

# The Living Church

The State Historical Society

VOL. XXXVI.

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NO. 10

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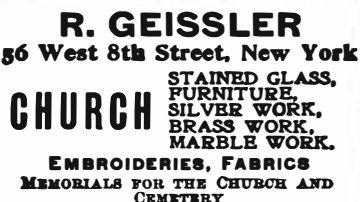
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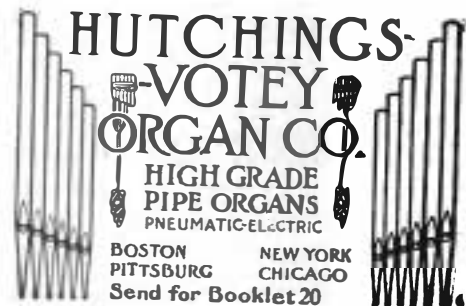
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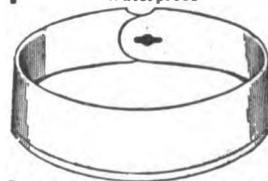


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## EDITORIALS AND COMMENTS

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

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### THE STAR IMMORTAL.

IT is a writer of deep and recognized spiritual discernment who has defined for mankind "the greatest thing in the world." Therefore, to question a definition so widely accepted, seems in a measure dubious; nevertheless, reflection is led to challenge it.

That the pure-eyed, wide-winged grace bearing the beautiful name of Love, or Charity, leads the shining host of heavenly virtues, none will deny; and the apostle of old, clothing it in raiment white and glistening, crowns her truly as queen, and though with her diademed handmaidens, Faith and Hope, on either side, unhesitatingly proclaims her "Greatest." Yet even he builds for her this pinnacle supreme only as the queen of virtues. There is some thing greater even than Charity.

The greatest thing in all the world is TRUTH.

Truth alone is eternal, immortal, self-existent. It is not to be created, constructed, nor acquired. Truth simply is, has ever been, and will ever be; therefore it has but to be discerned, recognized, and declared.

Thus it is that God alone, God incarnate, as He walks the earth, proclaims: "I AM THE TRUTH."

Throughout all ages has man paid tribute to this mightiest of all forces, this lode-star ever inciting, ever urging his quest unceasing, the feverish, unresting search for Truth, and leaving him unresting till that quest be crowned, in whatsoever domain sought.

Is there not, then, something singularly striking and significant in the event which, star-like itself, gleams upon the very threshold of the earthly life of the Son of God? The luminous orb shining in the heavens, first entrancing, then compelling, the gaze of man, then as a magnet irresistible, leading on and on, to rest at last only over the cradle of Him whom ages had foretold as the very embodiment of Truth, Truth incarnate, eternal?

Is it not a wondrous symbol of that which is still man's star immortal, this ceaseless yearning and quest for truth in all its varied manifestations, its manifold sovereignty, as dominating human research and study? And even as those sages journeying with gaze upturned, in the misty dawn of the Christian era, led by the Star unknown, so thousands still are daily finding the long quest ending at the lowly shrine of Bethlehem.

Thus have we in the yearly commemoration of the glorious Epiphany of Christ to a darkened world, a lesson of deeper import than the recalling of a fact recorded. By the rays of that Star illumining the night, do we discern man's blind helplessness, unguided; by the eagerness with which that Star is followed do we recognize man's unceasing thirst for TRUTH; and by its leading are we led alike to the embodiment and fulfilment of all Truth, even "the Light that lighteneth every man that cometh into the world."

Yes, Truth is the greatest thing in the world; for until found, man is like a ship at sea, without compass, without chart, without anchor.

L. L. R.

LIGHT that makes things seen makes some things invisible. Were it not for darkness and the shadow of the earth, the noblest part of creation had remained unseen, and the stars in heaven as invisible as on the fourth day, when they were created above the horizon with the sun, and there was not an eye to behold them. The greatest mystery of religion is expressed by adumbration, and in the noblest part of Jewish types we find the cherubim shadowing the mercy-seat. Life itself is but the shadow of death, and souls departed but the shadows of the living. All things fall under this name. The sun itself is but the dark simulachrum, and light but the shadow of God.—Browne.

## FAITHFUL AND FULL OF FAITH.

CARELESSNESS in diction is a comparatively small offense, when judged by itself. In fact many people, as is shown by their language, do not think it an offense at all. But, judged by its consequences, carelessness in diction is a very serious thing, outranking most if not all mere offenses and doing more harm than many crimes. Words are but symbols, of course, but when all is said and done they are the symbols of things; and while putting one word for another once is a light matter, it will, if habitually done, put one idea or thought or thing in the place of another in the minds of the speaker and hearers; and that is an offense against sanity itself.

The matter is mitigated by the fact that English-speaking people are so used to an exuberant misuse of words that we make the necessary corrections, or at least some of them, quite mechanically. It is, however, exaggerated by the fact that the phrases to be corrected are in English. A daily press of tropical luxuriance of language and a method of colloquial speech which revels in superlatives, has habituated us all to the discounting of words and puncturing of phrases. "A Terrible State of Corruption!" means to us merely that some one has been a trifle negligent, and "Unmitigated Tyranny and Barbarity!" means that some one has been a trifle brusque. We discount everything fifty per cent., and usually take less than half of the remainder. Perhaps if we spoke some soft Romance language the corrections would be enough. But English is such a harsh, hearty, bluff, straight-forward tongue that it carries with it the delusion of honesty. Even when discounted, the discount is not sufficient. If it were some mellifluous Southern speech, it would not seem so convincing: as it is, most lies sound truer in English than most truths do in some tongues we could name, and we are constantly deceived by the open-hearted and sincere sound of some misused word or phrase.

Such words and phrases are legion, and many of them, unfortunately, have a doctrinal and practical bearing on religion. For instance, that great word "Repentance," which includes enlightenment, a reversal of the personal theory of life, sorrow, reform, and restitution for past evil, has been applied to sorrow alone until many believe that to feel an acute sorrow for misdeeds is to repent of them, and cases are known where a thief, having gone through a certain emotional experience, really believes that he has repented and been forgiven—with the stolen goods in his pocket! In the same way the great phrase "Divine Service" has been applied to that actually important but relatively microscopic thing, Public Worship, until many have really forgotten that divine service is doing justice and seeing justice done in this unjust world, on week days, in business and worldly affairs; and only concerns public worship on Sundays in that he who would do justice to all must do public justice to the mercy and glory of God, openly acknowledging the same. For perfect justice rests as much in acknowledgement of good as in punishment of evil.

There are many more examples of misused religious phrases and words whereby some great concept of our Lord, some heart-uplifting, wonder-working message, has been belittled and contracted and whittled down; not directly, but by the reflex process of applying the big word to a small thing until some men have forgotten that it ever meant anything except the small thing to which they have heard it applied. There are many such instances—it would be pathetic to name more of them—but the one which rests most prominently in mind at the present moment is that by which a divorce has been secured between the phrases "Faithful" and "Full of faith." Each means now a separate thing, and the two meanings added together make but a moiety of the original idea which our Lord gave us for the uplifting of the hearts of men.

For it is required of us that we be "found faithful." Perhaps the best definition comes from negatives. It is not required of us that we be accurate in theology; nor is it required that we remain always in a certain emotional state. It is not even required of us that we be free from doubts—as any bankrupt knows who reflects on who were his faithful friends, if he had any, when he failed in business. All these things have been defined as faith, and they are all parts or results or flowers of faith, but they are not faithfulness. Thomas doubted, Peter got his emotions mixed; no apostle was, at the start, accurate in his theology. To be sure, all came right with them in the end. But they had the faith which works miracles at a time when they had none of these things.

Our vice of using a big word for a little thing and denoting a part by the name of the whole has reacted here, as always, and

made us forget that the big word has really a big meaning and that the whole is greater than one of its parts. Accurate theology, right emotion, freedom from doubt, are all involuntary and beyond a man's power, results of something else, and cannot justly be required of us now, or until the end of the race. They are necessary results and if we have the thing itself they will follow in time; but they are not the thing itself; they are merely secondary parts or results of it.

On the other hand it can be affirmed of the original meaning of this word that it contains and includes the idea of action. A faithful servant or messenger, officer or minister, is necessarily not an idle one. Even a chained watch-dog cannot be faithful unless he barks as well as watches. We have denuded one side of the thought of the idea of action and practical contact with life, much as we have denuded the other of the idea of will and of deliberate choice. A servant who mechanically does the day's task without thought for the Master's will is faithful only in the lowest sense, the mechanical assistant-clerk-bookkeeper sense, if at all. The really faithful employee whom the house promotes is the one who does some thinking for the good of the house.

And so, to leap long links of logic and ladders of syllogism and come to the heart of the matter, the thing which we need and our Lord told us of; the great, uplifting thing from which all our meanings of faith and faithfulness and fidelity and the like words split off and derive; the thing which is bigger than any word we have now, since we have made great words little by applying them to little things; is a thing absolutely within our own power. The high, fine theological abstraction which we moderns call Faith and which not every man can get for himself however much he may want it, is a thing whose other side is the human, practical, work-a-day thing which we call fidelity, and which any man may have—that is, exhibit and act by and so make part of himself—entirely at his own choice and whenever he pleases, quite irrespective of his own vagrant wishes or emotions or even doubts. Suppose the house is going to fail; which the proprietor denies, although his business rivals affirm it. I cannot control my doubts and fears or alter my ideas on the subject, but I can turn up at the office every morning sharp on time and do my work diligently, intelligently, and well, neglecting nothing. Faith—in the modern theological sense—may be quite beyond my power; but fidelity is not; and when my employer, having weathered the storm, thanks me for my personal affection and faith in him, though I point out that I have merely kept the contract made when he hired me, there is a curious sub-consciousness that affection for and belief in him, though not realized before, were all the time present undeveloped in my heart.

Thus the thing is greater than the words that hold it, and, like all great things, immeasurably simpler and easier and more straightforward than we let ourselves think. That is why there are so many different definitions and contradictory explanations of it—mostly true. We can define the little and complex by taking it apart and showing its parts, but the vast and simple is more difficult. We can define part of it, and another part, and another part, but not the whole of it. So we commonly use its name to denote some smaller thing which we can define, and then we wonder why the smaller thing, when we try it, does not give the results the greater thing gives to other people.

There is a personal element in faith; but we do not need to infuse it. A greater Person will attend to that. There is a doctrinal correctness in faith; but except when it becomes our duty to teach others, we do not need to be accurate theologians. Whoso doeth a certain will shall know the doctrine. There is an emotional side; but we do not need to pluck with clumsy fingers at the petals of our emotions and take ourselves to task because they do not bloom. There is One who makes all the flowers bloom in His own good time and each where it belongs. There is a certitude in faith; but we need not expect to see more than "in part." There is a patriotism, an *esprit du corps*, in faith; but we need not concern ourselves about the sentiments of the regiment, or even of the particular private who answers to our name. There is a power in faith; but we need not agonize to obtain results: a peace; but we need not try to pacify ourselves: a joy; but we need not force ourselves into unfelt rejoicings. All these things are the divine side, and One who is divine will provide for them, each in His good time and all in due time. Our side of it, the human side of the same thing, is fidelity. It is required of us that we be found faithful. It is so true that when once mentioned it sounds

axiomatic, so old that it sounds threadbare, and yet so new to many that it will sound like good news, that the human side of faith is fidelity. Faith, in the modern theological sense, is often lacking in us, because, with the manifold demands upon our time, we cannot study enough to meet all the intellectual issues that are raised; and, indeed, whether lacking or not, it is a thing in part beyond our control, above our power. But the human side of faith is fidelity, and that is absolutely within our own control. We can have it or not, as we like; and if we have lost it we can regain it exactly when we please. And fidelity is attention to duty; to all, not part but *all*, our duty. Not spectacular accomplishment of it, not necessarily even success in it, but attention to it. If it can be said of any of us, when we lie dead, "He did his work, neglecting none of it," it can be said also, "He was a man of faith."

