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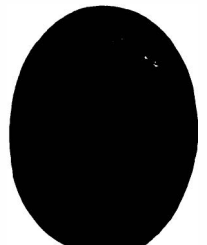
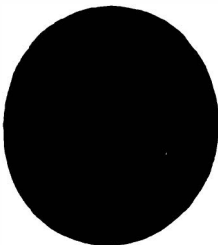
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BISHOP TALBOT ON A HUNTING TRIP

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Music

Editor, G. EDWARD STUBBS, Mus. Doc., Organist
St. Agnes' Chapel, Trinity Parish, New York.
[Address all Communications to St. Agnes' Chapel,
221 West 51st St., New York.]

We call attention to the following service list for the current month, which we have received from St. Paul's Church, Baltimore, Mr. Miles Farrow, Mus. Bac, organist and choirmaster. In sending monthly lists to this department will our correspondents please remember that they should be received in New York promptly on the first of the month, or within a day or so of the first? Service lists are an indication of what is being done in various parts of the country, and they mark in a certain way the progress of Church music. Representative lists are always welcome, and they should be accompanied by whatever additional information may be considered of interest or importance to our readers. At St. Paul's, Baltimore, there is as we have stated before in this column, one of the three choir schools which are now fully established on this side of the water, the other two being at Grace Church, and at St. John's Cathedral, New York. And wherever there is a choir school, there are advantages and opportunities in choir work which are wanting where this old and tried system is neglected. Mr. Farrow has appointed the ensuing selections for December.

ADVENT SUNDAY.

Te Deum and *Jubilate* in F, Smart. Introit, "Lead me, Lord, lead me in Thy righteousness," Wesley. Offertory, "And the glory of the Lord," Handel. *Sanctus* and *Gloria in Excelsis* in D, Hodges. *Magnificat* and *Nunc Dimittis* in B flat, Stainer. Offertory, "Here by Babylon's wave," Gounod.

SECOND SUNDAY IN ADVENT.

Te Deum and *Benedictus* in E flat, Lloyd. Offertory, "O cast thy burden upon the Lord," Maunder. *Magnificat* and *Nunc Dimittis* in E, Farrow. Offertory, "Like as a father pitieth his own children," Martin.

THIRD SUNDAY IN ADVENT.

Te Deum and *Jubilate* in E flat, Stainer. Offertory, "I praise Thee O Lord, my God," Mendelssohn. At Evensong a special musical service, the anthem being Sphor's "Last Judgment."

FOURTH SUNDAY IN ADVENT.

Te Deum and *Benedictus* in F, Steane. Offertory, "The voice of one crying in the wilderness," Garrett. *Magnificat* and *Nunc Dimittis* in G, Hodges. Offertory, "Thou, O Lord, art my Protector and Redeemer," Saint-Saens.

CHRISTMAS DAY.

Te Deum and *Benedictus* in C, Martin. Offertory, "O sing to God," Gounod. Communion Service, Lloyd in E flat.

SUNDAY AFTER CHRISTMAS.

Te Deum and *Benedictus* in C, Martin. Offertory, "The Word is Flesh become," Gounod. *Magnificat* and *Nunc Dimittis* in E flat, Lloyd. Offertory, "O holy night! the stars were brightly shining," Adam.

At the Church of the Advent, Boston, on Advent Sunday, the Communion Service was by Mr. S. B. Whitney. The day was a memorable one, for it marked the sixty-second anniversary of the founding of the parish, the twelfth anniversary of the consecration of the church, and the thirty-fifth anniversary of the organist and choirmaster. In a very graceful tribute to Mr. Whitney, the rector of the parish referred to him as the "Primate and Metropolitan of all New England organists." We think all our readers will join us in wishing Mr. Whitney many more anniversaries. We hope to receive in the near future some of the service lists of this parish, which is so widely known for its loyalty to the best Anglican traditions.

In reply to a correspondent who asks information regarding Christmas carols we rec-

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commend the six books published by Novello, Ewer & Co. (who are now represented in this country by the H. W. Gray Co., 21 East 17th Street, New York).

These little books contain from six to eight carols each, and are sold for \$2.50 per hundred. The compositions are of the standard English variety, such as "We three Kings," "Good King Wenceslas," together with some modern settings. In furnishing a Sunday School with Christmas carols the usual method is to print the words only. In ninety-nine cases out of a hundred the children are taught by ear, without the printed notes. The advantage of having both words and music is obvious, and as the cost of these books is very low they are within reach of all Sunday Schools.

The Christmas season generally emphasizes the need for a larger number of desirable settings for the *Te Deum* and the Communion Service. Of the *Te Deums* that are chiefly used for great festivals (judging from the service lists sent to this department) the favorites seem to be those by Stanford in B flat, Martin in C, and Garrett in E flat. Apparently choirmasters are unwilling to sing the shorter and less ambitious settings, such as Smart in F, Tours in F, Hopkins in G, etc., etc. They are on the look-out for music that is both "new" and "brilliant." And the same is true of the Communion Service. While there are plenty of settings for ordinary occasions, there is a lack of services like those of Moir in D, Eyre in E flat, and West in E flat. Consequently there is apt to be a demand for adaptations from Latin masses to supply the deficiency. Among the new eucharistic services that have lately appeared are those of Vernham in E flat, and Horsman in G.

Mr. Vernham is the organist and choir-master of St. Paul's, Knightsbridge, England, and Mr. Horsman is organist and choir-master of St. Andrew's, New York. Both of these services are excellent, and while they are not perhaps "festal" enough for Christmas or Easter, they both deserve a place on our choir lists. They are published by Novello.

At Trinity Church, New York, the Christmas list includes the anthem "In the beginning was the Word, and the Word was with God," Thorne. Also Saint-Saens' anthem, "Arise now, daughter of Zion." The Communion Service is by Silas in C. This choir, under the direction of Mr. Victor Baier, is in some respects the finest in the country. On the Second Sunday in Advent Wesley's celebrated anthem, "The Wilderness," was sung, and on the Sunday after Christmas an important selection from Bach's Christmas Oratorio will be rendered.

The Magazines

Blackwood's Edinburgh Magazine for November is much more interesting than usual. It has a review of Stoker's Personal Reminiscences of Sir Henry Irving, not at all laudatory. A paper on New York, which is pretty fair for an Englishman to write, an excellent article on Dean Swift in Dublin, and a scathing notice of the controversy between *The Times* and some English publishers.

THE UNIVERSAL interest in discoveries which throw light on ancient civilizations, and the home and business life of those prehistoric peoples whom we often arrogantly speak of as primitive, has never been greater than it is to-day. Between the elaborate Monographs, full of detail, which the great archaeologists publish, and the ephemeral

notices of the daily papers, there is a desire by many for more popular and concise statement of these discoveries and the conclusions based thereon than is furnished by the Monographs and also a more accurate record than it is possible to obtain from a daily paper, which of necessity cannot verify each discovery before publication. To satisfy this desire a unique magazine under the title of *Records of the Past* was established five years ago. That it is acceptably filling this field is shown by its constantly increasing patronage. Its list of editors, under the leadership of Prof. G. Frederick Wright, D.D., LL.D., includes some of the most eminent archaeologists in our country, while its contributors are from both sides of the Atlantic. Among the special features are the numerous fine illustrations, and the editorial notes which cover the most recent discoveries. The paper used in this magazine is a heavy 90 per cent. rag, which will not deteriorate, so that the periodical when bound is a permanent addition to any private or public library.

THE *Church Calendar*, arranged according to the Christian Year, now beginning, has just been published by Thomas Whittaker and will be immediately followed by Whittaker's *Churchman's Almanac* for 1907, containing a complete year book of the Protestant Episcopal Church, which publication is now in its fifty-third issue.

The Youth's Companion Calendar for 1907.

A Four-Leaf Hanging Calendar lithographed in twelve colors and gold.

The new Youth's Companion Calendar for 1907 is both useful and ornamental. The Calendar proper is in bold, clear type, and is given plenty of space. On its decorative side it is exceptionally beautiful. Each of the four panels presents a masterly reproduction of an original painting. On the first leaf will appear "A Venetian Scene," by Thomas Moran; on the second, "A Group of Children," by Maud Humphrey; on the third, "A Study in Bird Life," by Giacomelli; on the fourth, "The Blacksmith Shop," by F. Luis Mora. Each is worth separate framing, and for this purpose the panels are loosely tied together, so that each may be exposed in turn, yet all preserved. The panels are 12 inches high by 7 1/4 inches wide. The Calendar is copyrighted and published by *The Youth's Companion* exclusively for those who send \$1.75 for *The Companion* for 1907.



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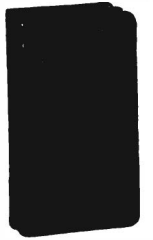
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No ONE ever did anything worth doing unless they were prepared to go on with it until long after it becomes something of a bore.—*Steele*.

ST. THOMAS' DAY.

LIKE a morning star, partly obscured by passing clouds, and its brightness fading in the deepening effulgence of the rising sun, St. Thomas' day sheds its softened lustre in close proximity to the great festival approaching.

Truly almost unique it is that the Church may discern cause to offer thanks for any cloud of error saddening the heart, or darkening the record of her children. Yet, as taught us in the collect offered in commemoration of the apostle brought anew to mind at this season, there is ground for grateful belief either that for ends ordained was the passing defection which marred his otherwise faithful allegiance permitted, or else so overruled by divine love and power, that it has indeed wrought for "the greater confirmation of the faith."

For this reason perhaps it is, that the Church, guided alike by the spirit and will of the Master, has placed its signet of acceptance on the prompt repentance and recantation effacing the brief surrender to doubt by making him thus the morning star of the new year, and the vanguard of the shining host heralding the Sunrise.

Nor does it seem confidence and honor misplaced in the light of the far-reaching, weighty influence undeniably the fruit of the incident so notably overshadowing the memory of this earnest disciple, and the impressive fact that under the alchemy of divine ordering, the very doubt and denial clouding, for a time, his noble allegiance, becomes, perhaps, the most convincing, and irrefutable witness for the great truth questioned. In truth, it is perhaps not too much to say that no one incident attesting the Resurrection of Jesus Christ casts such weight in its favor, nor offers testimony more constraining.

Remembering, as we must, the tremendous strain on the credulity of the average mind demanded by the circumstances, the doubt experienced by St. Thomas is so reasonable that it appeals spontaneously to kindred human nature everywhere; and of all the eleven subjected to the test it would perhaps be safe to say that he it is who most instinctively commands and wins the respect of his fellow-men to-day; that his vigorous, outspoken skepticism but voices, clearly and uncompromisingly, the verdict which ninety men out of an hundred of the present age would have returned.

Correspondingly strong and convincing, therefore, the quick recantation, presumably equally honest and unbiased. Weighed with the calm, unhesitating refusal to accept aught save the most positive and self-evident evidence, what save an overpowering response to that demand could have elicited that startled, repentant, adoring recognition: "My Lord and my God!" And once again does the impulsive, spontaneous utterance find its echo in every human breast through its very naturalness; and he who for a brief space leads the ranks of blind agnosticism or hopeless denial, suddenly becomes the strongest, most convincing witness of those sent forth to proclaim the glad tidings of Resurrection.

Thus it is that we readily picture him as rejoicing evermore in the light, and to the end one of the most faithful "ministers and stewards" of the mysteries of the faith, preparing and making ready the way of Him for whose second coming the world expectant waits. And if, like a fleeting cloud, hovers near the memory of that passing darkness, it is one whose silver lining gladdens the heart of many who through him having not seen, "yet have believed."

L. L. R.

THE MORE you deny yourself, the more you will obtain from God.—*Horace*.

PROGRESS IN THE ENGLISH CHURCH.

HERE are two annual publications relating to the Church of England and her offshoots, the scope of which far exceeds that of any American publications in the same field. One is the bulky, two-volume set of books familiarly known as "*Crockford*";* the other is the invaluable *Official Year Book*.† Together they present in detail the story of what the Church is doing in the British Isles and in the British colonies and English foreign missions. The American Church also finds notice to some extent in both works. It may be of interest to glean for American readers, some of the information which is contained in them.

To an American, the first impression gained from a view of the parochial work of the Church of England is the large variation in the manner in which the patronage is vested. We in America are so accustomed to the thought that a rector is either chosen by the congregation which he must serve, or is sent by the Bishop, that it is difficult at first thought to recall what large differences must result where patronage is on an entirely different basis. There is a large number of appointments vested in the Crown, the ecclesiastical authorities, the universities, and in various public bodies; but there is a larger number vested in private patrons. It is obvious that the ecclesiastical color to be imparted to any parish will depend very largely upon the patron. When, therefore, private patrons are so often laymen, having frequently little sympathy with forward movements in the Church, sometimes none with the Church itself, the difficulty attending such movements will become obvious.

"Crown patronage," which is nominally vested in the Sovereign, is actually administered through several different channels. Thus all the Bishops and a considerable number of others of the higher officials are nominated to the Crown by the Prime Minister. In the second class of livings, the patronage to which is vested in the Crown, the First Lord of the Treasury has sole right of presentation and that without confirmation by the Crown or otherwise. In the third class the First Lord of the Treasury has such right alternately with the Bishop of the diocese or with any patron. Still larger is the number of livings to which the Lord Chancellor has the right to presentation. Lesser numbers are within the gift of the Home Secretary, of the Chancellor of the Duchy of Lancaster, and of the Lord Commissioners of the Admiralty. Remembering that any or all of these officers are as apt to be non-Churchmen as otherwise, and in fact frequently are such, one perceives somewhat of the difficulty which confronts English Churchmen when they would so reform the Church as to give her the right of self-expression.

There is, secondly, a large number of parishes in which patronage is vested in the Archbishop, or the Bishop of a diocese, or a Cathedral chapter; and strange to say, these livings are not invariably, though generally, within the diocese presided over by such Bishop or within which the Cathedral chapter is located. Thus the Bishop of Birmingham has within his gift several parishes within the diocese of Hereford, while the Dean and chapter of Exeter appoint for several parishes in the diocese of Oxford. Nor are these by any means exceptional, since a like peculiarity attaches to much of the patronage within the control of the ecclesiastical authorities. The several colleges, too, within the universities of Oxford and Cambridge have the right of presentation to the livings of a considerable number of parishes quite generally distributed in different parts of England, and in no sense local with respect to any diocese or section. Thus the public patronage on the whole, though probably better protected than the patronage vested in particular individuals or families, can hardly be said more fully to represent the Church than does the latter. One must have in mind such anomalies as this when he inquires with perplexity how it is possible for such an eccentric as the notorious vicar of Hexton, who has frequently been in this country, to neglect his own duties and interfere with the duties of so many others. One turns to the alphabetical list in *Crockford* and finds that the appointment to that parish is vested in an obscure layman.

Indeed even in his own Cathedral, the Bishop has, for the most part, little authority. He is frequently not able to appoint his own canons, and is never able to appoint his own Dean, ex-

cept in the case of the Welsh dioceses. Neither does the Bishop take a large part in the administration of the Cathedral which, except in some of the modern foundations, has become very largely a Dean's church instead of a Bishop's church.

To these various anomalies we may add the list of a number of collegiate churches, chapters, minsters, chapels royal and the like, which are termed "peculiar" and which are outside the jurisdiction of any of the English Bishops. Westminster Abbey is a notable example of such a "peculiar," and the time-honored custom of solemn protest made on behalf of the Dean and chapter on each occasion when the Bishop enters the church is well known. Most of these "peculiar" were before the Reformation subject directly to the Pope. After the repeal of the Papal authority in England, they appeared to have blossomed out into sole independencies. Happily there are but few of these and most of them are associated with the chapels royal.

This is the condition in which the parochial and diocesan work of the Church of England is carried on. It is not strange that it is difficult to show progress in the degree in which progress might be looked for if conditions were not so anomalous, and if the Church were more truly her own mistress. Happily few of these anomalies have been carried into the United States.

WHEN WE GLANCE at the statistical tables presented in the *Official Year Book*, we should be amazed, if this were our first inspection, to discover how comparatively small is the number of registered communicants in England. One is apt to think of England as largely a nation of Church people, and it is, therefore, somewhat disconcerting to discover that the total number of such communicants is fixed at 2,223,207, which is a gain within the past year of 54,240, or about the same ratio of gain which the American Church makes with its better system of parochial administration and its much larger episcopal supervision made possible by the greater number of Bishops in this country. The population of England is placed at 32,678,213, which makes the ratio of communicants something better than one to each fifteen of the population. No estimate is made of the non-communicant population that looks to the Church for whatever of religious offices it requires, nor of the children in the families of communicants. After making all allowance for these, however, it seems impossible to justify the impression that even nominal Churchmen comprise a majority of the people of England. On the other hand, they may easily comprise a majority of those who profess any definite religion at all, and the direct mission of the Church of England must certainly be interpreted as extending at least to all the "unchurched" population. The condition in England with respect to home missions is therefore not so different from the condition in America as is commonly supposed, except that the Church of England has the advantage of already possessing a sufficient number of churches and, generally, of rectories, in the rural districts. Her lack in accommodations is in the cities, and her perplexities in administration are due to the large falling off in the income from tithes and other endowments. Church conditions, then, in English cities, are not materially different from those in American cities except through the difficulty with which the Church can secure her own autonomy by reason of the mixed system of patronage to which we have alluded; but the Church has an advantage in the rural districts of England over the same parts of America in already possessing the needed fabric which is still so largely to be obtained or, if obtained, to be paid for in this country.

It is difficult to tell how large a clerical force is employed in the home field of England, because no such system of counting clergy as "canonically connected" with a diocese prevails as in this country, and we find no count of the number of curates and other assistants. The *Official Year Book* places the number of incumbents at 14,029, but this is by no means to be esteemed the full measure of the strength of the clergy in England. Some conception of the number of assistant clergy may be gathered from the fact that £713,076 12s. 1d. was raised for their support, and the number of Cathedral and other higher ranks of the clergy is also to be added. With these, there are reported in actual service in the English dioceses, 2,449 licensed and 1,978 unlicensed lay readers, 225 paid and 123 volunteer deaconesses, 148 paid and 480 volunteer sisters, 2,324 paid and 122 volunteer nurses, 810 paid and 145 volunteer mission women, nearly 75,000 district visitors, and more than 200,000 Sunday School teachers, with 2,467,902 children in Sunday Schools. These figures indicate undoubtedly that the Church in England is very much awake and, with all the difficulties resulting from

* *Crockford's Clerical Directory for 1906*; being a statistical book of reference for facts relating to the Clergy and the Church, etc. Thirty-eighth issue. London: Horace Cox. Milwaukee: The Y. C. Co. 2 vols, price, \$6.00 net.

† *The Official Year Book of the Church of England, 1906*. London: S. P. C. K. New York: Edwin S. Gorham. Boards, \$1.00 net.

her anomalous condition, is doing a splendid work. Indeed there is food for reflection for Americans, in the fact that, freed from all these anomalies, with every opportunity of self-expression and with all the forces of the Church directly under the control of the Church, the ratio of annual increase of communicants is no greater in America than in England. The figures reported in the two countries dispel our pleasant illusion that the American Church is growing more rapidly than is the Church of England. The ratio of gain in the two countries—a little less than 2½ per cent. in each—is almost exactly identical. But American Churchmen contribute much more largely in proportion to their numerical strength than do English Churchmen, for the total annual voluntary contributions of the latter, £6,241,673 1s. 8d., are less than double the amount contributed by American Churchmen. This is due to the fact that the English Church is able to draw so largely upon ancient endowments for the maintenance of its home work which, for the most part, Americans must support by their own contributions; and it explains satisfactorily why English Churchmen are able to give so much larger a proportion of their offerings to foreign missions—the amount reported for last year being £340,542 14s. 1d., with as much more for “home,” “diocesan,” and “general” purposes—than Americans can give.

On the whole, it is not without profit, we trust, that we have examined these very complete annual guide books to the English Church. They reveal not only the difficulties under which Churchmen in the mother country labor, but also the large degree of success with which they are surmounting those difficulties. We may well be appreciative of both.

AS showing the appreciation by the best secular educators of the serious evils resulting from the divorce between education and religion, an open letter from President James of the University of Illinois to the trustees of Andover Theological Seminary is significant. There being a movement to remove that historic Congregational seminary to some other location, President James suggests reasons for choosing a site “in immediate proximity to one of the great state universities of the Mississippi Valley,” and speaks of the University of Illinois in particular as one that would welcome it to a near location. There, he says, some twenty-five hundred young men are pursuing one or more of the courses offered in the institution, and the number is likely to be doubled within the next ten years. At Andover, on the other hand, where once there were a hundred students preparing for the (Congregational) ministry, there were at the opening of the present year eleven, and an entering class of only three; though Dr. James tactfully omits this reference to Andover conditions. He expresses the belief that “the day of the independent theological school, that is the theological school out of all relation and connection with colleges and universities, is passing away. A theological school which cuts itself off from the possibilities of intimacy with the scientific world which is represented *par excellence* in the organization of our great universities, deprives itself of some of the most patent advantages and opportunities which are open to it, and limits its activity in a way which is injurious first of all to itself and then, through that fact, to the general interests of the community.” To university students, the vocation of the ministry is not suggested. They see huge halls of sciences and arts, and none devoted to theology. It is not strange that their minds are not directed toward that study. “I cannot help feeling,” continues President James, “that the Church, using that term in a large sense, is losing one of the greatest opportunities of the present day, in not planting itself in the form of an educational institution, firmly and positively in the closest proximity to these great aggregations of students, with the idea of winning over to its service at least its fair proportion of this young and promising material.”

President James does not, of course, suggest an actual affiliation between a theological seminary and a state university. That would be impossible; “but the students of the theological school,” he says, “would have the advantage of the library and laboratories and equipment of the university on exactly the same terms as other students. They would have the advantages of the courses in science, in economics, in sociology, in history and other subjects, by the mere process of enrolling as students in the university. They would have the still greater advantage of living in an atmosphere of reality and life instead of the monastic conditions of an independent theological school.”

It is impossible not to feel that President James is right. Many have wished that our own General Theological Seminary

might have been moved closer to Columbia when the latter was located upon its present commanding site, and the affiliation that has been arranged between the former and Columbia, despite the miles of city streets beyond them, is commonly felt to be a great advantage. The isolation from any university atmosphere of all our seminaries unless it be that at Cambridge—those located in the cities quite as truly as those located in the country—does undoubtedly tend to accentuate the difference between secular and theological scholarship. Unfortunately it is difficult to see how any of them can be moved, though the consolidation of Berkeley with Trinity College, Hartford, has more than once been discussed, and the Bishop of Michigan has recently suggested the foundation of a theological school at Ann Arbor in connection with the University of Michigan. Speaking of this subject, an article in *The Congregationalist* advocating the removal of Andover Seminary to Cambridge and its affiliation with Harvard University, says:

“This drift of the theological schools toward the universities is seen abroad. The Congregationalists in England have established Mansfield College at Oxford University, and have lately moved Hackney College from its location in the country—where it was all but dead—to Cambridge University. In Canada at Toronto, federated with the university, are various theological schools, such as Trinity College, Knox College, Wycliff College, McMaster Hall, and St. Michael's College. Again, at Montreal, the location of McGill University, are the Presbyterian College, the Wesleyan Theological College, the Congregational College, the Anglican Diocesan College, and St. Mary's College.”

We have no opinion to express with relation to the immediate question of the projected removal of Andover Seminary, which is an internal question to Congregationalists; but the desire of the president of one of our great state universities to have theological education recognized as a part of the liberal education of the day, is significant and praiseworthy. Moreover, the economy of making use of the free instruction, provided by the state through the state university, in so far as branches useful to theological seminarians are taught, would be no small factor.

THAT Bishop Seymour sleeps will bring to many Churchmen a severe sense of loss. One always knew where to find him. He was always approachable. He was a defender of the faith who so hated everything that savored of bad faith in a clergyman that it was difficult for him to preserve his composure in discussing the phenomena of disloyalty to the Church. He always laid stress upon the fact that issues which involve a variation between the assertions of the creeds and those that are preached from the pulpit are to be considered primarily as offenses against good morals and only subordinately as intellectual questions. He was a giant when aroused. Possessed of one of the keenest intellects among our Bishops, he was an antagonist worthy of any of them.

It is to be regretted that with all the continuous stream of short articles, tracts, treatises, magazine papers, and the like that flowed so easily from his versatile pen, Bishop Seymour left no dignified volume with which to preserve his memory. The one work which reached the dignity of cloth covers is his *What is Modern Romanism?* which, though excellent as far as it goes, is but a fragment compared with the intellectual work which he was constantly producing. Virility, positiveness, strength, were the characteristics which most impressed one in the days of his greatest power. He had been visibly failing for some years, but his final illness was of only brief duration. He retained his mind almost to the last, and his letters written within the past few weeks showed no indication of the near approach of the end.

The world knew Bishop Seymour primarily as a controversialist; but there was a very lovable side to his character, and he attracted friends, and loved them. Somewhat isolated in a diocese containing no large cities, he kept up his friendships by constant correspondence. Letter writing was, to him, but a form of conversation, and it was no strange thing to receive letters from him day after day, always characterized by the same brilliancy of expression which was so pronounced a feature of his oral conversation. Nor were his letters forgotten; for he expected a reply by return of the mail, and if it were not immediately forthcoming, sent an inquiry after it. His letters revealed his inner personality to an exceptional degree.

He had reached a ripe old age and was ready for the summons that came to him. God grant him ever increasing light and strength and hasten the day of his perfect consummation of bliss both in soul and body!

THE following item from the *Cleveland Universe* shows why we ought not to "let well enough alone" in regard to our present canon of marriage and divorce, but ought to secure, as suggested by the Bishop of Albany in his annual address, a direct prohibition of the marriage of all divorced persons:

"On the occasion of the 'annual visit to his diocese' of Bishop Worthington, who lives in New York and is Bishop of Nebraska, the Episcopalian ministers of that state, with the exception of four, solemnly pledged themselves never again to perform the marriage ceremony for a divorced person, no matter what the cause of divorce. The irony of the situation is that so long as one minister is recalcitrant, divorced Episcopalians may still be remarried by their own clergyman, and the Church has no power to forbid him to follow his own inclination. It is entirely a matter of personal and voluntary decision. The pledge really means little more than that the four who refuse to take it will be kept busier than their brethren."

ANSWERS TO CORRESPONDENTS.

SUBSCRIBER.—The name of the highest order of the ministry was changed from *apostle* to *bishop* in the earliest age of the Church, and could hardly be reconsidered by a single part of the Church so long after.

G. T. G.—It is the settled law of the Church that permanent improvements in a church, such as altar, reredos, or windows, can be removed only with "the joint consent of the rector, wardens, and vestrymen" (*White's American Church Law*, page 278). Mr. White's opinion that the Bishop's consent is also necessary and also his opinion that the order of the Bishop alone may be sufficient authority, are less certain.

SAINT THOMAS.

Of the year's days there is one
That, from rise to set of sun,
Has the fewest hours of light,
And, of all, the longest night.

Thomas, this brief day is thine,
Who, thy risen Lord divine
Doubted, when the disciples said,
He is risen from the dead.

Yet this shortest, briefest day
Marks the point along time's way
Where the days no longer wane,
And the hours of daylight gain.

So, dear Thomas, 'twas with thee,
When thy Saviour thou didst see
Faith and Love in thee asleep
Rose, their longer hours to keep.

So it may be with us all,
If, when sorest doubts appal,
At that point we take a stand,
We shall see Christ's wounded Hand;

And the sight of Him shall wake
Faith within, for His dear sake,
We shall leave Doubt's shortening days,
For new years of work and praise.

And the days of Faith shall grow
(High above, life's Sun shall glow)
Till at last with quick increase
Earth's days merge in Heaven's peace.

IS OUR NATION simply going to be big and rich and perhaps wicked; or shall we assiduously endeavor to make it morally and religiously sound at the core? A nation's greatness, like a man's greatness, does not consist in the bigness of its bulk but in the loftiness of its tone. Whatsoever a nation soweth that it shall also reap. Is our American civilization to be principally Christian or pagan? I know there are those here who regard that as far-fetched, as a pessimistic sort of a question. I am not a pessimist; I have got too strong a faith in God to be a pessimist; and yet I can take you into sections of this country where 55 per cent. of the heads of the families are not connected with any organized form of Christianity whatever; and if that doesn't make the question pertinent, I don't know what does. There are awful possibilities—possibilities of strife, of hatred, of class hatred, of apostasy. Beneath the thin surface of our fancied strength and security there lie, smouldering, embers which could very easily be fanned into a revolt, an angry revolt against all authority and all law and all government, and all religion; but on the other hand, thank God! there are glorious possibilities that our affairs may be so wisely settled on the best and surest foundations that peace and happiness, religion and justice, truth and piety, may abound and flourish amongst us for all generations.

