggestion that something of the same kind in marble or stone might make a splendid permanent memorial to the late rector, the Rev. Dr. Donald. At the Church of the Advent it took twelve 18-foot and fifteen 10-foot trees, 75 wreaths, and 100 yards of laurel and evergreen to decorate the edifice, which looks quite as handsome as in former years. At Emmanuel, too, the interior has been most artistically arranged. A feature at this church is the wonderful Christmas tree in the chancel which this year furnished great entertainment for hosts of children on the Saturday afternoon before the great feast day. Its decorations were entirely of silver tinsel and electric lights. This parish did a vast amount of philanthropic work this season. It did one's heart good to see the 230 men, women, and children leave the parish rooms laden with provisions. Many other parishes, too, made liberal contribution for those in poorer circumstances. Much good cheer was provided by St. Mary's, East Boston, for the sailor folk, as well as others and the merry-making there was continued all through the week following. At the Sailors' Haven in Charlestown, the new building had a royal welcome for the seamen then in port.

THE COMING of the Rev. Appleton Grannis from St. Michael's, New York, to Boston, as assistant to the Rev. Dr. Mann at Trinity, will be one of the important ecclesiastical events of the new year, as that clergyman begins his duties at Trinity about the second Sunday in January. Mr. Grannis has always been actively engaged in labor reforms and has that strong personality which enables him to come into intimate personal contact with the workingman. It is the unanimous opinion that Dr. Mann has made an admirable choice, and that in turn Mr. Grannis will prove a tremendous factor for good even beyond the confines of Trinity.

MILWAUKEE.

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

Gifts at Delavan—City Notes—The Bishop's Condition.

CHRIST CHURCH, Delavan (the Rev. E. S. Barkdull, rector), will shortly come into possession of \$1,000, which was bequeathed to it several years ago by the late James Aram. He also gave the sum of \$20,000 for

a public library, and it will be managed by a committee of citizens, one of whom shall be chosen by the vestry of Christ Church. By the recent death of Mrs. Aram these funds become available at once.

A beautiful brass eagle lectern has been placed in the church by Mrs. A. H. Allyn, in memory of her daughter, Susan Allyn Moore, the wife of the Rev. H. T. Moore. The same donor also gave a beautiful prayer desk and chair, in weathered oak, to match the new altar and sanctuary furniture.

THE CHRISTMAS offerings at St. Paul's Church, amounting to \$800, were given to a fund being raised in Milwaukee with which to erect a sanitarium for tuberculosis sufferers.

THE BISHOP'S greetings were sent to the Cathedral congregation on Christmas in a letter read to them by Canon Wright immediately before the sermon. The Bishop recalled that this is the first Christmas since his consecration fourteen years ago in which he has been absent from the Cathedral on Christmas. His health is slowly improving, but he is still unable to leave his room.

MISSISSIPPI.

THEO. D. BRATTON, D.D., Bishop.

Convocation at Greenville—New Rector at Port Gibson.

AT THE Convocation of Natchez, which met in Greenville, December 12-14, the subjects discussed were: The Obligation of Churchmen to the Church at Large, by Bishop Bratton; The Relationship and Obligation of the Parish to Diocesan Missions, by the Rev. Geo. C. Harris, D.D.; The Objects and Uses of the Convocation in the Diocese, by the Dean; The Present State of Missions within the Diocese, by the Archdeacon; Sunday School Work, by all the clergy present.

THE REV. PERCY W. JONES, recently of San Angelo, Texas, has entered upon his duties as rector of St. James' Church, Port Gibson. Mr. Jones is a native of Alabama and was educated at the University of Alabama. He was ordained to the priesthood by Bishop Wilmer. For the past fourteen years he has been engaged in missionary work under Bishop Johnston of Western Texas.

NEW RECTORIES at Laurel, Lexington, and Scranton, money being raised for one at West Point, a lot secured and money being rapidly raised to build a church at Indianola, are some of the evidences of revived interest in the whole diocese.

NEBRASKA.

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

Mission at the Cathedral.