THE notification by the Census Bureau of a projected collection of religious statistics is published on another page. Agreeably to the request of the bureau, we have pleasure in assisting in the dissemination of this information. We understand that blanks are to be sent to our Bishops for distribution among all our parishes and missions in each diocese, each blank to be filled out by the local authorities, returned to the Bishop, indorsed by him, and by him returned to the bureau. The questions to be answered are as follows:

1. Denomination (give name in full):
2. Division:
3. Organization (give name in full):
4. Location:
5. Year in which established:
6. Number of church edifices:
7. Seating capacity:
8. Value of church property:
9. Amount of debt on church:
10. Value of parsonage, if any:
11. Language in which services are conducted:
12. Ministers: Number of:  
Salary:
13. Communicants or members: Total number:  
Males:  
Females:
14. Sunday Schools conducted by church organization:  
Number of schools:  
Number of officers and teachers:  
Number of scholars:

We should be very pleased to have a religious census taken, and we understand that under the present law such a census will hereafter be taken decennially. We feel, however, that a census undertaken on these proposed lines will be very inadequate, and possibly so defective as to be worse than useless. There are two grave limitations to the plan.

One is that, apparently, any single parish or mission failing to report will be excluded from the total, while it is certain that there will be many such omissions. Will all the Bishops and the administrative heads of all religious bodies send out the blanks and attend to the manifold kinds of correspondence thus involved? Will all the clergy respond? Will the instances in which a parish is undergoing change of rectors be accounted? Will vacant parishes receive attention? Will all the Bishops check up the returns carefully and see that they are forwarded, without inaccuracies or omissions, to the census bureau? Our own long experience in compiling statistics for the *Living Church Annual* makes it impossible to give an unqualified affirmative answer to any of these questions. Few realize what are the difficulties in the way of obtaining complete information in this manner, and the plan of making the Bishop a middle man would seem to us to complicate it still further.

The second limitation is that if it should finally be possible to obtain complete answers to these questions from every local organization of every denomination in the United States, the result would still be very inadequate. It would be a count of organizations and not a census of the people. There are probably, literally, millions of people in the United States who profess to be Christians and who admit some degree of allegiance to some specific religious body who, because they are enrolled in none of the parochial registers, would not be returned as Christians in the proposed census. The number of unattached in our cities is—to the discredit both of themselves and of organized Christianity—very large. *The Churchman* cited last week a religious census of that part of New York City known as Morningside Heights. Out of 2,150 families concerning

which information had been obtained, 661 were returned as Protestant Episcopalians; but of those 661, only 141 professed to have parochial connection with St. Michael's, the local parish in the vicinity; 176 more attended services at the Cathedral crypt, which has no parochial relationship and retains no roll of worshippers; and the remainder, considerably more than half the entire number, appear to be unattached, though a few of them may, *The Churchman* believes, be counted in parishes at a distance. The significant fact is that out of the 661 families, only 141 are known to be counted officially by the Church or will be counted in the forthcoming census of religious organizations. *The Churchman* happily terms the remainder, "Churchmen of the Dispersion."

We may also cite another illustration on a larger scale.

Out of 9,374 candidates for Confirmation whose antecedents were traced in 1899 (*The Living Church Annual*, 1900), 62 per cent. had been trained in the Church, 36 per cent. had come from other religious bodies, and only 2 per cent. professed no previous religion. The proportion of candidates from outside the Church has probably increased rather than diminished since that time. Yet of the 36 per cent. or more from other religious bodies, which on the basis of our present statistics would amount to about 20,000 people annually, it is probable that the vast majority were not recorded members of other religious bodies but rather persons who have been reclaimed by the Church from practical irreligion, though when questioned would profess some claim, however shadowy, on some religious body. It should not be supposed that when these names are added to our own Church registers they correspondingly deplete the rolls of other bodies. Most of them would be found, on inquiry, to be unknown to the authorities of the body from which they claim to have emerged. Similarly, thousands of names are annually dropped from our own parochial registers as unaccounted for and therefore uncounted, which are neither added to the rolls of other bodies, nor yet would their bearers be willing to be counted as non-Christians. These large classes, together with the large number of children of communicants, the unattached communicants in cities, the dispersed communicants in country places where the Church is not represented, and the large number of professed adherents, in many cases being pew holders or subscribers to church support, but who are not communicants, would all be unaccounted for and practically reckoned as non-Christian in such a census as that proposed by the bureau; and since in every religious body these numbers must, in the aggregate, be many times greater than the number of communicants officially reported as actively identified with local churches, it is clear that the result of the count of the census bureau will be only a small fraction of what should be obtained in a religious census of the American people.

We present these considerations in the hope that they may lead the officials of the census bureau to recognize how deficient will be the results of their proposed canvas, though it may be that the present law does not authorize them to go farther. We trust that in setting forth the results, it will be made clear what are the limitations of the ground covered.

We should be especially gratified if an attempt might be made to add questions concerning religion, to be asked of each individual when the next census is taken. The opinion that has been expressed that such questions would be unconstitutional is clearly untenable. The constitution neither authorizes the elaborate inquiries now made, nor forbids other inquiries. Only by such a direct census can the religious statistics of the *people* of the United States be obtained; and such statistics are of much more importance than these of the local religious organizations, concerning which alone, inquiry is now about to be made.

HOW nice it is to find twentieth century Christians so able and willing to improve upon our Lord's devices for the spiritual welfare of His people! From a Connecticut paper we learn of a Baptist minister who announced that while "Baptists do not permit the ordinance of infant baptism," yet as he felt the "need of dedicating the lives of the little ones to the Lord," he had arranged a "dedicatory service" which had been used in a Boston church, and which is thus described:

"The parents bearing the little children will be summoned to the pulpit and will stand before the pastor as at a marriage, the father first holding the babe, the soprano singer standing beside the pastor. Near at hand a table will be placed with a vase of flowers and a glass of water. There will be no sprinkling or pouring on of the water; it will be there only to set forth with its purity, appropri-



ately associated thought of the beauty and fragrance and heavenward symbolism of the flowers. The pastor will read the Scriptures from Matt. xix., Mark x., and Luke xviii., concerning the little children, the 'infants' as Luke called them, that were brought to Jesus, 'that He should put His hands on them and pray' and that 'He took them up in his arms and blessed them.' At this point the soloist will sing an appropriate selection. Following this the minister will receive the babe from the father and after the prayer of dedication he will implant a kiss upon it and then restore it to the arms of the mother who will also give it a kiss. A brief benediction will follow the service."

How touching is all this symbolism! The presence of the unused water and the flowers is eloquently explained in such manner as to put to shame all who might be inclined to carp at such ritualism; but what is the symbolism of the "soprano singer standing beside the pastor"? There, somehow, our own efforts at mystical interpretation seem to halt.

But is it not pathetic? Our Lord distinctly stated that none could come to Him except as little children, and Baptists have reversed it by saying that none can come to Him except as adults; but father love and mother love are too strong for their theology, and love compels a way to bring their children to Him though their Church stands in a novel apostolic succession to "rebuken" those who would bring them. Yet they are not brought to their Lord and Saviour. He has provided a way by which little children may be "suffered" to come unto Him, and be joined to His mystical body; "for of such is the kingdom of heaven." But in place of thus incorporating them with Him who calls them, the "dedicatory prayer" and the pastor's kiss are all that even this advanced Baptist rite has for them.

Could the lack of what the Baptist denomination can give be more eloquently set forth?

### ANSWERS TO CORRESPONDENTS.

**INQUIRER.**—A Bishop is generally powerless to bring an heretical priest to trial or to discipline him without trial. Such proceedings can only be taken according to canons which vary in different dioceses, but which generally, if not invariably, vest the initiative in others than the Bishop.

**A. W. F.**—A priest administering the chalice, but not himself the celebrant, need not receive, and it would be improper for him to do so if he had already received or were intending to celebrate and receive on the same day.

**LATMAN.**—The marginal rendering, "peace among men in whom he is well pleased," more accurately represents the original text than does the authorized translation, "peace, good will towards men."

### PEACE.

Peace may not always dare to sheathe the sword,  
Yet may maintain, 'mid many wars, a calm;  
The desert traveller has not gained his home  
Who stops at an oasis 'neath a palm—  
The singer has not sung his final note  
Who pauses, for the silent throb of rest—  
The child has not attained his heritage  
Who lies, contented, on his mother's breast:  
But these, the weary traveller—singer—child—  
All gain, through peace, the soul's intrinsic fire,  
A stronger vigor for the work beyond,  
A purer purpose for their life's desire.

So grant Thy peace, Oh working God above,  
Peace in our toil, and through it all, Thy love;  
Thou art our shelter from life's burning heat,  
Thou art our rest within the song we sing,  
Thou art our tender refuge from defeat,  
Oh God of constancy, Thou friendly King.

ALICE CRARY.

### THE MOUNT OF BEATITUDES.

Christ sat upon the mountain side,  
The blue sky overhead,  
Beneath, in heaven's own color dyed,  
The lake's still bosom spread.

Some sparrows fluttered through the sky,  
A breath the lilies stirred,  
Far off a boat went drifting by  
With white wings like a bird.

But, heedless of the sea and shore,  
Christ turned aside to greet  
The weary hearts who came to pour  
Their sorrows at His feet.

I ponder o'er the scene so fair  
Upon my bended knee,  
Until I dream that I am there,  
And, lo, Christ looks at me.

FREDERICK GEORGE SCOTT.

## LAW LORDS REVERSE DECISION IN WEST RIDING CASE

### State Must Pay for Religious Education in English "Non-Provided" Schools

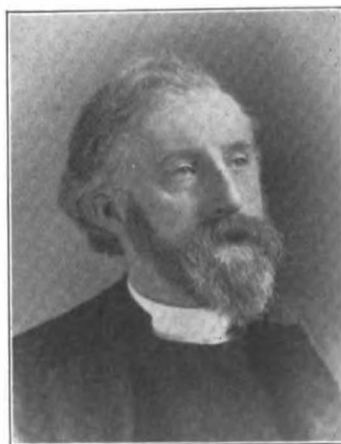
#### OTHER ENGLISH CHURCH NEWS

The Living Church News Bureau,  
London, December 18, 1906

THE House of Lords in its judicial capacity last Friday reversed the decision of the Court of Appeal in the West Riding of Yorkshire case, in which it was held that under the Education Act of 1902 a local authority was not compelled to pay for the religious instruction in "non-provided" (or denominational) schools. The Lord Chancellor, in delivering judgment in the West Riding appeal, held that the local authority must take over the schools as a whole and pay for religious as well as secular teaching. The other Law Lords concurred. This judgment affects 14,000 schools, of which 11,000 belong to the Church. The children affected number nearly 3,750,000.

The *Times* states that Mr. W. R. Lethaby, F.S.A., has been appointed by the Dean and Chapter of Westminster to the office of "Surveyor of the Fabric" of St. Peter's Collegiate Church ("the Abbey"), Westminster, in succession to Mr. J. T. Micklethwaite, deceased. Mr. Lethaby has for some years been Professor of Design at the Royal College of Art, South Kensington, and is the chief recognized authority on thirteenth century architecture. He has also a European reputation as an archaeologist as regards mediæval architecture and the cognate arts. He is the author of, amongst other works, *The Construction of St. Sophia, Mediæval Art*, and *Westminster Abbey and the King's Craft*.

Here is a tidbit, as recently told by the London correspondent of the *Irish Independent*. It appears there is a tele-



CHAS. W. STUBBS, D.D.,  
BISHOP OF TREURO

[whose installation and enthronement were noted last week in the London Letter.]

phone at both Lambeth Palace and the "Archbishop's House," the residence in Westminster of the head prelate of the Romanist dissenting body. Dr. Bourne, the Roman Bishop, has lately every day during a whole fortnight been rung up frequently, only to find that it was the Archbishop of Canterbury who was wanted, for purposes of consultation. When a clerk or a domestic servant was told to ring up the Archbishop of Canterbury, naturally enough the "Archbishop's House" was given to the Exchange. Latterly it happened that if Dr. Bourne was rung up once he was rung up nearly a dozen times a day in mistake for the Primate of All England.

The Primate is now convalescent, and he has arranged to hold the Advent ordination for the Canterbury diocese, which was to have taken place in Canterbury Cathedral, in Lambeth Palace chapel on Sunday next.

A gentleman who never reveals his name, but who has now for several years in succession entered the headquarters of the Church Army and handed over to the cashier a Bank of England note for £1,000, has just paid his annual visit.

The Church Music Society, to which our attention was drawn at the time of its formation last spring, issued in October the first number of its publications, which consisted of three Communion hymns—viz., Vittoria's "Of the Glorious Body telling," and Pearsall's "Blessed Word of God" and "Therefore we before Him bending"; whilst its reprints for November were Boyce's anthem, "Save me, O God," and the first part of Mendelssohn's Eight part anthems: "Be joyful all people." This month the Society is issuing two anthems by Thomas Ravenscroft: "O Jesu meek" and "Ah! helpless soul." It is also proposed to issue either this month or in January, in authentic form, a book of the Responses and Litany, both the Ferial use and those of Tallis in the original five parts. The Society's publisher is Mr. Henry Frowde, Amen Corner, E. C.