That is where the Church's work comes in, in its relation to the development of national character. All our political issues are at bottom social; all our social issues are at bottom moral; all our moral issues are at bottom religious problems; and the problems are not going to be worked out by any fine spun theorizing, but by Christian character and Christian citizenship.—*Bishop Anderson.*

MR. BODLEY'S SUCCESSFUL WORK IN ENGLAND

Washington Cathedral Architect is of Highest Repute

ENGLISH CHURCH NEWS

The Living Church News Bureau
London, November 27, 1906

MR. G. F. BODLEY, R.A., F.S.A., who has been appointed one of the two architects of the proposed Washington Cathedral, and who left England last week for the United States in order to confer with the Cathedral Executive Committee at Washington, undoubtedly stands at the head of his profession in Eng-



G. F. BODLEY.

land as an architect of the Gothic School. There are some fine specimens of his work in church construction and restoration in various parts of the country. Among his more notable ecclesiastical designs are the S. S. J. E. Fathers' Church at Cowley; St. John's, Oxford; St. Mary's, Clumber Park (the private chapel of the Duke of Newcastle), and his two churches in London; St. Michael's, Camden Town, and Holy Trinity Church, Kensington Gore. The last named church, which has just been completed, as far as the structure is concerned, by the

erection of the north aisles and the chapel of St. Simon and St. Jude, may be considered one of the finest and most characteristic examples of the famous architect's work. Built in the English Middle Pointed style (14th century), and entirely of stone, the church is described as consisting of chancel, nave, and south aisle and a double aisle on the north side. There is neither chancel arch nor chancel step, a handsome oak screen—not yet in position—only separating the chancel from the nave. Another particularly noticeable feature is that there are only four or five altar steps, and yet, the high altar (furnished according to the Ornaments Rubric) stands out conspicuously enough. This seems a reaction, as also approved by Mr. Comper and other leading authorities among both church architects and ecclesiologists against the craze prevalent a few years ago of multiplying the number of steps leading to the high altar. There is a large east window with beautiful tracery, though not at present filled with stained glass; and the reredos will take the form of a triptych. Another noteworthy feature is the absence of a clerestory, the fine and lofty arches springing up almost to the level of the wall-plate; the wagon roof is beautifully decorated. This church, like all others of Mr. Bodley's, is admirably proportioned. With true old English Catholic feeling, and in loyalty to the rubric in the Book of Common Prayer—"And the chancels shall remain as they have done in times past"—Mr. Bodley goes in strongly for rood screens; those in the conventual church at Cowley St. John, and parish church of Lamreath, Cornwall, are excellent examples of his handsome screens.

This versatile architect has also done especially good work in the Collegiate Gothic style, as is to be seen at Magdalen College, Oxford, in the new St. Swithin's Quad., and at Cambridge in the new chapel of Queen's College. Besides being an architect, Mr. Bodley appears to be something of a poet, having brought out a book of poems in 1899, while his recreation is said to be music. He has a town house in Gloucester Place, Portman Square, W., and also a country residence in Buckinghamshire. He belongs to two clubs: the famous Athenæum and the Saville.

With reference to the new Cathedral for Washington, and Mr. Bodley, the *Builder* of October 27th, comments as follows:

"We presume that the American Episcopalian Church wishes to show an outward and visible sign of its hereditary connection with the Church of England, which in its turn has desired to keep up the outward expression, through its buildings, of its hereditary connection with the Mediæval Church. We should have preferred to have seen an attempt, in a Cathedral built on American soil, to produce something new and more essentially modern. Of course, we do not know that Mr. Bodley may not take the same view; but his

Church architecture has hitherto been of the mediæval stamp, his design for the Liverpool Cathedral having been almost absolutely archaeological in treatment; and it is probably on that account that he has been invited to undertake the work. If the American Church desires that their Cathedral should more or less reproduce the mediæval Cathedrals of the Old Country, of course they could have selected no architect more capable of the task than Mr. Bodley."

At the recent monthly meeting of the S. P. G. the secretary (Bishop Montgomery) stated that in a few weeks they hoped to be able to report the result of a conference at Lambeth Palace of representatives of the S. P. C. K., S. P. G., and C. C. C. S., to take some strong common action in regard to Western Canada. Their fund had now passed £11,000. They needed £9,000 more. At a meeting of the S. P. G., held at Nottingham, two gold rings, one with a fine diamond, were put into the collection bag, in addition to coins amounting to over £19.

On Wednesday last the annual Mass of *Requiem* for the departed members and associates of the English Church Union was offered, in the presence of a crowded congregation, at St. Mary Magdalene's, Munster Square, the vicar (the Rev. R. E. Givand) being the celebrant, who was assisted by two of his assistant clergy as deacon and subdeacon. The service was rendered with all the solemnly impressive dignity and beauty characteristic of high services at this church. The preacher was the Dean of Lichfield (Dr. Luckock), who divided his subject into two parts: "The Eucharistic Sacrifice," and "Eucharistic Intercession for the departed." The object of the sermon was to show, from historic evidences that the English Church has no special Eucharistic doctrine of its own, as so many people vainly suppose, but that through all the stress and strain of the 16th and 17th centuries English Catholics never lost the ancient doctrine. The collection was for Dr. Pusey's Conventual Home at Ascot Priory. It will be remembered (says the *Church Times*) that twenty-four years ago at this very time a similar service was sung in this same church as a *Requiem* for the soul of Dr. Pusey, and at that service the then dean of St. Paul's (Dr. Church) was to have preached, but was prevented from doing so through illness. It is further, important to remember that Dean Church was consulted about the character of the service, which was almost identical with that which was sung on Wednesday morning.

The evening of the same day, in the Great Hall of the Church House, Westminster, the English Church Union held its first ordinary meeting of the session 1506-7. Lord Halifax was to have presided, but was prevented at the last moment by his duties in the House of Lords, and in his absence the chair was taken by Sir John Riddell. The subject before the meeting was "Some considerations suggested by the Report of the Royal Commission, and Proposals for the Alteration of the Prayer Book." The first speaker was the Rev. Darwell Stone, principal librarian of the Pusey House, Oxford, who gave a notable address. He began by reminding his hearers of two reasons, among others, why they valued their position in the Church of England. First, because the English Church has a continuous history that goes back through the Apostles to our Lord Himself; the second is, that whatever outward division there may at the present time be in the Church of Christ, the Church of England is, in the deepest possible sense, "unsevered from the rest of the Catholic Church." Why was it that he ventured to remind them of these old, familiar facts? It was because these main reasons why they valued their position in the English Church "are contravened and invalidated by the first recommendation in the Report of the Royal Commission." That was a serious charge to bring against the report; he did not think, however, that he made it lightly. In the first recommendation in the report they were told that certain practices in the Church of England were to be promptly made to cease, not only because they were said to contravene the laws of Church discipline and of Church order, but, what is much graver than that, also because they were said to be clearly inconsistent with and subversive of the teaching of the Church of England. If one were to search for the strongest words to condemn anything done in the Church, he did not know how one could find words of condemnation stronger than those used by the commissioners in this connection. Mr. Stone then dealt with the various practices that were put in the commissioners' black list, and summed up as follows:

"Take the list of practices all through, and what do you find to be condemned? You do not find that what is condemned is the practice of certain abuses of one kind or another, which, in a word

we find in the articles, might be described as 'Romish.' What is condemned is the doctrine which is the common ground between those who hold as we hold, and the rest of the Catholic Church. It is the common ground between ourselves and the Church of Rome, the common ground between ourselves and the Churches of the East, which has been condemned in these strong terms by the Commission."

Proceeding, he asked what were some of the results of this first recommendation: "If there is anything in what I have said, one result of it is to interpose a barrier between the Church of England and the rest of the Catholic Church, to interpose a barrier between the Church of England and the great stream of doctrine which comes down from the early ages of the Church. It is to strike a most serious blow against those two reasons which I gave you, why I value my position in the Church of England. And there is a further point. The condemnation does, indeed, dig a deep ditch, build a high wall between the Church of England and the rest of the Catholic Church—at least it attempts to do so. Please God; we will not let the litch be dug or the wall be built. (Applause.) But it does something else. It would cut off from the Church of England the doctrine held by men whose names are held in honor within it. It would cut off from the Church of England some of the most distinguished of those who took part in the Oxford Movement, of those who are known as the Tractarian divines."

With reference to the proposal to alter the Prayer Book, for his own part he would welcome most heartily a plan by which the worship of the Church was regulated by the Bishops acting together in proper synodical ways rather than by individual Bishops. In conclusion, the Rev. Mr. Stone said that to revise the Prayer Book on the principles that are involved in the First recommendation of the Report of the Commission "would be to court the gravest disaster that could befall the English Church." Other singularly able and telling speeches were made by the Rev. F. L. Boyd, vicar of Teddington, the Rev. C. J. Ridsdale, vicar of Folkstone, the Rev. H. N. Thompson, vicar of Havenstreet, and Rev. W. J. Scott, vicar of Sunbury Common.

A small deputation of prominent men, representing Cosmophilus (the Compromise spirit) on the education question, convened by Mr. St. Loe Strachey, editor of the *Spectator*, and consisting, among others, besides Mr. Strachey, of the Rt. Hon. H. H. Hobhouse, Mr. G. W. Protheroe, editor of the *Quarterly Review*, Mr. George Macmillan, and Sir John Kennanay, M.P., waited upon the Primate at Lambeth Palace one day last week and pleaded in effect for a Round Table Conference between representatives of the opposing parties in this controversy. The Primate's reply was in a somewhat cryptic vein. His Grace began by saying that it ought to be obvious from his utterances during the last two years that he was in completest concord with those who desire to see a settlement of this question, provided that a settlement can be made without sacrifice of principle. But in some of his further remarks there seemed to lurk the evil spirit of Cosmophilus. The Primate intimated that it might be possible to "simplify or modify" particular phrases or amendments in the bill, as amended in the Lords, before the Report stage. He was prepared to "put up with a great deal," and to "accommodate a great many objections and difficulties" which he felt, rather than to see this controversy go on.

A deputation of a very different kind—one representing the Church position on the Education question—waited upon the Primate at Lambeth Palace yesterday afternoon in reference to the Bill. It was organized by the National Society, and its object was to thank the Primate for his action in the House of Lords, and to express the hope that the Lords would adhere to their amendments. Among those comprising the deputation were Mr. L. Hardy, M.P., Mr. J. G. Talbot, M. P., Sir Lewis Dibdin, together with representatives of the Exeter, Truro and other dioceses, the Standing Committee of the National Society, and special representatives of the English Church Union. The Primate, in reply, indicated that a settlement was only possible if concessions were made which were reasonable in effect as well as in name. The "No Compromise" feeling among Churchmen was again conspicuously manifested by the meeting held last night at the Church House, when representative Churchmen came together in crowds for the purpose of considering the present position of the "Education" Bill. The chair was occupied by the Bishop of Stepney. The speakers besides the chairman, were Lord Hugh Cecil and Mr. Cripps, K.C. A motion moved by Lord Hugh Cecil, calling on the House of Lords to stand firmly by the amendments they have made in the Bill, was carried with enthusiasm.

J. G. HALL.

CHURCH NEWS OF NEW YORK

New Reredos in Place at St. Ignatius'

MEETINGS IN THE INTEREST OF THE MEN'S
THANK OFFERING

The Living Church News Bureau
New York, December 10, 1906

THE new reredos at St. Ignatius', of which an illustration is given, was recently blessed by the Bishop of Milwaukee. It is constructed of the same kind of stone as the other work in the sanctuary and follows the stately lines of the rest of the building. The tabernacle is now in better proportion with the rest of the altar and reredos. All this work which makes the altar and its surroundings complete, is a memorial offering.

On Sunday morning (Advent Sunday) the Bishop Coadjutor consecrated the new Church of St. Martha in the Bronx. Archdeacon Nelson and the Rev. J. A. Foster of St. Peter's, Westchester, and the young laymen who have been instrumental in developing this work, assisted in the service. This church is in the midst of a newly populated territory near the old Morris Park race track, which is now being turned into building lots. The church is built of stucco and wood, and holds 225. It cost \$5,000 in addition to the lot, which was presented anonymously. The work started five years ago in a store, where a large Sunday School was soon gathered. This is another instance of success due to wise foresight in choosing a location and of getting into a new neighborhood first.

On St. Andrew's day, Bishop Greer attended a large meeting organized by the laymen of the Borough of Richmond on Staten Island, in the interests of the Men's Thank Offering. The Bishop addressed the meeting, which was presided over by Mr. S. C. Parmelee. The Rev. H. R. Hulse also spoke. The Bishop said the central committee was endeavoring to organize a scheme to get 1,000 men to give \$1,000 apiece, Bishops in each diocese to head the list. Great enthusiasm was created by this very successful meeting.

The Advent meeting of the New York branch of the Woman's Auxiliary was held on the 5th inst., in St. Bartholomew's parish house, and was well attended by delegates from all over the diocese. The Bishop Coadjutor presided. After the reading of the report, which was most satisfactory, the chairman introduced Archdeacon Russell of St. Paul's School, Lawrenceville, in the absence of the Rev. S. H. Bishop. The Archdeacon gave an interesting and encouraging account of the work of this school for colored children. Dean Burlison spoke of the work amongst Indians in Minnesota, Wisconsin, and South Dakota. The Rev. B. L. Ansell spoke of his work at Soochow, China, and Miss Emery also spoke. A new plan was adopted by which the meetings for missionary reports and speeches will in future be held at a different time from the meeting for a more definitely spiritual purpose. This latter will be held in Lent. The domestic committee of the New York Auxiliary pledged themselves to raise a memorial to Mrs. Henry C. Perkins, so long the faithful chairman of the committee, who died recently. This memorial is to take the form of a fund placed in care of the Board of Missions, the interest to be used at the Board's discretion.

St. Chrysostom's chapel of Trinity parish has been holding its anniversary. The vicar, the Rev. T. H. Sill, preached the sermon at the celebration of the Holy Eucharist on Sunday, the 2nd. He is sending out a pastoral and publishing the parochial reports, which show fine activity all through the various departments of the work.

The Rev. W. R. Huntington, D.D., preached a striking sermon on Advent Sunday morning, bearing on subjects associated with and arising out of the recent ecclesiastical trial. The sermon will shortly appear in pamphlet form.

A large missionary thank offering mass meeting was held on Friday evening, the 7th, in Association Hall, Brooklyn, at which Bishop Greer, Mr. R. Fulton Cutting, and others urged the claims of the Thank Offering scheme upon the men of the Church.

The conference of laymen, held in New York in November, directed its temporary committee to call a second conference in February. That committee has just issued the call, as follows:

"By direction of the First General Conference, held in New York on Saturday, November 17th, 1906, the Committee herewith calls a second general conference, to meet at the Broadway Central Hotel, New York, on Saturday, February 16th, 1907. All lay organizations in the Church, doing Church extension, mission study, settlement, and other work along practical lines, and all parish Men's Clubs, are respectfully invited to send one or more representatives. The purpose, as ordered by the Conference of November 17th, 1906, is to effect a National Federation of Laymen. If notified, the New York men kindly offer hospitality to cover Saturday, 16th, and Sunday, 17th. Acceptances of this invitation, and requests for additional copies of these suggestions for lay effort, should be addressed to the temporary secretary, 80 Howard Street, Albany, N. Y.

"CLARENCE M. ABBOTT,
"Temporary Secretary."

The November conference had an attendance of thirty-eight laymen, coming from eleven cities. These cities are in the First and Second Missionary Departments, a field in which the proposed federation will especially direct its effort. The committee calling the second meeting represents Boston, Springfield (Mass.), New York,

Philadelphia, and Pittsburgh, and the November conference had in it men from Troy, Providence, Brooklyn, Newark, Baltimore, and Buffalo beside. Bishop Greer sent a letter of greeting, and the speakers included, besides the laymen, the Rev. Hugh Birkhead, the new rector of St. George's, New York, the Rev. Dr. W. M. Grosvenor, New York, the Rev. Everett P. Smith of the Board of Missions, and there were present five archdeacons. The object of the movement, as set forth at the November meeting, and upon which the proposed federation will be based, is stated thus:

To enlist and instruct laymen to do specific work, outside of business hours, to spread the Gospel of Jesus Christ.

To do laymen's share to strengthen the Church, to the end that it may be better able to take the Gospel to all America, and to all the world.

It was the judgment of these laymen, concurred in by the archdeacons and other clergy, that autonomous organizations, calling themselves by whatever name they choose, raising their own funds, and selecting such lines of work as seem locally to be most pressing in their demand, ought to federate for common strength, common inspiration, and the carrying out of such



ST. IGNATIUS' CHURCH, NEW YORK,
SHOWING THE NEW REREDOS.

general plans as can be best prosecuted by common effort.

For the double purpose of indicating to the Church the large field for effort that is now uncultivated, and of answering the inquiries of laymen for specific instructions covering things they may do, this first general conference outlined in brief various plans intended to spread the Gospel and strengthen the Church. Some of these plans are for independent organizations; others for a federation of organizations. The conference did not recommend that all plans be put into effect by one organization, but pointed out that different conditions obtain in different cities, and volunteer workers have different talents and tastes. Taking care not to invade the prerogatives of independent local organizations, the conference ventured to lay down the following general principles:

1. The city is the economic centre. Organizations ought to have headquarters in principle cities, and work in them and in towns around them.

2. The approval of the Bishop of the diocese in which the city is located must be obtained.

3. The material side of work for the Church is not comparable with the spiritual side. It is simply necessary to it.

4. A general plan should be: (a) Specific tasks, with exact instructions how to perform them, given to as many men as possible, thereby gaining their interest and getting work done. (b) Educating a few men to educate a few more in turn, devoting effort not upon crowds but upon individuals. (c) Taking up one field at a time, say one city and the towns tributary to it, induce the laymen of that city to organize and assume the burden of all lay work in that field. A continuance of this policy will, manifestly, result in lay activity and responsibility throughout the whole Church.

The keynote of this movement, or proposed federation, is the giving of specific instructions to men who may volunteer for active work. The committee appointed in November has just issued a valuable pamphlet, containing suggestions for lay effort, which may be had either from the secretary, Mr. Clarence M. Abbott, 80 Howard Street, Albany, N. Y., or from the Seabury Society, 23 Union Square, New York. The suggestions are too many to enumerate, but they are eminently practical, and since the pamphlet may be obtained for the asking, it is enough here to suggest its value to those interested in forward movements in the Church.

THE HOME OF SS. SERGIUS AND BACCHUS AT CONSTANTINOPLE.

Not far from the great mosque of Hagia Sophia but nearer the shore of the Sea of Marmora is a small mosque, known to-day as the Kutchuk-aya-Sofia or the Little Hagia Sophia. Historians of architecture have heralded it as the prototype of Hagia Sophia in Constantinople and St. Vitole in Ravenna. Some have pointed to it as furnishing the earliest European example of a dome poised upon a polygonal base by means of pendentives—a method of domical construction which has prevailed not only in Constantinople and in Western Europe, but wherever Byzantine influence has reached, from the sixth century to the present day. Others more impressed by the melon-shaped form of the dome have proclaimed it as the prototype of the many strange forms of domes which subsequently appeared in various countries of Europe and Asia.

The building in its present condition has lost much of its ancient character through Turkish restoration, but our knowledge of it has suffered even more through misrepresentation by historians of architecture. Its very name has become obscured. An inscription in the building itself tells us that the Emperor Justinian dedicated it to the martyr Sergius; whereas Procopius speaks of it as the church of SS. Sergius and Bacchus. Alongside of it was a church of basilican plan, and these two churches—one a building of circular construction, the other a basilica—had a common narthex and opened onto a single court. Procopius also mentions in the same connection the church dedicated to SS. Peter and Paul. Later writers have been somewhat at a loss whether to name the circular St. Sergius and the basilica St. Bacchus, or to assign the former to SS. Sergius and Bacchus and the latter SS. Peter and Paul.—DR. ALLEN MARQUAND, in *Records of the Past*.

BOTH REASON and the Bible agree in teaching us that this life is a state of trial. It is the time allowed to us for working out our salvation, and preparing for eternity. Short then as the time may be, our everlasting condition depends on the use or abuse we make of it. We shall be happy or miserable for ever, accordingly as we now improve or waste the talents entrusted to our care.

We are stewards. This is true of us in general as men. It is more particularly true of us as Christians.

We must one day give an account of our stewardship. Whether our time of trial be long or short; whether our talents be many or few: a day of account must come. Christ will call every one of His servants to account.—Cooper.

MELCHIZEDEK AND MOUNT TABOR.

[FROM OUR JERUSALEM CORRESPONDENT.]

PALESTINE is full of folk-lore. Sailing in a small boat on the Sea of Galilee on November 7th, my native companion, Najib Nassar, of Tiberias, told me the following quaint story, which he had previously contributed to the *Al Jamiyat*, a monthly Arabic magazine, published in Alexandria. Father Aphramos, Superior of the Orthodox Greek Convent at Tiberias, told me that he had also heard the same tradition.

It seems that the Greek Archimandrite Macarius, the late Superior of the Orthodox Church convent on Mount Tabor, discovered a cave, in which were two large paintings on the walls, bearing inscriptions of Melchizedek and Abraham. The late Patriarch of Jerusalem (Gerascinus) was informed of this fact, and it was hoped that he would erect a chapel over the cave. Not having done so, it became neglected. The Bedawin then tended their animals in it at night, and with their constant fires injured the paintings so that they are now almost entirely obscured. The Archimandrite says that he once read an historical work in the Slavonic language in which it was stated that this mountain cave was considered holy by the Jews, as having once been an abode of Melchizedek, "King of Salem, and Priest of the Most High God."

According to this Galilean tradition, Melchi, the son of Moloch, had a son named Melchizedek, who was asked by his father to hunt for a few wild sheep that he (Melchi) might offer them as sacrifices for his father Moloch. As the young man was on his way to carry out his father's wish, he was inspired that it was unlawful to offer sacrifices to his grandfather Moloch, who was a bloodthirsty man. Consequently he returned to his father, and refused to proceed. His father rebuked him, and commanded him to do as he was told. The youth then went and asked his mother to intercede with his father on his behalf; but she insisted upon the same implicit obedience. He therefore escaped to a cave on Mount Tabor, where he remained forty years, and prayed for the punishment of his parents, who were engrossed in the worship of Moloch.

On hearing of their deaths, he returned to Jerusalem; and when the inhabitants found him to be a good man, they anointed him king of Salem. He never, however, spoke of his parentage.

ENGLISH CHURCH CONDITIONS VIEWED BY AN AMERICAN TRAVELLER.

BY M. R. DARLINGTON.

DURING a recent visit to London, I had an interesting talk with one of the curates of an important Catholic parish in the East End, a young man of noble birth, who took holy orders four years ago, and is now devoting not only his life, but his very considerable wealth, to the Church. He told me he had been brought up under Evangelical influences, and had been converted to the Catholic faith by what he called "the comparative method."

"I had often observed," he said, "that Roman Catholic congregations are as a rule more devout than the other Nonconformist bodies—more devout, too, than Low Churchmen, in their services. Yet there always seemed to me to be something more or less automatic, perfunctory, about these Romanist worshippers; even in Latin countries where the populace are very emotional by nature, I received this impression, and it was greatly intensified by attendance upon the services of the Italian mission here.

"I then began to attend, occasionally, our Anglican parish churches which have the Catholic service, and so the comparison was carried a step farther. Among other peculiarities I noticed the arrangement of the chairs, with very wide intervals between the rows, the reason being that at the moment when our Lord is about to descend upon the altar, the worshippers are accustomed to kneel with the face almost or quite touching the floor. One now and then observes this attitude in Roman and Greek Catholic churches on the Continent; in Anglican Catholic congregations it is the rule, not the exception. Well, the solemnity and dignity of the old Sarum Use were so impressive, the devotion of the people so fervent and spontaneous, that I could not resist the conviction that here was the 'secret of power' which would in the end redeem our Church from the dead formalism which is so distressingly evident in Low Church parishes—the spiritual torpor which the Reformers seem to have bequeathed to us in lieu of the popish errors that they excised."

On the day before my talk with this curate, I had attended

service at the anomalous structure which the Italian mission has erected and named the Westminster Cathedral. Having in mind the crowded churches in Roman Catholic countries, I went early, and found—an empty building.

"Is there to be service here at 10:30, as advertised?" I asked a verger.

"Capitular High Mass, in just two minutes from now," he replied.

When the priests entered, about a dozen people were present, and when the congregation had all assembled I counted just twenty-six persons, including myself—a mere handful in the great building.

The next day I went to Solemn High Celebration at St. Mary Magdalen's, near the Regent's Park. On one side of me sat an Anglican nun, one of the Sisters of Bethany, and on the other a poor working girl. Their faces were of totally dissimilar types, yet they bore a common likeness in the marvellous transfiguration of devotional fervor. "Faith is an act of will," declared Pascal. Happy Pascal, if he found it so! With many persons faith is distinctly an emotional, not a volitional process. "Emotion, the life of the soul!" To find that soul-life, and having found it, to keep it, is not this the only thing that matters?

Since the Catholic movement in the Church of England is so evidently fostering the devotional spirit of a naturally reserved and unemotional race, it is hard to understand the persistent hostility of Low Churchmen. One grows weary of their everlasting war-cry—"Romanizing tendencies"—and one wonders sometimes whether these very zealous Protestants ever personally witnessed any Catholic service except those of the Greek and Roman rites. Certainly no unbiased mind could help noting the many points of difference between the Sarum or Old English Use and the present Roman ritual; and as for the points of similarity, they are merely so many proofs of the Church's heritage of Catholicity which she shares with the Latin and Greek Churches—a fact that ought, one would think, to be evident to even the feeblest intellect. Why, then, do Churchmen who valiantly uphold the Anglican claims to continuity with the Primitive Church, persist in trying to nullify those claims by unreasoning clamor against their liturgical accompaniment?

So far from being a "step toward Rome," a truly Catholic form of service is really the main safeguard against the aggression of Romanist Dissenters in England, as Lord Halifax has so often pointed out. Give the people the spiritual food they crave, and there is small danger of their going elsewhere in search of it; but a steady diet of Early Post-Reformation pabulum will, beyond doubt, deliver the many souls who find it unsatisfying into the eagerly outstretched arms of the Italian mission. When we reflect upon the conditions which it was the prime motive of the Oxford Movement to remedy—the baldness of the denuded ritual, the dreary, dry-as-dust routine of formalism, the unmitigated ugliness of the churches in the middle of the last century, ruthlessly shorn of their treasures of statuary and paintings and all the accessories that enhanced the beauty of the ancient liturgy, we can only wonder that such depressing influences did not drive hundreds of thousands from the English Church instead of the very small number who seceded.

The fact that secessions are becoming less frequent as the years go by, is a logical vindication of the efforts the so-called "Romanizers" are constantly making to secure a uniform loyalty to the Church's appeal to antiquity; to restore to her the old order of things liturgical and ceremonial, and to make her again in *practice* what she is in doctrine and tradition, a Catholic Church.

THE FOURTH COMMANDMENT.

ONE BRIEF word on the custom of Sunday dining out, which is said to have much increased in London society during the past few years. If any of you are hereafter at the head of a family, or keeping house for father, brothers, or husbands, do try to set your faces as much as possible against this. We should think of Sunday, as the children's day, the home day, and the servants' day. While you are young yourselves, don't grudge your parents the pleasure of having you with them on Sundays. Some day you will look back to those Sundays with gratitude. When you have—if you do have—children of your own, do prize those precious hours with them, do not give them up to society. Do think of your servants; and, I may add, of cab-drivers, postmen, and others whom you casually employ. Spare them as much as you can on Sundays. When a letter will do just as well on Monday, why increase the pressure of Sunday work?—*Elizabeth Wordsworth.*

A CONTRAST.

By MARIE J. BOIS.

IN the time of the Cæsars, the cry of the old pagan world was: Games: give us games! And to-day, in modern America, the same cry is heard: Games! Thirty thousand are expected at the great football game, and if the weather is fine, the thirty thousand will be there, no doubt. "Yes, and where is the harm?" exclaims some one, aggressively. This is not written to enter into an argument as to the good or the harm of such games. If I mention it, it is by way of contrast—contrast which has haunted my thoughts ever since it first struck me.

I was one afternoon in a church where, twice a week, the evening service is held at the convenient hour of half past four. How many do you think were there?—four people, besides the officiating clergyman! Four people who found time for a quiet half hour of worship and of praise.