THE VEN. ARCHDEACON WEBBER conducted a mission at the Cathedral, Omaha (the Very Rev. G. A. Beecher, Dean), December 13th to 21st. The Holy Communion was celebrated every morning at 7:30. At 4 P. M. the missionary gave instructions on the personal life, and in the evening held a mission service. It was unfortunate that the time of the mission was such a busy one, being so near Christmas that it was difficult for many who would have attended at any other time, to be regular attendants. However it is hoped that much good may come from the inspiring and searching addresses of the missionary.

OLYMPIA.

FREDERICK W. KEATOR, D.D., Miss. Bp.

City Missions.

ST. MARK'S PARISH, Seattle (Rev. J. P. D. Llwyd, rector), has transferred to the care of Bishop Keator its three mission chapels in the northern portion of the city—St.

James', Fremont; All Saints', University Station; and St. Andrew's, Green Lake. At the Fremont mission a lot was purchased and a church was built last winter at a cost of \$2,000, paid for by St. Mark's parish, and at each point services have been maintained by one of the clerical staff of the parish. Attention will now be turned to other portions of the fast-growing residence district.

QUINCY.

M. E. FAWCETT, D.D., Ph.D., Bishop.

Memorial to Bishop Burgess.

A MEMORIAL to Bishop Burgess has reached the Cathedral, from London, where the costly and beautiful work of art was executed. It is a large marble tablet with bust in relief, and will be duly described in a succeeding issue.

RHODE ISLAND.

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

Brotherhood Service in Providence.

AS A FITTING manner of observing the season of Advent, the Providence Local Council, B. S. A., arranged for and held in the afternoon of Sunday, December 17th, a special service at Grace Church, Providence, which was attended by almost all the Brotherhood men, many of the clergy of the Diocese, and a large number of others, making a very large congregation. The services were conducted by the Rev. Dr. Rousmaniere, assisted by the Rev. Fred'k W. Smith. The sermon was preached by the Rt. Rev. Thomas A. Jaggar, rector of St. Paul's Boston. Bishop McVickar was present and offered the closing prayers and pronounced the benediction.

The sermon was very inspiring, and everyone was impressed by the very forcible manner in which Bishop Jaggar handled his subject, illustrating in himself clearly to everyone, the truth he wished accepted by his hearers; that if we wish to bring men to Jesus we must show that we have found him ourselves; that we shall be able to influence others in the same proportion as we ourselves admit Christ into our own souls.

MIDDLE-WESTERN BISHOPS TO CONFER.

THE BISHOP of Indianapolis has invited the Bishops and Bishops-elect (there being three of the latter) within the Fifth Missionary District, comprising the dioceses within the states of Ohio, Indiana, Illinois, Michigan, and Wisconsin, to a conference in his see

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city, beginning Monday evening, January 22nd, and extending through the two days following.

CANADA.

News of the Dioceses.

Diocese of Montreal.

THERE WAS AN ordination held in Christ Church Cathedral, Montreal, on the morning of December 21st, when three candidates were admitted to the diaconate and seven raised to the priesthood. In the absence of the Archbishop through illness, the Bishop Coadjutor performed the act of consecration. The sermon was preached by the Ven. Archdeacon Norton.—IT IS STATED that on the invitation of the vicar, the Rev. Dr. Symonds, Dr. Barclay, incumbent of St. Paul's Presbyterian Church, Montreal, was to take part in the service in Christ Church Cathedral, on Christmas morning, by reading the lessons. As a precedent, it is said that on the occasion of the centenary of the Bible Society in 1904, Dr. Shaw, principal of the Wesleyan Theological College, read the lesson at the anniversary service in Christ Church Cathedral when Archbishop Bond preached.

Diocese of Niagara.

AT THE SERVICE in St. Luke's Church, Hamilton, for dedicating the new organ, Bishop Dumoulin, speaking of the music in churches, strongly condemned the practice of raising money by bazaars and concerts, and also of what is done in some city churches, giving, what he called, Sunday evening concerts.

ST. PAUL'S CHURCH, Caledonia, is being greatly improved and it is expected that the interior will be renovated and all the work done to allow of the re-opening early in the new year.

Diocese of Huron.