Sir Lewis Dibdin, as Judge of a Court of Parliamentary origin, has given judgment in the suit promoted by the Bishop

of Oxford against the Rev. O. P. Henly, vicar of the Church of Wolverton St. Mary, Oxfordshire, for Reservation of the Blessed Sacrament of the Altar. He has condemned the vicar for causing the Blessed Sacrament to be reserved in Wolverton Church, and a "monition" has been issued. Rev. Mr. Henly, quite rightly, did not appear in the proceedings. Sir Lewis Dibdin is entitled, I suppose, to his opinion about Reservation, but not being in the nature of a judgment of a Court Christian, it obviously carries no more weight *in foro conscientiae* than the opinion of any other individual who reads the rubrics of the Prayer Book and the Articles of the Church of England, not in the light of sound learning, but through his Protestant prejudices.

Apropos of the Archbishops' and Bishops' scheme of Prayer Book revision, the action of the Ruridecanal Chapter of Newbury, Berkshire, is worth noting. At a meeting of the chapter on Tuesday last the following resolution was proposed and adopted *nem con.*:

"That the clergy of the Rural Deanery of Newbury in Chapter assembled desire most respectfully to represent to the Lord Bishop of Oxford that before any steps are taken to effect any change in the Ornaments Rubric or in any other parts of the Book of Common Prayer, it would, in their opinion, be desirable that in accordance with the custom of the Catholic Church a meeting of the Diocesan Synod of beneficed and licenced priests should take place for the purpose of taking counsel on a matter so gravely affecting the highest interests of the Church in England."

The Lord Mayor states on the authority of Mr. Macartney, "surveyor" to St. Paul's, that no serious subsidence in the south wall of the Cathedral has taken place, and that the Dean and Chapter, on expert professional advice, have given their consent to the construction by the London County Council of a sewer under the churchyard on certain conditions.

The vacant vicarage of Littlemore, near Oxford, has been filled by the appointment of the Rev. G. J. Champion, assistant priest of the parish church of Cowley St. John (SS. Mary and John), Oxford. Mr. Champion is an Oxford B.A., and was ordained priest in 1894. He has been at Cowley St. John for the past six years. I should say the appointment was an excellent one.

The life of the Government's "Education" Bill is trembling in the balance. In the House of Lords yesterday the Marquis of Lansdowne, Leader of the Opposition, speaking on the motion of the Earl of Crewe, on behalf of the Government, that their Lordships should proceed to consider the reasons given by the House of Commons for returning their Lordships' amendments *en bloc*, said they would not take such treatment lying down. If any means, however, could be found not of extricating their Lordships' House from the difficulty in which it was placed, but of extricating his Majesty's Government from the situation which they had created, he would most respectfully examine proposals to that effect. But it would be idle to find an exit from the *impasse* unless the Government were prepared to recognize effectively the most material of the objects for which the Opposition had been contending. The Earl of Crewe followed with a statement of the concessions which the Government were prepared to make. He said many supporters of the Government might think the concessions he announced went too far, but he was desirous of showing that the Government were anxious for a compromise. The debate was adjourned until to-day in order that the proposals of the Government might be considered. These concessions, as outlined yesterday, are utterly inadequate to a just and peaceful settlement of the present controversy.

J. G. HALL.

IF WE CONSIDER cheerfulness in three lights, with regard to ourselves, to those we converse with, and to the great Author of our being, it will not a little recommend itself on each of these accounts. The man who is possessed of this excellent frame of mind, is not only easy in his thoughts, but a perfect master of all the powers and faculties of his soul; his imagination is always clear, and his judgment undisturbed: his temper is even and unruffled, whether in action or in solitude. He comes with a relish to all those goods which nature has provided for him, tastes all the pleasures of the creation which are poured upon him, and does not feel the full weight of those accidental evils which may befall him.

When I consider this cheerful state of mind in its third relation, I cannot but look upon it as a constant habitual gratitude to the Author of nature. An inward cheerfulness is an implicit praise and thanksgiving to Providence under all its dispensations.—*Addison*.

THERE IS no peace out of Christ—there is no peace and safety here in this world, where Satan's darts are flying so thick, but under the wings of Jesus.—*M'Cheyne*.

## CHRISTMAS IN NEW YORK

### Crowded Congregations in All the Churches

#### SERVICES TO BE HELD IN FOREIGN LANGUAGES

##### Great Extent of Work at St. Bartholomew's

The Living Church News Bureau  
New York, December 31, 1906

THE Feast of the Nativity in this city has, it is recorded on all sides, been remarkable this year for the throngs of worshippers who have attended all the churches. The Christmas communions were for the most part made at the early services, which were held in every parish church and mission chapel throughout the city with hardly an exception. At Old Trinity there was the usual splendid music and a forcible sermon by Dr. Dix on "The Incarnation and Its Place in Modern Life."

The Rev. Frank Simpson Cookman, formerly pastor of the Washington Heights Methodist Episcopal congregation, was ordained priest last Sunday by the Bishop Coadjutor at St. Michael's, Amsterdam Avenue. Mr. Cookman, who came over to the Church two years ago, has acted as general missionary in the Bronx during his year's diaconate, and has also travelled in the State advocating the claims of the Men's Thankoffering. There were also ordered priests, the Rev. Burton H. Lee, curate of St. Michael's, and the Rev. John W. Olmsford, curate of St. Luke's, Convent Avenue. Messrs. Harwood Huntington and Thomas McCandless were made deacons at the same time.

At the last meeting of the Archdeaconry of New York, Bishop Potter took definite steps in coöperation with the Archdeaconry towards providing services in some of the foreign languages spoken by so considerable a number of the population of this city. It is pointed out that in the part of the city below 14th Street there are four less churches now than there were five years ago, and that in the whole of Manhattan, notwithstanding the tremendous increase in population, there are *two* less churches than there were five years ago, the reason assigned being that this increase is largely made up of foreigners speaking other than the English language, for whose spiritual welfare this Church has as yet made no adequate provision. At the Holy Cross mission and at Old Trinity and in one or two other parishes, services have been held in German, and successful work is being done amongst Italians, but the efforts are very slight in comparison with this vast army of Jews, Armenians, and others who have no services in their own language which they are encouraged to attend. Services in Yiddish will be held before long in St. Priscilla's Chapel, Stanton Street.

Nearly a quarter of a million dollars was raised at St. Bartholomew's Church in the year ended November 1st, according to the annual year book. The actual amount was \$224,493.74, and more than one-third of the amount was expended in the work conducted at St. Bartholomew's parish house and clinic on East 42nd Street. It cost the parish last year \$91,043.99 to maintain this work, the share of the clinic being \$17,725.52.

Some idea of the size of St. Bartholomew's parish and its work is gained from lists of salaried and volunteer workers, given in the year book. Of the former there are 249, including 7 clergymen, 1 deaconess, 1 lay reader, 5 organists, 75 choristers, 3 parish visitors, 9 kindergartners, 25 instructors in clubs, 21 teachers, 6 nurses, 16 secretaries and clerks, etc. The volunteers number 896, and include Sunday School teachers and officers, physicians who visit the clinic, volunteer choristers, and working members in clubs and societies.

St. Bartholomew's parish has 2,952 communicants, 86 persons having been confirmed during the past year. In the Sunday Schools are 1,610 pupils.

MAN'S CONSCIENCE has no repose except in truth. He who lies, even though undiscovered, has the punishment in himself; he feels he betrays a duty and degrades himself.

In order not to acquire the vile habit of lying, there is no other way than to resolve never to lie. If an exception is made to this rule, there will be no reason why two exceptions should not be made, why fifty exceptions should not be made, and so on without end. And thus it is that so many people gradually become horribly given to exaggeration, to deceit, and even to calumny.

Although born in a century in which lying and distrust are so excessively common, keep yourself from these vices. Be generously disposed towards believing others, and when others do not believe you, do not get angry; let it be sufficient for you that the truth is clearly seen—"in the eyes of Him who sees all."—*Pellico*.

## MEN'S AND BOYS' CLUBS IN CHICAGO CHURCHES

More than Fifty Such Organizations in our Parishes

### GENEROUS GIFT TO ST. MARK'S

Other Christmas Gifts Reported

The Living Church News Bureau,  
Chicago, December 31, 1906

AMONG the important features of the Church's life in Chicago has been the growth of men's and boys' clubs, during the past five years. In 1901 there were ten parishes and missions with men's clubs, the membership aggregating about 400, and in 1906 we find 35 such parishes and missions, with about 2,500 men enrolled in these various parochial clubs. The work among boys five years ago showed a dozen clubs, with 350 members, and now we have nearly two dozen clubs and about 600 members.

These organizations have not in the least interfered with the growth of the Brotherhood of St. Andrew among men and boys, for the Brotherhood in Chicago is stronger now than ever, and the work among the Juniors is especially encouraging in its totals and prospects. The membership of these two kinds of organizations overlaps in every case, and probably nearly all the Brotherhood men are members of their parish men's club, as well. The diocesan Church Club, too, has grown during the past year, and its meetings have been more largely attended during the past two years than for some time previous. While there does not seem to be any strict uniformity of design in these clubs among men, yet they nearly all are managed with a view to stimulating Christian thought among Churchmen, as well as to strengthening the social life of the men in these parishes and missions. Most of the clubs meet once a month, with a "smoker," or light refreshments, or both, as part of the evening's programme. Sometimes the rest of the programme is entirely an entertainment of music or recitations, but more frequently there is an address, a lecture, a lantern talk, on some timely topic of sociology, travels, Church history, civics, industrial affairs, and the like. During the past two months, for instance, St. Peter's club devoted one evening to discussing the new parish settlement, planned for some time past by the Rev. Dr. DuMoulin, and at another meeting they listened to an historical essay by the Hon. Luther Laflin Mills on "The Pilgrim Fathers." Mr. Carl B. Roden, of the Chicago Public Library, recently addressed St. Peter's club on the work of this great institution, illustrating his lecture with sixty lantern slides prepared by the Library Board. The vice-president of the Chicago First National Bank, Mr. David R. Forgan, addressed the Men's Club of St. Paul's, Hyde Park, on "Character in Business," at a recent meeting, and the Rev. George M. Babcock, priest-in-charge of St. George's, Grand Crossing, lately spoke to the club of Grace parish, Chicago, on "The Christian Aspects of Socialism." That club has also had a fine lantern lecture from Mr. H. N. Howland, one of the professors in the Hyde Park High School, on "The Panama Canal." Mr. Edgar I. Davies, chief State Factory Inspector, gave the address of the evening at the December meeting of this club, on "Factory Inspection in Illinois." The Rev. G. Craig Stewart of St. Luke's, Evanston, gave a literary programme at the December meeting of the Men's Club of St. John's, Irving Park, on "Robert Burns and Scottish Poetry."

Such are most of the programmes provided by the officers of these thirty or more organizations of Churchmen, every month, throughout the diocese. These gatherings of men are also providing the M. T. O. executive committee with opportunities for presenting the whole subject of the Church's work for the past 300 years, and of the appeal of the great Thanksgiving. Several clubs have heard addresses or have been supplied with lantern talks on this theme, during the fall. Nearly every club has an annual dinner, sometimes served in a downtown café, but in most cases arranged by the women of the parishes in the guild-rooms, and served for from fifty cents to one dollar per plate. Occasionally a club has been turned into the "Men's Auxiliary," for a meeting or two, and the members have read missionary papers on foreign and domestic phases of missionary work. In numbers, the club at Oak Park, with 362 members, is the largest in the diocese, if not in the entire American Church. St. Peter's Club is next in size, and then follow a long list of parishes with from 125 down to 40 or 50 members, few clubs reporting less than 40. Most of these parishes are in Chicago, but there are flourishing clubs in Sterling, Joliet, La Grange, Kankakee, Hinsdale, Evanston, as well as in

Oak Park. This new work among men has but begun, and it will undoubtedly be developed in many other directions, as time goes on. Already there have been formed two federations of grouped clubs, for annual meetings. Seven parochial clubs along the North Shore have federated, and four on the South Side have done the same. Their annual gatherings have brought together nearly four hundred men at a time, and the Bishop of the diocese was a chief speaker on each of these inspiring occasions.