Four people here! Thirty thousand there! "Games, give us games!"

If only I had been able to comfort myself with the thought, the people are busy, they cannot come at this time, they would be here if they could. But I knew the fallacy of it all. Busy? Yes, indeed, they were busy, enjoying the pleasures of the world, busy filling their lives with self-seeking, self-love. Automobiles could be heard rushing by; their tooting seemed to mock the silence of the deserted sanctuary.

Harmoniously beautiful in the last rays of the setting sun, which lingered round the altar, as if, to crown it with glory from above, the Church truly seemed an Ark of refuge from the worldly stream flowing incessantly around it.

"See round Thine ark the hungry billows curling!

See how Thy foes their banners are unfurling!

Lord! while their darts envenomed they are hurling

Thou canst preserve us."

In the early times of the Church her foes were visible as well as invisible. The worshippers were in constant danger of sudden and bloody interruptions; but now, how cleverly are the foes disguised! So attractive in appearance are they, that many a Christian, no longer suspecting them, falls unaware into their snares. How tempting the path which they point out! What a superior intellect has he who can smile at the idea of a personal enemy of mankind.

The church door is wide open, but—"may we not worship God as well under the blue vault of His heaven?"—and the giddy throng rushes under that beautiful dome without a look upward, without a thought of Him, without a word of praise to Him who made the world beautiful.

In the silence which followed the short service, my thoughts wandered to the "uttermost parts of the earth," where missionaries are giving their life to bring to the heathen the very privilege which Christians at home neglect so woefully. A missionary wrote from "darkest Africa": "We have morning and evening prayers in our little church"; and here, when twice during the week days Christians could go and praise their Maker, thanking Him for His unspeakable goodness to them, the church remains empty!

What, if all of a sudden, a fierce persecution against the Church were to arise? Many of Christ's faithful servants would be ready to give their life for His sake; of this we may be sure. But, how many, so-called Christians, would fall away simply because they do not feed daily, on the Word of God, and would therefore have no strength to stand, when the storm should overtake them.

THE FORTRESS OF MASADA.

Along the shores of the Dead Sea there are still to be seen long rows and numerous inclosures of stone which marked the camp of the Romans during their siege against Masada. The approach to the fortress, however, from the east is so steep that no besieging army could attack it from that direction. On the west there is a more gradual ascent to within a short distance of the fortress. The last part of the ascent, however, was exceedingly steep, so that without enormous labor it would have been impossible for an enemy to raise their engines of war so as to have their missiles reach the fortification. Added to these natural advantages is the difficulty of obtaining water for a besieging army, the only abundant supply within reach being at Engedi, some fifteen miles to the north on the shores of the Dead Sea. As all the region surrounding Masada is barren desert, the importance of this location for a fortress of refuge was early recognized.—FREDERICK BENNETT WRIGHT, in *Records of the Past.*

God's promises are "from everlasting to everlasting," and He always stands up to them.—*Beecher.*

DEATH OF BISHOP SEYMOUR.

BISHOP SEYMOUR died on Saturday morning, December 8th, at 6.50 at his home in Springfield, Ill., after an illness of about three weeks, during which time his life had several times been despaired of.

He was totally unconscious for more than a week and daily grew weaker until the end came. He suffered no pain, and finally fell asleep without any struggle. Bishop Osborne, Mrs. Seymour, and the nurse were at his bedside when the end came.

His body was taken from the Bishop's House to the pro-Cathedral, Sunday afternoon, after Evensong. The vestries of St. Paul's and Christ Churches, Springfield, were the active pall-bearers. Such of the clergy of the diocese as were able to be present formed an escort of honor to the Cathedral. The body lay in state until Tuesday morning, the clergy keeping vigil all night, Sunday and Monday nights.

There were Eucharists at 5, 6, 7, and 8 A. M., Monday, taken respectively by the Rev. L. B. Richards, Rev. John C. White, Rev. F. A. De Rosset, and Rev. E. A. Larrabee. The Requiem High Mass was at 10 A. M. on Monday, with Bishop Osborne as celebrant, Fr. Larrabee as deacon, and Fr. Wyckoff sub-deacon.

The clergy of the diocese were seated in the choir. The sentences were sung, the *In-troit* was "When our heads are bowed with woe." The service was choral. For the offertory was sung, "I heard a Voice." The *Dies Irae* took the place of the *Gloria in Excelsis*.

As interment will be in New York, the body was taken under escort of the Standing Committee of the diocese and Bishop Osborne, at 9.35 Tuesday morning. Services will be held in old Trinity on Thursday, in charge of Bishop Potter.

The diocesan Synod, which ordinarily meets during the first week in December, adjourned by reason of the impending death of the Bishop.

The Right Rev. George Franklin Seymour, D.D., LL.D., was born in New York, January 5, 1829; graduating at Columbia as Greek salutatorian and at the head of his class in 1850, and at the General Theological Seminary in 1854, he was ordered deacon in the Church of the Annunciation, New York, December 17, 1854, by Bishop Horatio Potter, who gave him priest's orders in Zion Church, Greenburg (Dobb's Ferry), N. Y., September 23, 1855.

His early ministry, 1855-61, was spent at Annandale, N. Y., where he added to his pastoral work the founding of St. Stephen's College, of which he became the first warden. In 1861 he was rector of St. Mary's, Manhattanville, N. Y.; 1862, of Christ Church, Hudson, N. Y.; 1863, of St. John's, Brooklyn. In 1865 he became professor of Ecclesiastical History in the General Theological Seminary, retaining his rectorship until 1867. It was here that he became widely known for his marvellous versatility and brilliancy of conversation, and his recollection of historical matters and dates was second to that of almost no one.

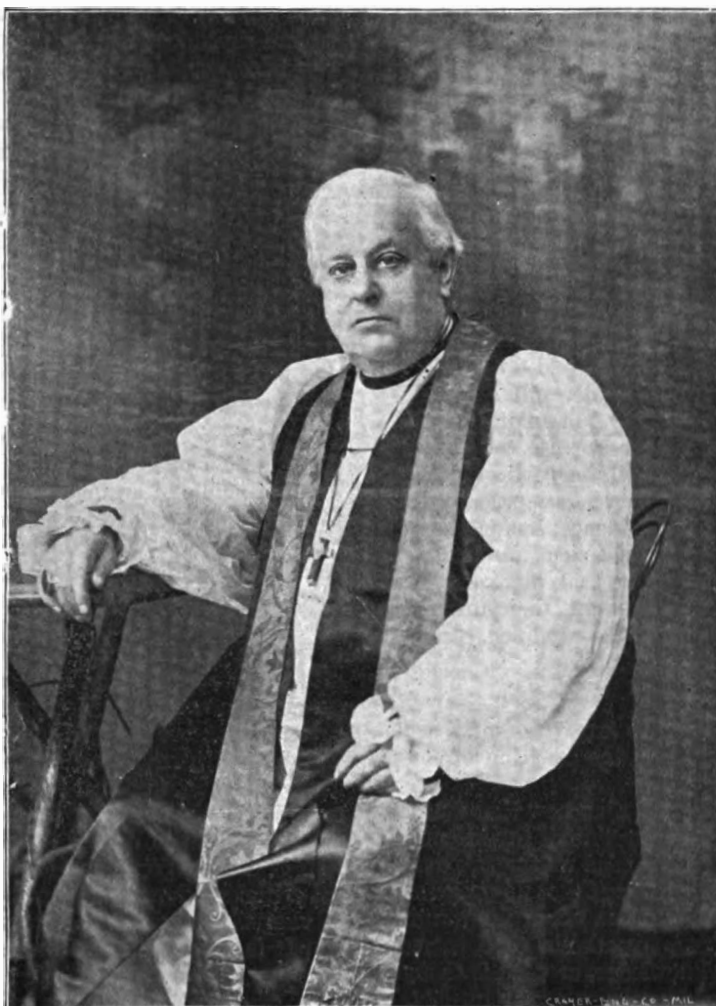
He was elected Bishop of Illinois in September 1874, at the time the ritual controversy was at its height and not long after the secession of Dr. Cheney to found, with Bishop Cummins, the Reformed Episcopalian schism. Dr. Seymour's election was bitterly opposed by the then dominant Low Church party. Dr. De Koven had immediately before failed of election as Bishop of Wisconsin, as an incident of the same bitter con-

test which was waging throughout the country, and Dr. Seymour's election was heralded as of one second only to Dr. De Koven in the "extreme" of the movement known as "ritualism." The opposition was carried into General Convention and succeeded in defeating the confirmation of Dr. Seymour in the House of Deputies. He was made Dean of the General Theological Seminary in the following year, and in December 1877 was elected Bishop of the newly organized diocese of Springfield in Illinois. He declined the election, but upon its repetition at the next annual convention, he accepted, and the wave of partisanship being then partly spent, the opposition to his Catholic Churchmanship failed to defeat him; and being confirmed by the Bishops and Standing Committees, he was consecrated Bishop of Springfield in Trinity Church, New York, June 11, 1878, by Bishops Horatio Potter, Southgate, Odenheimer, Lay, Quintard, Clarkson, Neely, Scarborough, and McLaren, together with the Bishop of Christ Church and Metropolitan of New Zealand, Dr. H. J. C. Harper.

"Since Bishop Seymour took charge in 1878," says the *Springfield News*, "the diocese has increased on all the lines of Church growth more than threefold. A new spirit has been

infused into the people, and they have learned to know, and appreciate the treasures and privileges which they possess in being members of the Church. In consequence, as people cherish and care for what they highly value, the outward aspect of Church life has changed for the better, new church buildings have been erected, rectories have been built, glebes bought, and services brightened and dignified."

Bishop Seymour's episcopate has given him even wider fame than that which he received in his important position in the General Theological Seminary, and through the violent contest over his first episcopal election. He has always been most outspoken in antagonism to the so-called liberal wave that has swept over the Church, and he violently opposed the consecration of Dr. Phillips Brooks as Bishop of Massachusetts in 1891 on the ground, first, that Dr. Brooks declined to give sufficient evidence of the validity of his baptism, and, secondly, that he had committed himself, as was alleged, to questionable positions with respect to the polity if not to the faith of the Church. Bishop Seymour, leading the opposition, attempted



THE RT. REV. GEORGE FRANKLIN SEYMOUR, D.D., LL.D.,
LATE BISHOP OF SPRINGFIELD.

to prevent the confirmation of Dr. Brooks' election, but by a narrow majority confirmation was given and Dr. Brooks was consecrated. Bishop Seymour was also an early and forcible advocate of the change of the name of the Church, and a paper written by him on the subject and published in pamphlet form was widely circulated. He was the author of many fugitive papers, tracts, pamphlets, and the like, but only one bound volume, being his papers, *What Is Modern Romanism?* The Church press frequently contained articles from his pen, even up to within the past few months.

He had been in failing health for a number of years, and his infirmities had left their impress upon his body long since. He was obliged early in the autumn to go into a hospital at St. Louis for an operation which was felt to be slight and from which he recovered, but shortly afterward was seized with pneumonia which complicated with the valvular heart disease with which he had been afflicted for several years, finally led to his decease, as stated.

Presuppositions of Biblical Criticism

Delivered Before the Biblical Defence League

BY THE REV. FRANCIS J. HALL, D.D.

Professor of Dogmatic Theology in the Western Theological Seminary, Chicago, Ill.

THE purpose which has brought us together is the defence of Holy Scripture against rationalistic criticism; and what enables us to cooperate in such a cause, in spite of important differences of opinion in other religious matters, is our common conviction that the Bible is the veritable Word of God, having divine inspiration and authority from one end to the other.

We have no just reason to fear biblical criticism when it is truly scientific; that is, when it is governed by principles that are applicable to its subject matter, and does not substitute precarious and rationalistic conjectures for established facts. Criticism, when rightly ordered, is nothing more than careful examination and testing, having for its aim to verify the truth and exclude error. If proper instruments are employed, and employed correctly, the application of criticism to Holy Scripture ought to be welcomed. Sound Biblical criticism brings a more accurate knowledge of Scripture, and such knowledge is surely of inestimable value.

What I have said holds good of what is called "higher criticism," which is concerned with problems of human source, composition, and date of the several portions of the Bible. If it is a fact that traditional views touching these matters are incorrect in particulars, and higher critics succeed in bringing the truth to light, then it is our duty to accept their results without hesitation, however unexpected they may be.

But it is not logical to surrender immemorial traditions concerning the dates and sources of sacred literature before we have assured ourselves that the novel conclusions maintained by critics have been arrived at scientifically, and are supported by sufficient evidence to be regarded as final results.

Christianity is rational, and we may not maintain views in the teeth of rational evidence, merely because they are ancient. But anxiety to get into line at the earliest possible moment with the views of specialists does not proceed from reason or from intelligent regard for evidence, but is the outcome of excessive deference to very precarious authority. I say very precarious, because it is notorious that, however skillful experts may be in bringing new data to light, their inferences and theories almost invariably have to be modified seriously before they are able to stand the test of time.

I.

Now one of the conditions needed to impart validity to the reasoning and conclusions of experts, is the adoption of sound presuppositions.

It used to be urged more frequently than now that freedom from bias is necessary for success in any line of investigation; and that presuppositions should be excluded as far as possible from the mind. To-day it is widely realized that no progress is possible in any science until something is taken for granted, provisionally at least, as a working hypothesis. All increase of knowledge is based on existing knowledge, or what is thought to be such; and all departments of knowledge are so intimately related to each other that what we already know, or think we know, in one department must inevitably determine to a degree the interpretation of facts which we discover in another. To undertake a line of study without presuppositions is to return to babyhood. We cannot do it.

It is not unscientific then, to be influenced by presuppositions. But it is unscientific to pretend that we have none, or to fail in realizing their nature, or to hesitate to modify or abandon them when better informed judgment requires that we should do so. The fact, which is notorious, that modern biblical critics have been influenced by presuppositions in arriving at what they call their "results," does not of itself afford reason for a rejection of their views. But it gives abundant grounds for scrutinizing these presuppositions; and, if they prove to be unsound, for making due allowance for them in estimating the arguments and conclusions which depend to any extent upon them.

No amount of expertness in bringing new data to light can warrant our acceptance of inferences drawn from them by their discoverers, if the inferences are seen to be due in whole or in part to mistaken presuppositions. In like manner, no con-

sensus of experts, however widespread, and however earnest its participants may have been in their efforts to ascertain the truth, can weigh with thoughtful men when they once discover that the arguments by which the commonly adopted conclusions are considered to be established, depend for their validity upon unsound presuppositions.

The astronomical experts of bygone ages were governed by the presupposition that the earth is the centre of the visible universe, around which the sun and other heavenly bodies revolve. When that presupposition was found to be erroneous, many an expert consensus was seen to be absurd, and modern astronomy dawned upon the world. So in biblical criticism: if men of biblical learning discover that certain preconceptions of German critics are mistaken, and that the plausibility of their views is dependent upon the truth of these preconceptions—more dependent in fact than appears to be realized by many who have adopted these views in their finished form—if this happens, the pretentious consensus of higher critics, to which we are asked to yield, will become as antiquated as the Ptolemaic astronomy. There are signs already of such an outcome.

II.

It is time to consider some of these presuppositions in detail. My method will be to define what I believe to be correct presuppositions, adding in each case a definition of the presupposition that has actually determined the reasoning which is responsible for the development of the critical views with which we are concerned; and exhibiting the manner in which this presupposition vitiates the arguments and conclusions determined by it.

(A)

The first one concerns *the burden of proof*. It is a recognized principle of argument in every field of research, especially in matters determined by historical evidence, that beliefs which have held their own for some time among intelligent people are to be regarded as presumably true, until weighty proofs of their falsity become available.

This does not mean that it is unscholarly or prejudicial to truth that men should examine questions afresh, and without reference to established opinions. What it does mean is that no genuine scholar will consider that the results of his fresh investigation are entitled logically to displace older views, unless he can give strong and positive evidence that the older views are false, and that his own conclusions are demonstrably required by the data that he has discovered or reconsidered.

Plausibilities do not afford sufficient reason for a revolution of accepted opinions—especially if, as in the case of biblical criticism, there is reason to suspect the validity of the point of view which creates the plausibility.

It is undeniable, for instance, that the traditional opinion touching the origin of the Pentateuch has, until recent date, been accepted by all types of biblical scholars. It is known that this opinion dates back to at least several centuries before Christ, and has been thought by the scholarly world to be borne out by much evidence both external and internal, such as is exhibited in many a learned treatise.

Now we do not maintain that all this closes the question; or that it precludes further investigation, with the help of fuller linguistic knowledge and improved critical methods. Even the most prevailing traditions sometimes require correction, although we rarely find universal traditions concerning facts to be wholly astray; and it seems unscientific to reject so widespread and ancient a tradition as this without very convincing and positive evidence of its falsity.

We are not urging here the sacredness of the tradition referred to. A sacred tradition should be able to stand criticism as well as any other. Nor are we at this point urging any alleged testimony of Christ, which belongs to another aspect of the subject altogether. We are urging simply the state of the question in relation to the burden of proof.

This leaves us free to abandon the traditional view, if evidences are given which require us to do so; and we have no quarrel with a scholarship that brings such evidence to light,

provided it is really scientific and based on correct presuppositions. But until evidence to the contrary is forthcoming, it is most truly scientific to regard the traditional view, in its general substance at least, as having prior claim to acceptance. We do not need to prove the correctness of that view in order to justify such a course, so long as we have reason to regard the evidences against it as insufficient. This does not mean that we are to close our minds to conviction, but that we should appreciate the real state of the question before adopting novel conclusions.

Now I think I am well within the facts when I say that this presupposition has been disregarded by recent biblical critics. A very different presupposition has been in evidence, viz.: that the traditional view is a mere survival of unintelligent opinion, which has held its own partly for theological reasons and partly because it has not previously been considered or tested by adequate learning and critical methods. Its antiquity, therefore is treated as counting for nothing. The problem of the Pentateuch, say they, must be considered as if it were a new one, and the only data to be reckoned with in its solution are those which have been brought to light by modern critical scholarship.

The result has been an exclusion from consideration of the positive evidences by which the traditional view is confirmed, and the momentary triumph of a view the plausibility and persuasiveness of which depends upon a precarious initial presupposition and failure to reckon with the previous state of the question.

(B)

Another presupposition which ought to be present in a truly scientific Old Testament criticism is that the Bible is the Word of God throughout and supernaturally inspired. I do not refer to any particular theory concerning the method of this inspiration, or how it came to be the Word of God. But the doctrine that the Scriptures are divinely inspired is no cryptic nonsense, lying beyond the verge of intelligible definition. It means something very definite indeed. It means, in the language of an ancient creed of Christendom, that the Holy Ghost somehow "spake by the prophets." In a very real and proper sense, which can be said of no other literature, God is the Author of Holy Writ. Not that human authorship is nullified, but that we may say of every part of the Holy Scripture, God as well as man had to do with making it to be what it is. Such a literature is certain to exhibit literary peculiarities, which theories as to the human source or sources will not fully explain.

Granting then that abundant indications remain in biblical literature which enable us to verify the human sources of many of its portions, literary criticism is none the less at fault when it regards every exceptional peculiarity of style or vocabulary as proof of an independent human source. Sound biblical criticism must make adequate allowance for the divine factor in the production of biblical language. The human writer is not suppressed, but he is often moved by the Spirit to use phraseology not characteristic of himself.

It is not a valid objection that such a view is theological, and that literary criticism cannot be governed by theological presuppositions. It is a question of fact even though of a fact that has theological bearings. If it is a fact that God had somewhat to do with the phraseology of Holy Scripture, then a literary criticism that refuses to allow for this fact is unscientific and doomed to failure. Again, if Scripture has God as well as man for its author, the purpose of divine revelation may well have caused the sacred writers, under divine impulse, to anticipate human developments of thought and employ pregnant terms prior to their general currency in Israel's literature. At all events the presupposition that the divine factor should be allowed for in the literary criticism of Holy Scripture may not be disregarded, unless it can be shown that the historic faith of Christendom as to biblical inspiration is false.

In this connection, permit me to add a remark made by a departed professor of the Western Theological Seminary: "Whatever the documentary sources may have been, or the mould in which the narratives have been cast, whatever the precise literary classification of any particular book, the date of its composition or of its admission to the canon, it is taken for granted, from the standpoint of supernatural religion, that it is the form in which these writings have been transmitted to us which has the stamp of divine inspiration. Thus it is considered that the contents of the various books and their topical arrangement are not accidental."

In brief, no possible results of criticism can require us to rearrange and construct a Bible which was compiled, we believe, as well as written, under divine guidance. A literature consisting of human documents arranged according to alleged dates in such wise as to disarrange the providentially ordered context is other in significance and authority than the Christian Bible.

Here again we find that those who have developed modern critical views of the Old Testament have rejected a necessary presupposition of sound criticism, and have substituted the specious proposition that the Bible should be treated like any other human literature—that is, as if no other than human conditions and the linguistic peculiarities of human writers should be reckoned with. This presupposition is not only employed, but defended again and again as fundamental to valid critical methods.

I might well reply with a speaker in this year's English Church Congress: "No human literature was ever treated as modern critics have treated the Bible"—an assertion which, if I had time, I could prove up to the hilt. But such is their presupposition, and what must be its result? Surely nothing but failure! It is as though one should endeavor to analyze a specimen of copper ore with the determination to find nothing but quartz in the specimen—neglecting, therefore, the processes which are necessary to detect the copper.

(C)

A third presupposition of Old Testament criticism ought to be that the religious history of Israel, unlike that of the surrounding nations, was determined to a degree and modified very largely by divine and supernatural interventions.

I cannot take time to vindicate this at length, or to discuss the credibility of the supernatural. But I venture two brief remarks. The first is that the truth of Christianity itself depends upon the fact of supernatural intervention, so that it is natural to genuine Christian believers to accept the likelihood of such interventions in the course of events that prepared the way for Christianity. My other remark is that when we start with such a presupposition we are enabled to accept Holy Scripture as a sane literature, concerned with reality and at least as trustworthy as any literature of its day. If God did not intervene supernaturally, the Old Testament is too mendacious to be considered seriously or deferred to.

In fact our presupposition not only enables us to take the historical portions of the Old Testament seriously, but also helps us to detect a rational sequence in the development of Israel without resort to the radical method of cutting Scripture to pieces and rearranging it to square with our own ideas of what ought to have been the order of development.

The Old Testament itself describes Israel as a child under divine tutelage. And what is the rational order of tutelage? Is it not, as St. Paul tells the Galatians, "that the heir, so long as he is a child, differeth nothing from a servant"? The child is given laws to obey, and only as he matures does he enter into the meaning of things and receive explanations of the foundations of righteousness. So Israel was put first under a well-defined law, and was not ready for the more exalted and fundamental teaching of the prophets until maturing ages of discipline had been experienced. The law first, then prophecy, is the rational order of tutelage, and God is rational even when He intervenes supernaturally.

It is a fallacious reply to object that the general disregard of the law in the time of the judges is proof that Israel had not received it. We have all heard of the dark ages. Is it a proof that certain precious truths of Christianity had not yet been revealed, that they were not regarded in that age? The time of the judges was the dark ages of Israel. Consider the average child: Is not his development parallel to that of Israel? Is he not in his earliest years given precepts to observe, and does he not at a certain troublesome age break forth from control in many instances, and have his fling until maturer years bring reflection and ability to receive prophetic teaching?

Once more we find higher critics flinging a necessary presupposition of sound criticism to the winds. You are no doubt aware of the fact that the dominant critical view owes its coherent finish and plausibility to Wellhausen of Germany. I am inclined to think, however, that if you were to read his *Prolegomena to the History of Israel* you would be astounded at the large part that is played in his argument by the presupposition that Israel's development must have been a purely human one, completely analogous to that of the surrounding

nations, and differing only in the superior natural genius of Israel for religion.

History shows, such is the plea, that the natural evolution of religion is through free development, unrestricted by law until the progress of religion brings an elaboration of external observance, the development of a priestly caste, and legislative tyranny. The essential note of all this is that the evolution shall be purely by natural growth, and without any direct divine tutelage.

It is this presupposition that makes the reconstructed history of Israel seem rational and plausible; remove it, and you have a house of cards. If the Old Testament itself is in any elementary sense credible, it must be removed, and Israel must be acknowledged to have developed under tutelage from above—not spontaneously as did the nations around. And it is this fact of divine tutelage with its theocratic and rational sequence of law, followed by prophecy, that accounts for the unique value and spiritual significance of the progress of Israel.

(D)

One more presupposition needs to be stated, and it can be considered very briefly. It is that, however expert in linguistic studies a scholar must be to discover and present the evidence by which the Old Testament critical problems are to be solved, these evidences can have no real weight if they are too subtle and occult for intelligent men in general to understand and estimate rightly. We need experts to unearth the facts for us, but they are necessarily specialists who devote themselves exclusively to minute lines of study. When they undertake to generalize, their conclusions need to be tested from the point of view of a wider outlook. Those who bury themselves in details are exceedingly apt to fail to see the wood, for the trees.

This is forgotten by many of the higher critics, who adopt the presupposition that an expert specialist is to be deferred to in generalizations concerning matters that are affected by other lines of inquiry and thought than his own.

My friends, we know better. We know that archaeology has to be heard from, that the divine factor has to be reckoned with, that the state of the question has to be faced, that many considerations not hitherto done justice to must be taken note of; before the problems raised in our day touching the Old Testament can be said to be settled—that is, so far as scholars can settle them at this late date.

I say so far as *scholars* can settle them. We are dealing with a very ancient literature, and one that is altogether unique. We have no other literature with which it can fruitfully be compared. Our knowledge, therefore, is inadequate, pitifully inadequate, for the assertion of such exact views as are now propounded touching the documents of the Pentateuch, their precise delimitation, and their dates.

Let us be patient. We can afford to wait. Time is with us. A naval demonstration is one thing, the destruction of the city by shell is another. Truth is mighty and will prevail.

WORSHIP—A LOST ART.

STRANGERS in the Church cannot understand why Church people in their worship are constantly changing position—standing, kneeling, sitting. They do not understand it, because they have not been accustomed to any outward bodily expression of the worship of Almighty God. Worship is paying honor worthy of the object worshipped. Divine worship is honoring God.

In our relations to men the body is used to express honor. Would one enter a house and address the host or hostess sitting? Would he not stand? Would a committee appointed to present a petition to the President enter his presence and sit while they presented their address? Would persons having some earnest petition to present to a Sovereign sit down in his presence? Never! What then is fit and proper when we address the Almighty, Omniscient God? If we would praise Him, we stand. If we would pray to Him, we kneel. What are these bodies for unless they be the outward expression of a worshipful soul? If it would be disrespectful to sit in the cases we have mentioned, it would be nothing less than impious in our worship of God.

There can be no genuine worship without reverence. The Episcopal Church cultivates reverence and reverential ways. The adoring soul looks up. She discourages all coarse familiarity with the Almighty. She uses a liturgy full of dignity, chaste in expression. She makes each worshipper active rather than passive, that each one may feel a personal contact with things divine, and thoughts divine, when engaged in prayer and praise. She throws around the whole congregation the atmosphere of devotion.

Think it not strange therefore that we constantly change our position—sitting, standing, kneeling. There is a purpose in it. There is a reason for it, It honors God.—*Rev. C. LeV. Brine.*

GLASTONBURY ABBEY.

BY THE REV. THOMAS P. HUGHES, D.D., LL.D.

THE Rt. Rev. Bishop Wilkinson, Anglican Bishop of Northern and Central Europe (who may be addressed at Bradford Court near Taunton, England), appeals for funds to enable him to purchase the famous old abbey of Glastonbury, in order to restore it, as far as possible, and to erect on the grounds a college for the training of clergy for foreign work. It will be remembered that it is precisely what Mr. Beresford Hope did in purchasing the old monastery at Canterbury.

But Glastonbury is more ancient than the monastery of St. Augustine at Canterbury, and it has a very strong claim on the sympathies of American Churchmen and Christians; for when Henry VIII., that great monstrosity of Protestantism, destroyed the monastic establishments of England, in 1540, Glastonbury surpassed in revenues all the abbeys in England except Westminster, and exceeded in size all the cathedrals except old St. Paul's. Richard Whiting, its last abbot, was condemned for high treason at Wells, and drawn from that city to Glastonbury on a hurdle; and, despite his white hair, was hanged, with two of his monks, on Tor Hill, in sight of the abbey. His head was set upon the abbey gate and the four quarters of his body were sent to Wells, Bath, Ilchester, and Bridgewater. Abbot Whiting's chair may still be seen in King's Weston Church. On one side is a shield bearing a crozier and the initials R. W., and on the other side a coat of arms. In those days, Glastonbury was a well disciplined college, where the sons of noblemen were educated. Whiting was famed for his hospitality and for his unbounded charity. From this date the noble monastery fell into decay, and now its owner, Mr. Stanley Austin, has placed it in the market. He needs the money, and the old abbey must be sold.