A LARGE NUMBER of the clergy were present in Memorial Church, London, when the Bishop held an ordination, advancing to the priesthood the Rev. Arthur Carlisle, assistant curate. The Bishop preached in Memorial Church the First Sunday in Advent, when the thirty-second anniversary of the church was celebrated. This church was built by the Cronyn family in memory of their father, the first Bishop of Huron, the Right Rev. Benjamin Cronyn, D.D.

THE INTERIOR of St. Matthew's Church, East London, has been much improved. Among other gifts a silver alms basin has been received. A junior chapter of St. Andrew's Brotherhood has lately been formed in the parish.

Diocese of Nova Scotia.

THE DIOCESAN branch of the Woman's Auxiliary is now thoroughly organized, the officers having been elected at the second meeting, November 24th. Mrs. Worrell, wife of the Bishop, is the President. At the first meeting, in St. Paul's parish hall, Halifax, Bishop Worrell in the chair, several speakers spoke in the warmest way, commending the work of the Auxiliary. The Rev. Dr. Armistage said that it was not the child of the Canadian Church but of the sister-Church in the United States, after which, in consequence of the great success it had met with in that country, the society had been organized in Canada. He said, too, it was the one organization in the Church which unites women of every social class in one great work.

Diocese of Toronto.

THE INDUCTION of the Rev. John Bushell, new rector of St. Clement's Church, Toronto, took place November 30th. The ceremony was conducted by the Ven. Archdeacon Langtry, while Archdeacon Sweeney of Simcoe read the Bishop's mandate. Mr.

Bushell's last charge was at St. Paul's Church, London, Diocese of Huron, where he was assistant.—BISHOP SWEATMAN'S health is much improved; he has been holding confirmations in a number of places during November.

Diocese of Quebec.

BISHOP DUNN celebrated Holy Communion in the Cathedral, Quebec, on St. Andrew's day at the service of Intercession.—THE REV. A. J. VIBERT writes hopefully of the missions on the Canadian Labrador coast, of which he has now the charge, having two lay readers and another priest to help him. The failure of the fishing last summer will, it is feared, cause a great deal of suffering during the winter, and gifts of warm clothing, etc., were urgently needed.

SURSUM CORDA.

[Continued from Page 318.]

have lived to see the Archbishops of both Provinces, and the majority of the Bishops, authorizing public prayer for the departed, as they did during the late War; and when, moreover, we have in our hands that beautiful *Sacra Privata* of the truly Catholic-hearted Archbishop Benson, containing among many explicit prayers for the dead, that tense and beautiful supplication for his eldest son: "Yea, Lord, and give rest to my Martin in place of light where he may behold the light of Thy countenance, where sorrow and sighing are fled away"; and thirdly, that we may take heart for the time to come. We have need of patience. Patience must have her perfect work. But we rest in this confidence, that He who hath begun a good work in our times and in us—a work so marvellously initiated, so remarkably blessed—will perform, will perfect it, "until the day dawn and the shadows flee away."—From a sermon on "The State of the Faithful Departed," by the Rev. F. F. IRVING, in *Church Times*.

The Magazines

ISRAEL ZANGWILL, writer, lecturer, dramatist, and supporter of Zionism, has written for the January *Century* a short story of New York East side café life, called "The Yiddish 'Hamlet.'" The second installment of Frederick Trevor Hill's new and careful study of "Lincoln the Lawyer," in the January *Century*, will deal in detail with young Lincoln's law studies, his admission to the bar, his first law partnership, and his early struggles and competitors. There will be reproductions of a number of interesting documents and portraits.

A NEW PORTRAIT of Shelley attracted much attention in a recent number of *The Century*. That magazine will print a new portrait of Thackeray in the January number and on February a new portrait of Keats. A discussion of "Individualism vs. Socialism," by William J. Bryan, will be published in an early number of *The Century*. Mr. Bryan is in favor of Individualism.

REVUE CATHOLIQUE DES EGLISES, for November, has articles on the meeting of Bishops in Wurtzbourg, Monograph, in the Diocese of St. Flour, a review of the Church Congress in Weymouth, an essay on the Religious Situation in France, and some miscellaneous matter.