The following letter was read at the mid-day service at St. Mark's, Chicago, on Christmas day. Few parishes in the diocese have ever received a more generous Christmas present than the one it describes:

"CHICAGO, December 25th, 1906.

"The Rev. Wm. White Wilson, L.H.D.

"MY DEAR FRIEND AND PASTOR:

"In memory of my dear wife, Margaret A. Morris, and to the glory of our Blessed Lord, whom we both served for many years, I hereby make a gift to St. Mark's Church of two lots on Cottage Grove Avenue, immediately north of the church property, with a frontage of sixty-four feet and an average depth of 120 feet, the same to be used for a parish house. I have recently purchased these lots at an expenditure of \$11,450 for this purpose, and I wish this to be considered a Christmas gift to the Church, and particularly as a memorial gift to my wife, whose great desire was to promote the building of a parish house. Faithfully yours,

"CHARLES MORRIS."

St. Peter's parish also received some Christmas gifts to the Church. Two more memorial windows were unveiled on Christmas day in the series on the north wall of the nave. One was given by Miss Elizabeth Mullins, in memory of her mother and brother, Sophia and Daniel Mullins. The subject is "The Nativity." The other window was the gift of Mrs. Hermon B. Butler, in memory of her son, Hermon Beardsley Butler, the subject being "Easter Morn." With one exception, all the windows of St. Peter's nave are now filled with beautiful scenes from our Lord's Life. There are still forty panels in the clerestory windows, twelve in the chancel windows, which remain to be adorned with scenes from Holy Scripture.

The Christmas festival at the Church of Our Saviour was the best in the history of the parish, with the largest number of communicants, the largest congregations and offerings. At Grace, Chicago, the congregation was large at mid-day, and the music was of a high order. There were about 275 communicants at St. Andrew's, and a large congregation at the mid-day service, the offering, always a generous one at this parish on Christmas day, maintaining its former averages. On Christmas eve, St. Andrew's choir assisted at a carol service in the parlors of the Auditorium Hotel, singing selections from Buck's "The Coming of the King," in addition to a number of familiar hymns and carols. This service was a new departure, arranged by the hotel managers for their guests, and the offering was devoted to the camp-out funds of the choirs which participated. At St. James' there was a large congregation at mid-day, and the offerings were about \$850, mainly for the Sunday school work. At Epiphany there were 388 communicants, of whom over 200 received at the 7 A. M. service—this being the largest number at this service on Christmas day in the history of the parish. The offering was about \$425, for parish purposes. At the Church of the Redeemer, there were three celebrations. An orchestra of seven pieces assisted the choir and organ at mid-day, the service being Gounod's St. Cecilia Mass, in part, with Agutter's *Kyrie* and Warwick Jordan's *Gloria*. It was the finest Christmas festival ever held in this parish, the number of communicants being about 270, or 50 per cent. of the enrollment.

Several good contributions have recently come in for the gymnasium fund of the Chicago Homes for Boys, and Mr. Victor Wetz of the Y. M. C. A. Institute and Training School has accepted the position of instructor in gymnastics, and has already begun his work with the boys.

TERTIUS.

THE FULFILMENT of duty is so necessary to our good, that even sorrows and death, which seem to be our most immediate evils, are accepted with joy by him who generously suffers and dies with the desire of helping others, and of conforming himself to the blessed commandments of God.—*Pellico*.

I CANNOT CALL riches better than the baggage of virtue; the Roman word is better, *impedimenta*; for as the baggage is to the army, so is riches to virtue; it cannot be spared nor left behind, but it hindereth the march; yea, and the care of it sometimes loseth or disturbeth the victory; of great riches there is no real use, except it be in the distribution; the rest is but conceit.—*Bacon*.



## THE EPISCOPAL CHURCH AND THE BIBLE.\*

BY THE REV. ROBERT RITCHIE, D.D.,

*Rector of the Church of St. James the Less, Falls of Schuylkill, Philadelphia.*

**I** DO believe the Holy Scriptures of the Old and New Testaments to be the Word of God, and to contain all things necessary to salvation; and I do solemnly engage to conform to the Doctrine, Discipline, and Worship of the Protestant Episcopal Church in the United States of America" (*Declaration contained in Article VIII. of the Constitution*).

We clergymen are all bound by this declaration; therefore we should all try to have a clear and distinct idea of what it means. The Holy Scriptures themselves inform us that God has given a Word to men, not leaving them to their innate discernments, but speaking to them from outside. The Bishop of Michigan and others appear to think that inasmuch as the Second Person of the Holy Trinity is called the *Logos*, we are to think of the Word of God as a Divine Person, and not as writings. But it will not and cannot be maintained that because Christ is the true Bread therefore there is no other bread—and so it cannot be held that God has not really spoken to man in any other way than by showing him the Person of Christ Jesus. He Himself has said, "Blessed are they that have not seen and yet have believed." There is a written word which we have all solemnly declared to be God's Word. The Bishop of Michigan has not only declared that, but also, *per contra*, he has declared that the written word is no more the Word of God than a wheat field, with all its earth, sticks, stones, and chaff is bread, and that we, following our own consciences, are to eliminate from the Old and New Testaments the bread which is really God's Word to us. We are to do it, he says, by having Christ in our hearts and by comparing what we find in the Bible with the image of Christ which we have set up in our hearts.

The danger of Dr. Williams' position lies in the fact that, according to the prophet Ezekiel, a man may set up idols in his heart before going to the Scripture writers to inquire of them, and if he does so, he will get an answer according to the multitude of his idols. He will be stricken with judicial blindness, because he went not simply to inquire, but intending to compare God's Word with his own notions. It is a favorite position of the most modern Protestants that all the light is within and from within only. But the belief of the Church of God in all the ages, and of the Protestants of all denominations except the very modern ones, is that God has given us a revelation *ab extra*; that we can fully trust it as His own Word to us, and that it is a great part of our duty towards Him to hear it, read, mark, learn, and inwardly digest it, using diligently the faculties which He has given us to learn what He has said to us, and being sure that He cannot have given us a fallible and undistinguishable Word. It is also the belief of Christians generally, in all ages, that, although important parts of the Revelation were first given by word of mouth, especially through our Lord and His apostles, yet He has committed the whole to writing, and by His Holy Spirit has taught His Church to distinguish such writings from all other writings, no matter how good the others may be, as those which we are to depend upon as coming from Him. The corollary of our own Church necessarily follows, that nothing which is not found in the written word or may not be proved thereby is to be set forth as an article of the faith, from whatever saint or father it may come, or however it may commend itself to the religious consciousness.

By an article of the faith we mean a portion of that body of revelation which was once for all delivered by our Lord and His apostles. And this body of revelation, set forth in the Scriptures, must be believed as a condition of salvation through Christ. It must be believed by every man so far as his limitations make it possible for him to apprehend it, and implicitly, because it is God's Word, in those particulars which he is not able to apprehend or distinguish. In other words, God requires of us the attitude of humble hearers and readers of the things which we could not know if He had not revealed them and put them in the Bible.

\* This paper was read before the Clerical Brotherhood of Philadelphia and also before the Philadelphia Catholic Club. The latter body by a vote heartily endorsed the sentiments of the paper and appointed a committee to secure its publication. It need hardly be said that in all the action which this Club has taken on the subject of the Bishop of Michigan's utterance, it has had before it a full and authorized copy of that utterance.

It may very well be that the Bishop of Michigan, and others who think with him, are ready to say with us that we must so receive and study the Scriptures. But they add something about them which makes such reception and study impossible. If with them we assert that there are many things in the Bible which are not the Word of God, many things which we must cast aside as human rubbish, each man picking out the kernels of truth which he is enabled to discover by the light which he finds within himself, then the fountain of truth is really found not in the revelation from without, but in the individual. In the first place, according to their scheme, each man has his own idea of Christ, and secondly, as he reads the Scriptures, he encounters first this proposition, then that, and says to himself, "These seem to me to correspond to my idea of Christ; and therefore I will accept just so much as the Word of God. What I accept is good, because I think it good, and it encourages me in my own judgment."

Practically, by this treatment, the Bible is reduced to the level of all other books. The Bishop of Michigan indeed goes very near to saying that the inspiration attributed to the Bible has not ceased and that there are other and more recent writings from which the Word of God can be extracted as well as from the Bible.

Now to one who has no more confidence in himself than we ought to have, this attitude towards the Bible can never be reasonably acceptable. The man who really believes in God can never think that to say the Bible is the Word of God and the Bible contains the Word are the same assertion. Otherwise this paper that I am now reading to you might be called a portion of the Word of God, because it contains certain propositions of that Word. The logical root of the Bishop of Michigan's position is that each man is so united with God that he is able of himself to say what is God's truth and what is not. We Christians hold that there is only one Man who is able to do that and that He is able to do it simply because He is God, of One Substance with the Father. Doubtless God speaks in the individual heart—but do we not know that through our vices, and our innate opposition to the light, there are so many other voices heard in our hearts that the pure truth cannot be distinguished? It is of the heart of man, not of the Bible, that it may be truly said that the Word is contained in it partially, but must be carefully separated from the multitude of other voices which may be heard there; and is it not for this very reason that God has given us a Word from Himself which is not mixed, but may be trusted in its entirety?

But the Bishop of Michigan says that the Bible is so full of inconsistencies and wickednesses that it cannot be believed. In saying this, he categorically contradicts his vows. He urges that we should say we do not believe it in order that we may rescue certain parts of it and say we believe them. Thomas Paine, he says, argued that the Bible cannot be the Word of God because it contains things inconsistent with the idea of God. The Bishop therefore advises that we throw over the belief that the Bible is God's Word in order to be able to go on thinking that there may be a word of God somewhere; which is as if one should commit suicide to cheat the gallows.

For one thing, the Bishop charges that the Bible contains propositions contrary to what he calls "the well established facts of science"; and he speaks, in this connection, of "the impossible geology and astronomy or even ethnology of the early chapters of Genesis." Can it be that there are some who are still going over that old ground? Was it necessary or reasonable that in giving us His Word for our salvation, God should join to it a scientifically complete statement, or describe creation in detail and chronologically? Because of our limitations such material in Genesis would have completely submerged, for our apprehension, His Word to our souls, given for our salvation. If I should say "The sun rose this morning at such a time," I should not be chargeable with untruth because, as a matter of fact, the sun did not rise, but our portion of the earth was at that time turned into position to receive his rays. We cannot be giving scientific lectures all the time. And then, as to those "well established facts of science," who does not know that the students of the phenomena do not agree as to the facts, and that theories at one time supposed to be established have been superseded again and again? Only one thing is well established about science, namely, that no scientific man considers any theory certain and immovable, and that only fragments of the truth are supposed to have been partially unveiled by investigation. Now with which of the kaleidoscopic series of cosmogonies that have been adopted, some at

one time and some at another, and different ones by different persons, with which of them should Genesis have been made by its divine Author to agree? We who believe that the Bible is all true, because God is its author, find it most reasonable to conclude that whatever we shall finally come to think about geology, astronomy, and other sciences will certainly be found to agree with the Bible properly understood. And we are sure of just one thing concerning science, namely, that we do not know enough about it yet to maintain that it has reached any infallible propositions.

But the objectors, for whose satisfaction Bishop Williams proposes to deny his own solemn declaration, consider their judgments infallible about many things. He pictures them as encountering, after a course of higher criticism, "the impossible history of the Pentateuch" (why impossible?); "evident bits of myth and folk-lore" (evident to whom? and why?); "a marvellous fish story" (endorsed as true by Christ). How "impossible" they seem to think it that their criticism should be at fault! How "evident" is their absolute confidence in their own ability to distinguish myth! How marvellous is the insight of the modern critics! Who shall gainsay such a brilliant faculty as that by which they can put the finger unerringly upon a falsehood or fairy tale in the Book which millions of their fellow-men (vastly inferior minds of course, but yet having certainly something of the Spirit of God) have believed to be the very Word of God?