Glastonbury Abbey is, beyond question, the most important monument in the history of the English Church, for it establishes the fact that Christianity was firmly rooted in England long before the arrival of Augustine and his Italian mission in 596. Within the grounds there still stands a chapel dedicated to St. Joseph of Arimathea, who is said to have been the first missionary to Britain. This tradition has been regarded as a fabrication of after times, but it is a curious fact that at the Council of Basle, A. D. 1434, the English Bishops claimed precedence before those of Spain on the ground of Britain's conversion by St. Joseph. And what is more extraordinary, Queen Elizabeth and Archbishop Parker both claimed St. Joseph as the first preacher of the gospel in England. Under any circumstances, Glastonbury has a right to claim that it is "the first ground of God," "the first ground of the saints," and "the rising foundation of all religion" in England.

Leland, the English antiquary, says that King Arthur and his wife Guinevera, King Edmund, King Edgar, Edmund Ironsides, Coel, the British king, the father of Helena, mother to Constantine the Great, were all buried in the abbey. Six hundred and forty years after the death of Arthur, King Henry II. of England discovered the grave of King Arthur, and the account is given by the historian Camden on the authority of "an eye-witness":

The first abbey was built of wattles and twigs. A British king then erected a more substantial structure. In the year 180, it was again rebuilt. Then St. Patrick, the first abbot, enlarged the buildings about the year 439. Augustine of Canterbury covered the old abbey with lead. In 725 a royal charter was conferred and a more costly structure erected. The abbey was deprived, by William the Conqueror, of a very considerable portion of its endowments. In the year 1101 an entirely new fabric was built; but in the reign of Henry II. the abbey was consumed by fire and rebuilt at great cost. It is this building the remains of which now exist in the present day. Americans have been for a long time interested in Westminster Abbey, St. Margaret's Westminster, and Trinity Church, Stratford, but a visit to Glastonbury, which has held such a distinguished place in the ecclesiastical annals of England, and is undoubtedly the site of the first Christian Church in England, should call forth the deepest interest.

WE IMPLORE the mercy of God, not that He may leave us in peace in our vices, but that He may free us from them.—*Pascal.*

THE DEPTHS of our misery can never fall below the depths of mercy.—*Sibbes.*

Helps on the
Sunday School Lessons

JOINT DIOCESAN SERIES

SUBJECT—*Bible Characters. The New Testament.*

BY THE REV. ELMER E. LOFSTROM

THE SHEPHERDS AT BETHLEHEM.

FOR THE FOURTH SUNDAY IN ADVENT.

Catechism: V., Bellef. Text: St. Matt. i. 21; "Thou shalt," etc.
Scripture: St. Luke ii. 8-20.

FROM the work and mission of the Fore-runner, we go back to the beginnings of the Gospel. Appropriate to the season, our lesson carries us back to the first Christmas night.

We date our letters now from the year that Jesus was born. We call the year *Anno Domini*, "in the year of our Lord." But because of an error in calculating the time, when the change was first made, Jesus was actually born about the close of 5 B. C. He must have been born sometime before the spring of 4 B. C., or 750 in the year of Rome, since Herod died at that time. There is reason for thinking that it was about December 25th. In the sixth century, Dionysius Exiguus, a Scythian monk, put forth a calendar, counting time from the Annunciation to St. Mary the Virgin (March 25th). He made, unfortunately, an error of four full years in his calculations, because of a failure to allow the extra day in leap years. Some make his error as much as six years. It may be interesting to thus explain why the first Christmas came in the year 5 B. C., as we now reckon time.

It had been foretold by the Holy Spirit of God, speaking by the mouth of the prophet Micah (v. 2), that the Christ should be born at Bethlehem. The home of St. Mary was in Nazareth (St. Luke i. 26). God keeps His promises, and it so fell out that she was at Bethlehem when Jesus was born. The lesson given us is well calculated to bring out the great importance of this coming of the Son of God to be born a little helpless Babe. It was a matter of such importance and significance that the angels of heaven could not keep silence. Not only did they praise God in heaven, but some of them were given permission to break through the veil that hides them from our eyes, and to declare their joy to listening men. Our lesson introduces us to the men who were the ones selected to hear the good news from the lips of the angel messengers.

Perhaps the first question that would be raised is to inquire why the message should be sent. The chief reason has already been indicated. That upon which the progress of the world had been waiting had at last become an actual fact. The sleeping earth was all unconscious of the wondrous Gift which was coming so quietly down upon it. But every part of heaven knew the deep meaning and the full value of that which was taking place. Heaven was happier than it had been. Heaven came down to earth with Jesus the Son of God, and the glory could not all be veiled. Faithful men who were awake near Bethlehem, saw the glory. And angels told them the meaning of it. But there was one who was made happier as a reward for faithful obedience. The Blessed Virgin Mary laid the story of the shepherds up in her heart. It reassured her for the past. It was comfort for the future.

Another proper question to raise would be to call for the reason why the angel-message should be given to the men who received it rather than to someone else. They were shepherds who were faithful to their humble duties. The flocks they watched were those intended for the Temple sacrifices. They were therefore men who served God, although in what was considered the humblest of capacities. God does not send messages to those who have no desire for them, and who would not appreciate them. We may rightly surmise that they were men who were devoutly looking for and praying for the coming of the Christ. It may be that there was one or more among them who knew something of the strange experience of Zacharias which had rendered him dumb, of the birth of a child to the aged Elisabeth, and of the strange happenings at the Circumcision of St. John the Baptist. If they knew anything of this last event and of the words of Zacharias when his tongue was loosed, it is very probable that they had discussed the possibility of the coming of the Christ in their own day. It is more than probable that they knew something of all this and that these

humble men had faith in their hearts, from the meagre signs they had seen, that God was now at last to visit His people. Since humility of the true kind marks the way to preëminence in the Kingdom (St. Matt. xviii. 3, 4), it doubtless was the virtue which fitted these men to receive the announcement which heaven was so eager to give to earth.

From the fact that the announcement was made to men at work rather than to watchers in the Temple, we learn the lesson of the greatness of service. Impress upon your pupils the importance of faithfulness to their appointed duties. By His commendation of the widow who cast into the treasury her two mites, the Lord Jesus made clear the truth that gifts to God are measured by Him according to the means and spirit of the giver. The same principle holds true of service. Do not wait for the opportunity to do some great deed. We may praise God by doing the trivial duties well. God values obedience. To those who obey regularly in little things, He gives the opportunity to serve Him in greater things.

It will add to the vividness of the picture which will be formed in the minds of the pupils if something is made of the correction which the Revised Version makes when it says, "The angel of the Lord stood by them." After his message had been delivered, the other angels who came to sing were "with the angel." All were near the ground, the inhabitants of heaven mingling with men upon the earth. The spiritual world is separated from us mainly by our inability to perceive. Our eyes are blind and our ears are dull, but those who are willing to learn from God will still receive messages from Him.

The shepherds were given something to do. They might have thought it all a dream when the morning came. Or they might have grown to doubt the reality of the message and vision as time passed. That it was a real message was proven by the thing which they were commanded to do. Obedient to the angel, they went to Bethlehem. They found what the angel had said they would find. And they thus knew that the angel visitation had been a real one, and they also knew that the rest of his message was true, since the testing sign, which seemed so incongruous, was found to be true. Their obedience to the heavenly directions added richly to the blessings of the night. Because they did as the angel said, they found the Saviour, and were privileged to be the first to worship Him. Doubt and searching will not find God so easily as obedience. They had been afraid of the heavenly glory which shone about the angel. They looked upon God Himself in the face of the Babe, and were not afraid. That fact makes clear the meaning of that which had taken place.

When they found the sign which proved all true, they made known the good news which they had heard. This points to the duty that is laid upon every one of us by the fact that the Gospel which has been given unto us has the power to bless others as it has blessed us. If a doctor were to discover a certain cure for cancer, he would lose no time in making known his discovery to other doctors, that the saving of lives infected with the disease might begin at once. The gospel brings a certain remedy for sin, and all its evil results. What should be the measure of our prayers, efforts, and gifts in making known the same?

THE LARGEST SUNDAY SCHOOL IN THE WORLD.

SUNDAY, October 14th, was spent at the residence of John Wanamaker, at Jenkintown, near Philadelphia. Bethany Sunday School in Philadelphia reports an enrollment of 5,600 scholars. Being familiar with the large Bible-class taught by Seth Low, ex-president of Columbia College, in St. George's Church, New York, I was very anxious to see what methods are used in this Pennsylvania school, which is probably the largest Sunday School in the world. I had intended to attend the 9 A. M. school, and later to go to St. Peter's Church, but the succession of classes which began at 8:30 A. M. and continued on uninterruptedly at 9:30 and 10:30, made this impossible. I was particularly glad that I stayed to the 10:30 church meeting, to see how many of the Sunday School members attended the preaching service. Three hundred middle-aged men filled one gallery at 10:30, 140 girls dressed in white were in another gallery, and 175 boys were closely packed in another gallery. The attendance of men and boys, I should estimate, was twice that of women and girls. This in itself, was remarkable. There are three pastors employed, and a number of paid teachers as heads of the different departments. Every scholar, old and young, is compelled to bring his Bible with him, and at a certain time in the Sunday School to hold up his left hand, showing that he has it. This is an evidence of a fact which many Churchmen have felt, that any leaflet system of Sunday School instruction which supplants the actual use of the Bible by the scholar is not helpful, but injurious.—*The Bishop of Harrisburg.*

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.

GRECO-RUSSIAN SERVICE BOOK IN ENGLISH.

To the Editor of *The Living Church*:

IN the near future, before Christmas (D. V.), we hope to place in the book stores a new publication which will, probably, prove to be of considerable interest to your readers. The title of the volume is:

Service Book of the Holy Orthodox-Catholic (Greco-Russian) Church. Compiled, Translated, and Arranged from the Old Church Slavonic Service Books of the Russian Church, and Collated with the Service Books of the Greek Church. By Isabel Florence Hapgood (Boston and New York: Houghton, Mifflin & Co. 1906).

I shall be very glad to send you, for review, a copy of this book as soon as it is published. At the present moment, I earnestly beg that, through the medium of your journal, you will make it known to any of your readers who may have been led into error in regard to this Service Book by a statement on page 17 of a pamphlet entitled *A Letter on the Anglican Church's Claims*, that the entire credit for this colossal work belongs solely to Miss Hapgood, who is the real author of the Service Book, and deserves the praise for it.

The object of the author, as the preface to the book explains, "has been to make a book which shall show, as precisely and clearly as possible, all the services in general use; and that in a manner which shall be practical, not only for ecclesiastics who are familiar with them and their congregations, but also for students of liturgies and for travellers in the various lands where the Orthodox Church exists, as well as visitors to the Churches in America and in numerous capitals and cities of Europe."

As the observer most deeply initiated into all the difficulties with which Miss Hapgood has been obliged to contend in the execution of this work, I am unable to find adequate words wherewith to express my admiration for the talents of the author, which are so brilliantly displayed in this book. And as priest of that Church to whose service this book is consecrated, I can but express to the author the profoundest gratitude, and congratulate her on the happy termination of this great and holy work. To Miss Hapgood belong the original idea and the plan of this work, and the execution of that plan, which has demanded the expenditure of strenuous effort for the space of several years, as she was compelled to master our liturgical books, the Church Slavonic and Greek languages, and so forth. Anyone who has the slightest conception of the complicated structure of the Orthodox religious services in their entire extent, will make no mistake if he applies to this labor the epithet "gigantic," both as to its design and its importance, and if he values the merits of the author accordingly. In fact, this is the first successful attempt to solve the problem of translation and reducing to a systematic form all the services of the Orthodox Church; and that in compact form of a single Prayer Book, which will be, for that reason, an indispensable addition to the library, not only of theologians and liturgical students, but also of every Churchman. The best guarantee of Miss Hapgood's liturgical English in this book is the recognition of its merits by learned authorities of the Protestant Episcopal Church, to membership of which belongs Miss Hapgood, and to the friendly attention of whose members I permit myself to commend these facts.

Very truly yours,

ALEX. A. HOTOVITZKY.

75 E. 97th Street, New York City,
December 1, 1906.

A PROPHECY OF BISHOP ELLICOTT.

To the Editor of *The Living Church*:

THE following extract appeared in *The Nineteenth Century* Monthly Review, dated March 1877, page 70, in an article entitled "The Church of England, Present and Future," written by the Bishop of Gloucester and Bristol. It is particularly applicable to this day and generation, when the Faith is attacked

by the apostles of iconoclasm, and when the high priests of a new-fangled and a lop-sided theology are in open revolt:

"There are some signs, especially in the popular humanitarian Christology of the day, that, in the future, controversy may again turn upon the great doctrine which called out the Nicene Creed. The gradual disavowal of what may be properly regarded as ecclesiastical and not biblical, may embolden many again to attempt to modify that central truth which is alike biblical and ecclesiastical, and which may rightly be regarded as the essential doctrinal life of a living Church.

"If this doctrine ever be openly assailed, or any attempt be made to widen our formularies so as to render it opinionable, then controversy such as the Church of England has never known will be rolling around it, and storm and stress will try it, compared with which our present trouble will be rolling ar Gw:

with which our present trouble will be only as the spring-tide rain. "The issue of such a conflict will be what it has always been; but it may be accompanied with changes which now seem remote and improbable. These, however, will matter but little. The *depositum fidei* will remain, and the English Church will go onward on her brightening way."

JOHN M. PEACOCKE, M.D.

247 Jefferson Avenue, Brooklyn, N. Y.

TWO KINDS OF FAITH AND WORKS.

To the Editor of *The Living Church*:

IN the more or less extended discussion about the sacrament of Holy Unction of late there appears to have been intermixed a large per cent. of "Christian Science," as if the two were closely associated or had something in common.

Many misconceptions have been brought forth. The "Scientists falsely so called" have been given credit for their blandness of disposition, which however is perhaps not more conspicuous among them than among those Chinese whose chief article of faith is reposeful self-contemplation. Some have gone so far as to advocate strongly the conceit that faith among Christians has become weak and it is the mission of the "Christian Scientists" to teach the world once more to believe in God—most exaggerated of all misconceptions! Others, who are children of this wicked and perverse generation, seek a sign and exclaim:—"But they do many wonderful things!"

It does not devolve upon us to deny that these people do wonderful works. It concerns us chiefly to know, that to many who shall claim to have done many wonderful works in His name, our Blessed Saviour will say—"I never knew you: depart from Me, ye that work iniquity." There are many spirits, and we have simply to try them whether they be of God. There are many wonderful things, but (giving the devil his due) all works are not of God. Many wonderful things are "the works of darkness" which a few million of us have just been praying for grace to cast away.

If "whatsoever things were written aforetime were written for our learning," it may be well to remember the case of Moses the servant of God and the astrologers and soothsayers of Egypt. We cannot deny the works of the one any more than we can the works of the other, but we can distinguish between and classify them. One was the fruit of a great spirit whom none of us may despise since he often gets the better of us. The other was the fruit of "Stronger than he." It is not a question of wonderful works but of the sources whence they emanate. It is not a question of faith—since the devils believe and tremble—but of "a right faith."

"By their fruits ye shall know them" has been misapplied and people have failed to distinguished between the figs and the thistles. The fact that the thistles stick does not prove that they are desirable or that they improve the robe of righteousness.

Faith! How that blessed word has been abused. It is something like the word "Protestant"; it means something different to every one who uses it. But the honest, humble Christian knows that Faith means not merely a subjective gullibility toward every imposture. A true subjective faith counts for nothing without a true objective. The object of faith is God, not man, charm he never so wisely. The means of showing our faith by our works is in devoutly receiving the sacraments appointed and commanded by God, for there is no other way of believing in God than by taking Him at His word, and it is not faith in God which leads or permits those professing godliness to go to the heresy exchanges of latter day systems and drink in with avidity their "great swelling words of vanity" and "lying wonders."

We rehearse the heresies of past centuries. When we read about those early heretics we thought them dreadful. To-day

every heresy of the past has been resurrected individually or in combinations which require the most skilled spiritual chemist to dissect into their component parts. The "scientists" and soothsayers of Egypt are with us too. The witch of Endor seems lonely when you think of the "spirit mediums" and "mind readers" who advertise their resorts in every city and town in the land.

We live in evil times, from a spiritual standpoint. The forces of evil are great. National prosperity and individual luxury and an insipid "charity" which evades the essential formula of love for God and souls, does not mitigate the evil. We wrestle not against flesh and blood but against principalities and powers of spiritual wickedness. It is a time when we need above all other things to "put on the whole armor of God." We cannot win this battle by putting on Saul's armor, nor can we solve our difficulties by consulting witches of whatever sort. It is a time to come up to the help of the Lord against the mighty, with our confidence not in earthly devices but, like David, "in the name of the Lord."

J. A. M. RICHEY.

THE CLERGY IN "SELF-SUPPORTING" PARISHES.

To the Editor of The Living Church:

I HAVE just read your article in the last LIVING CHURCH on "How to Assist the Families of the Clergy," and I, as a clergyman's wife, want to say that I hope the plan of assistance suggested by the Montreal ladies' guild may be adopted by many of our American guilds. I know that such help would be a blessing in many ways. The Woman's Auxiliary provides the missionaries with a box of clothing every year, but "the Auxiliary cannot provide any such helps to the rectors of self-supporting parishes, and in many instances they are the very ones who need it most. I know from personal experience that this is so, for my husband was a missionary for twelve years and his stipend then was never less than \$800 a year. In addition to the stipend we received a box of clothing and household goods every year and, as we lived in a small place, our expenses were light and our income sufficient for a family of six. Three years ago, that our children might have better school advantages, my husband accepted the rectorship of a "self-supporting" parish at a stipend of \$700 a year and a small rectory in very poor state of repair. Of this stipend, which by the way is paid at irregular intervals, we pay \$75.00 for insurance, \$75.00 for tithes. Living expenses are high where we live, so we find it hard to do on less than a dollar a day, or \$350 for the year. Laundry—that is washing, the ironing is done at home—\$68. Telephone, lights, and water call for another \$60, leaving a total of \$72 out of our \$700, on which we must dress, keep up the house, pay for medicine or any other incidental that comes up. It is a shame that the clergy are pauperized as they are; and I think if the guilds of the different churches would undertake to provide a box each year for clergymen, whether missionary or rector, whose income is under \$800 a year, they would be doing a grand and noble work and lighten the burden that is resting heavily on many a weary heart.

The stipends paid now in these little parishes are the same as they were twenty years ago when living was not half what it is now and fuel, clothing, etc., cheap in proportion. All kinds of labor has doubled in value, but the parish priest toils on at the same old figure.

MRS. A. E. ROBINSON.

November 28th, 1906.

HISTORY AND SCIENCE IN THE BIBLE.

To the Editor of The Living Church:

SURELY the resolution of the Philadelphia Branch of the Clerical Union for the maintenance and defence of Catholic Principles as reported on page 170 of your issue of December 1st, is susceptible and exigent of a little interpretation.

In the midst of a justly deserved protest against the recent denial by the Bishop of Michigan that the Bible is the Word of God, there is brought in by a side wind the following:

"We do not look in the Holy Scripture for scientific statements; but . . . we accept the statements in regard to history and science as truthful."

Does this mean simply that the sacred authors are never mendacious, or does it mean that all the statements in regard to history and science contained in the Bible are inerrant?

One understands of course that the statements of the inspired authors in regard to history or science are inerrant wher-

ever they manifestly or discoverably intend to teach us anything in regard to history or science.

But one has been taught to think by many grave theologians both Anglican and Roman that there are parts of the Holy Scriptures containing, incidentally, statements in regard to history and science, where nevertheless, the inspired authors have manifestly or discoverably no intention of teaching us anything in regard to history and science, or of setting forth for our acceptance any historical and scientific facts and theories.

In short like every other literature, the Bible has a material, as distinguished from a formal content, i. e., a literary setting and clothing as distinguished from a teaching. And Catholic theologians have acknowledged for hundreds of years that the inerrancy of the Bible is a property of its formal, as distinguished from its material content, i. e., they have acknowledged that the Bible may contain errors pertaining to its literary setting and clothing, though, being the Word of God written, it can never set forth error as truth (formal error).

Does the Philadelphia Branch of the Clerical Union mean to assert that in every part of the Bible the statements employed in regard to history and science belong to the formal content of that part of Scripture, no matter what its literary character may be?

Take for instance those great and divinely inspired religious philosophies of Hebrew history, interpreted respectively from the prophetic and from the priestly point of view, the Books of Samuel and the Kings and the Books of the Chronicles: does the Philadelphia Branch of the Clerical Union mean to assert that every statement in regard to history contained in those books is inerrant?

Take the Book of Esther. It is a part of the Word of God written; it has the Holy Spirit for its Author; it is inerrant as touching its formal content, i. e., its teaching. Granted. But does the Philadelphia Branch of the Clerical Union mean to assert that Esther cannot have been in the intention of its divinely inspired human author, what by its literary character it manifestly was, viz., an edifying and instructive Jewish patriotic tale, whose statements in regard to history make no pretension of accuracy.

Will not some member of the Philadelphia Branch of the Clerical Union explain this ambiguous utterance in an otherwise clear and timely resolution? RUSSELL J. WILBUR.

The Church of the Advent, San Francisco.

AS TO CATHOLIC CLUBS.

To the Editor of The Living Church:

YOU are by no means "unduly critical" anent the status and *modus operandi* of what, at this stage of its existence, may hopefully be called The Unreformed Catholic Club of New York.

It seems to me, sir, that the zeal of many Catholic members has eaten itself up without contributing sufficient nutriment and growth to the whole body. Every great movement must have a vanguard advancing fearlessly into the enemy's territory; but the course being opened up, the rank and file must needs do the real and efficient work. The wisest and most far-seeing Catholic Churchmen seem to keep aloof from becoming members of the Clerical Union, and I take it, the reason is that they are a little afraid of identifying themselves with a body of men who isolate themselves within the great army of the Church Militant. Really big men grow weary, not to say disgusted, on hearing the oft repeated judgment of the ill-equipped juvenile ritualist: "So and So is not a Catholic"; and, forsooth, simply because "So and So" omits or does not sanction some little bit of fancy ritual. "He's no Churchman," is another oftentimes unjust condemnation.

The Catholic Club, it goes without saying, stands or falls on dogma and what most of us deem to be essential in doctrine and practice. But such is not the opinion of Churchmen at large. D deservedly or undeservedly, the Clerical Union does not appeal to the majority of Catholic-minded clergy. I doubt not but that many members of the Club themselves lament its inefficiency and impotence, but hold on from sheer loyalty to the cause so near their hearts. The Rev. W. C. Rodgers' proposition of expanding and rendering the Club more inclusive, is a good one. "The defence of the Faith of the Gospel" is pre-eminently the crying need of this day and generation. And if another Catholic paper, such as we already have in the Middle West, can be launched, well and good. But, in the name of Christ and His Church, let its pages be free from all bitterness, ridicule, and thinly-veiled disdain. The twitting of Protestant

customs has done more to hold back the Catholic cause than most men ever dream of. That master mind and spiritual giant, Pusey, wore a black stole. The superb Nicholson once said to a pure and simple ritualistic priest: "You can't expect to have the same ritual in your little mission church that I have in my Cathedral."

The Catholic Club should be a mighty power in the American Church. Why is it so dwarfed and comparatively inefficient?

VINCENT CORBETT LACEY.

The Church of St. John the Evangelist,
Toledo, Ohio.

THE WORD "CATHOLIC" IN THE CHURCH OF IRELAND.

IN the proceedings of the Joint diocesan Synod of Dublin, Glendalough, and Kildare: The Rev. Dr. Tristram moved the following resolution, of which he had given notice:

"That this Synod desires to record its grave disapproval of the practice which is becoming increasingly prevalent, even amongst the members of the Church of Ireland, of restricting the application of the word 'Catholic' to those who belong to the Roman communion. Such an exclusive application of this term, implying as it does that the Church of Ireland is not a branch of the Catholic and Apostolic Church, cannot be conceded by the members of the Church of Ireland, without involving disloyalty to their own communion."

He said that doubtless there were some in that Synod who, though they might accord a ready assent to the opinion embodied in the resolution, yet were unable to see that any good would be accomplished by moving abstract resolutions of this kind. It was often so. There were to be found many who, whilst willing enough to acknowledge and deprecate the growth of evils and abuses, not only did nothing to mitigate those evils, but exhausted their ingenuity in mere criticism. The increase of the practice which the resolution condemned could not be arrested in any other way than by expressions of public opinion, and, taking the very lowest estimate of its functions, that Synod was purely a factor in the formation of public opinion. On one point, at least, there would be no disagreement—namely, that the Church of Ireland possessed in her own orders, her sacraments, and her teaching, all the essentials necessary to constitute her a branch of the Catholic and Apostolic Church. On the ground of historical continuity she alone had a claim to be the representative in this land of the Church founded by Christ and His apostles. If that were not so, they were in schism, if not in heresy. If that were not so, their whole spiritual life from the time they first expressed in the Apostles' Creed their belief in the Catholic Church was one long lie. If that were not so, their meeting in that hall that day was nothing better than mockery, and the Church of their baptism a mere jerry-built structure, without foundation or solidity. However, he would not labor that point. If they accepted it, as he believed they did, why not assert it? He did not mean to assert it when they repeated their Creeds or assented to their formularies, but in their daily use of religious terminology. Could it be denied for one moment that the application of the term "Catholic" to the Roman Church alone had now become almost universal? They would have no right to complain if such use were restricted to the members of that communion. Every consistent Roman Catholic was bound to believe, as well as to witness, when occasion arose, that in his Church alone all the elements which go to constitute the Catholic Church were to be found. But they might, and many of them did, put forward that view so obtrusively and aggressively as to make it offensive.

He came to the real matter involved in the resolution. The members of other religious communions could, and would, do what they pleased; but what were they to think of those who belonged to their own Church who, presumably, repeated the Apostles' Creed at least weekly, and on every occasion when they had to mention the Roman Catholic Church in public proceeded to divest their own Church of every shred of catholicity, and place it, inferentially, in the position of a schismatic body. Many Roman Catholics, seizing the opening thus given, naturally dotted the i's and crossed the t's of such members of the Church of Ireland by terming them—and they did so openly—"Non-Catholics." But, further, it was almost incredible that some professing members of the Church of Ireland not only assented to such exclusion, but actually used that term themselves. It might be worth while now to inquire why in both Ireland and England—in literature, in the press, on the bench, at the bar, and in daily use—the claims of the Roman Church to be alone Catholic were acknowledged openly and as of course. He always excepted at least one Irish newspaper, which never

in its editorial department applied the term "Catholic" exclusively to the Roman Church.

As far as he could briefly analyze them, the reasons which influenced the members of the Anglican and Irish Churches in restricting this term to Romans alone were of three kinds. First, ignorance of its significance. This class never appeared to understand that in so using it they were inflicting a grievous wrong on the Church of their baptism. If so, doubtless, they might revise their terminology. Such people were not confined to the illiterate. The Fellows of Trinity College were generally supposed to be intellectual, if not intelligent, men. And yet they all read within the past few weeks a correspondence in the press in which the Fellows of Trinity College were engaged in discussing the University question. They would have noticed that in nearly every instance in which it was found necessary to refer to the Roman Church these presumably educated men did not hesitate to concede its claim to be distinctively termed "the Catholic Church." And yet they were destined to be the administrators of the divinity school of the Church of Ireland—a body they regarded, if language meant anything, as outside the Catholic Church.

But there was another reason for this misuse of the term—namely, that of indifference. Those who cared nothing for what the word implied used it as the readiest and briefest. They heard it almost universally so applied, and they followed the prevailing tendency. If it offended their brother Churchmen so to apply it they regarded them as hyper-sensitive, and they had no sympathy with such fantastic squeamishness. Why not call Roman Catholics by the term they best liked? Probably those who were so influenced comprised the great majority both of Anglicans and Irish Churchmen.

Again, there was a third class, not, perhaps, so numerous as either of the others, and entirely contemptible. That they existed, however, was indisputable. Every man in that hall, doubtless, could point to one or two of them. They were those who, knowing right well the injustice involved to the Church of which they were nominal members by the use which they made of the word "Catholic," were weak enough and mean enough to strip themselves of their birthright, and stand naked and not ashamed before the members of the Roman Church in order to purchase peace or place by a despicable surrender of principle.