THE JANUARY *Everybody's* is virtually an "automobile number." There is excellent reading in Arthur N. Jervis' spirited article, "Car Coming!" with its brilliant description of the Vanderbilt Cup race and its discussion of the present high and significant status of American automobile racing. On the other hand, Eugene Wood, in his sprightly essay,

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For Brotherhood Men

The following correspondence appears in ST. ANDREW'S CROSS for December:

"The Life and Example of St. Andrew"

"To the Editor of St. Andrew's Cross:

"I have greatly enjoyed reading Chittenden's 'Life and Example of St. Andrew' and, if you will permit, I want to recommend it to the other Brotherhood men. I think it will give them many suggestions and aid them to feel more in touch with St. Andrew's life and work."
"Director of College Chapter."

"The Life and Example of St. Andrew,' by the Rev. E. P. Chittenden, with preface by the late Bishop Gilbert, can be obtained from The Young Churchman Company. Price, 55 cents, postpaid.
EDITOR ST. A. C."

Brotherhood Men Especially should own the book.

THE YOUNG CHURCHMAN CO.,
Milwaukee, Wis.

"Do I Want an Automobile?" treats the same subject with highly successful humor. Any reader who may be in doubt as to whether he wants an automobile, and why, can find out by reading these two articles. Charles Edward Russell, who has been studying European solutions of American problems, tells, in a remarkably significant instalment of his serial, "Soldiers of the Common Good," of the phenomenal development of Municipal Ownership in Europe. The story of the London County Council, "that body unique in the history of government"; the fact that where Public Ownership has been tested, "Private Ownership is doomed"; and the relation of these important sociological developments to the misery of London's very poor—are all points that Mr. Russell makes with vigor and conviction. There is also a brief but pithy instalment of Mr. Lawson's "Frenzied Finance." Bay State Gas and the reappearance of Addicks are taken up in this number.

THE *International Quarterly* for January has articles on Anthracite Mine Workers, by Peter Roberts; Some Aspects of the Irish Question, by Sir Horace Plunkett; The Social Significance of Underfed Children, by Robert Hunter; and various political and social topics.

BLACKWOOD'S EDINBURGH MAGAZINE has a continuation of Charles Whibley's articles on William Pitt; a painful story of suffering, called Love of Life, by Jack London; an article on The Scottish Churches, by Very Rev. Wm. Mair, D.D., of the Presbyterian Church of Scotland; and the ending of Blackburn's story, Richard Hartley, Prospector.

THERE ARE SEVERAL matters in the January issue of *Good Housekeeping* of such live and immediate interest as to attract the attention of every American family. For example, the article on Fire, with which the magazine opens, and which everyone should read; the article on The Cost of Lighting, by Prof. Edward W. Bemis, author of *Municipal Monopolies*; Dr. G. Stanley Hall's paper on Children and the Theater; the Talk on Legal Matters, in the new department of First Aid to Brides, by Caroline J. Cook, lecturer on law at Wellesley College; the illustrated Story of A Woman's Wonderful Achievements with Flowers; Linda Hull Larned's talk on Linens; the Pure Food Assurance department, with its list of foods recommended; the illustrated pages for apartment dwellers, etc., etc. A new department for thinking women, The Philanderer, is introduced in this issue, which is altogether a remarkably strong one.

THE JANUARY number of *Scribner's Magazine* contains one of Kate Douglas Wiggin's most amusing stories, "Philippa's Nervous Prostration." In its course it describes a modern sanitarium, with its daily routine of prepared foods, massage, rest, and meditation. The theme furnishes Mrs. Wiggin with the very best opportunity for the display of her marvellous talent for making fun. Incidentally it develops two charming love stories. The illustrations, by May Wilson Preston, catch the humorous spirit of the story delightfully. Mrs. Burnett's wonderfully powerful tale, "The Dawn of a To-morrow," which was begun in the Christmas number, is concluded with great strength, and will no doubt have a decided effect on the many thinking people who see in the present time the right moment for a recrudescence of Faith. No part of George Baneroff's Letters deals with a more interesting period than the culmination of his career, when he became Minister to Germany. The letters in this instalment show his intimacy with the Emperor, Bismarck, Von Moltke, and all the great men of that wonderful period of the German Court.

Music

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[Address all Communications to St. Agnes' Chapel,
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MUSIC IN THE SUNDAY SCHOOL.—II.