This brings us to an extraordinary expression used by the Bishop of Michigan. He speaks of "the Jesus of the New Testament" and "the Holy Ghost of to-day." He speaks thus of these two sacred Persons in a manner and connection which make the reader feel that the constant and joint operation both of Christ and of the Holy Spirit upon the Christians and the Church of all time do not in a practical manner enter into his idea of the use of the Scriptures. He speaks as if the life of our Lord upon earth, our example, were the only fact of which we are to make use in judging of the Scriptures; and as if the whispers we hear in our hearts to-day were the certain and only operation of the Holy Spirit. This seems to fall in with the strange Quaker-mystical-rationalistic-unitarian spirit of such writers as Auguste Sabatier,\* who reject with thoroughness all authority, whether of Scriptures or Church, or any but the conceptions which each man finds in his own heart. It is safe to say that no sectary, ancient or modern, ever got farther away from the Gospel than these have done or was more corrupted by the diabolical spirit of human pride. If the Bishop of Michigan, our father in God by his sacred office, is even a little infected by this spirit of evil he is in great danger. It is not our province to judge him by ascribing motives to him, but it is our duty and privilege most earnestly to pray that he may see the light and hold fast to the faith.

In his utterance which we are considering, the Bishop of Michigan supports his contention that the Bible is not the Word of God by alleging that it does not itself claim to be such, but that, on the contrary, discrimination as to the inspiration of parts is made in the very text of the Bible. To establish this contention, he quotes St. Paul in I. Cor. vii.: "This I say *and* not I, but the Lord," he translates, and adds, "It is a word of God." Further on he quotes, "This is so after my judgment, and I think I have the spirit of God." Then he goes on to say: "There is a sample of the Bible's own testimony concerning itself, of the spirit of discrimination which its writers constantly exercise about their own utterances and about other Scriptures." It is not necessary in a meeting of the clergy elaborately to combat this argument. Bishop Christopher Wordsworth, quoting St. Chrysostom for corroboration, sufficiently says: "There is no opposition in this and the following words between *I* and *the Lord*, as to *degrees of authority*; nor do they give any sanction to the notion that St. Paul intimates hereby that the precepts he himself, the *inspired apostle* of God (see above ii. 13) delivers at the dictation of the Holy Ghost (see verse 40) rest on lower authority, or are less binding on the Church than what the *Lord Himself* had delivered on earth. In order to guard us against this erroneous notion, and that we may not imagine that the precepts which he here delivers are mere human commands, he closes his whole discourse with saying (v. 40), 'I wot (δοκῶ) that I also have the Spirit of God.'" This alleged "sample" is all that Bishop Williams gives to show that the Scriptures themselves declare some parts to be inspired by God and others not. He ought to

have a better foundation than that for attacking the general belief of the Church.

It may be true, as the Bishop of Michigan says, that there are some who think they can take any words from the Bible and consider them, however wrenched from their context, as sayings of God. He tells of people whom he has known to take Satan's saying, "Skin for skin, yea, all that a man hath, will he give for his life," and attribute it to God. But this makes nothing against the Bible, but only against the foolishness of those who so abuse the sacred text. What we know is that it is true, by the Word of God, that Satan did say that; and from another part of the Word of God we know that Satan is a liar and the father of lies. And, moreover, one object of the Book of Job is to show that the faithful man, by God's grace, does not regard his natural life as the supreme consideration.

Bishop Williams is not fair to the Bible and he is very unfair to himself. It may be that in an effort to guard people against foolish uses of the Bible he has been led into dangerous and even blasphemous denials of its impregnable and supreme authority in all its parts. It is certain that he has in terms denied the declaration which he made before he was consecrated. His position is not the less unfortunate because he has invented a way of explaining away that declaration by the illustration of a man pointing to a field and saying, "That is wheat." For why are we required by the constitutional law of the Church to make that declaration before we are ordained? Is it not in order that all men may know that we believe ourselves called upon to proclaim to all men what is in the Bible, and that only, as God's message to them—that we dare not add anything of our own or of other men's devising as a part of that message—and that we understand that so and so only can we faithfully conform to the Doctrine, Discipline, and Worship of this Church in which and for which we are to minister? Neither dare we proclaim anything that is contrary to any part of the Bible.

This loyalty to the whole Bible does not require us to believe that Jacob and his mother did right in lying to Isaac. It only requires that we should believe they did that thing. It does not require that we should think that Jael acted according to Christian standards in killing Sisera or Deborah in commending her. I myself am of the opinion that Jael did well and that Deborah sang well, under the circumstances; but to hold that the whole Bible is the Word of God does not of itself commit me to that opinion or to a condemnation of those who hold an opposite opinion. It only commits me to the belief that Jael did that act and that Deborah sang that song—and further, to the belief that God had a purpose for the welfare of mankind in putting the record of the facts into His Holy Word.

Moreover, according to our vow, by which we accept the Doctrine of this Church, we dare not "so expound one place of Scripture that it be repugnant to another." The Church may not do that, much less a minister of the Church. There are no contradictions, no discrepancies in the Bible; and whatever minister of this Church preaches that there are such, violates most solemn obligations—for how can that Book which has God for its Author, contain contradictions? Sometimes we are told that there are manifest contradictions—but they are never pointed out and proved to be such. The experience of one man does not count for much; but I, for one, can say that it has been the habit of my life never to let any allegation of a discrepancy pass without investigation, and that multitudes of them fade away like a summer cloud upon a little reasonable scrutiny, and that I have never known one of them to stand before a careful consideration. Such has been the recorded experience of very many not like myself, but scholars of great acquirements and renowned for rationality and intelligence. And this impregnability of the written Word of God is a precious corroboration of the faith in Holy Scripture which the Church has called upon us to profess.

Further, we profess that because God is their Author, and not men their authors, the books of the Bible do not contain any admixture of error—not the very slightest. They record the errors of men, but they record them truthfully and for a sacred purpose. There may be questions as to whether certain parts are allegorical or historical. Upon these questions men may differ without infidelity on either side; but we go perilously near to infidelity if we assert that a passage which on the face of it appears to be history, is allegorical, merely because we think it involves too great a miracle. The whole tenor of

\* Sabatier, *Religions of Authority*.

Scripture admonishes rather to welcome than to fear the miraculous. God does everything, has made everything, keeps everything; therefore to Him there are neither miracles nor difficulties. He could easily annihilate the whole of creation in an instant. Therefore, to take an instance, if the Bible really says that the sun stood still at Joshua's command, then the sun did stand still. And if that, according to the usual course of nature, would produce a great catastrophe in the world, then the Creator prevented the natural consequences when he stayed the earth's rotation. Things to which we are not accustomed seem hard to believe; but nothing is so hard to believe as that God cannot do just what He will with His creatures.

Above all, I think that we clergymen ought to be most careful to remember that we are strictly limited in what we say to congregations or to assemblages to whom we have an opportunity to speak. We may think we have an original idea, but it would be treason for us to speak it. We are set to preach the Word of God from out of the Bible, whether they will hear or not; and as ministers we may not preach anything different or anything else. And if we will give ourselves to the diligent study of that Word we shall have plenty to preach, aye, more than we shall ever get through in our short lives.

### THE TWO NICHOLSONS.

BY AN ENGLISH CHURCHWARDEN.

THE late Dr. Nicholson, Bishop of Milwaukee, was also a Vice-President of the English Church Union, and the *Church Union Gazette* for December says: "The kindly recognition from Bishops in America of the work we are trying to do in England amid great discouragements and with little support from those who have reached the high places in the English Church, has always been a very real help and support to us. We will show our gratitude now by a loving remembrance of our Right Rev. Father who has been taken from us. *Requiescat in Pace anima ejus, et Lux perpetua illuceat ei!*"

Few English Churchmen may have seen Dr. Nicholson, but we seem to know him through the excellent portraits of him in *THE LIVING CHURCH*, and some account of his life and specially the story of the dying negress. This story takes me back to another figure, in history, of the same name: Nicholson, the Hero of Delhi. It is said of the Delhi Nicholson, that so great was the trust in him and the respect paid him by the natives of India, that they persisted in falling down and worshipping him, and Nicholson had the greatest difficulty in preventing it. A perusal of the story of the Hero of Delhi, 1857, is well worth reading. It is a figure writ large in the fascinating story of the great Indian mutiny, following the Crimean War. Fifty years ago, Nicholson of Delhi fought and died for his country; and of Bishop Nicholson may we not say, Is not the Catholic Church always at warfare? Is not the Church in France even now engaged in a tremendous struggle for liberty and freedom?

We thank God we have had such men in the Catholic Church as Dr. Nicholson, and it gives me the greatest pleasure to testify to his work and labor of love.

Bournemouth, December 16, 1906.

### LIGHTEN MINE EYES.

Like that poor wretch of old who raised a piercing cry,  
Out of great loneliness, apart from all his kind,  
To Him, the Light of Light, the Dayspring from on High,  
I plead with Bartimeus: Help, for I am blind!

The world is dark to me. Thy judgments are obscure.  
I cannot see Thy paths, which way they wind.  
Yea, even Thy word is hard to understanding poor:  
O, Thou who healed that other, help, for I am blind!

I may not read Thy message, though I know  
All nature holds it close for faithful hearts to find.  
It shines from highest heights to deepest depths below;  
Only mine eyes are bidden. Help, for I am blind!

Pitfalls are hidden from me on the smoothest road.  
What seems the kindest fate most often proves unkind;  
The feather's weight I choose may be a heavy load:  
O, Thou who knowest all things, help, for I am blind!

Catskill, N. Y.

RUTH HALL.

HE UTTERS this word Himself, that, however long men may neglect it, however long it may be that they see and hear, and yet believe Him not, when they do finally come, he cannot, and will not, and must not cast them away.—*Schleiermacher*.

### BISHOP SEYMOUR: AN APPRECIATION.

BY THE REV. MORGAN DIX, D.D.,

Rector of Trinity Church, New York.

I HAVE been requested to write an "appreciation" of the late Bishop of Springfield. The term, now in vogue and somewhat widely used, is of recent application in connection with our reminiscences of the departed. It carries in it a flavor of the critical and judicial; it involves discrimination between the good and the evil, the strength and the weakness, the successes and the failures, in a life. An appreciation, it seems to me, should be composed by one not too near to him who is its subject; by one who, stands aloof, and having weighed, compared, and judged, can strike a balance. I cannot, therefore, write an "appreciation" of my dear and life-long friend; but if the following lines, recalling memories of the past, in a spirit of tender sympathy and strong admiration, will suffice as an answer to the request referred to, let them go to such as may incline to scan them, and be called by whatever name the reader chooses to apply to such unstudied words.

George Seymour, as we in the inner circle of his friends called him, was born in the city of New York, January 25, 1829. He was therefore my junior in age by some fourteen months. A schoolboy at the Columbia Grammar School, he became a student in Columbia College, as it was then called, at the same time with me; I graduated in the class of 1848, and he in that of 1850. What rare times we had in the old buildings at the foot of Park Place! And what a wonderful student was he! Handicapped, when but eight years old, by the loss of an eye in a severe illness, it was astonishing to see what he accomplished with his defective power. He was great in the classics, especially in the Greek language and literature; he was able in declamation; in the latter art he received the highest prize, defeating me as one of the contestants; he took the Greek salutatory on commencement day, as head of his class. With some hesitation lest his deficiency in sight might disqualify him for the work of the sacred ministry, but reassured on that point, he became a candidate for holy orders and, in 1851, entered the General Theological Seminary.

And so again, George Seymour and I were together in the intimacy of student life, though I completed my studies in 1852, and he was in the graduating class of 1853. How little did we think that he was to become in after years professor of ecclesiastical history in the Seminary, and subsequently its honored and most energetic Dean! But before that day he served his term in the priesthood as rector of one or more parishes, and was also warden of St. Stephen's College, Annandale, acquitting himself in each position as a man of force, of marked ability, and of earnest religious character.

In 1877 the General Convention held its triennial session in Boston. In the lower House there was a quartette of deputies, of each one of whom an image stands before me now in the mirror of the past: James de Koven, George Seymour, John Henry Hopkins, Stevens Parker—what gallant soldiers! what true men! What a comfort to see them in their places, to hear them speak as asserters and defenders of Catholic principles and Catholic teaching! There was bitter controversy also, in those days; and of each of these men, as of others like minded, it might be said that "they came through fire and water," through the burning furnace of persecution, and through the angry floods of passionate opposition. The peerless de Koven, whose motto might have been (so often have I heard him say the words), that "Nothing is great or small but doing the will of God," was barred out from the dignity of the episcopate because of alleged unsoundness as to the Real Presence in the Eucharist. George Seymour was, in like manner, held up, and defeated—if I rightly recall the circumstances—after an executive session of two days, during which, the Lord only knows what foolish things were said; but of all the absurdities, it seems to me, that one of the most absurd was the charge that he was a "Romanizer"; whereas there never was a more strenuous assailant of the system and principles of the Roman Church, or a more earnest assertor of the true Catholic position of our own branch of Christ's fold. But those days passed by; the fires burned low, the waves were stilled; and at last he was elected Bishop in the Church of Christ, and duly consecrated to his great office. Thus the companion of my youth, the classmate, the brother in the priesthood became my father in God.