He spoke strongly, for he felt strongly. Someone ought to speak. A statement of that kind might be deemed tactless and injudicious. He was well tired of the words. What had their excessive tact and judiciousness—their tender susceptibility for the intolerant pretensions of other people—done for the minority in Ireland for the last half century? They might, on the authority of that tinsel philosopher, Mr. Birrell, be told that as a minority they must suffer, for "suffering was the badge of all their tribe." Well, if they were to suffer, it would be better to suffer and retain their self-respect than to purchase an ignoble toleration by being false to their convictions. The resolution asked the Synod to express its "grave disapproval" of what is in danger of becoming the universal use of the term "Catholic." Because they held firm and fast to that word "Catholic" as their undoubted birthright, they did not the less glory in the name "Protestant." But let them always remember that while the word "Protestant" was historical and traditional, the word "Catholic" was vital and fundamental.

Captain Wade Thompson seconded the resolution. Though the question had not been dealt with by the Synod before, it had been dealt with by the highest dignitaries of their Church. In 1902 a statement was made by the bench of Bishops, in which they said:

"The Archbishops and Bishops call the attention of members of the Church to the increased misuse of the term 'Catholic' to describe, without any qualifying designation, that body of Christians only who acknowledge the supremacy of the Bishop of Rome. Members of the Roman Catholic Church are now commonly designated as 'Catholics,' while members of our Church, and others who hold all the doctrines of the Holy Catholic Church as defined in the ancient creeds, are frequently described as 'non-Catholics.' Furthermore the Bishops said 'To be a "non-Catholic" is to be outside the Body of Christ, and to be described as "not a Catholic" is equivalent to being described as "not a Christian."'"

He believed if any Church had a right to claim the term "Catholic" it was the Church of Ireland, whose doctrines were pure and true. As a true branch of the Catholic Church she had a right to claim the word "Catholic." (Applause.)

The resolution was passed unanimously.—*Church of Ireland Gazette.*

MEMOIR OF BISHOP HUNTINGTON.

SO unique a position did Bishop Huntington possess in the Church, that the volume* devoted to his Life possesses quite an unusual interest, even in the interesting field of biography.

A Unitarian of the more orthodox branch by early training, the story of his gradual approach to and acceptance of the Church position is one that appeals especially to us. He saw that on the Unitarian hypothesis, Christianity never could have achieved a vital foothold upon men. He saw the limitation of the Unitarian conception of God, and his keen mind revolted from it. When the time came that he could no longer continue to appear among men as a Unitarian minister, he was Plummer professor of Christian Morals at Harvard University and preacher to the university. The position was not one that pertained necessarily to the Unitarian denomination, nor was there any reason why it should be restricted to one of that faith. Yet because Dr. Huntington had been appointed to the post as a Unitarian minister, he was unwilling to continue to serve in that capacity after his views had changed. Urged though he was by many to retain his position, he insisted upon resigning. In a letter explanatory of his course he wrote: "Believe me, it is the true course which I am taking. I know my Christian honor is dear to you. . . . Trust me, then, so far as to believe that the course I am taking is the *only one* consistent with your friend's preservation of a perfectly fair name" (p. 171). Oh, for such a sense of honor among us invariably to-day!

Dr. Huntington served for a short while among Trinitarian Congregationalists after his revolt from Unitarianism, and his biographer cites letters to disprove the assertion made after his death that it was because of the "suspicion and frigidity of the Congregational leaders of the day" that he did not permanently ally himself with them. His mind was seeking a firmer base of assurance than Congregationalism could give. The story of the mental processes which led him to the Church is very interesting (pp. 195-198). He examined the Roman position only to conclude: "If I take you at your word, I shall negative your position by employing in my acceptance of it the very faculty and right which you deny that I possess" (p. 196). The Church to which he "could whole-heartedly and gladly yield both allegiance and service must wear upon its outer and inner constitution certain marks of truth" (p. 197). These marks he found, by processes which he enumerates, in the Episcopal Church. And so it was that he was received into the Church and, after probation quietly spent, was admitted to holy orders by Bishop Eastburn in Trinity Church, Boston, on September 12th, 1860, Bishop George Burgess preaching the sermon. Dr. Huntington then entered upon the rectorship of the newly founded Emmanuel Church in that city.

The record of Dr. Huntington's life within the Church, and especially his life as Bishop of Central New York, is interesting but yet is disappointing. One seeks in vain for any but very casual references to his views upon the larger questions which agitated Church and State. The memoir is of a beloved one seen from the vantage ground of the family; the letters are largely family letters and those to unnamed persons who appear to have been close to him. They reveal, indeed, the sweetness of his character and the many-sidedness of his attainments. One sees the poetical vein which ran through his character. One smiles at seeing through so many casual sentences the Bishop's well-known distaste for gatherings of speech-makers. One feels with him the earnest wish that men would work more and talk less in the Church. And yet one wishes that more had been told of the public aspect of the Bishop's life. For the most part he might have been a retired country gentleman upon his beloved inheritance at Hadley, instead of the active worker and thinker whom the Church knew so well, so far as one would gather from these letters and the connecting memoir.

One is pained at the Bishop's occasional references to "ritualism" and sometimes to "sacerdotalism." One feels it to be so unspeakably sad that the Bishop might not have received a less distorted view of what was commonly embraced within both of these appellations. No doubt this was due to the foolishness of certain early "ritualists" which the Bishop remembered and which prevented him from giving to the Catholic movement his full sympathy. One often felt that his puritan heredity had given to Bishop Huntington a mental bias which, even with his magnificent intellect, he had been unable wholly to outgrow. He was undoubtedly distrustful of Catholic Churchmen as a whole, though his own position, when he avowed it affirmatively, was not greatly different from theirs. How often has this been true! Are not Catholic Churchmen somewhat to blame for it?

Yet though we miss in the historical memoir of the Bishop's life much that we should like to have, what we have is very interesting. The volume is one to be cordially welcomed. It is a worthy addition to the biographical literature of the American Church.

* *Memoir and Letters of Frederic Dan Huntington, First Bishop of Central New York.* By Arria S. Huntington. Boston: Houghton, Mifflin & Co. Price, \$2.00.

How FRUITFUL are the seeming barren places of Scripture: bad ploughmen which make balks of such ground.—*Fuller.*

CHANGE places with your fellow man, or at least let him be a mirror in which you see yourself.—*U. R. Thomas.*

LITERARY

RELIGIOUS.

Christian Theism and a Spiritual Monism. God, Freedom, and Immortality in View of Monistic Evolution. By the Rev. W. L. Walker. Edinburgh: T. & T. Clark. Imported by Charles Scribner's Sons, New York. Price, \$3.00 net.

This book serves two ends: to habilitate Christian Theism by arguments drawn from the latest conclusions of scientific evolutionists; and to defend a theory of spiritual monism over against the materialistic monism of Haeckel.

It is in relation to the first mentioned end that the volume has its greatest value and it has very great value indeed. Very few treatments, for instance, of the argument for design can be compared in convincing force with that contained in Chapter III. of Part I., on "The Open Secret; the All-working Reason." This is but one sample. The volume contains many thoughts which could ill be spared from Christian Theism.

Dr. Walker is an unusually powerful writer, but we doubt if he has succeeded in establishing his monistic theory. He has indeed confirmed powerfully the theistic doctrine that one Power works in all nature, and that its spiritual nature is manifested in the loftiest product of evolution—"our spiritual consciousness, personality, and mental will power." But when he contends that, because matter is "constituted by some form of Power," and but one Power works in all, therefore matter is "seen to be spiritual in its *essence* also" (italics ours), we are not convinced. The facetious saying, "What is mind? No matter: What is matter, never mind," is in agreement with the surest evidence of experience. That matter is created by a spiritual Being, we believe; but matter is other in nature than its Creator; and there remains a created dualism of substance which no evidence available can permanently obscure. The unity lies in the Creator.

The Bible as English Literature. By J. H. Gardiner, Assistant Professor of English in Harvard University. New York: Charles Scribner's Sons.

This attractive volume is an attempt to bring back the Bible to educated men. Much has been said of the lamentable ignorance of the Bible among college students. Realizing this condition, and knowing that the Bible is interwoven with English literature, Professor Gardiner has been accustomed to offer courses of study in this subject, and out of them has grown this book, *The Bible as English Literature.* Professor Gardiner has given us an interesting and useful volume. His work is done in a reverent spirit, and he unhesitatingly accepts the inspiration of the Bible. He says, indeed, "A critic who should approach it (the Bible) superciliously or arrogantly, would miss all that has given the book its power as literature and its lasting and universal appeal." He accepts the results of the so-called Higher Criticism for the date and origin of many of the books discussed. In several chapters he discusses the Narrative, the Poetry, the Prophecy, etc., of the Bible, showing in what its excellence as literature consists, and how thoroughly the English Authorized Version reproduces the spirit and power of the original.

The chapter on Translation is particularly useful, for he has gathered together much valuable information. His tribute to some of the English translators—notably Tyndale—is most appreciative, both as to scholarship and devotion.

The work throughout shows the author's familiarity with the English Bible, and his appreciation of its effect upon English life and literature. "The Bible is of all books the most thoroughly woven into the thought and language of English-speaking people. There is no other book of which it can be said that for many generations all classes of the people were equally familiar." Professor Gardiner's volume is of real value, and ought to be appreciated, especially by lovers of English literature.

The Modern Pulpit. A Study of Homiletic Sources and Characteristics. By Lewis O. Brastow, D.D., Professor of Practical Theology, Yale University. New York: The Macmillan Co.

By the "Modern Pulpit" Dr. Brastow means the Protestant pulpit of Germany, England, and America in the nineteenth century. The book opens with a sketch of those religious, intellectual, and literary forces of the eighteenth century which bore most directly upon the preaching of the nineteenth. This is followed by a general summary of similar movements of thought and literature in the last century in their reaction upon contemporary preaching. The first part of the volume ends with an analysis of modern preaching in its most striking characteristics. These Dr. Brastow finds to be its experimental quality, its historical and Biblical basis, its critical character, its essentially practical interest, and finally, its unstudied and suggestive simplicity and directness of form.

The second part of the volume, covering nearly three-quarters of the whole, is given to a study of sources and individual characteris-

tics which is meant to illustrate and justify the general conclusions already reached. The author treats, sometimes with abundance of detail, and not seldom with very genuine sympathy and first-hand knowledge, the more famous and typical of modern preachers in Germany, in the "Free Churches" of England and Scotland, in the Church of England, and, finally, in America among the Congregationalists, Unitarians, Baptists, Episcopalians, and Methodists, in the order named.

Such a book as this, written on such a plan, obviously suggests many lines of criticism and tests of value. We think we shall do no injustice to Dr. Brastow if we find his chief aim and spirit to be homiletical rather than historical. His historical summaries, though a prominent feature of his work, are interpretative rather than descriptive; his chief characterizations of schools and individuals are evidently governed by his own homiletic theory. His book therefore best explains itself as an attempted critique of modern preaching, made for the guidance and instruction of those who are taking, or are soon to take, their places in the modern pulpit. The value of Dr. Brastow's work will thus depend upon the measure of sympathy which his readers have with his view of the essential place and function of the preacher. Some perhaps will go even farther than he in exalting the modern pulpit for its practical power and genuine timeliness. Others on the contrary, taking issue with his underlying thesis, will certainly be inclined to tone down, if not to reverse, his favorable judgments. The essential viewpoint of the book is perhaps most strikingly, because half unconsciously, revealed in the preface. In justifying the ruling out of the "modern pulpit" all preachers of the Roman Church, the author says: "It is Protestantism alone that in the fullest sense of the word can be said to have a modern pulpit. The preaching of the Roman Church . . . has not a time spirit. It assumes to be superior to modern life. It would dominate the world, not be dominated by it."

In the light of the whole book, this must be taken as much more than a mere statement of fact. It fairly represents Dr. Brastow's critical judgment and estimate of preaching. He is enthusiastically on the side of modern Protestant preaching because it is so vigorously "modern," so closely allied to the "time-spirit." His view is quite clear, in spite of some rather inconsistent and hesitating qualifications, that all preaching which, as he puts it, is superior to contemporary life, and seeks to dominate the world, stands condemned as false to its ideal. And this is the criterion which he constantly applies. There is certainly ample room for controversy here, and, as we have said, those only who hold with Dr. Brastow on this point, will find his book convincing.

As a whole the book is learned and laborious rather than scholarly or stimulating. Its style suffers from redundancy and looseness. Its most human, and perhaps most enduring interest lies in its vivid, sympathetic appreciation of certain famous preachers, among whom may be mentioned Martineau, Robertson of Brighton, and our own Phillips Brooks. As a rule the preachers of the Episcopal Church are treated with much generosity and kindness, though what the author calls "High Episcopacy" is probably less militant among our Bishops than he seems to think.

A History of the Inquisition in Spain. By Henry Charles Lea, LL.D. In four volumes. Volume I. New York: The Macmillan Co.

The author of this work has made an exhaustive study of the darker side of Medieval Christianity, and has written lengthy works on the subject of *Auricular Confession and Indulgences in the Latin Church*, *A History of the Inquisition of the Middle Ages*, as well as shorter works on *Clerical Celibacy*, *Superstition and Force*, *The Expulsion of the Moors from Spain*, *Benefit of Clergy*, *Excommunication*, etc.

The present work will take up in four volumes the history of the Spanish Inquisition which is an institution quite distinct from the Inquisition as it appeared in other parts of Europe. Its purpose was social and political, as well as religious, and it was controlled by the monarchy.

The present volume narrates the historical events leading up to the united monarchy of Ferdinand and Isabella, and describes the heterogeneous population of Moors, Jews, and Christians, over which they ruled. The Inquisition was re-organized by Ferdinand and his Queen to bring about a religious and social solidarity in their united realms. The result was only too successful. Spain, which hitherto had been liberal and tolerant, became characterized by a rigid and narrow conservatism which destroyed individual initiative, and laid the train for the downfall of the Spanish ascendancy in the sixteenth century. The nation was plunged into a moral and mental inertia from which it is only now beginning to awaken.

This volume tells of the organization accomplished by the first Inquisitor General, Torquemada, and deals entirely with the persecution of the Jews and Moors, before the Reformation supplied new fuel to the inquisitorial fires.

The writer discusses his subject with cold impartiality, without apparent prejudice, letting original documents speak for themselves, and giving authorities on every page, but evidently has little sympathy for or real understanding of the Catholic religion. His view is only for the dark side. His books are not pleasant reading, but are generally recognized as unquestioned authorities on the subjects with which they deal.

MISCELLANEOUS.

Under Pontius Pilate. By William Schuyler. New York: Funk & Wagnalls Company.

Mr. Schuyler has given us one of the most interesting and vivid historical novels. It is in the form of letters written from the Holy Land by the Nephew of Pontius Pilate to his college friend, the young Nero in Athens. They deal with the last year or two of the Saviour's earthly life, and bring before us in most attractive manner the Blessed Saviour, and many of His disciples. The work purports to be a translation of these letters, and the author has entered most fully into the old Roman spirit. The manners and customs of both Romans and Jews are vividly presented. The author is reverent in his treatment of the Saviour, who is always the Master, and of His teaching. *Under Pontius Pilate* is far above the average historical novel, and will prove a delight to many readers. The publishers on their part have given the story a very handsome setting.

Chunda. A Story of the Navajos. By Horatio Oliver Ladd. Eaton & Mains, New York. Price, \$1.25.

This story of life among the Navajos in Arizona relates the efforts made, by sanction of the United States Government, to educate the Indians of this tribe. There is a love story underlying the tale of a young man and girl who leave the reservation and are educated and then return to labor among their own people.

SOME HAND-ILLUMINATED cards handsomely wrought are made each year for Christmas by Mrs. H. L. Burleson, whose present address is The Church Missions House, 281 Fourth Ave., New York City. Among new subjects which Mrs. Burleson has issued this year is a pleasing verse by the Bishop of North Dakota entitled "Christmas Contrasts," for which the color illumination is very tasteful (price 50 cents), and a copy of J. G. Holland's short Christmas poem, "*Et Homo Factus Est*," illuminated in tint (35 cents). In black and white is "The Child's Evening Prayer" at 35 cents, and the same in colors and gold at \$1.50.

THERE HAS recently been issued a new edition of *Caspar's Guide and Map of the City of Milwaukee*. It is a little handbook that is very complete, containing a large folded map of Milwaukee, a street directory and other information appropriate to the city. It is published by C. N. Caspar Co., Milwaukee. Price, 25 cts.

American Character, by Brander Matthews (Thomas Y. Crowell & Co.), is an answer to a foreign criticism that "the ambition of the American's heart, the passion of his life, is money!" It was originally given as an alumni address before two colleges. The book is quite worth reading.

A NEW APPRAISAL of Christian Science, by Joseph D. Burrell (Funk & Wagnalls), re-states the case of Mary Baker Eddy, her history, her work, its results. Nothing new has been added, but to one who wishes to know briefly the facts of this cult the little book is sufficient.

A VERY EXCELLENT essay entitled *Parochial Organizations*, by the Rev. Wm. Delancey Wilson, which was prepared for reading before the Syracuse (N. Y.) Clerical Club, has been published in pamphlet form by request, from the press of Lyman Bros., Syracuse. It is a succinct summary of the respective duties and rights of rectors, wardens, and vestrymen, and seems very satisfactorily to answer the purpose, for which we have frequent inquiries. It refers frequently to the Rev. Edwin A. White's masterly work on *American Church Law*, which is rightly recognized as the standard authority in the American Church. Mr. Wilson's pamphlet will be most useful. [Price 10 cts.]

THERE IS ISSUED by The Church Kalendar Co., 409 Forest Avenue, Oak Park, Ill., a Church Kalendar for the year 1907, arranged to hang upon the wall, and giving briefly the Kalendar of Holy days, with liturgical colors, a month to a leaf and a verse at the head and conclusion of each. The Kalendar is published in the interest of Grace Church Guild of Oak Park at 25 cents per copy or \$1.50 per dozen, and is an attractive one for any Church family to have.

MR. THOMAS WHITTAKER has just published, at a reduced and popular price, a new edition of *The Spiritual Development of St. Paul*, by the Rev. George Matheson, recently deceased, whose physical infirmity of blindness lent pathetic interest to his numerous literary productions. His work on St. Paul, above mentioned, has been declared to be, on high authority, one of the ablest theological studies produced during the last decade.

"HELPS AND HINDRANCES TO THE CHRISTIAN LIFE," by the Rev. Francis E. Paget, has just been published in two volumes by Thomas Whittaker. It consists of sermons arranged to follow the Christian Year.

Church Calendar.



- Dec. 2—First Sunday in Advent.
- “ 9—Second Sunday in Advent.
- “ 16—Third Sunday in Advent.
- “ 19—Wednesday. Ember Day. Fast.
- “ 21—Friday. St. Thomas, Apostle. Ember Day. Fast.
- “ 22—Saturday. Ember Day. Fast.
- “ 23—Fourth Sunday in Advent.
- “ 25—Tuesday. Christmas Day.
- “ 26—Wednesday. St. Stephen, Martyr.
- “ 27—Thursday. St. John, Evangelist.
- “ 28—Friday. The Innocents. Fast.
- “ 30—Sunday after Christmas.

Personal Mention.

THE Rev. CHARLES E. BETTICHER, who has been officiating at St. Paul's American Church, Rome, Italy, during the last six months, will remain as priest in charge until a successor to the late Rev. Dr. Nevin has been elected. His address is No. 15 Via Napoli, Rome.

THE Rev. R. E. BOYKIN of Lexington, Miss., has accepted a call to the rectorship of St. Mark's Church, Brunswick, Ga. After December 10th his address will be 207 Egmont St., Brunswick, Ga.

THE address of the Rev. WILLIAM M. COOK, until May 1907, will be "The Gray Cottage," Summerville, Augusta, Ga.

THE Rev. WM. J. DATSON, formerly of Dollar Bay, Mich., has been appointed as minister in charge of St. Paul's Church, St. Clair, Mich.

THE Rev. HERBERT J. GLOVER has resigned the rectorship of Grace Church, Whitestone, N. Y., and accepted a call to the rectorship of St. Luke's Church, Altoona, Pa., and will assume his new duties in January.

THE Rev. J. U. GRAF, and not the Rev. V. O. Penley, as previously stated, is supplying services at Trinity Memorial Church, Denver.

THE Rev. WILLIAM E. HOOKER has resigned the rectorship of St. Matthew's Church, Wilton, Conn., and accepted that of St. Andrew's, Marble Dale, Conn.

THE Rev. WILLIAM E. JOHNSON, rector of the Church of the Redeemer, New York City, will become vicar of the Church of St. Mary the Virgin, Chappaqua, N. Y., on December 15th.

THE Rev. HENRY F. KLOMAN, associate rector of St. Stephen's parish, Portland, Me., has been elected rector in succession to the Rev. Asa Dalton, D.D., who has been made rector emeritus.

THE Rev. CHARLES I. MURPHY has accepted a call to St. Athanasius' Church, Los Angeles, Calif.

THE Rev. A. G. MUSSON has resigned charge of St. Ann's Church, Chicago, and accepted a call to be vicar of St. Andrew's Chapel, Newark, N. J.

THE Rev. W. S. PACKER, assistant at the Church of the Advent, Cincinnati, has accepted a call to St. Mary's Church, Boston, Mass.

THE Rev. W. R. RICHARDSON, for nearly forty years rector of St. Mark's Church, San Antonio, Texas, resigned in May last, to take effect on the induction of his successor, which took place on the 18th ult. Mr. Richardson has been elected rector *emeritus* with full salary for life. His address, after January 1st, will be 615 S. Cherry Street, San Antonio, Texas.

THE Rev. WM. WALTON of Bathgate and St. Thomas, N. D., has resigned his charge to accept an appointment in the District of Spokane.

THE Rev. B. D. WEIGLE, assistant at Trinity Church, San Francisco, with the immediate care of Trinity mission, Sunset District, has accepted the rectorship of St. Paul's Church, Salinas, and entered upon his duties on November 25th.

THE Rev. G. SHEERWOOD WHITNEY has resigned St. Thomas' Church, Thomasville, Ga., and accepted the rectorship of St. Paul's Church, Augusta, Ga. After January 1st, his address will be 723 Greene St., Augusta.

THE Rev. M. LLOYD WOOLSEY has resigned St. Paul's Church, Vergennes, Vt., to accept the rectorship of St. Andrew's Church, Buffalo, N. Y. His address will be 166 Goodell St., Buffalo.

ORDINATIONS.

PRIESTS.

MILWAUKEE.—At Nashotah Chapel, on the Second Sunday in Advent, by the Bishop of the Diocese, the Rev. Messrs. JAMES BOURNE, HORACE BARDE EVANS, and BENJAMIN STEWART BERT to the priesthood. The sermon was preached by the Rev. Prof. Fay.

DIED.

CHURCH.—Entered into rest, from her home in Watertown, S. D., December 8th, Mrs. CHARLES CARROLL CHURCH. Interment at Watertown.

ROBINSON.—At Racine, Wisconsin, on December 2nd, in the 75th year of her life, CLARA BOATE, wife of Alexander Douglas ROBINSON; daughter of the late George Beresford Boate, Esq., of Dungarven, Ireland; and mother of the Rev. Henry D. Robinson of Racine College and the Rev. Charles W. Robinson of the Church of the Evangelists, Philadelphia. The funeral service was held in St. John's Collegiate Chapel, Racine, on December 4th.

Grant her, O Lord, eternal peace, and may light perpetual shine upon her.

MEMORIAL.

WILLIAM H. MALE.

At a special meeting of the vestry of St. Mary's Church, Brooklyn, N. Y., held at noon on Thursday, November 29th, 1906, the following Memorial Minute was adopted:

In the sudden death of WILLIAM H. MALE, senior warden of St. Mary's parish, Brooklyn, N. Y., on Friday, November 23d, 1906, the vestry has sustained a loss so severe, and the members are brought under a sorrow so personal that words seem inadequate.

During a long period, as one baptized, confirmed, and married in the Church; as a devout communicant; as a member of the vestry for thirty-four years; as an active and efficient worker on vestry committees, he had grown to be a part of the very heart of the parish life. At the time of his death, he had long been senior warden and delegate to the diocesan convention from the time the parish endowment was started, he was chairman of the trustees of the endowment fund, and always he was a generous giver of time, strength and money to the support of the work.

Mr. Male also ably carried the influence of the parish into the larger life of the diocese. He was for some years the treasurer of the diocese, and also treasurer of the Aged and Infirm Clergy Fund, which prospered greatly during his term of office, and he long served as a member of the board of managers of the Church Charity Foundation. In the ripeness of his years and the vigor of his manhood, which was as yet unmarred by age, God has removed him. His colleagues on the vestry, in recording their deep sense of personal loss, devoutly thank God for all that he has been to them personally, and for his large and invaluable service to the vestry of which he has so long been an honored and beloved member. They will always gratefully cherish the remembrance of his true faith, his genuine devotion, his noble heart, and his gentle and blameless life and example.

(Signed) HAROLD A. DAVIDSON,
Clerk of the Vestry.

OFFICIAL.

THE Rev. M. L. WOOLSEY having left the diocese of Vermont, any communications for the Secretary of the Convention should be sent to the assistant secretary, the Rev. C. B. Carpenter, Brandon.

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, Wisconsin.

WANTED.

POSITIONS OFFERED.

REFINED, capable woman to assist in the care of three children, ages, 3, 6, and 8. Address: MRS. GEORGE W. TODD, 33 St. James Court, Louisville, Ky.

STUDENT FOR HOLY ORDERS wanted, qualified to train choir. Address: ARCH-DEACON COPE, Kearney, Neb.

ORGANIST AND CHOIRMASTER WANTED for the new Trinity Cathedral, Cleveland, Ohio, now nearing completion, with four-manual Skinner-Hope Jones Organ. Unusual opportunity for a competent man. Address: THOMAS H. GEER, Chairman, No. 1523 Rockefeller Bldg., Cleveland, Ohio.

POSITIONS WANTED.

ORGANIST AND CHOIRMASTER with long experience in organizing and training boy-choirs, desires position. Churchman; highest testimonials, covering entire experience. Address: P. O. Box 617, Dayton, Ohio.

PARISH AND CHURCH.

ORGAN BUILDING AND RECONSTRUCTION. Mr. Felix Lamond, organist of Trinity Chapel, and Music Editor of *The Churchman*, is prepared to give expert advice to music committees and others who may be purchasing organs. Address: 16 West 26th St., New York.

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

ORGANS.—If you require an organ for church, school, or home, write to HINNERS ORGAN COMPANY, POKIN, ILLINOIS, who build Pipe Organs and Reed Organs of highest grade and sell direct from factory, saving you agent's profit.

THE VESTRY, intending to purchase a new and larger organ for St. Paul's Church, Richmond, Va., offers for sale their present three-manual Organ, containing thirty speaking stops, etc. For further particulars address: WM. C. BENTLEY, Chairman of Committee, Box 285, Richmond, Va.

SPECIAL TRAINING for organists and choir-masters preparing for higher positions, or for the profession. Unequaled advantages for studying the Cathedral service, organ accompaniment, and boy voice culture. G. EDWARD STUBBS, M.A., Mus.Doc., St. Agnes' Chapel, Trinity parish, New York.

UNLEAVENED BREAD.

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

COMMUNION WAFERS (round). St. EDMUND'S GUILD, 889 Richards St., Milwaukee.

CHOIR EXCHANGE.

POSITIONS SECURED for Organists and Singers. Write THE JOHN E. WEBSTER CO., Choir Exchange, 186 Fifth Ave., New York.

CLERICAL REGISTRY.

POSITIONS SECURED FOR QUALIFIED Clergymen. Write for circulars to the CLERICAL REGISTRY, 186 Fifth Avenue, New York, conducted by THE JOHN E. WEBSTER CO. Established April, 1904.

CHURCH EMBROIDERY.

THE EMBROIDERY GUILD, St. Agnes' Chapel, New York. Orders taken for Church vestments. Material supplied. Finished stoles, etc., on hand. Send for particulars to Miss W. Ives, 43 West 69th Street, New York.

ST. MARGARET'S SCHOOL OF EMBROIDERY, 17 Louisburg Square, Boston, Mass. Orders taken for every description of Church Vestments, Altar Linen, Surplices, etc. Work prepared. Address, SISTER THERESA.

APPEALS.