By THE REV. MARCUS CARROLL.

In selecting hymns for use in the Sunday School, we should be guided by other considerations beside those that have to do with the subject-matter, the intrinsic value of the words and music, or the importance of the future. It is necessary that we keep in mind the scope of the child's voice, and the range of the child's thought.

The average child's voice is limited to the compass of about an octave—not much more—from D or E (first space below, first line upon the staff) to E or possibly F (fourth space and fifth line). A hymn like "Jesus Christ is risen to-day," in its third and fourth lines at least, puts a severe strain upon the voice of a child. It runs too high. On the other hand, such a tune as that to "Brightest and Best" (the one, I mean, that has been tortured out of Mendelssohn's "Song without words") is too low to be effective when sung by children. The tune "Ewing" to "Jerusalem the Golden" runs both too high and too low, touching the low D seven times, and going up to high F in the sixth line. These considerations are not enough to rule out a really good tune, but they ought to be kept in view.

In these days of child-study we do not greatly need to be put in mind of the kindred limitations of the child's *thought*, yet it may not be amiss to say a word or two about its bearing on the choice of hymns. For very small children, of the kindergarten age, narrative hymns such as "Once in royal David's city," "Saw you never in the twilight," "Hushed was the evening hymn," "There's a Friend for little children," are specially useful. For children of this age it seems to me quite proper to make use of words outside the Church Hymnal. Great care should be taken, however, to avoid childish verses of the goody-goody sort, to do away with everything that savors of sickly sentiment. The little child in the kindergarten needs fully as great care as the scholar in the primary or main department. If it be recognized as a serious mistake to imagine that real education cannot begin in a child till he is six or eight years old, surely it is of the utmost importance in the religious education of the child that we make no mistake at the beginning which must be rectified afterward. This applies to the *music* quite as much as to the words of the hymns that are learned in the kindergarten. We should allow ourselves to be satisfied with nothing but the *best*. Rough, boisterous rhythms; jingles in six-eight time; weak, sickly tunes that are wholly devoid of religious sentiment; carelessly made harmonies—all these should be avoided.

For small children, tunes into which the element of repetition enters (the same phrase being repeated, or nearly so, in thesis and antithesis) are more easily learned than those which have not this feature. As an instance of this I would cite 533 (Ella-combe), 540 (Gauntlett's tune to "Once in royal David's city"), or 110 (Sullivan's "St. Kevin").

A great deal of harm is done by putting words representing the sentiments of grown people into children's mouths. A hymn like "When I survey the wondrous cross" gives expression to an intensity of feeling that is

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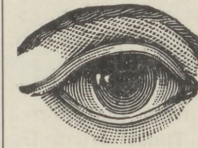
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Mrs. M. E. Champney, 242 West 135th St., New York City, writes:—"The 'Actina' cured me of Iritis, after the doctors said there was no cure outside an operation. I have been entirely well for over four months, can see to read and sew as well as before. I can honestly recommend 'Actina' for all affections of the eye."

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not natural to a normal child. Such hymns as "Jesus, lover of my soul," "Rock of Ages," "Nearer, my God, to Thee," or "Lead, kindly Light," would seem to be open to the same objection, however noble they are as hymns. (I am not speaking now of stocking the child's memory with a view to after years.) Again, such a hymn as "Peace, perfect peace" would have no place in the repertory of childhood.

"Now the day is over" seems to me about as perfect an instance of a child's hymn as well could be. And, while I am speaking of particular hymns, I would like to call attention to the exquisite tune "Stella," by Dr. Horatio Parker, set to the Christmas hymn, "All my heart this night rejoices," in the Parker hymnal, published by Novello, Ewer & Co. Here the music admirably reflects the mild radiance that fills the poem, and the gently swaying phrases cannot but captivate the ear of a child. I think this is the loveliest setting of a child's hymn I know of anywhere.