Of his management of his diocese, I cannot speak intelligently; others who know about it can bear, or have already



borne their testimony. But let me dwell briefly on the points which impressed me most, as time went on.

And first, I admired his large culture, particularly in the classics and history. I think it a good thing that we young men were drilled and drilled as we were, under the old system, in the glorious languages of Greece and Rome. That is all changed now; and, as it seems to an old man like myself, for the worse. But Bishop Seymour never forgot what he learned under Henry Drisler and Charles Anthon. In one of my last conversations with him, he told me of the pleasure it gave him to meet men who could appreciate a quotation from the ancients when heard in conversation, or show their familiarity with those venerated authors by response in similar phrase, and he lamented the falling away of that old-time scholarship and its loss amid the débris of modern movements on new lines. But it was not the letter only that engaged him; he saw deep things in the stories of the past, and loved to interpret them and draw from them an application to ourselves. I recollect, though indistinctly, some very remarkable essays, or lectures, or instructions, in which he took some of the classical legends, and in the spirit of Hawthorne in the *Tanglewood Tales*, drew forth meanings suited to these times and profitable for the instruction of young people of the day; what they were, or when they were written, I cannot remember; but I wish that someone who knows where they are would bring them to the light.

There was in him an unfailing vivacity and brightness, of which his intimate friends could testify. He took a lively interest in each event of the day; he had a conversational power which never flagged or degenerated into dullness or prolixity; no man was more alert, more wide-awake, more swift to speak when speech was in order. I cannot say that he was slow to wrath; for he was, undoubtedly, pugnacious; and no wonder, considering the adversities in the face of which he made his way, and the persecution which he endured. But the wrath was like that attributed to Almighty God, of whom it is written: "Thou hast loved righteousness and hated iniquity"; and I will add, *pace* the maudlin temper of this low-keyed age, and the false sentimentalism of its representatives, that if there is one thing greatly in demand to-day and here, it is a good, strong, healthful hatred of the false, the dishonest, the bad. One who, like his Lord, hates the evil, may be excused for strong speech; in fact it is a case where apology is unnecessary.

And that brings me to the last of the things that I have to say about our departed father in God. Our Church has never had a more intelligent, devoted, and staunch servant than he; from youth to manhood, from manhood to old age, the same. In him, I write it with reverence, was "no variable-ness nor shadow of turning"; one always knew where to find him, on the Church's side, for better, for worse, for life and in death. Thoroughly learned in ecclesiastical history—his specialty as professor in the Seminary—he was familiar with the course of events from the birthday on Pentecost to the end of the nineteenth century after Christ. He could not be deceived or cheated; he knew the ground; he knew the story of each period, the mind of the fathers, the acts of councils; the old heresies of which those current to-day are modern editions, reprinted with notes and comments scientific and otherwise, very suitable for our time, and quite up to date; he set their precise value on the ramblings of free-thought, and those denials which run on parallel lines with the assertions of theology. And then, so furnished for his work, he was an honest man; incapable of saying one thing while thinking another; true to the doctrine of the historic Church, and heartily and joyfully in love with the Catholic faith in its official expression and practical application. It is impossible to imagine George Franklin Seymour, whether postulant, candidate for holy orders, deacon, priest, or Bishop, breaking a vow, violating a pledge, or denying an article of the faith as contained in the Creed. He was a steward, and he knew that it is required in stewards that a man be found faithful, and that such persons have the care not of their own goods and plenshings, but of those of their superiors; he was an ambassador, an official who represents his government and his nation, and not himself. He certainly did not know the art and craft of "spiritualizing" doctrines, which seems to be only another phrase for spiriting them away. He was square, honest, and true; and for that, above all, I admired and revered him; for standing firm, for speaking in the speech of that Church to which he owed the dignity of office and its responsibilities; for holding, right through, the system of the unchanging, the everlasting gospel. I think of him, when reading the words of St. Jude: "I exhort

you that ye should earnestly contend for the faith which was once delivered unto the saints." Dear St. Jude! What a poor show he would make, were he now to appear among us, and encounter the critics, the philosophizers, the free-thinkers, so vastly popular and so much applauded for "breadth," "independence," and "spirituality," with other delightful qualities and characteristics, lifting them so very high above the old Catholic fathers and doctors of the Church! "The faith once delivered to the saints"? Oh, no; not at all. Let us have the shifting thought of the current age, the ever changing dicta of science, the guess-work of teachers whose light comes wholly from within, who have no authority higher than that of self.

The end of that strong, brave, true, honest life has come: its end, in this world; but surely the beginning of a progress altogether glorious beyond the barrier of death. Such men live on as powers of the higher world; as our helpers by their example. Many such are to follow; even as many such soldiers and champions preceded; for it was said by Him whose word is true, "The gates of hell shall not prevail against My Church." We, who listened to the report of his last illness, and heard the tidings of the passage of that brave and godly soul; who, in Old Trinity, looked upon the catafalque on which, ere its interment, between the flickering lights, the body of the chief rested; who heard the old psalms sung from side to side, and knelt at the Eucharistic Oblation at the altar; who prayed, with tears, for the rest of the departed soul as the procession passed away—we now thank God for the good example of that career, and ask that it may please Him to send us other like men, to hold and keep the truth, as it came to us from our own people in the past, and as it must and shall be safeguarded from loss, while the years move on and the time draws near when the sickle shall be thrust in, and the vine of the earth shall be reaped.

## A CHEERFUL HEROINE.

BY FLORIDA C. ORR.

HER five senses were most acutely developed.

Sight, that took in details at a glance, that was conscious of the most infinitesimal particle of dust.

Hearing, that located sound instantly, that tolerated no harsh or discordant noises.

Smell, that ran an odor to cover immediately, and suggested where best to use disinfectants.

Sensitive fingers that could discover the composition of cloth and delighted in the handling of rich textures.

Taste, so exquisitely refined that this woman's cooking was the wonder of an epicure.

Endowed with these five senses she was a most notable housekeeper, especially as the coffers of the Bread Winner were full of gold. By and by things changed; the gold melted as it is ever prone to do—but the woman, with acute senses, said "there might be worse things."

A curious, creeping disease seized upon this woman. As the years went by her hearing was affected by her incurable disease, but she said "there might be worse things and that she was saved much annoyance because she could not hear every discordant sound."

Presently, she entirely lost her sense of smell, but she said, as before, "there might be worse things, and that she was truly thankful that she would never more be conscious of any evil odor."

The sense of touch was next impaired, but *still* she said there might be worse things and that now her love for rich textures would never be wounded, as it frequently had been when her sensitive fingers came in contact with the cheap clothes she was obliged to wear.

Next to leave her was her sense of taste, and now she said that she "did not care whether the pudding sauce had wine in it or not, and this was a great relief as she had no wine."

Gradually, gradually, her sight began to fail and the strongest spectacles manufactured were required.

Surely, now, her friends thought, cheerfulness under affliction would desert this long suffering woman. But no—she faced the inevitable with the same dauntless spirit and the same cheerful attitude, saying bravely, "there might be worse things. As it is, I can't see how thick the dust is, and it is a good thing not to have to worry over dust!"

EFFECT? Influence? Utility? Let a man do his Work; the fruit of it is the care of Another than he.—*Carlyle*.

## DOES SHE "MEANLY FLATTER HER INVETERATE FOES"?

BY ROLAND RINGWALT.

**A**FTER John Dryden left the Church of England for the Church of Rome he defended the latter in his well-known poem, "The Hind and the Panther." The milk-white hind (the Church of Rome) and the panther (the Church of England) debate on several points of controversy, and Dryden evidently prefers the panther to the Presbyterian wolf, the Independent bear, the Baptist boar, or the Socinian fox.

No one begins "The Hind and the Panther" without expecting that Dryden will aim dexterous thrusts at the Church of England. He was a foe to be held in high esteem, a man of miscellaneous knowledge, a master of rhyme, a reasoner of more than average ability, and he had the charm of the man who is at once literary and social. It is no wonder that Claud Halero boasted that he had actually been in the same coffee house with John Dryden, for Dryden was sure to say something bright and entertaining about every topic of the day. When Dryden says of the panther that she "meanly flatters her inveterate foes," the charge ought to be met, for in his day and in ours the facts, superficially viewed, seem to warrant the indictment.

It is probable that hundreds of readers have agreed with Dryden only to see in later years that he misconceived the situation. Many times, the clergy and laity of the Anglican Communion seem to outside critics deficient in ordinary self-respect. They endure written and spoken discourtesies which, if addressed to any other people in the Christian world, would call forth angry retorts, and yet their regard for their assailants does not seem to be lessened. It cannot be said that this forbearance belongs to one school of thought in the Church more than another. All three have displayed it, and some individuals have displayed it with so much zeal and so little discretion as to invite ridicule. Nevertheless, in the main, the results have been good.

We owe a heavy debt to the old-fashioned Low Churchmen for their hearty appreciation of all the good qualities of our fellow Christians among the denominations about us. The fiery zeal of the Methodists, the Biblical learning of the Presbyterians, the missionary triumphs of the Baptists, were ever in their mouths. They never lost a chance of telling their High Church brethren that our denominational neighbors often put us to shame, and sometimes they quoted exasperating facts and figures which went far towards making out their case. It cannot be said that the Low Church orators were always tactful or just, far from it. They sometimes made a thousand allowances for the shortcomings of their denominational favorites while refusing to grant a grain of charity to a brother accused of Puseyism. Oftentimes they gave offence to men in their own parishes and dioceses, and in some instances they sacrificed courtesy and canons to their ideas of liberality. Their blunders however, were incidental, and the bad results temporary, while the great good they achieved has become a part of the mental inheritance of every thinking man in the whole Anglican Communion.

Sixty or even thirty years ago theological discussions and religious tracts used harsher terms than would now be deemed fitting. When our Low Church clergymen spoke at Bible Societies and temperance meetings it was not unusual for a Presbyterian or Methodist to congratulate the orators on their pure Evangelical spirit, their freedom from the superstitions of Oxford, their emancipation from narrow sacerdotalism. Less than twenty-five years ago an Evangelical clergyman in Philadelphia spoke at a union open air meeting, and was announced with the preliminary flourish, "The stronghold of formalism is breaking down." Reflections of the most uncomplimentary nature on the Prayer Book and the Christian Year, bitter attacks on the doctrine of the Apostolic Succession, cheap jokes about vestments and chanting were common, and the Low Churchmen endured this until High Churchmen marvelled at their patience and, alas, too often sneered at it.

As a consequence of all this, the whole Anglican Communion in all its branches throughout the world has learned to see that we owe a great deal to Christians who have not a ministry in three orders and who have not a liturgy or a Christian year. Liddon, Dix, Bishop Grafton, Faude, and a long roll of names might be quoted to show how ready the modern High Churchman is to own the graces of those who have done work for Our Divine Lord in many a village we have not yet entered. Take the mighty High Churchman of the Restoration, Robert South,

read his magnificent sermons, and then note how with all his knowledge, logic, and eloquence he sinks to the level of a common scold when he assails the Puritans. We cannot imagine the High Churchman of to-day who, with a tenth part of South's ability, would display a hundredth part of his bitterness. Spleen and bigotry remain, but among little men, not among men like Robert South.

Years ago the Protestant population of England and America was disposed to forget the Oriental Churches, and to see only the worst side of the Roman Communion. The High Churchmen faced denunciation at home and contempt abroad by steadily praying that in God's own time union might come. Oriental prelates received Anglican courtesies and returned frigid civilities. Roman Catholics were at times, not without reason, amused by foolish imitations of their ceremonies. The weaknesses and crotchets of sundry Ritualists vexed the soul of Pusey, put the saintly Prynne out of temper, and led Bishop Grafton to say "No wonder a Kensit arose." Still Oriental procrastination and Roman arrogance, the Papal decision against Anglican Orders and the Irvine affair, have never blinded the eyes of the High Churchmen to the nobler side of Roman and Eastern Christianity. As a result every Churchman knows that the Christianity of Greece, Russia, Spain, Italy, and Belgium, of a large part of France, of a large part of Germany, is something besides superstition. The Christianity that built the cathedrals of Europe, that has furnished so many martyrs to Moslem cruelty, that sustained the heroic soldiers of Russia, is not to be dismissed with a frown or a sneer.