The offerings of last Twelfth Sunday after Trinity fall short of the amount needed for the yearly expenses of the Mid-Western Work among Deaf Mutes. Attention is asked to the Third Sunday in Advent. Its Gospel also mentions the deaf. Offerings may be sent to the Rev. AUSTIN W. MANN, General Missionary, 10021 Wilbur Avenue, S. E., Cleveland, Ohio.

NOTICES.

Gifts for Missions are Trust Funds. They are carefully administered by

THE BOARD OF MISSIONS

as the authorized agent of the whole Church.

Last year the cost of administration and collection, including the free distribution of hundreds of thousands of pages of printed matter was 6 2-10 per cent. of the amount of money passing through the treasury.

Further particulars will be found in Leaflet No. 912. Send for it.

A. S. LLOYD, General Secretary,
281 Fourth Avenue, New York.

GEORGE C. THOMAS, Treasurer.

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.

A large number of rectors, parishes, and individuals throughout the Church elect to make their offerings and contributions to THE GENERAL CLERGY RELIEF FUND at Christmas time. To such this is a reminder.

FIRST CONSIDERATION: The average salary of a clergyman is about \$600 per year. There are hundreds of excellent men doing heroic work on less, i.e., \$300 or \$400 per year. What are these to do when sick or superannuated? The Church must provide pension and relief.

SECOND CONSIDERATION: Among the clergy of fifty and upward, there are many distressing cases of poverty and humiliation through non-employment, sickness, etc. These ought to be pensioned.

THIRD CONSIDERATION: An active ministry, many of whom are struggling to make ends meet, and a cast out and starving ministry in old age, is not a righteous basis upon which to build aggressive, hopeful Christian work. In order to have growth and prosperity in the Church, this condition must be remedied.

FOURTH CONSIDERATION: If the Church cannot pay living salaries to all the active clergy in the present, she can and ought, through her National Pension and Relief Society, to care for the small number old or disabled and their widows and orphans. Help to do this better.

FIFTH CONSIDERATION: There are excellent men and women in every diocese shut out from the help of local and other funds by requirements as to years in a diocese, seats in a Convention, contributions to a society, payments of dues, and the like. To help all in whom you are interested you must contribute to the General Fund; besides, sixty out of eighty dioceses now depend entirely upon the General Fund for relief and pension.

MORAL: There is a blessed opportunity for doing a beautiful and needed Christian work in the household of faith. Definite and generous offerings provide definite and generous pensions. Send for "The Field Agent" and other circulars. Make no mistake in the name of the society.

THE GENERAL CLERGY RELIEF FUND,
The Church House, 12th and Walnut Streets,
Philadelphia, Pa.

REV. ALFRED J. P. MCCLURE, Assistant Treasurer.

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.

SUNDAY SCHOOL LESSONS.

The Joint Diocesan Series of Sunday School Lessons, from Advent to Whitsunday, will be on the Bible Characters of the New Testament. These lessons are used each week in THE YOUNG CHURCHMAN, and the Teachers' Helps appear weekly in THE LIVING CHURCH, both written by the Rev. Elmer E. Lofstrom.

The primary lessons which will appear in THE SHEPHERD'S ARMS, will be "Stories from the Life of Christ."

All Sunday Schools desiring to use the Joint Diocesan Series, will find the lessons in both THE YOUNG CHURCHMAN and THE SHEPHERD'S ARMS very desirable weekly lessons, and altogether the most attractive setting that can be arranged. Sample copies of both papers sent on application. The Young Churchman Co. are the publishers.

BOOKS RECEIVED.

FREDERICK A. STOKES CO. New York.

Every Day Living. By Annie Payson Call, author of *Power Through Repose, The Freedom of Life*, etc. Price, \$1.25 net.

Famous Hymns of the World. Their Origin and Their Romance. By Allan Sutherland. With an Introduction by the Rev. Henry C. McCook, D.D., LL.D. Illustrated. Price, \$1.20 net.

Betterment: Individual, Social and Industrial, or Highest Efficiency Through the Golden Rules of Right Nutrition; Welfare, Work; and the Higher Industrial Developments. By E. Wake Cook. Price, \$1.20 net.

FREDERICK WARNE & CO. New York.

Correggio. By Selwyn Brinton. Newnes' Art Library Series. Price, \$1.25.

R. Caldecott's Picture Book, Containing the Diverting History of John Gilpin, The Three Jovial Huntsmen, and An Elegy on the Death of a Mad Dog. All Illustrated in Colour and Black and White by Randolph Caldecott. Miniature Reproductions of the Famous Picture Book. Price, 50 cents.

R. Caldecott's Picture Book, Containing The House that Jack Built, Sing a Song of Sixpence, and The Queen of Hearts. All Illustrated in Colour and Black and White. By Randolph Caldecott. Miniature Reproductions of the Famous Picture Book. Price, 50 cents.

The Tale of Mr. Jeremy Fisher. By Beatrix Potter, author of *The Tale of Peter Rabbit*, etc. Price, 50 cents.

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The Golden Goose. With Drawings by L. Leslie Brooke. Price, 50 cents.

Complete Version of ye *Three Blind Mice.* By John William Grimey. Illustrated by Walton Corbould. Price, 50 cents.

The Story of The Three Bears. With Drawings by L. Leslie Brooke. Price, 50 cents.

FORBES & CO. Chicago.

"*Boy Wanted.*" A Book of Cheerful Counsel, by Nixon Waterman, author of *A Book of Verses, In Merry Mood*, etc. Price, \$1.25.

LONGMANS, GREEN & CO. New York.

The Master of the World. A Study of Christ. By Charles Lewis Slattery, Dean of the Cathedral in Faribault. Price, \$1.50 net.

John Mason Neale, D.D., A Memoir. By Eleanor A. Towle, author of *Alexander Heriot Mackonochie, A Memoir.* With Portrait and Other Illustrations.

CHARLES SCRIBNER'S SONS. New York.

The Prisoner at the Bar. Sidlights on the Administration of Criminal Justice. By Arthur Train, Assistant District Attorney, New York County. Price, \$2.00.

THE GRAFTON PRESS. New York.

Prince Ivo of Bohemia. A Romantic Tragedy in Five Acts. By Arthur Sitgreaves Mann. Price, \$1.00 net.

DANA ESTES & CO. Boston.

Young Folks' Nature Field Book. By J. Alden Loring, Formerly Field Naturalist to the United States Biographical Survey and the United States National Museum at Washington, D. C., Curator of Mammals at the New York Zoological Park and Field Agent for the New York Zoological Society; Member of the American Ornithologists' Union, etc.

THE WESTMINSTER PRESS. Philadelphia.

The Birth and Infancy of Jesus Christ. According to the Gospel Narratives. By the Rev. Louis Matthews Sweet, M.A. With an Introduction by James Stevenson Elggs, D.D., Professor of New Testament Literature in the Auburn Theological Seminary.

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THE CHURCH AT WORK

ORDINATION UNDER DIFFICULTIES IN ALASKA.

AN INTERESTING service took place in St. Peter's-by-the-Sea, Sitka, on Monday morning, November 19th. The Rev. Clarence S. Mullikin of Skagway was advanced to the priesthood by the Bishop of the district. Mr. Mullikin has been in Alaska about three years, and has served the Church in Sitka the first part of the time, and in Skagway the latter part—the whole of the time as a deacon. He was to have been ordained in December, but owing to illness in his family, who are now in the East, he is obliged to leave at once to be with them as soon as possible. In consequence the Bishop cabled that the arrangements made for the ordination in Skagway in December be cancelled and that immediate arrangements be made at Sitka for Sunday, November 18th. The Rev. Thomas Jenkins of Ketchikan being notified, proceeded at once on the S. S. *Dolphin* to Juneau, where he was joined by Mr. Mullikin. A meeting of the Council of Advice was held at 12 o'clock on Friday night,

priest from Ketchikan, who also preached the sermon. The candidate was presented to the Bishop sitting in his chair, the Russian Bishop standing, as he did all through the service. The priest who presented the candidate joined with the Bishop in the laying on of hands. The Bishop was celebrant at the Holy Communion. The newly ordered priest read the Epistle and assisted in administering to the people. The service was quite plain but very impressive. The Russian Bishop, who speaks English quite fluently, followed the service throughout with keen interest. At the close of the service he went to the vestry to meet the newly made priest, and greeted him with the wish of God-speed and the kiss of peace.

HONOLULU CATHEDRAL EXTENDED.

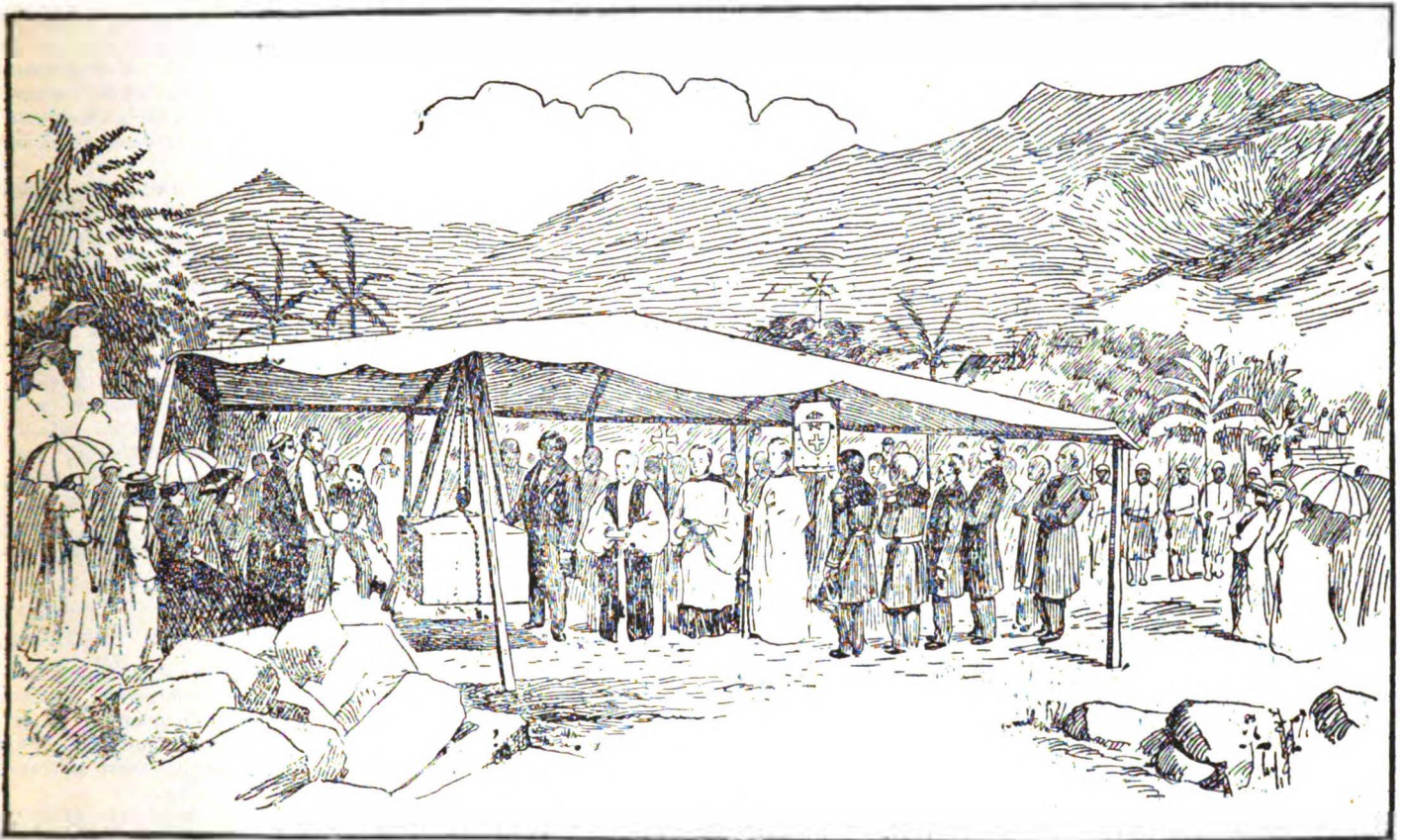
A WING of considerable extent is in course of erection as an addition to St. Andrew's Cathedral, Honolulu. There was quite a function in connection with the laying of the corner-stone on November 23d, the Bishop officiating. A procession of clergy,

the stone was lowered, and the Bishop, striking it three times, said: "In the Name of the Father and of the Son and of the Holy Ghost. Amen. I lay this first stone of the addition to this Cathedral dedicated to St. Andrew and the memory of Kamehameha IV., and devoted to the service of Almighty God according to the doctrine, discipline, and worship of the Holy Catholic Church in the United States of America."

The Bishop then delivered an address, in the course of which he said:

"Forty years is a long time, and yet as I look around me I see the faces of many who were here when Kamehameha V. laid the corner-stone. What memories must come to these, of hopes and fears, encouragements and disappointments, of new faces and of many who have departed this life and who are now in the Rest of Paradise.

"Great changes have occurred since then, but the Church of God is the same. In every age, it is true, there is a new presentment of the faith, a bringing of truth in its apprehension into harmony with present knowledge,



LAYING THE CORNER-STONE OF ST. ANDREW'S CATHEDRAL, HONOLULU, MARCH 5, 1867.

This picture, redrawn from an old print, shows the figures of many of the leading people of Hawaii 39 years ago. The figure at the corner-stone is King Kamehameha V. At his left is Bishop Staley and two of his clergy. Beyond is the staff of the King and members of the cabinet. Standing at the left of the picture, facing the King, with the corner-stone between them and His Majesty, were Major Wodehouse, the British Commissioner, and Mrs. Wodehouse.

and they left immediately on the S. S. *Portland* for Sitka. Owing to the darkness of the night and the inconvenience of the tide at Peril Straits, the steamer was obliged to anchor for sixteen hours; so instead of being in Sitka on Saturday night, they did not reach there till Sunday afternoon at four o'clock. The ordination was then arranged for Monday morning at ten o'clock. A good congregation was present, an excellent one for Monday morning. The occasion was honored by the presence in the chancel of the Rt. Rev. Innocent, Russian Bishop of Alaska. Morning Prayer was said at ten o'clock by the

choir boys, and students from the schools, moved from the old pro-Cathedral to the foundation of the wall of the Cathedral upon which the first stone of the addition of two arches to the nave is to be added. A large number of persons had already gathered at the place, among them a number who had been present at the laying of the corner-stone of the Cathedral on March 5, 1867, by King Kamehameha V.

The service performed was similar to that for the laying of a corner-stone. After psalms, the creed, prayers, etc., the Bishop stepped forward and smoothed the mortar,

but the faith is the same. The creed, called the Apostles', upon which all Christians were united once, and upon which only they can be united again, this was and is and will be the same.

"This stone which I have put in place was prepared for the old building; it is now used in the new part. Thus it is the new is a part of, grows out of the old. The new is not true unless the new is rooted in the past, gathering up into itself life and material for new expression, for new flowers and fruitage. It is this truth for which this church stands. Catholic to every truth of God. Protestant

to every error of man.' May it become more and more for all who call themselves Christians, a home for worship and for work. May the living souls of this church attract by their lives and works those who seek the Lord."

He mentioned also as among other improvements which he desired to see accomplished, the erection of a parish house, a new St. Andrew's Priory, endowments for the work and especially for the canon's stall named for Queen Emma and that for Princess Kaiulani, one supporting a canon who

mer he will visit Cape Nome and Point Hope, returning in time to reach home for the General Convention.

SERIOUS CONDITION AT GALVESTON.

A SERIOUS necessity rests upon Grace Church, Galveston, Texas, for the expenditure of money in a unique manner that not only justifies but almost compels outside assistance. After the terrible storm of 1900, it was determined that for the future protection of the city a sea wall should be erected



LAYING THE FIRST STONE OF ADDITION TO ST. ANDREW'S CATHEDRAL, HONOLULU.

shall be a general missionary in these islands and one supporting a priest who shall minister to Hawaiians here.

There were also addresses by Canon Mackintosh and Mr. T. Clive Davies, whose father had been on the building committee at the first. The Bishop stated that the Lord's Prayer would be said in English, Hawaiian, Chinese, Japanese, and Korean, as typical that the Church was not only Catholic as regards truth but in its work among the different races on the Cathedral grounds. After this was done by the different clergy as leaders and the several races present, the Bishop pronounced the benediction.

SAN FRANCISCO CHARITY BURNED.

THE DAY NURSERY connected with the Cathedral mission of the Good Samaritan, San Francisco, which was reduced to ashes in the great fire of April last, was afterward established in the Protrero, the unburned district to which most of the refugees from that portion of the city fled. A flat was secured and made comfortable for the nurse and her little charges, although there was no playground in connection with the flat.

Recently a fire started during the night in the immediate vicinity, and again the Day Nursery was wiped out of existence.

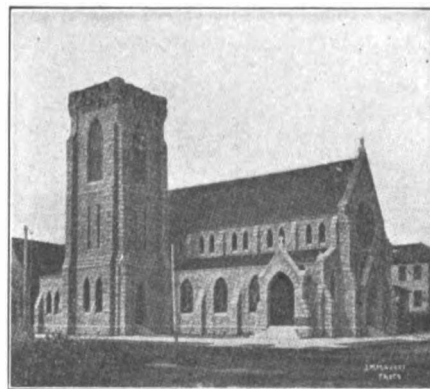
The managers are contemplating the building of a suitable place for its re-establishment on the ground of the mission, which is already accommodating the temporary chapel, the clothing bureau under the care of Sister Alice, and the church press.

A WINTER TRIP THROUGH ALASKA.

BISHOP ROWE is planning to leave for the interior of Alaska in January. He is to visit the coast missions of the southeast in December, go to the west after Christmas, and then north from Valdez for the interior over the snow by dog-team. The trip will cover about eight months. During the sum-

mer he will visit Cape Nome and Point Hope, returning in time to reach home for the General Convention. Grace Church is a massive stone structure, perhaps the most substantial and beautiful of our churches in Texas, and though it stood in the section of the city which suffered most, it was but slightly damaged by the storm.

The parish, however, was vitally crippled, whole families being swept away, and many of the survivors removing. The membership was reduced at least fifty per cent., and all without exception had suffered heavy financial losses. The survivors determined to keep the church open, and though it has been a hard struggle, they have labored patiently and persistently, with the result that a rec-



GRACE CHURCH, GALVESTON, TEXAS.

tor has been maintained, regular services continued, and all obligations met.

They are now compelled to raise the church, the parish building, and the rectory as stated, and competent engineers who have examined the matter state that only in this way can the property be saved at all, and that the expense will be some \$10,000. It seems wholly impossible for the amount to be raised within the parish, where the people have already had their resources so seri-

ously strained, and the rector, the Rev. Herbert E. Bowers, D.D., expresses the hope that outside assistance may be forthcoming. Certainly such assistance would be justified in this emergency.

ALASKA CONVOCATION.

A MEETING of Convocation of Southeast Alaska was held in Juneau on November 23d, with three clerical and two lay representatives present. In the absence of the Bishop, the Rev. C. A. Roth of Trinity Church, Juneau, was elected chairman, and the Rev. Thomas Jenkins, secretary. The meeting was held primarily to elect deputies to the General Convention, and the Rev. Thomas Jenkins of St. John's, Ketchikan, was chosen as clerical deputy, with the Rev. F. C. Taylor of Valdez, alternate. The Hon. J. H. Cobb, chancellor of the district, was elected lay deputy, and Mr. G. A. Rosenberg of Skagway, alternate.

Other subjects taken under consideration were the Men's Thank Offering, the official paper, the need of a larger clerical force, and a resolution of congratulation to the Bishop "on his safe return to his home from his journey to the Yukon and the north, in good health and undiminished vigor."

CHINESE MISSION ROBBED AND BURNED.

THE NEW QUARTERS in Oakland, Cal., of True Sunshine, the mission to the Chinese, under the care of Deaconess Drant, were opened on All Saints' day. A five-room cottage has been arranged for school rooms, dispensary, and a living room for a Christian Chinese young man, who is expected to come and aid the good work.

On Sunday, November 18th, Deaconess Drant was called early in the morning to find that the mission had been entered and robbed on Saturday night, and that the thief had set fire to it to cover his traces. All the relief clothing which had been sent in on Saturday, as well as other supplies stored in the clothes' presses for the relief of destitute Chinese had been thoroughly ransacked, and all the new clothing, shoes, and bolts of cloth were taken. All the outfits for infants were destroyed by the fire. Although considerable damage was done, the two school rooms and their furniture were injured only by the smoke. The dispensary work is delayed, though several good physicians have offered their services.

CALIFORNIA ORPHANAGE INJURED.

THE MARIA KIP ORPHANAGE in San Francisco, which has been undergoing repairs made necessary by the earthquake to the extent of \$20,000, was nearing completion, when an explosion of gas blew out the west end and otherwise injured the building.

Providentially, the children were still in camp in Ross Valley; there being but two of the older girls, with the matron, in the building at the time. Both girls were badly burned, but are now fairly recovered from their injuries. Thankfulness for freedom from loss of life is the dominant feeling; though the board of managers feel keenly the heavy burden laid upon them by this added expense.

DR. CRAPSEY DEPOSED,

THE BISHOP of Western New York deposed the Rev. Algernon S. Crapsey, D.D., from the ministry of the Church on December 4th, at St. John's Church, Buffalo, the witnesses being the Rev. Cameron J. Davis, Rev. G. W. S. Ayers, and the Rev. Thomas B. Berry. The formal act was preceded by the recitation of the Apostles' Creed, the Lord's Prayer, and several collects, and was attended by no unusual features.

BLESSING OF GIFTS.

AT THE anniversary services of Christ Church, Deposit, N. Y. (the Rev. T. E. Calvert, M.A., vicar), on the Sunday next before Advent, the Rev. John N. Marvin of Albany preached at the morning service, and in the evening spoke of his work as general missionary throughout the diocese, with special reference to what is being done by the Church for the poor consumptives in the Adirondacks. At the evening service, the church was packed, about 350 people being present, including the pastors of the Presbyterian, Baptist and Methodist denominations, and many of their flocks. After the second lesson, the pastor and Mr. Marvin received and blessed gifts which have recently been given to the parish. These included a paten, the gift of a friend; a pair of cut glass cruets, the gift of Mr. George Fortnam, as a thank offering for improved health; and a handsome white marble font, the gift of Mr. W. H. Fortnam. The inscription on the font is as follows:

To the glory of God, and in Memory of,
Selina Anne
daughter of William H. and Anne Fortnam
Born 1856—Died 1858.

MEMORIAL WINDOW.

FOUR Frampton windows have been placed in St. Andrew's Church (the Rev. B. W. Bonell, rector), Manitou, Colorado. The subjects are the Annunciation, Nativity, Ascension, and the Last Supper. The windows are all memorials; two were given by Mr. Herman Ruse of Manitou, one by Mr. Simmons of Kenosha, Wis., and one by Mrs. Hereford and Mrs. Rockwell of Milwaukee, Wis. This latter one in memory of Mrs. Mayhew who was confirmed in the old St. Andrew's.

WILL BUILD VILLAGES FOR LABORING PEOPLE.

THE RECTOR of St. Mary's, Amityville, Long Island, the Rev. W. D. P. Bliss, has resigned his position and accepted an appointment as secretary of the Garden Cities of America, patterned after the Garden City Association of Great Britain, which is building its first town at Letchworth, in Hertshshire. The Rev. Dr. Bliss is an Amherst graduate. The object of the association is the founding of cities where men of small means may have attractive homes with their own gardens. President Ralph Peters of the Long Island Railroad is vice-president of the association. On the board of managers are Bishop Burgess, Bishop Potter and other men of prominence.

THE GIRLS' FRIENDLY SOCIETY OF COLORADO TO HAVE SUMMER HOME.

THE GIRLS' FRIENDLY SOCIETY are soon to have a suitable building for the Holiday House, which the society has been striving for the past three years. The Blue Jay Inn, in Platte Canon—within two hours of Denver—has been offered to the society at a very low figure. The Inn, which is entirely furnished, will accommodate twenty-five guests, and is only a few rods from the chapel built under the care of the Rev. F. W. Oakes of Denver. The society has a goodly sum on hand and now less than \$3,000 is needed to take the property free from debt.

IMPROVEMENTS AT ST. JAMES, ZANESVILLE, OHIO.

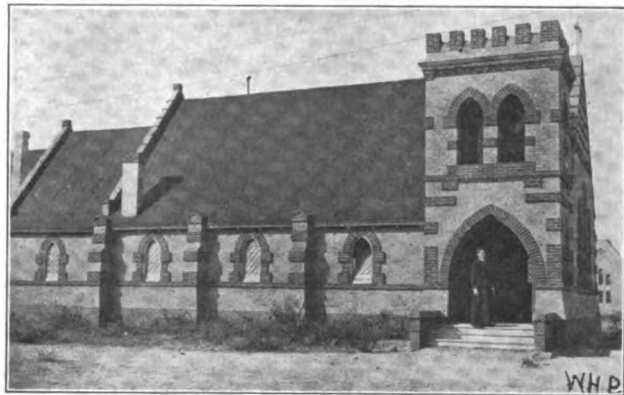
ST. JAMES', Zanesville, Ohio (the Rev. Sydney Goodman, rector) has for the last three months been in the hands of workmen for a complete restoration and renovation. The nave of the church has been seated with remarkably handsome and substantial pews

patterned by the Manitowoc Seating Works of Chicago and finished in mission finish. Walls and woodwork have assumed a fresh beauty in the hands of skilled decorators, a hardwood floor replaces the carpet and the vestibule is done with mosaic tiles.

A new sacristy, the gift of Mrs. W. D. Schultz, has been opened and adequately furnished and altar rails in brass and oak are the gift of Mrs. M. M. Granger. A new system of lighting has been installed throughout. Advent Sunday witnessed the formal dedication when the Rev. President Peirce of Kenyon College, Gambier, preached both morning and evening. St. James' rejoices in the fact that it is the "Men's Church" of the city and has under the guidance of its rector the largest Men's Club in the diocese as well as a splendid chapter of the Brotherhood of St. Andrew.

AN ARIZONA MISSION.

AT DOUGLAS, Arizona, there has recently been completed the handsome rectory shown in the adjoining illustration, the cost being some \$3,000. The mission at this place was opened in January 1901 by the Rev. G. B.



ST. STEPHEN'S CHURCH, DOUGLAS, ARIZONA.

Lee, then missionary at Bisbee, who held occasional services during that year. A lay reader had charge for another year and then the Rev. Joseph McConnell for the succeeding two years. It was at this time that St. Stephen's Church was built at a cost of some \$3,000 and opened for service. Of the amount required, upwards of \$1,000 was raised by St.

but not the initiative to find it. He undertook, with fair success, to find patrons for this varied labor.

These people lived under the most impossible conditions and paid considerable rent for even their scanty accommodations. Mr. Cochran developed a plan whereby with a capital of only a few hundred dollars and



ST. STEPHEN'S RECTORY, DOUGLAS, ARIZONA.

Cecilia's guild. It is since the beginning of the charge of the present missionary, the Rev. E. W. Simonson, that the rectory has been built, and an active chapter of the Woman's Auxiliary has been formed. Notwithstanding the heavy expense for erecting these buildings, the offerings toward outside objects will be doubled this year.

THE AMERICAN CHURCH IN ROME.

THE DEATH of the Rev. Dr. Nevin having left St. Paul's American Church in Rome, Italy, without a pastor, the work has been placed in charge of the Rev. Charles Eugene

some old articles of household furniture and clothing, he might benefit this class.

A tenement was found with "apartments for thirty-two families"—that is to say, with thirty-two rooms opening on a court. A high wall stood at the front and back, and the walls of adjacent buildings, also tenements, made the other boundaries. When Mr. Cochran secured the place, repairs by the landlord were a thing never hoped for. The rooms in some cases were black with mold, although people lived in them. A terrible cause of complaint was in the stopped sewage of the closets, occasioned by the tenants' care-

lessness, but none the less unwholesome to the whole court. He sought to combine the unfortunate residents and by combination to secure the needed improvements in their tenement. This proving ineffectual, he himself rented the whole building, named it Industrial Court, had it cleaned up and otherwise put in proper condition, and then offered the several apartments for sub-let. He constructed a big zinc garbage box and appealed to the people to use it, and gathered the children in a league to prevent the throwing of ashes and waste paper about. He provided each family with a key to its closet, and enforced responsibility, after the drains had been repaired. He evicted the most rebellious of the tenants and protected those who remained, and the result was that in place of being the most disorderly court in the city to which the police patrol wagon was most frequently summoned, Industrial Court became one of the most orderly, cleanly, and decent communities of the slums. Play grounds were constructed for the children and were furnished with swings and gymnasium apparatus.