The suggestion has been made to me that a list of hymns which are, in my opinion, musically, and poetically, and spiritually valuable for use in the Sunday School, might properly have a place in such a paper as this. I have prepared such a list with as much care as the time at my disposal would allow. The hymns are all taken from the Church Hymnal, and all of the tunes from the Hutchins edition, with one or two exceptions. Please understand that the selections are given only in the way of suggestion. In a matter of this kind there is a great deal of latitude for the exercise of individual taste, and in anything that has to do with music, especially, we all know that there is plenty of room for difference of opinion.

I have tried to keep in mind not only the range of the child's thought and voice, but also, as far as possible, the subject-matter and educational value of the hymns, both words and tunes:

Hymns suitable for the Primary Department (7 years to 10 or 11 years).—11, 49, 58, 65, 112, 254, 412, 433, 452, 516, 534, 535, 538, 540, 544, 553, 560, 562, 563, 567.

Hymns suitable for the Main School (above 11 years).—12, 90, 91, 110, 143, 261, 319, 375, 383, 395, 418, 491, 506, 507, 509, 521, 542, 568.

We recommend this valuable paper to clergymen, Sunday School superintendents, and teachers. It treats of a subject that is seriously neglected, and gives timely and practical advice.

It is unquestionably true that in a very large number of our Sunday Schools the music is left to take care of itself. Both words and tunes are selected with too much carelessness, and often with no previous forethought at all. This is partly due to the hurry and "bustle" so common in schools where *too much* is done, or rather where so much is done hurriedly that there is nothing done well.

We can add little to what Mr. Carroll has said, as he has covered the ground thoroughly. We think, however, that in every Sunday School both teachers and pupils should be provided with the words and music of what is to be sung. It is false economy to try to "get on" in a make-shift fashion, without the notes of the music, and often without words. Our readers who may wish to preserve the whole of Mr. Carroll's paper, will find the first part of it in the issue of December 16th.

JUSTICE.

We may at least labor for a system of greater honesty and kindness in the minor commerce of our daily life; since the great dishonesty of the great buyers and sellers is nothing more than the natural growth and outcome from the little dishonesty of the little buyers and sellers. Every person who

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

—John Ruskin.

FORTITUDE.

Courage is a kind of safe keeping. The safe keeping of the opinion created by law through education, which teaches us what things and what kind of things are to be feared. To be thoroughly preserved alike in moments of pain and of pleasure, of desire and of fear, and never to be cast away. Dyers, when they wish to dye wool so as to give it the true sea purple, first select white wool, and then subject it to much careful dressing, that it may take the color as brilliantly as possible; after which they proceed to dye it. And when the wool has been dyed on this system, its color is indelible. When we were selecting our soldiers and training them, we were only contriving how they might best be wrought upon to take the colors of the laws, in order that their opinion concerning things to be feared, and on all other subjects, might be indelible, owing to their original nature and appropriate training, and that their color might not be washed out by such terribly efficacious detergents as pleasure, which works more powerfully than any potash or lye, and pain and fear and desire, which are more potent than any other solvent in the world. This power to hold fast continually the right and lawful opinion concerning things to be feared and things not to be feared, I define to be courage.—Plato.

To "DO ALL THINGS in the name of Jesus" is the lesson of a life; do not be angry with yourselves, nor despair of ever learning it, because thou art slow to learn the first few syllables. When thou hast learned to do all things to Jesus, it will shed pleasure over all dull things, softness over all hard things, peace over all trial and woe and suspense. Then will life be glad, when thou livest to Jesus; and how sweet death, to die in Jesus; with Him, and to Him, and in Him, to live for evermore.—E. B. Pusey.

Do WHAT IS pleasing to Jesus Christ, and neglect nothing which pleases Him.—*Lo-renzo Scupoli.*

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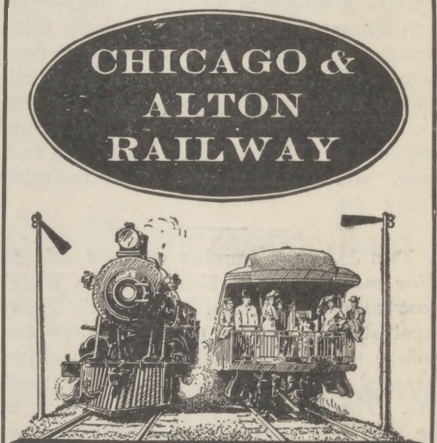
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