Within the last generation the Broad Churchmen have become a power, and they, too, have offered the olive branch to many who were suspicious or hostile. Anxious to win the cultured mind of the day to Christianity they addressed themselves to scientists, philosophers, social reorganizers, the very classes to whom the cross is likely to be a stumbling block. Here let no one confuse the dishonest Broad Churchmen who have denied the faith with the honest Broad Churchmen who hold the faith. It is the fact that Broad Churchmen have persevered in their friendly overtures to the men who are not emotional, not attracted by historical precedent or liturgical stateliness, who are more likely to ask questions than to join in *Credos*. A great many men of this class are, if not believers in Christianity, students of Christianity, and the Broad Churchmen steadily hold out the olive branch. The courtesies have not always been met with courtesy. Sometimes the replies have been cold, unfriendly, or even insulting. But the Broad Churchman who praises the scientist's discoveries even if the scientist has denied the truth of Christianity is an improvement over the orthodox South Americans who in the life-time of Charles Darwin arrested a traveller on a charge of heresy because he wished to keep some caterpillars until they turned into moths. The Broad Churchmen are teaching us all that every student who establishes a new fact benefits his race. If he is not able to see that Christianity is a blessing, nevertheless Christianity can see that he is a blessing.

Every school of thought within our borders has been quick to recognize good without our borders, and has persevered in its recognition whether the salutes were returned or not. Is that a stigma or a merit? Dryden says that the English Church "meanly flatters her inveterate foes," but the highest authority has spoken of turning the other cheek.

It is very plain that what is now most wanted in the Christian world is more faith. We too little respect faith, we dabble too much in reason; fabricating gospels where we ought to be receiving Christ; limiting all faith, if we chance to allow of faith, by the measures of previous evidence, and cutting the wings of faith when, laying hold of God, and bathing in the secret mind of God, it conquers more and higher evidence. . . .

Be it unto you according to your faith, is the true principle, and by that the whole life-state of the Church on earth always has been, always will be graduated.

"Increase our faith, then, Lord!" be this our prayer.—*Bushnell*.

THE DROSS of the earth the meek do not inherit; but all the true enjoyments, the wisdom, love, peace, and independence, which earth can bestow are assured to the meek as in their meekness inherent.—*Henry Taylor*.

MEEKNESS, when it is a virtue, and not mere inability to feel strongly, always prevails. It humiliates the pride of others much more than does the fulminating eloquence of anger and disdain.—*Pellico*.

## THY KINGDOM COME.

BY MARIE J. BOIS.

SOME time ago, I wrote to THE LIVING CHURCH of a discovery I had made in the field of missions. I spoke of the first real knowledge I had possessed of the thrilling work of rescue done by the Church, of the personal touch with one of her faithful children who, with her blessing, has gone to be a messenger of love for her divine Master.

May I humbly and lovingly give the sequel of my first message? How true it is that "to him who hath, it shall be given!" As new light comes flooding the soul, new love fills the heart, new strength is given, the weak grows strong, the poor becomes rich, the blind sees, the deaf hears.

"So much to be done, may I not help?" exclaims the eager disciple; "Others have gone to the front, may I not do something for them?"

In time of war, do mothers, sisters, and those who are either too young or too old to enlist, fold their hands quietly and await events? Do they not send all the help that loving hearts can give? They write and cheer the loved one far away; each one of their letters infuses new strength, new courage, new enthusiasm in his heart; they send him tokens of their love; they have no rest until they know, he is more comfortable than he was, when he first wrote. And what shall we say of their prayers? How glad they are, to know that their loving thought and care of him, are truly, making hardships easier to bear; strengthening him for whatever may come; it may be for a glorious, though lonely, death on the battlefield.

Tell me, is not the Church in that very state of warfare? Has she not her faithful soldiers in China, in India, in darkest Africa, in every remote corner of the earth? Are we, her children at home, thinking of our brothers and sisters who have gone to the front? and whom our letters and tokens of love would cheer and help in a way undreamt of by most of us? We pray "Thy Kingdom come." Do we realize what an obligation it puts us under? If we really wish God's Kingdom to come, is it not our first duty to do all that is in our power, to hasten that glorious day?

I know, a great deal is done by Mission Societies, by Sunday Schools, but—and that is the point I should like to make—have we all, each and every one of us, Christians, a *personal interest* in some mission? Do we realize that our *brothers*, our *sisters* in Christ (for are we not members one of another?), are in the thick of the battle, with the fiercest of foes, and that they need our help? Medical help? Yes, indeed! that also! but above all our faithful *daily prayers*, our *interest* in their work, our *love*.

Think of the countless Christians who do nothing beyond giving, and that not always cheerfully—their contribution to the Mission fund; who really know little of, and care even less for, the extension of God's Kingdom.

It was this fact, brought home to a friend of mine, while reading a letter, which I had just received from one of God's workers, in darkest Africa, that made her explain: "How little we know, of what missionaries have to endure, and how little we do for them!" And yet, the letter was wonderfully strong and bright; there was no complaint. The facts were left to tell their own story and they told it in an eloquent way. How it stirred up the spirit within me! How real! how impervious *my* duty, *your* duty, dear reader, to help those far away workers, if we are to pray with understanding, Thy Kingdom come.

Try the *personal* way, if the fire of enthusiasm for missions is not kindled within you. Write to some faraway missionary, send a book, a message of love, a small contribution (or a large one, if you can afford it), and experience the strange emotion of reading a letter which took six weeks to reach you, and which tells you of wonderful work done for your Lord in darkest Africa. Learn what it means to read one of those noble, unselfish letters, thanking you so heartily for the loving interest you have shown; one of those letters which makes you look round, almost ashamed of having so many luxuries, while others have given up everything for His dear sake.

If after this, you are not burning to help; if your prayers for Missions do not become more real, more intense, something is lacking in your love for the Master. Oh! that I might tell you of the marvellous change which will take place in your prayer: Thy kingdom come. But I may not—I can but point out the way. Try it, and you will marvel at the new horizons which lie beyond your present narrow circle of vision; beyond your home; beyond your parish; beyond your own country.

You will see the Church advancing, winning the world for Christ and, as the enthusiasm of the glorious work takes hold of you, you will truly pray for the first time, the familiar, world-embracing prayer: Thy Kingdom come.

## HEALING THROUGH THE SACRAMENT OF THE ALTAR.

HERE has been some correspondence on the subject of the healing powers of the Eucharist, and I would wish to add my testimony.

My mother after about a year of failing health, was suddenly seized during the heat of the first week of August, with a most violent attack of gastric enteritis, in less than six hours she had a temperature of 106 degrees, there was a condition resembling paralysis, and total unconsciousness. The doctor said she could not survive the night. The parish priest was away, and we did not get a priest until the next morning at eleven. Contrary to all expectation my mother was still alive, but with condition quite unchanged in all respects. When the priest came, I managed to rouse her a little; but to our astonishment, when the priest approached her with the Sacred Elements, she opened her eyes and looked at him, and received with apparent consciousness. That was about 11:30 A.M. At 3:00 P.M. the temperature had fallen to 103 degrees, and by the next morning her fever had left her entirely, she was quite conscious, and her first words were: "I am like Peter's wife's mother." To-day she is alive, without a trace of any disease, but weak, possibly she will never be any stronger, but she is able to enjoy her life as a "shut-in," is always cheerful, and glad to be alive. She tells us that until she opened her eyes and saw the priest standing with the cup in his hand, all else is a blank.

During her first hours of illness, I did not pray for her recovery; that seemed too impossible. I said the prayers for the dying from the *Treasury*, and while working over her, said many times; "Lord, if it be possible let this cup pass from me," yet with the feeling that the cup was there for me to drink, and that I asked nothing but God's will.

Our doctor, a devout Roman Catholic, had nothing to say when I attributed her wonderful recovery to the Blessed Sacrament. He said "I certainly cannot claim that I did it."

L. G. E.

## IN TRYING TIMES.

BY C. H. WETHERBE.

I WANT to bring a message of solace to those who may be passing through a time of more than ordinary trial. I need not know the particular type of the trial in order to fit my message into it. It is so broad that it covers every case and condition. It is a balm for every Christian believer, and it is this:

Though one be forsaken by the most of those whom he had regarded as being his veritable friends, yet he has the assurance that his Lord is with him as his greatest Friend and Defender.

This truth seems to be a very commonplace one, and yet there is no truth which is better adapted to bring solace and support in a trying hour than this one is. And it is never so highly appreciated by a Christian as it is when he is feeling lonely, sad, and weak. It was of supreme value to St. Paul when he was deserted by brethren and had to contend alone against adverse conditions. In his second letter to Timothy (iv. 16, 17), he says: "At my first defence, no one took my part, but all forsook me; may it not be laid to their account. But the Lord stood by me and strengthened me." We may believe that it was especially because St. Paul had been forsaken by all human friends at that time, that his Lord was consciously with him, girding him with a strength which was infinitely greater and more soothing than could come from any other source. What he lost in the form of human company and support he more than gained in the company and sustaining grace of his resourceful Lord. He was at first saddened by the departure of professed brethren, and then was greatly gladdened by the special presence of the Lord of his love. It was a real blessing to St. Paul to be then forsaken by human helpers, for it occasioned the revelation of God's strengthening nearness to him.

And it is well for us that we are left without human assistance sometimes, for then we are the more apt to beseech God to stand by us and give us the necessary strength to triumph in the midst of trial and trouble.



## THE WINDOW OF THE SOUL.

BY WM. WILBERFORCE NEWTON.

HERE is a story in the Old Testament which has a very pathetic and a very suggestive side to it. It is found in the far off book of Judges, where we read that "The mother of Sisera looked out at a window, and cried through the lattice." It does not matter much what she cried, nor does the story of Sisera and his mother help us with our subject, after they have given us the start with their symbolical and allegorical suggestiveness. What the mother of Sisera really said as she cried out of the lattice window was this: "Why is his chariot so long in coming? Why tarry the wheels of his chariots?" to which the very wise ladies of her court replied: "Have they not sped? Have they not divided the prey; to every man a damsel or two: to Sisera a prey of divers colors, a prey of divers colors of needlework on both sides, meet for the necks of them that take the spoil?" But the mother of Sisera was disappointed, and was doomed never to see her boy again. For the brilliant general-in-chief of the army of Jabin, king of Canaan, had been betrayed by Jael the wife of a certain ally, one Heber the Kenite, and, having coaxed the fallen and retreating leader into her tent with the proffer of lavish hospitality, ended his career with her Amazonian nail and hammer. And then, to immortalize this Jewish heroine and to record her act for all after time upon the roll of fame, Deborah, the victorious Boadicea of her age, sang in her song of triumph: "Blessed above women shall Jael the wife of Heber the Kenite be; blessed shall she be above women in the tent. He asked for water and she gave him milk: she brought forth butter in a lordly dish: she put her hand to the nail, and her right hand to the workman's hammer: and with the hammer she smote Sisera: she smote off his head when she had pierced and stricken through his temples."

But it was a cruel and wicked act, for it is never right in God's moral world to do wrong, and then justify ourselves by any process of ingenious casuistry, and we need to bear in mind continually Tennyson's verse in his *In Memoriam*:

"Hold thou the good: define it well:  
For fear Divine Philosophy  
Should push beyond her mark, and be  
Procureess to the Lords of Hell."

But now to come back to our story, and then leave it for the sake of the subject contained in it; when people passing by her house remarked, "Who lives there?" the answer made was, "The mother of Sisera lives in that house"; and when the further question was asked, "How do you know?" the reply was, "We saw her at the window."

What I am writing about to-day is the fact that in our lives the soul within speaks to the world through the eye. The eye is the open window of the soul, and we get glimpses of the mysterious inmate of the body through this open window of the flesh. It is like Poe's verses of the Haunted Palace and the strange inmate within, when he writes in his allegory:

"Wanderers in that happy valley,  
Through two luminous windows saw  
Spirits moving musically  
To a lute's well tuned law.

"And travellers now within that valley  
Through the red-litten windows see  
Vast forms, that move fantastically  
To a discordant melody."

There are three significant features of the body which it is well for us to bear in mind in any consideration of the life of man. First of all, there is the brow. This is the seat of the intellect—which Tennyson calls in his poem, "The bar of Michael Angelo." This bar, or frontal arch, of the forehead we cannot change. Our brows are given to us by God.