There was some trouble with those evicted. "When they saw their former home so much cleaner than when they had it, and apparently more roomy by reason of its orderliness, although more persons occupied it, they became spiteful. A certain 'snoop' persistently undid the garbage receptacle, letting out a Pandora's box of bad odors. Disreputable characters insisted on coming back to visit, and one of these was helped out of the Industrial Court several times by the toe of the missionary's strong boot. But Mr. Cochran spent much of each day in the court, and eventually his way prevailed. 'We want good, self-respecting people in this court,' he said. 'It is no disgrace to be poor, but it is a disgrace to be uncleanly and immoral. If people want to lead that kind of a life, let them go to tenements where the landlords don't care. We are going to have this one as it should be.'"

Mr. Cochran obtained two deaconesses to aid in the work, and housed them across the street from his Industrial Court. They gather the children for instruction, nurse the sick, give instruction in the arts of house-keeping, and perform other offices. Treatment is given for drunkenness and a club organized of men who have been cured. A chapel has been erected and efforts are made to bring the people within the scope of its influence. A physician gives his services and has equipped a dispensary for the good of the inhabitants. "Mr. Cochran," says this article, "has reached the conclusion that tenement landlords receive more hard words than are their due. It is almost impossible, Mr. Cochran thinks, to make a city tenement pay and keep it up properly, when it contains the average class of tenants. But these can be taught a better way by constant iteration, provided the landlord is willing to live among them and instruct them. How many landlords care to do this?"

MISSION IN SACRAMENTO.

ARCHDEACON WEBBER has just concluded a mission in Sacramento in which the congregations of Trinity and St. Paul's were united for the purpose. A good impression appears to have been created by the services and the direct preaching, which can hardly fail to result in good.

SUNDAY SCHOOL KINDERGARTEN WORK.

ADVANTAGE has been taken of the unusual opportunities presented by the presence in Potsdam, N. Y., of a leading State Normal and Training School and a model Sunday School Kindergarten has been established, in connection with Trinity parish, under the

direction of the principal of Kindergarten training in the Normal School, who is a devoted Church woman. This department of the Sunday School has been fully equipped in every particular through the generosity of two of the communicants of the parish, and three pupil teachers from the Normal School, all Churchwomen and communicants, are in direct charge of it, under the principal. It is planned to make this department, in every sense, a model for Sunday School Kindergartens, by clinical exhibitions and by issuing of publications dealing with this important method of Church teaching.

CLERGYMAN'S APARTMENTS BURNED.

THE REV. H. H. PITTMAN, rector of the Church of the Holy Spirit, Schenevus, N. Y., was driven from his apartments by fire in a dry goods store beneath. He carried one thousand dollars insurance, and his loss was a heavy one.

BUILDING A CHURCH IN SAVANNAH.

ON TUESDAY morning, December 4th, a short service was held on the lot, and ground broken for the new St. Paul's Church, Savannah, by the Rev. G. A. Ottmann, rector of the parish. Contracts have been let for the work and the building will



BREAKING GROUND FOR THE NEW ST. PAUL'S CHURCH, SAVANNAH, GA.

now go on as rapidly as possible. The contract for the church edifice, exclusive of furniture, light, and heating, calls for an expenditure of over \$37,000, which is in hand. A number of handsome memorials, among them the large west window, have already been provided for. It is hoped to lay the corner-stone on the coming St. Paul's day.

PREPARATION FOR THE LONDON PAN-ANGLICAN CONGRESS.

THE COMMITTEE of the Pan-Anglican Congress of 1908 have now entered upon an important phase of their work. It has always been an essential part of the scheme that the Congress should be preceded by discussion and study; and as it is becoming evident what are to be the subjects to be discussed at the Congress by general consent, the committee are about to publish short monographs, to be called "Pan-Anglican Papers," being preliminary papers on problems for consideration at the Pan-Anglican Congress of 1908. These are to be published by the S. P. C. K. and the first five will deal with "The Church and Human Society," "The Church's Ministry," "Missions in Christendom," "Missions to non-Christian Races," "The Anglican Communion." It will be the duty of each writer to state on broad lines the problems involved in his subject, but passing no

judgment upon them. These first monographs are meant to stimulate thought, and they will be followed by others entering more into detail and expressing opinions. It is probable that in a few weeks a whole-time secretary will be appointed in order to carry on the work of preparation which is growing exceedingly laborious. A list of writers of the monographs will be published in a few days.

BURIAL OF DR. GARDNER.

THE REV. WALTER R. GARDNER, D.D., died, as stated last week, on Sunday morning November 25th, quite suddenly, although his decease had been expected for months. The funeral at Algoma was arranged for Tuesday, after consultation with the diocesan authorities. The short time made it difficult for priests to come to Algoma; his nephew, the Rev. W. G. Blossom, from Racine, and the Rev. H. S. Foster, of Green Bay, one of his closest friends, were, however, there.

Vespers of the dead were said Sunday and Monday evenings at the church, and the Holy Sacrifice was offered for the repose of Dr. Gardner's soul on Sunday, Monday, Tuesday, and Wednesday. Monday afternoon the body was brought to the church and watch was kept by priests and the people of St. Agnes' till after the funeral. On Tuesday, Requiems were said early by Fr. Dawson and Fr.

Blossom. At 10:00, the Burial Office of the Book of Common Prayer was said by these same priests, followed by a Requiem, said by Fr. Foster. Tuesday afternoon the body was taken to Nashotah. The three priests who had been present, with a number of the people of St. Agnes', accompanied the body to the station. Interment was at Nashotah, on Wednesday. The Bishops of Fond du Lac and Milwaukee, with the faculty and students of Nashotah and a number of visiting clergy, were present.

Dr. Gardner was a man of brilliant mind and much learning, and excellent rational business ability. But he was not one to show his attainments. He was never a self-seeker. Indeed, external show was quiet foreign to his nature. Self-effacement and self-sacrifice were two of his leading traits of character. Not given to showing sympathy by effusive demonstration, he was never lacking when the opportunity was afforded for a kind or helpful deed. Poverty and hardship were borne by him uncomplainingly.

About the time of his departure from Nashotah, if not earlier, Dr. Gardner's breakdown in health began. For several years past, he has been a very sick man. Two winters spent in California brought to him little or no improvement in health. For two years, an assistant priest has been assigned to help in his work. Dr. Gardner's last official act

in St Agnes' Church, Algoma, was the saying of the early Eucharist on Sexagesima, February 18th. Since about that time, he has been almost entirely confined to the house.

FOR SUFFERERS FROM TUBERCULOSIS.

APROPOS of what was recently said in regard to the duties of the Church toward those afflicted with tuberculosis, a magnificent example of what can be done has been set in the diocese of Los Angeles at Redlands. "The Settlement" is a little community in the outlying part of the city devoted entirely to those so afflicted. There are about twenty cottages, a main house and dining room, outhouses, and a furnace for the burning daily of the receptacles. The inception and most of the support of the Settlement are due to a layman and his wife in the city of Redlands. What might be an important Church work may resolve itself into a secular thing. What an opportunity there is for work among souls there!

FREE CHURCHES IN BOSTON.

AT THE recent twenty-fifth annual meeting of the Free Church Association, it was stated by the Rev. Dr. W. C. Winslow that in 1882, at the first annual meeting, he said that of the 22 churches and missions then in Boston 13 had free sittings; now, in 1906, he could say that there are 34 churches and missions, of which 22 have entirely free sittings; besides which some of the pewed churches have now very many free sittings, and many services during the year when every sitting is free for the time.

APPRECIATION OF BISHOP MANN.

ON DECEMBER 4th, the fifth anniversary of Bishop Mann's consecration, his clergy presented him with a sum of gold to be expended on books, and also with an instrument engrossed by one of the staff in Church script on parchment, and reading as follows:

To the Right Reverend Cameron Mann, S. T. D., Greeting:

"On this fifth anniversary of your consecration to the episcopate, the clergy of the Church in North Dakota offer this token of affection and esteem.

"These years have wrought the loyalty with which we stood ready to welcome you our third Bishop into affectionate devotion as our friend and father in God instant with broad wisdom and keen sympathy in sunshine or shadow.

"May the Spirit who sent you here keep you long among us, blessing you with all good things and filling your heart with joy and gladness."

The signatures of the clergy followed in order of canonical residence.

A THEATRE SERVICE.

THE REV. E. V. SHAYLER of Grace Church, Oak Park, Ill., held a service in the local Opera House, Sunday evening, December 2d. He was anxious to present the cause of the American Church to his own congregation and to outsiders by the aid of the stereopticon and hence selected the theatre as the proper place. There had been some misgivings as to its success, but before the doors were opened a crowd had gathered outside. The house was filled and some stood during the entire service. The two choirs of the parish were seated upon the stage, and with the accompaniment of the Sunday School orchestra sung Evensong and appropriate hymns using the *Evening Prayer Leaflets* of The Young Churchman Co. Then the rector delivered the lecture, "Three Hundred Years of American Church Life," which was illustrated by sixty-three excellent views, and in closing

spoke of the M. T. O. The offering taken exceeded all expenses by \$30, and the vast congregation was as reverent as any that gathered in a large church. So much interest was aroused that the rector and vestry have decided to hold public theatre services on occasional Sunday evenings during the winter.

A. C. M. S. ANNUAL MEETING.

THE AMERICAN CHURCH MISSIONARY SOCIETY held its annual meeting in St. Andrew's, Wilmington, Delaware, on Friday, December 7th. The Bishop of Delaware celebrated the Holy Communion at 10:30 A. M. and made a brief address. He said Advent was a most suitable time for a missionary meeting. Bringing the world to Christ was the best preparation to make for His Second Coming. Honesty in handling on the "good news" we have received was the principle and love the motive of missions.

At the afternoon meeting the annual report was read by Mr. John W. Wood, the acting General Secretary. The Society administers \$87,788.50 of trust funds, and cares for nine missionaries, six clerical and three lay. Its money was used in the dioceses of New York, East Carolina, Southern Virginia, and Michigan City, and the jurisdictions of Boise, Olympia, Nevada, Spokane, and South Dakota. The salary of one more missionary has been offered Bishop Funsten, who wants to put him in the "Big Horn" country, a territory as large as the state of Maryland. The year's receipts were \$9,153.30; the disbursements were \$18,795.11, including some of a balance from last year. The complete report will be mailed to any one applying for it to The Church Missions House.

The Rev. W. H. H. Powers of Towson, Md., was then introduced and discussed the more effective cooperation of the supporters of the Society for the work in Brazil and Cuba. The Rev. J. Thompson Cole, of Ogontz, Pa., spoke on the "Domestic Work of the Society." He reviewed its past history, showed the need for it when Cuba, then Mexico, and then Brazil opened before us, and by its continued life it would prove ready for any new work that God's Providence might open. It has been a school of ideas.

The rector of St. Andrew's said the prayers at this meeting. The President, Mr. Wm. Jay Schieffelin, presided, and the Bishop welcomed the Society to the parish and the See city. A very pleasant reception with refreshments given at its close by the ladies of the Woman's Auxiliary in the Sunday School room, was a delightful feature of the day.

At the evening session, the Rev. K. J. Hammond said prayers, and then introduced the Rev. Dr. Morris, formerly of Brazil, now of Norfolk, Va. After giving a summary of the mission's history, he showed the remarkable zeal of the converts and encouragement in the work, and made an earnest plea for those so willing to help themselves. The Rev. H. R. Hulse described what the men of the Church might do; the grounds for a "Thankoffering"; and urged upon them an interest in it in cooperation with their brethren.

CHURCH PERIODICAL CLUB.

THERE WAS a well attended meeting of the Church Periodical Club held in the parish rooms of Trinity Church, Boston, December 7th. The speakers were Bishop Lawrence, Bishop Parker of New Hampshire, Bishop Courtenay of New York, who was gladly welcomed here, especially by those who knew him when he was rector of St. Paul's Church, and the Ven. Walter Hughson, Archdeacon of the Asheville, N. C., district. Emphasis was laid upon the great need in the missionary districts of good literature, such as maga-

zines and periodicals, and those present were urged not to destroy discarded literature of this kind, but to let the Club have it that it may be put to good use.

DEATH OF REV. J. M. BARTHOLOMEW.

THE REV. JOHN M. BARTHOLOMEW died suddenly of apoplexy in Franklin, Mass., December 8th. He formerly resided at Newburgh, N. Y., and having come to Franklin to visit a brother, had been to Medway, a neighboring town, the night before to preach at Christ Church. He had just returned to his brother's house when he was seized with the fatal stroke.

PROF. NASH'S BOSTON LECTURES.

THE LECTURES on Thursday afternoons at St. Paul's Church, Boston, which the Rev. Professor Henry S. Nash is giving on "The Church of the First Century," are not only being well attended but are extremely informing and represent the most careful research. On a recent Thursday, Professor Nash considered "The Leadership of St. Peter During Apostolic Times." In the course of his address he said:

"The work of Christ summed itself up in the founding of His Church. It was grounded on His death, on the Resurrection which authenticated His cross as the final act of God's self-revelation, and on the belief in His speedy return to bring Israel to national perfection. The keynote of the first years in Church history was eager and radiant with hope. Both temperament and character fitted St. Peter for leadership during these years. His temperament was strongly sanguine. He was liable to very high tides of enthusiasm, and to equally low tides of depression. He was one of the men who can surrender themselves entirely to the demand of a great emergency. And his character, a bedrock of purpose, steadied his temperament. It is to these early years and not to Peter's work in Rome, that the truth of his primacy applies."

NOTABLE ROOD SCREEN IN BOSTON.

THE BEAUTIFUL carved rood screen which was set up in the Church of St. John the Evangelist, Boston, about a year ago, has now been completed through the addition of four figures. The figures, which are about four feet in height, represent St. Benedict and St. Francis of Assisi, founders of the two great religious orders; St. John the Baptist and St. Joseph. These, like the entire screen, were carved by those devout people of Oberammergau. The central figure of this screen, an enormous crucifix with the two Mariés standing on either side, was previously erected. As one now views the screen it is very beautiful and the figures strikingly life-like.

CHICAGO WOMAN'S AUXILIARY.

BETWEEN the regular Auxiliary meetings in Chicago on the 8th of November and the 6th of December, two meetings of great interest occurred.

One was the sectional meeting of the North Shore branches on the 16th, at Highland Park; the second was the Quiet Hour of the Day of Prayer on the 28th at the Church Club rooms.

The sectional meeting was the third this year of those inspiring, truly missionary assemblies which are proving such an encouragement to the zealous president, Mrs. Hopkins.

The Quiet Hour was conducted by Dr. Stone of St. James'. The meditation based on the second of the Advent messages, the ministry, was of so beautifully spiritual a nature that the women were deeply moved and uplifted.

At the regular December noon-day meeting on the 6th, there were three features of marked interest. The Rev. Mr. Hastings

came to thank the Auxiliary, in person, for the exceedingly generous contributions to the Chicago Home for Boys, sent in the days just previous to Thanksgiving. Letters were received from Mrs. E. C. Swan, president of the Sacramento branch, and Mrs. A. M. Lawver, secretary of the San Francisco branch giving enthusiastic, charming expression to their gratitude for the gifts of a month ago sent by the Chicago branch.

The paper of the day was presented by Miss Janette L. Sturges of Elmhurst. The subject was "The Christian Kindergarten," and the third marked feature was the very practical way in which this paper was received. It was replete with information, much of it so personal and appealing a nature that the response on the part of the members present was immediate. Miss Sturges will present this subject to the parish branches and there is every indication that there will be hearty support given to a mission kindergarten—that most ideal expression of Christian education, except it be a Christian home.

The Rev. Mr. Hastings read the noon-day prayers and the offering was for the Mission Kindergarten.

NEWLY BUILT CHURCH OPENED IN AN ANCIENT PARISH.

WHAT WAS perhaps the most impressive service held in southern Maryland for many years, marked the opening of Christ Church, La Plata, Md. (Port Tobacco parish, diocese of Washington), on the morning of St. Andrew's day. Though chairs were placed in the aisles, the seating capacity was insuffi-



CHRIST CHURCH, LA PLATA, MD.

cient for the congregation and a number stood through the whole service. The clergy entered through the main door of the church and in double file reached the whole length of the nave. The Bishop officiated. The gospel was the rector, the Ven. Geo. C. Graham, Archdeacon of Charles and St. Mary's. The epistoler was the Ven. W. J. Denziloe Thomas, diocesan missionary. The Rev. Alfred Harding, D.D., rector of St. Paul's, Washington, was preacher. He spoke of the history of the parish, telling of its organization in 1692 and of its first church, built before 1684; of how it had witnessed all the vicissitudes of nation and of the Church. Then he spoke of how three buildings had been reared of these same stones, and congratulated the congregation upon being able to rebuild so soon after their disastrous fire in the spring.

Christ Church was removed from Port Tobacco to La Plata in 1904 and 1905. It was completed and opened on Easter day 1905. On the Annunciation B. V. M. 1906

it was burned, leaving nothing but the cracked and blistered walls. A great deal of these had to be pulled down. Nothing was saved out of the church but the Communion vessels and the altar books. Coming as it did when the parish had exhausted its resources in the removal, and with a debt of \$3,000, it was a crushing blow to the parish. The result of Friday means a great deal more of labor and privation than anyone not acquainted with conditions in southern Maryland can imagine. This consummation has been reached without the addition of one cent of debt to the original amount. A part of the fund for rebuilding came from friends without the parish, and part from insurance.

The church is of stone, with tower at the corner. The chancel has been almost entirely furnished by the gifts of memorials. These include a white marble altar, brass cross, vases, altar desk, receiving alms basin, lectern, silver altar paten, Caen stone font, brass and oak credence, and chancel rail; hymn tablet, Marginal Readings Bible, fald stool book, brass and oak litany desk, chancel Prayer Book, and two alms basins. A brass and oak memorial pulpit is to be in place for Christmas. The stained glass memorial windows were also given, and the building committee replaced the centre chancel window with a large one representing the Ascension. The windows were made by Geissler of New York. The tower is incomplete as the work was only done as far as money was in hand to pay, and the church has not been lighted. Except for these the church is one of the prettiest and best appointed in the country sections of the state. The parish is one of the very few self-supporting parishes in the diocese. It is, geographically, the central point of that part of southern Maryland

which is in the diocese of Washington, and exerts a great deal of influence upon the surrounding missionary work. The reopening of the church means a great deal for the Church in that section.

BOSTON CATHOLIC CLUB.

THE CATHOLIC CLUB held a well attended service and meeting at All Saints' Church, Ashmont (the Rev. Charles T. Whittemore, rector), on the morning of December 5th. Mr. Whittemore was the celebrant at the office of the Holy Eucharist, and Bishop Weller gave an address on "Present Conditions of the Church." At the business meeting which followed, the Rev. Francis B. Boyer, curate at the Church of the Advent, and the Rev. Allan T. Cooke, lately missionary at Tokyo, Japan, but now temporarily residing in Cambridge, were admitted to membership in the Club. Afterwards the members were entertained by the Rev. Mr. Whittemore at luncheon.

ALASKA.

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

Clerical Changes.

THE REV. C. A. ROTH, for four years and more priest in charge of the work at Juneau and Douglas Island, has resigned, and is leaving the district. It is quite likely that he will not give up frontier mission work. He is considering the Western field, and will perhaps settle in the new state of Oklahoma. He is an accomplished young man, a good Churchman, musician, and preacher. His departure is a regret to the district. The Rev. C. S. Mullikin also is leaving Skagway. He may return after a year, if the health of his family permits. At present it is impracticable for him to stay on account of his wife's and baby's health. He goes to Washington, D. C., and will for the present seek work where it will best suit his family. Mr. Mullikin has done good work in Skagway and his departure is a loss to the mission staff.

ALBANY.

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

School Celebration.

ON ST. ANDREW'S DAY, the Bishop Coadjutor presided at the academic exercise of the decennial celebration of the founding of the Thomas Clarkson School of Technology, located in Potsdam. This institution, which is under the State Board of Regents, has enjoyed a wonderful increase in numbers and effectiveness, and is recognized as one of the foremost schools in the country. Bishop Nelson read a message of loving greeting from the diocesan, who dedicated the school ten years ago; and in his own masterly address dwelt upon the work, past and present.

In the evening he presided at the final meeting, giving the invocation and scripture reading. His visit was a great help and inspiration, and has distinctly advanced the cause of the Church in the community.

CENTRAL PENNSYLVANIA.

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

Bequests for Athens.

BY A PROVISION of the will of Miss Sarah Malcolm Freeborn, who died in Boston in June, a bequest of a third of her residuary estate has been left to Trinity Church, Athens (Rev. W. E. Daw, rector), the amount being between \$1,000 and \$2,000, to be invested and known as the Richard Malcolm Freeborn fund. In addition to this legacy the parish will in a few months come into possession of an income from the "Horatio Bridge Memorial" fund of \$20,000, or being over one-eighth of the estate left by the late Mrs. Charlotte Bridge, widow of Commodore Bridge.

CHICAGO.

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

Sunday School Institute—Evanston.

THE ANNUAL meeting of the North Shore Sunday School Institute was held at the Church of Our Saviour on Wednesday afternoon and evening, December 21st. Dr. Robinson of Racine College conducted a service of preparation for Advent in the afternoon. In the evening, Dean Phillips of the Southern Deanery and Mrs. Chas. E. Fields spoke on Diocesan Missions. The following officers were elected for the coming year: President, Rev. Geo. Craig Stewart, rector St. Luke's, Evanston; Secretary, Rev. Paul Faudè, curate of St. Peter's; Treasurer, Mr. Frederick Norman of Wilmette.

ST. LUKE'S CHURCH, Evanston is planning to open the new Church on the Fourth Sunday in Advent. Bishop Webb of Milwaukee is to bless the new building at the 11 o'clock service. In the evening, Bishop G. Mott Williams of Marquette will be the preacher.

CONNECTICUT.

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

Parish History—Diocesan Paper Notes.

MR. JAMES SHEPARD of New Britain, has written a history of St. Mark's parish, in that city (the Rev. Harry I. Bodley, rector). This includes a history of Christ Church, Wethersfield and Berlin, of which St. Mark's is the successor. The work has just been issued, and is of much value. A feature of interest is the portraits of the rectors of St. Mark's, from the earliest days.

A QUARTERLY paper for this diocese is soon to be issued, to be known as the *Connecticut Churchman*. The editor will be the Rev. George T. Linsley of Hartford, assisted by several of the clergy. It will be the official paper of the diocese, the organ of the Bishop, and devoted exclusively to the work of the Church within our own borders.

THE ANNOUNCEMENT in THE LIVING CHURCH of December 1st, gave the residence of the late Mr. Albert Hill as Milford. It should have been *New Milford*, the two places being many miles apart.

A MEMORIAL offertory service, has been presented to St. Mary's Church, South Manchester (the Rev. Maning B. Bennett, rector). It is in memory of Lieutenant Ward Cheney, who was killed in the Philippines. It is the gift of Mrs. Arthur Cheney, and of solid silver.

The service consists of two alms basins and a large receiving basin. On the back of each piece is engraved: "In memory of Ward Cheney, confirmed April 17, 1892, St. Mary's Church, South Manchester."

Lieutenant Cheney was laid to rest in his old home town.

DALLAS.

A. C. GARRETT, D.D., LL.D., Bishop.

Altar at Clarendon—City and Other Notes.

AT ST. JOHN THE BAPTIST, Clarendon (the Rev. H. C. Goodman, priest in charge), a beautiful walnut altar has been placed in the church. It is the gift of one of the communicants, Mrs. Lucy W. McClelland, in memory of her husband, Thomas Stanhope McClelland, and was put in place on the first anniversary of his death. A beautiful and impressive service of benediction was held by the priest in charge, followed by a celebration of the Holy Communion. Members of the mission are now engaged in raising funds to erect a recess chancel and sanctuary.

THE BISHOP of the diocese continues in charge of the services at St. Matthew's Cathedral, Dallas. The Sunday night recitals which have been so popular the past few winters have been resumed. The first one this season was intended mainly as a memorial service to the late Dean Walk, who inaugurated them, and to two of the choir boys who died recently. Evening Prayer is first said, and sometimes a brief address is made, then follows the recital. The average attendance is a thousand, or more.

ALL SAINTS' HOSPITAL, a church institution at Fort Worth, will be completed, and formally opened to the public by the Bishop, about the middle of December. This work was begun about ten years ago by a few devoted Churchwomen, and its completion will be the crowning act of a long and arduous term of service.

THE CHURCH people at Kaufman, members of the mission of Our Merciful Saviour, have collected sufficient funds to begin the erection of a church building. Plans are now being drawn, and work will begin very soon.

MEMBERS and friends of St. Andrew's mission, Amarillo, have collected a considerable sum toward building a priest's house. Great energy and zeal are manifested in the undertaking, and it is hoped that the work of construction will not be long delayed.

THE REV. DR. BOWERS, rector of Grace Church, Galveston, is visiting several parishes in the diocese, appealing for aid in behalf of his parish, which must soon go to heavy expense in raising the church and parish buildings eight feet to conform to the new grade of the city.

DELAWARE.

LEIGHTON COLEMAN, D.D., LL.D., Bishop.

Clerical Brotherhood—Missionary Contributions.

AT THE Clerical Brotherhood held at Bishopstead, Tuesday, December 4th, the paper was read by the Rev. Herman Shaffer, rector of St. James', Stanton, with Newport and Marshallton. It was entitled, "Method in Sunday School Work." Bishop Coleman presided.

THE ANNUAL TABLES of Congregations contributing to Domestic and Foreign Missions, issued by the Board of Missions, show the diocese of Delaware to have given \$19.01 in excess of its apportionment of \$2,000, as the returns from the congregations aggregate \$2,019.01, an increase over last year's offering of \$756.14. This increase is directly attributable to the interest taken in the matter by the parochial clergy. In Wilmington the larger offerings were as follows: St. Andrew's, \$443.07; St. John's, \$230.00; Trinity, \$300.57; St. Thomas' Church, Newark, gave \$52.00, while Immanuel, Newcastle, gave \$50.00. Most of the smaller and poorer parishes of the diocese made an effort equally creditable and achieved results proportionate to their circumstances.

FOND DU LAC.

CHAS. C. GRAFTON, D.D., Bishop.

R. H. WELLES, JR., D.D., Bp. Coadj.

Belgian Work—Bishop Weller's Return.

A LOT has been purchased in Green Bay upon which it is hoped that a church may be erected for the Belgians.

BISHOP WELLES returns to the diocese on the 18th from his successful work in Boston. The Rev. A. Parker Curtis takes up his work as missionary at Oneida this week.

GEORGIA.

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

Mission at Waycross.

AN EIGHT-DAY mission was preached in Grace Church, Waycross (the Rev. S. J. French, rector), November 18-25, by the Ven. Archdeacon Jefferis, of Springfield, Ill., which was intensely interesting and well attended by dissenters as well as by Churchmen. As an extra service, on Sunday, November 25th, in a hall down town an address for men alone was delivered to a large congregation. As a memorial of the mission a crucifix is to be placed on the wall near the pulpit—a gift from the people who were specially helped by the mission. Dr. Jefferis is a fine preacher and a most interesting man. From Waycross Dr. Jefferis went to Valdosta to hold a mission in Christ Church.

HARRISBURG.

JAMES H. DARLINGTON, D.D., Ph.D., Bishop.

Laymen's Banquet Arranged—Harrisburg Clericus.

THERE WAS a meeting in St. Stephen's parish house on Monday, December 3rd, to arrange for a laymen's banquet in January. The idea of the banquet is to get together as many laymen as possible from the southern section of the diocese which is known as the archdeaconry of Harrisburg. This has already been tried with marked success in the upper section of the diocese or archdeaconry of Williamsport, when at their last banquet more than 300 were present. A committee was appointed to arrange for the meeting.

THE CLERICUS of Harrisburg held a meeting on Monday, December 3rd, at St. John's rectory, York, when a plan of literary study was mapped out for future meetings. The rector, the Rev. A. R. Taylor, read a strong paper entitled "The Will," which was discussed by those present.

KENTUCKY.

CHAS. E. WOODCOCK, D.D., Bishop.

A New Treasurer.

AT A MEETING of the Standing Committee of the diocese held November 24th, the resignation of Mr. Breckinridge Castleman as treasurer of the diocese was accepted and Mr. Isham Bridges was elected his successor.

LEXINGTON.

LEWIS W. BURTON, D.D., Bishop.

A Diocesan Calendar—City Work.

MISS KATE SCUDDER of Trinity Church, Covington, who is the assistant historian, has just edited a very useful Calendar for the diocese, entitled "The Church and State Calendar," giving important dates in the history of the Church in this diocese, as well as in the Church generally. It also gives dates of importance in our country's history; blank spaces are left for every day in the year for memoranda.

THE CHURCH of the Good Shepherd, South Broadway, Lexington, is being moved from that street to the new suburb of Aylesford, lately incorporated with the city. A Sunday School of nearly a hundred children is already in existence in Aylesford through the energy of Dean Capers and his lay fellow-workers. A Wednesday night service has been held for the same length of time in the temporary school-room. A fine site has now been purchased near the East Maxwell public school, on which the Good Shepherd Church (a good frame building) will be placed. Considerable additions will also be made to the building, for school-room purposes.

THE KINDERGARTEN SCHOOL at St. Andrew's Colored Mission, Lexington, which has now been in operation for two years and a half, has been of great service to the little children from three to six years of age.

Dr. PRICE'S
Cream
Baking Powder

Pure, Wholesome, Reliable

Made from cream of tartar derived solely from grapes, the most delicious and healthful of all fruit acids.

Its use is a guarantee of perfect food and a protection against the ills that follow the use of alum, alum-phosphate and other low grade powders.

The mixtures called baking powders that sell for ten or twenty-five cents a pound, or a cent an ounce, are all alike, make from alum and costing less than three cents a pound.

Nearly half the children who have been admitted during this period have already been "superannuated" and passed on to the primary department of the public schools. Their present teachers in those schools speak very highly of our little graduates, as being ready to fall in at once with the discipline of the school, and ready and willing to learn. The children who have already passed to the primary are glad to take their places in their old school-room again at Sunday School where their kindergarten teacher is their Sunday School teacher. It is hoped that the good consequences of the school for the very little ones will not end here, but that many of them will also be baptized; as being children mostly of Baptist parents, few of them are baptized as yet, although some have already been brought through the school to the font.

LOS ANGELES.

JOS. H. JOHNSON, D.D., Bishop.

Catholic Club Organized.

THE CATHOLIC CLUB of the diocese of Los Angeles has experienced a most auspicious beginning. The organization in October was followed by a very helpful dinner on November 22nd, at which body and mind vied with one another and both won. Mr. Henry P. Ely, the Vice-President, made the opening address and presented the Catholic Ideal in a clear, simple, and forceful way which made allowance for the fact that the ideal could not always be realized with facility, but which insisted that the mind of the Club must always be upon the ideal, working towards it, and never satisfied with anything less. Fr. Moore's paper on the "Sacrament of Extreme Unction" was extremely interesting and provoked most helpful discussion. Fr. Porter of Redlands, led this discussion and many followed, the President—Fr. Gushee—making the closing address. It was a most helpful and interesting occasion. The Club has adopted a growing child, *The Crusader*, whose object henceforth will be to give monthly instruction to the plain people in the faith and practice of the Catholic Church.

LOUISIANA.

DAVIS SESSUMS, D.D., Bishop.

Anniversary of St. Andrew's—City Notes.

THE THIRD Anniversary of the founding of St. Andrew's Church, New Orleans, was held on the First Sunday in Advent at 8 P.M. The church was decorated and a large congregation was present. The service was divided between the rector, the Rev. J. O. Miller, and the local clergy present. The sermon was preached by the Rev. C. L. Wells, Ph.D., of the Cathedral, the church being the outgrowth of a mission started by him in 1900. The corner-stone of the present church was laid in 1903, May 15th, and the building was consecrated by Bishop Sessums, St. Andrew's day, 1903.

THE CHURCH CLUB gave a "smoker" the last week in November in the guild room of Trinity Church. It was largely attended and Trinity Church. It was largely attended and to work in the diocese come up and were generally discussed.

MAINE.

ROBT. CODMAN, D.D., Bishop.

Improvements at Augusta—Church Club in Portland—Brunswick.

ST. MARK'S, Augusta (the Rev. Canon Degen, rector), which is one of the most beautiful and well appointed churches in New England, has been still further enriched by the gift of a fine circular window for the west end in memory of Mrs. Hannah North Bridge Williams, one of the most faithful communicants and wisely-generous givers the parish has ever known. This window, which

is the gift of Mrs. Manton Marble of Brighton, England, a daughter of Mrs. Williams, was designed and executed in Favrile glass at the Tiffany studios in New York, and under the personal direction of Mr. Louis Tiffany. Its subject is "The Ascension." The lower part of the window shows a city glowing in the light of a dying day, and above this is the main design, which represents our Lord, with hands outstretched in benediction, and surrounded by adoring angels. The border of the window is composed of panels of rich glass in which is placed the dedicatory inscription. This genuine work of art was unveiled and dedicated on Thanksgiving day. In his sermon, the text of which was "I thank my God upon every remembrance of you" (Phil. i. 3). Canon Degen paid a tender tribute to the memory of Mrs. Williams, and after the offertory the vested choir, followed by the rector and the Rev. W. F. Livingston of St. Matthew's Church, Lowell, passed in procession down the west aisle, singing "For all the saints who from their labors rest." Having come to the window, the procession halted, and appropriate collects, among them being that for Ascension day, were read.

THE MEN of Trinity Church, Woodfords, Portland, have formed a Church Club, which is to meet monthly through the winter. At the first meeting, after organizing and electing officers, the club was addressed by the president of the Church Club of Maine, Dr. Chauncey R. Burr of Portland, who described his voyage to Manila by the way of the Hawaiian Islands and Guam, as surgeon of U. S. S. *Monterey*, during the Spanish War. Dr. Burr also related some interesting experiences while in the Philippines.

AT ST. PAUL'S CHURCH, Brunswick, on the morning of the Sunday next before Advent, Dr. C. S. F. Lincoln of St. John's College, Shanghai, gave an address on "The Work of the Medical Missionary in China." Under the auspices of the General Board of Missions, Dr. Lincoln has addressed various congregations in the diocese on this subject, and the result has been an added interest in the Church's work in China.

MASSACHUSETTS.

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

Anniversary at The Advent—Mission at St. Stephen's—Boston Notes.

THE ANNIVERSARY of the founding of the Church of the Advent was celebrated on Advent Sunday with special services which were attended by large congregations. At the solemn high Eucharist the Rev. Dr. van Allen preached a powerful discourse taking his text from Genesis xxviii. 17: "How dreadful is this place; this none other but the house of God, and this is the gate of heaven." His sermon did not deal with history; in other years the rector has taken a look backward as a prelude to a review of present accomplishments; but on this occasion he devoted his attention more to looking forward, finally emphasizing the fact that for the generations that come after and the many works yet to be accomplished there are not adequate accommodations within the parish. He did not ask for money, he said; that is always forthcoming when the pressing call is made known; but what he wished more than anything else is an enlargement of the parish rooms, that there may be more space for socials, for classes, for mothers' meetings, and for kindergartens. For the future the outlook never was so bright. In speaking of what the parish of the Advent always has stood for, Dr. van Allen made it clear that there is scarcely a parish in the city that does not owe a debt to the Church of the Advent as it was this one that was the source of all the Catholic practices which now obtain in many other parishes.

At the high celebration the Rev. William

B. Stoskopf was the celebrant, the Rev. Mr. Boyer, deacon, and the Rev. Mr. Cooke, sub-deacon. At the evening service the Rev. Mr. Stoskopf preached the first of a series of sermons on certain practical elements of a Christian's life, taking up the first of the four cardinal virtues—prudence. On succeeding Sundays he will consider justice, temperance, and fortitude. At both the morning and evening services there was a processional.

BISHOP WELLER's mission at St. Stephen's Church began on the eve of Advent, although on the Friday night previous he addressed a large gathering of the members of the Brotherhood of St. Andrew, speaking on "The Manliness of Prayer." On Sunday morning the Bishop faced as large a congregation as St. Stephen's would hold, and again at eight o'clock that same evening still another large gathering listened to him. For the next six days the Bishop is preaching at 8 P.M. while the Rev. Fr. Sill, O.H.C., is addressing the children at 4:30.

THE MASSACHUSETTS Church Union will hold its dinner at the Tuileries on the evening of Wednesday, December 12th. The special guests of the occasion will be Bishop Weller of Fond du Lac, and Bishop H. Vinton, of Western Massachusetts.

THE CLASS in mental healing (one hesitates to define the movement lest it be misunderstood) which the Rev. Dr. Worcester has started at Emmanuel Church, Boston, is making as rapid headway as is consistent with conditions. Some days ago some 75 persons suffering from some sort of nervous disorders assembled in one of the parish rooms and were addressed by both Dr. Worcester and Dr. McComb. There was also a woman singer present who, by the power of her art, helped to concentrate the attention of those present, most of whom were women. A physician was in attendance and he examined each one privately. Afterwards tea was served and the occasion partook of the atmosphere of a social function. Each Sunday evening large crowds of people are present to listen to an exposition of the aims and objects of the movement.

THE REV. FR. FIELD and his associates of the Society of St. John the Evangelist are greatly distressed over the fact that little St. Martin's Church in Lenox Street, Boston (one of the colored missions under the auspices of the Society), has been declared unsafe owing, so it is said, to the vibrations of the neighboring elevated railroad, and recent rains having undermined the foundation. A new church must now be built and Fr. Field is anxious to procure the sum of \$20,000 for this purpose.

THE FIRST of a series of four lectures on "Some Preachers of the Eighth Century Before Christ" was delivered at the Twentieth Century Club by Dean Hodges of the Episcopal Theological School on December 6th. The particular individual of whom he chose to speak was the prophet Amos, and in summing up his work and attitude in contradistinction to the official priest who had rebuked him, Dr. Hodges said that the trouble with ecclesiastical government and Church institutions and the conventions of religion from the day of Amos until the present time, is that they have lent themselves indirectly to the debasement of the spiritual and the moral. Continuing in this vein he said: "Church institutions and the conventions of religion have become substitutes for honesty and justice and hindrances to the brotherhood of man. They have changed the true proportion of values, and although necessary, they tend to destroy religion unless kept within bounds."

AT THE MORNING service at the Church of the Messiah, Boston, on December 8th, the Rev. John McG. Foster, the rector, preached a sermon full of joy and hope, for having

announced the disposition of the debt of \$48,500 which has been hanging over the parish. The church edifice now stands ready for consecration, which service will take place soon after Christmas. The last few thousands of dollars of the debt were given as a memorial. All the parish activities now are in excellent condition; the Sunday School has doubled in size and the faithful work of the Rev. Mr. Foster, who is dearly beloved by his people, is showing splendid fruit. He assumed charge of the Church of the Messiah in 1899, coming to Boston from Bangor, Maine. From the very first he has worked hard to place the parish where its beautiful edifice could be consecrated, and now he sees his ardent wishes about to be fulfilled.

MANY MESSAGES of sympathy have come to the Rev. Charles N. Field, S.S.J.E., who is confined at St. Margaret's Hospital, Boston, suffering from a wrench of the back, which he sustained while overworking himself at the colored children's farm at Foxboro, and for which he has had to have a slight operation. It is especially unfortunate for Fr. Field to be laid up at this time when there are so many holiday duties press-



ST. MARK'S CHURCH, MILWAUKEE.

the corner-stone were opened and found to include Detroit and New York newspapers printed over 52 years ago, and a written list of the founders of the church, including the first rector of the parish, the Rev. A. S. Hollister, in 1837. The corner-stone was laid by the Rt. Rev. Samuel McCoskry, then Bishop of Michigan.

The papers will go into the corner-stone of the handsome new edifice, which will be constructed at once.

TRINITY CHURCH, Alpena (Rev. A. A. Warren Hastings, rector), was re-opened for services Thanksgiving day, after being closed for extensive rebuilding during the four months previous. The interior would hardly be recognized, so completely is the transformation, including every part of the edifice. The decoration is new throughout, as is the lighting system. The effect of all is most attractive.

MILWAUKEE.

WM. WALTER WEBB, D.D., Bishop.
New Parish in Milwaukee—Dinner at Eau Claire.

ST. MARK'S CHURCH in the 18th ward of Milwaukee, which has heretofore been a mis-

ing upon his time. The Rev. Fr. Prime, who is also at St. Margaret's Hospital, is giving evidences of complete recovery from the operation which was performed upon him lately. Bishop Lawrence is still another who was indisposed for a few days lately. A severe cold which he contracted left him minus his voice for a couple of days. At this writing he is quite recovered and has resumed his ecclesiastical duties.

IN THE PRESENCE of many of the parishioners, the corner-stone of the new parish house for St. Mary's Church, Dorchester, was laid on December 1st, the rector, the Rev. George S. Paine, being assisted by the Rev. Frederick B. Allen, superintendent of the Episcopal City Mission. Work on the building now will be pushed forward rapidly and the house probably will be ready for occupancy in the spring.

THE TRINITY CLUB of Trinity Church, Boston, met at the Hotel Brunswick on the evening of December 3rd and listened to an illuminating address by Coadjutor Bishop Parker of New Hampshire, who told of the mission work being done in the isolated sections of the Granite State.

MICHIGAN.

CHARLES D. WILLIAMS, D.D., Bishop.
New Church for Pontiac—Improvements at Alpena.

ALL SAINTS' CHURCH, Pontiac (the Rev. H. H. Fox, rector), is being torn down and is to be succeeded by a new and handsome edifice. All Saints' is one of the oldest parishes in Michigan, having been founded in 1847 and the corner-stone of the church now being demolished laid in September, 1854. The building was partially destroyed by fire a few years ago and it has become necessary to tear it down and rebuild. The contents of

St. Paul's, has determined to make application as an autonomous parish, steps looking toward that condition having been



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SAINT KATHARINE'S, Davenport, Iowa

A School for Girls under the care of the Sisters of St. Mary. The Twentieth year began September 21, 1905. References: Rt. Rev. Theodore N. Morrison, D.D., Davenport; Rt. Rev. C. P. Anderson, D.D., Chicago; Rt. Rev. I. L. Nicholson, D.D., Milwaukee; J. J. Richardson, Esq., Davenport; Simon Casady, Des Moines, Iowa.

Address THE SISTER SUPERIOR

taken at a meeting of the congregation held last week. St. Mark's is well located, its congregations are large, and there is every evidence of a successful future. The vicar, the Rev. A. L. Bumpus, who will become rector, has been in charge under the rector of St. Paul's for several years. He is a graduate of Harvard with the degree of B.A. and of the Cambridge Theological School with that of B.D., and after ordination by Bishop Lawrence as deacon in 1894 and priest in 1895, was engaged in work in the diocese of Massachusetts until the beginning of his Milwaukee ministry. His predecessors at St. Mark's have been the Rev. O. F. Humphreys and the Rev. A. L. Bennett.

A DINNER given in honor of Bishop Webb by the men of Christ Church, Eau Claire (the Rev. P. H. Linley, rector) was attended by some sixty men and was not only in itself a pleasant occasion, but was also the token of much real enthusiasm for the Church work, which abounds in that parish. Mr. Lockwood presided at the after-dinner function, and in addition to the Bishop and the rector, the speakers included Messrs. Douglass and Buffington. This parish is in more satisfactory condition than at any time in its not inconsiderable history.

MINNESOTA.

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

Improvements at Red Wing—Twin City Notes.

CHRIST CHURCH, Red Wing, is once more in use after having been closed for several months for extensive improvements and decoration. The walls have been beautifully tinted in shades of tan and the design of the border is a beautiful one, combining the grape and the pomegranate interwoven with the lily. The old choir stalls have been replaced with new and handsomely carved oak stalls; the floor has been relaid in hardwood. Among the memorials are three marble steps leading into the sanctuary and three leading to the altar, and a tiled floor in the sanctuary, all the gift of Mrs. Theodore Sheldon in memory of her mother. The choir stalls and interior woodwork are the gift of Mrs. Margaret Betcher and Charles Betcher in memory of the late Charles Betcher. A beautiful brass altar rail, was the gift of Mr. and Mrs. Sultzer in memory of their daughter. Also Judge Wilder's last gift to the parish, the rector's chair and prayer desk, has been placed. The whole effect, when lighted with the new electric lights, is most beautiful and the members of Christ Church are to be congratulated on having adorned their handsome stone edifice so harmoniously in the interior.

AT THE LARGE meeting of the twin-city clericus which was held in Holy Trinity, Minneapolis, on Monday, a committee was appointed to draw up resolutions expressive of their appreciation of the life and work of the late Rev. E. Stuart Wilson, D.D., Professor *Emeritus* of Hebrew in Seabury Divinity School. The clericus also will present to Seabury, as a memorial of Dr. Wilson, a Marginal Readings Bible, to be used on the Lecturn in the Oratory, considering it the most suitable memorial for one who was for almost thirty years the exegetical professor of the Old Testament.

THE BISHOP will officiate at the institution of the following clergymen as rectors of their parishes, this week; the Rev. A. R. Hill, at All Saints' Minneapolis, Dean Slattery being the preacher, and the Rev. Elmer Schmuck, at St. Paul's, Owatonna.

THE REV. WILLIAM WILKINSON has been delivering a series of eloquent noon-day addresses during the first week in Advent, in St. Mark's Pro-Cathedral, Minneapolis. The following are the subjects on which he spoke: The Advent as foretold by the Prophets. The Advent as proclaimed by the Baptist. The Advent as seen by the Apostles. The Advent

as known by the woman of Samaria. The Advent as sung by the Poets. The Advent as sung by the saved in Heaven.

THE REV. STUART B. PURVES of Holy Trinity, Minneapolis, is having a special course of sermons for the evening service of the first three Sundays in Advent. The Bishop gave a most valuable and practical sermon, the first in the course, on "The Church Militant," and was heard by a large congregation of interested people. The Rt. Rev. Charles S. Olmsted, Bishop of Colorado, preached on the second Sunday evening, on "The Church Expectant," and the Coadjutor of Nebraska, the Rt. Rev. A. L. Williams, will have as his subject "The Church Triumphant," on the third Sunday. The people of Holy Trinity and the Church people generally in Minneapolis appreciate the kindness of these Bishops in coming such a distance to preach in this course, and are testifying to it by their attendance.

ST. JOHN THE EVANGELIST CHURCH, St. Paul, began the celebration of their twenty-fifth anniversary on Saturday evening by a general parish reception in their parish house, at which many of the clergy of the two cities with the Bishop were present. On Sunday morning a special service was held, the festal music being beautifully rendered and special addresses made by the Bishop and some of the former rectors of the parish, among whom was the Rt. Rev. John Hazen White, Bishop of Michigan City.

MISSISSIPPI.

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

Church Consecrated at Lexington—B. S. A. Diocesan Assembly Formed—Diocesan School.

IN CONNECTION with a meeting of the Jackson Convocation at St. Mary's Church, Lexington, the Bishop consecrated the church and "declared this Church under the dedica-

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"I could not sleep for nervousness, and when I would lie down at night I'd belch up coffee and my heart would trouble me. At last, when I would want to drink coffee, it would gag me. It was like poison to me. I was thin—only weighed 125 lbs., when I quit coffee and began to use Postum.

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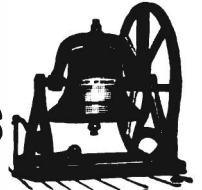
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tion of St. Mary." The Bishop with the Rev. R. E. Boykin, priest in charge, who acted as his chaplain, went in procession to different parts of the church saying the prayers of consecration: first to the front, then to the altar rail, up to the altar, then down to the lectern, and at the proper place the prayer was said for those who were to be joined in the holy estate of matrimony; then the Bishop with his chaplain went down the aisle to the body of the church where the Bishop said the prayer in behalf of the people who might come to worship God in His house. The Bishop preached the consecration sermon. The services were simple, but most dignified, the altar being vested with six office lights, two tall Eucharistic lights, and four vases of choice flowers. The music was rendered with excellent taste and in keeping with the occasion. This is the third building in the history of the parish, the second church building having been destroyed some years ago by fire.

It was regretted that the dean, the Rev. Albert Martin, and many other clergy of the Convocation were unavoidably absent.

ON ST. ANDREW'S DAY, delegates from several chapters of the Brotherhood of St. Andrew met in St. Andrew's Church, Jackson, for the purpose of organizing a diocesan assembly for Mississippi. Delegates were present from the chapters at Vicksburg, Jackson, Meridian, Yazoo City, Winona, and Clarksdale. Permanent officers were elected as follows: President, T. H. Shields of Jackson; Vice-president, Charles Holmes of Yazoo City; Secretary, A. O. Reading of Vicksburg. An executive committee was appointed, consisting of one member from each chapter in the diocese, the officers of the assembly being *ex officio* members of the same. At six o'clock a delightful luncheon was served for the delegates by the members of the Jackson branch of the Woman's Auxiliary.

At 7:30 in the evening addresses were made as follows:

The Rt. Rev. T. D. Bratton, Bishop of the diocese, on the influence of Brotherhood work upon the Church at large. The Rev. C. W. Hinton of Vicksburg, on the relationship of Brotherhood work to the parish. The Rev. E. S. Gunn of Winona, on the Brotherhood in relation to the missions. The Rev. W. M. Green of Meridian, on the relation of the Brotherhood to the Sunday School. Mr. Charles Holmes of Yazoo City on the work of the Brotherhood in a small parish.

THE REV. MESSRS. GREEN AND HINSON and Messrs Purnell, and Moore of the committee on diocesan schools, have during the past two months visited Vicksburg, Meridian, and Yazoo City in the interest of the diocesan school for girls. Over thirty thousand dollars in subscriptions have been raised to date.

The Rev. W. D. Holmes of Grenada, who contemplated removing from the diocese, has decided to remain, to the great gratification of Church people both in his parish and over the diocese.

NEW JERSEY.

JOHN SCARBOROUGH, D.D., LL.D., Bishop.
Sunday School Work—Choir Guild—Anniversary at South Amboy—Notes.

THE NEW JERSEY Sunday School Institute, which has recently been reorganized, has undertaken a series of meetings in different parts of the diocese with a view to increasing interest in Sunday School work and assisting Sunday School teachers and officers to a greater efficiency. The first of the meetings was held at South Amboy, December 4th, in the parish building of Christ Church (the Rev. H. M. P. Pearse, rector). There was a large attendance of the clergy and teachers from neighboring parishes and the meeting was in every way so successful that it was determined to hold a second con-

ference in the near future at St. Paul's Church, Camden, in the southern part of the diocese. At the South Amboy meeting the Rev. E. J. Knight of Trenton, spoke on "The Child, the Teacher, and the Lesson." A practical demonstration in teaching the lesson was given by the Rev. Charles Fiske, of St. John's, Somerville, and a discussion followed, the leaders being the Rev. H. M. P. Pearse and the Rev. E. B. Joyce, of Christ Church, New Brunswick. At the conference to be held in Camden there will be an exhibit of apparatus, lesson helps and Sunday School methods in general.

THERE HAS lately been organized at Plainfield a New Jersey choir guild. The Rev. J. H. Eggar, D.D., has been elected president and the Rev. A. S. Peck, secretary and treasurer. Mr. W. E. MacClymont, organist and choirmaster of Grace Church, Plainfield, is precentor. From time to time public services will be given by the united choirs. Already a number of choirs have joined the guild, and others from central New Jersey have signified their intention of joining. Some years ago, under the leadership of Dr. Oberly of Christ Church, Elizabeth, which had one of the oldest vested choirs in the diocese, a guild was formed, and for years very successful services were held. The present organization will attempt to revive the good work done in these earlier days. Mr. MacClymont, the precentor of the guild, was formerly organist and choirmaster of Holy Trinity Church, New York. Since his removal to Plainfield, the Grace Church choir has been reorganized, and some very successful special services and organ recitals have been given. The Sunday afternoon service at Grace Church, which is largely musical, has attracted large congregations.

CHRIST CHURCH, South Amboy, has been celebrating the eighteenth anniversary of the institution of the rector, the Rev. H. M. P. Pearse. There were special services on Sunday, November 25th, and on the 27th a public reception for the parishioners and the people of the town. Mr. Pearse's eighteenth anniversary was selected, as the completion of this year of service marks his rectorship as the longest in the history of the parish, which has been fortunate in having few changes of pastorate. During the incumbency of the present rector the church has been enlarged, the parish building remodelled and doubled in size, the rectory remodelled, a

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"A friend advised me to eat Grape-Nuts, but I paid no attention to him and kept getting worse as time went by.

"I took many kinds of medicine but none of them seemed to help me. My system was completely run down, my blood got out of order from want of proper food, and several very large boils broke out on my neck. I was so weak I could hardly walk.

"One day mother ordered some Grape-Nuts and induced me to eat some. I felt better and that night rested fine. As I continued to use the food every day, I grew stronger steadily and now have regained my former good health. I would not be without Grape-Nuts as I believe it is the most health-giving food in the world." Name given by Postum Co., Battle Creek, Mich. Read the book, "The Road to Wellville," in pkgs. "There's a reason."

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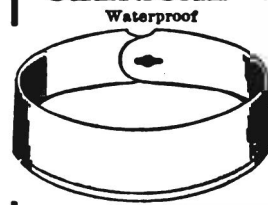
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vested choir introduced, with a new organ and new chancel, and the mission work of the parish has grown so steadily that there are now two mission chapels with Sunday services, the Bishop Doane Memorial Chapel and the Chapel of the Good Shepherd at Eruston. Besides this, Mr. Pearce's missionary activity has been influential in the building up of other missionary work at neighboring places, which are now cared for by the Associate Mission of the diocese.

ON THANKSGIVING DAY the corner-stone of the new St. Mark's Chapel at Pleasantville was laid by the Rev. J. H. Townsend, rector of the Church of the Ascension, Atlantic City, the address being by the missionary in charge, the Rev. H. D. Speakman. Funds are in hand for the completion of the building.

THE BISHOP of Central Pennsylvania was the preacher at the annual service for men in St. John's Church, Somerville, December 6th. Afterward a reception was tendered Bishop Talbot, at which he met the men of the town.

PENNSYLVANIA.

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

Anniversary at St. David's, Philadelphia—Notes.

ST. DAVID'S CHURCH, Manayunk (the Rev. F. A. D. Launt, D.D., D.C.L., rector), celebrated the seventy-fifth anniversary of its history on the Second Sunday in Advent. An historical sermon was delivered by the rector at the morning service and in the evening another by the Rev. William G. Richardson, D.D., rector of St. James' Church, Philadelphia. For many years the late Bishop of Oregon was rector of this parish. St. David's Church has been the mother of at least three other churches in the Twenty-first Ward of the city of Philadelphia. Robert E. Dennison, rector; St. Stephen's Church, Wissahickon (the Rev. Seaver M. Holden, rector); St. Alban's Church, Upper Roxboro (the Rev. Charles S. Lyons, rector). Perhaps no parish in this vicinity has had so faithful a warden as Mr. Orlando Crease, who for many years has served in that capacity and whose love for St. David's caused him to have an artist paint a great picture of the church some years ago.

A FRIEND of the parish has offered to place in the vestry room of the Church of the Messiah, Gwynedd (the Rev. William Poyntell Kemper, rector), a pipe organ costing \$2,000. This offer has been accepted by the vestry and a new vestry room will have to be built.

AS A MEMORIAL to the late E. C. Coxe, who left a great fortune, St. James' Church, Philadelphia (the Rev. W. G. Richardson, rector), will have the nave made to conform to the chancel of Caen stone. This will result in making St. James' one of the most beautiful in the diocese. It is expected that the church will be closed during the coming summer in order to perfect this work. A choir room organ has also been placed as an attachment to the organ in the chancel.

IN APRIL, 1904, the Convocation of West Philadelphia proposed to begin work on the lot at Fifty-first and Spruce Streets, purchased from the general fund, provided the work could be commenced without expense to the convocation. The Rev. H. McKnight Moore was invited to assume the responsibility and secure a suitable building. He pledged the money for a suitable structure and began the work at once. In five weeks it was completed and furnished and services begun. Now this chapel has become connected with the Church of the Holy Apostles and the cost of what is now called Mediator Chapel, a wooden building, has been given by the vicar, the Rev. H. McKnight Moore, so that all indebtedness is cancelled.

In the course of time a very large church will be built for the increasing congregations which tax the seating capacity of Mediator Chapel to the utmost.

THE RT. REV. LEIGHTON COLEMAN, D.D., Bishop of Delaware, will preach the second of the series of sermons under the auspices of the Christian Social Union, Philadelphia, in St. Clement's Church, 20th and Cherry Streets, Sunday, December 16th, at 8 P. M., on the subject "Christ's Attitude Toward Social Problems."

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