Next comes the mouth. Here we come across the revelation of the moral sense. In a certain sense it is true that every man is responsible for his mouth—whether the lines go up or down, and whether the spirit, or the mere animal nature, shows itself in those lines. Anyone who has ever studied the wonderful mouth of Phillips Brooks could see in that mouth, as it were, the carving of some lofty archangel, giving tone and meaning and a spiritual tendency to a part of the human body whose principal use is to facilitate the consumption of food.

And then, last of all, comes the eye, which reveals the spiritual being within. For the inner personality speaks out in moments of intense inspiration and exhilaration as also in the world of dreams and sits at the eye which is the window of

the soul as the mother of Sisera sat at the window, and cried through the lattice to the people in the busy streets below.

It is very interesting to notice the wonderful spread of the study of psychology to-day. The phenomenon of clairvoyance is rising on the wing, and people to-day speak to each other's souls through the eye, regardless of the common and accepted medium of language. Among many other things, Rochefoucauld's maxims contained the thought that language was given to us on purpose to conceal, and not to reveal, our meaning.

We read each other's inner life and thought in a way which was not known thirty years ago.

It is like the Marconi telegrams which come on board a liner out at sea—when we actually hear the impalpable message overhead rattling down the funnel where the wire is, which carries and incarnates the thought wave.

So to-day in business and in the social world we reach people's minds regardless of, and in spite of, language. There are times when talk is absolutely vain. People to-day see through talk, and do not trust it. They prefer to come straight and at once to the heart of the subject before them by direct and immediate touch and contact with the other soul. It is this old story of the Book of Judges over again—the inmate of the body sits at the window of the soul, and cries aloud through the lattice.

This being so, the object, end, and law of the Christian religion is to develop and make true and strong the spiritual nature within. And first of all we must make the interior life honest.

Let us take a string of strong adjectives and build up the life within, upon these elemental qualities: To be true, to be just, to be sincere, to be strong, to be square, to be plumb, and to be upright; show us how it is that we are to construct the interior life of the soul.

If we are hollow and deceitful in our interior life, it is in vain we strive to use language to disguise our meaning. What we really are prevails over that which we think we can make other people believe we are: our pretty phrases and our soft and smooth language are of no avail in the presence of the towering and commanding personality within, which sits at the window of the soul, and, like the mother of Sisera, cries through the lattice to those who are without. There are times when we feel that language gives us away, and that the world is too smart for our attempts to conceal our meaning. Balsac says in his story of Eugene Grandet that he carried out his great and important commercial enterprises by the judicious use of four expressions—

"I do not know."  
"I cannot tell."  
"Perhaps so."  
"We will see."

We can never make ourselves honest by our words. It is what we are that speaks to the world through the eye, and reveals the inhabitant of the body within.

We must keep the inner nature pure. The spirit of man is enmeshed in sense, as the rocks upon the coast are inundated with the tide. This vast irresistible flow from without comes into the once pure spirit of man like some foul and fetid sewer, overflowing a green and peaceful meadow with its soiling ooze of sin—and we realize that we are the victims of this great, far-off invasion of evil. Therefore we must strive to keep the interior life pure and fresh within. We must bring down into the soul's life the power of divine grace, to curb our faulty wills, and to add strength and resistant power to the inward life of the spirit; for what we are speaks out to the world through the window of the soul, and men see us as we really are when they look deeply into our soul's consciousness, and there is no use in trying to hide ourselves from the knowledge of those who have found us out, not by our language, but by our own inherent and essential character.

\* \* \* \* \*

And we must make the spiritual nature God-centered.

The selfishness and crass materialism of our modern civilization are simply appalling to-day. Our young people see and hear and feel this withering touch of secularity at every turn and outlook in life. Everything to-day is for material success, not for character building.

The visitor from Altruria to-day, of which Mr. Howells has written so powerfully in his novel, is indeed a stranger within our gates, and needs a more hearty recognition on the part of

those who are seeking to know the true and inner secret of life. The power to live and to think for others is the true sign of the altruistic nature, as Miss Waring writes in her poem—

"A heart at leisure from itself  
To sooth and sympathize."

There is one other thought. Nowhere among the world's great writers has there ever appeared one who was more completely a master of imagery than our Lord Jesus Christ. Other writers have framed exquisite symbols and figures of speech, but nowhere in the history of literature do we find an author who has equalled our Lord in the matchless choice of symbols. There is one expression used by the Master in His sermon on the mount which we have all heard and read many, many times, but whose beauty of expression perhaps we have never really understood. It gives the finishing touch to our subject, and illuminates as with a beam of light the thought of this article.

"The light of the body is the eye: if therefore thine eye be single thy whole body shall be full of light; but if thine eye be evil thy whole body shall be full of darkness. If therefore the light that is in thee be darkness: how great is that darkness."

## *Helps on the* **Sunday School Lessons**

JOINT DIOCESAN SERIES

SUBJECT—*Bible Characters. The New Testament.*

BY THE REV. ELMER E. LOFSTROM

### NICODEMUS (HOLY BAPTISM.)

FOR THE FIRST SUNDAY AFTER THE EPIPHANY.

Catechism: Second Commandment. Text: St. John iii. 16.  
Scripture: St. John iii. 1-15.

**N**ICODEMUS stands out in contrast to the other Jews at Jerusalem who were won to a certain kind of belief in the Lord Jesus by the miracles which he had wrought during the Passover. Because of those "signs" many of the Jews believed on him, but He would not trust Himself to them because He knew what was in man. For the same reason He did trust Himself to Nicodemus. To him He spoke of His kingdom clearly and plainly. Nicodemus did not yet have the humility which would have made it possible for Jesus to call him to the number of the chosen ones whom He was training to receive the charge of the kingdom. But Jesus gave him all that he was capable of receiving at the time. Moreover He gave Nicodemus a sign (v. 14) which when it came to pass swept away all further doubts and this master in Israel became then a disciple of the Man of Galilee (St. John xix. 39).

The first visit of the Lord Jesus to Jerusalem after the beginning of His public ministry furnished the occasion for this visit of Nicodemus. The cleansing of the Temple must have attracted the attention of all the Jews. It was a claim also. His act was a judgment of those in authority who had permitted such practices as He condemned. To men taught as were the Jews to look for the Messiah, it could hardly be taken otherwise than as a claim to be that Messiah. Nicodemus was an earnest and sincere Jew. As a member of the Sanhedrin (St. John vii. 20), and an influential one, he desired to investigate the matter further. Accordingly he came to Jesus. He came by night, and without the knowledge of the other members of the Sanhedrin (St. John vii. 48), yet he is to be commended for coming, and it required no little courage to come even so. That he was a man of courage is shown by the fact that after Jesus was crucified he came with a great offering of myrrh and aloes, and helped Joseph of Arimathea with the burial of Jesus when none of the disciples dared to do so.

We are interested in the conversation which he had with the Master. We sit by his side as a learner as he comes to visit Jesus that windy April night. Some of us may need to learn what he learned. He came with certain misconceptions. He was a traditional teacher. As such he looked for the Messiah to come and be a king, and to restore the earthly prestige of the Davidic kingdom. He looked for something better than the old in the Messianic kingdom, yet for something like the old—a development and a perfecting of it. Jesus answered not his words, but his needs. He tells him bluntly that he must be born again, or "from above," to see the kingdom of God. He further explains that this new birth must be by water and the

Spirit, and that it is so that men come into the kingdom of God. What would Nicodemus understand by all this? The Jews received proselytes by baptism, and it was sometimes spoken of as a new birth. For one thing then, Nicodemus would understand that the Kingdom of God, which this Messiah proclaimed, stood in the same relation to Judaism that the Jewish Church stood to the Gentiles. It is not hard for us to see this, but it was hard for Nicodemus to readjust his mind to such a thought. Yet Jesus made it clear that since this was required of Jews, the kingdom was not the old Church restored.

Jesus makes it further clear to Nicodemus that it is not simply a matter of form. That which is born of the flesh is flesh, and only that which is born of the Spirit is spirit. The new birth of which He speaks is a reality, and yet it is known only by its outward appearing, and the effects which it produces. It is like the wind. Since this operation is called a new birth we may learn some things about it from analogy. It takes place once for all, and cannot be repeated. The subject must also be submissive, and is acted upon rather than acting for himself. All this accords with the Church's teaching as to Baptism.

The lesson is given us as one to bring before us the subject of Holy Baptism. When Jesus couples this new birth with water and the Spirit He refers most plainly to the Sacrament of Baptism, which He later ordained. This would seem to be so clear to an unprejudiced student as to need no argument. When men begin to teach a false doctrine of regeneration, they have to twist the plain meaning of passages so as not to conflict with their teaching. Such has been the fate of this passage in some quarters. Yet the first interpreters of the New Testament all agreed that Jesus here referred to Baptism. This witness also includes St. Paul who speaks of Baptism as the "washing (or 'font,' λουτροῦ) of regeneration" (Titus iii. 5). Certainly if Jesus does not mean that regeneration takes place at Baptism, then His words are strangely chosen to mislead.

The new birth which we receive at Baptism also corresponds to the fact. By Baptism men are now, and ever have been, brought into the mystical Body of Christ, His Church. This is a new family, not like the old family of Adam. Jesus is the "Second Adam." This must mean that He is the founder of a new race. The only way we may become members of His family is by a spiritual generation. There is no dispute but that the Apostles taught those who were seeking the salvation which Jesus brought that the first thing required was repentance and Baptism. By Baptism they were made members of His Body. See I. Cor. xii. 12, 27; I. Cor. vi. 15, 19, 20; Eph. v. 25-30.

To show that Baptism may not be omitted under any circumstances where it is possible to administer the same, it should be enough to refer to such places as St. Mark xvi. 16; Acts ii. 37, 38. The example and experience of St. Peter as recorded in Acts x. proves that it did not occur to him that it was possible to omit the rite even for those who had miraculously received the Holy Spirit. Note also that St. Paul, after his conversion, with the promise from the risen Saviour that he should be told what to do after his arrival in the city, "arose and was baptized" (Acts ix. 6, 18).

Those who would be prepared to discuss the matter and the modes of Baptism are referred to the excellent little pamphlet by the Rev. Wemyss Smith on "Baptism," which may be had of The Young Churchman Co. for 2 cents each.

### HYMN.

Lord of all power, I need Thy might,  
Thou biddest me be strong;  
Help me to battle for the right,  
To conquer what is wrong.

Unworthy of Thy gifts of grace,  
Thy Name I still adore;  
Turn not away from me Thy face,  
Thy favor I implore.

Author of good, increase in me  
Devotion real and true;  
Keep me in steadfast loyalty,  
Thy counsels to pursue.

May I not run the race in vain,  
Nor striving beat the air;  
But manfully Thy cause maintain,  
By word and work and prayer.  
Rockport, Mass. F. W. BARTLETT.

LIFE—the frailest thing in the world—is all that is between us and hell or heaven.—*Pascal.*

## 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.

### RELIGIOUS CENSUS TO BE TAKEN.

To the Editor of The Living Church:

AS you may be aware, the Bureau of the Census at Washington, in accordance with the provisions of the act of Congress approved March 6th, 1902, is preparing to collect statistics of religious bodies. A similar collection was made in 1890, and these statistics are now required to be collected decennially under the terms of the above act, which provided for a permanent census bureau.

The collection of the statistics of religious bodies is to be made under the supervision of Mr. William C. Hunt, chief statistician for population in the Bureau of the Census.

It is the purpose to collect these statistics for all the religious bodies in the United States, to be taken as of the calendar year 1906.

The information to be sought is comprehended by the inquiries on the inclosed schedule, in the form of a card.

These inquiries cover the same ground as in 1890, with the addition of items relating to the date when the church was established, amount of church indebtedness, number and salaries of ministers, number and value of parsonages, the language in which services are conducted, distribution of communicants or members according to sex, and the statistics of Sunday Schools.

In connection with the regular statistics of each denomination, it is the intention to publish a statement prepared by a leading authority in the denomination, concerning its history, doctrine, polity, and work.

The Bureau of the Census has been at work for some time securing lists of churches of the various denominations from the general or divisional officers thereof, and expects to be ready to send out the card schedule to each church organization about January 1st. In this connection I may say that the term "organization" is used on the schedule as a comprehensive designation for what is variously called a church, a congregation, a society, or a meeting. It is meant to embrace not only a church proper, but also a mission, station, or chapel, when it is separate from a church and is separately organized.

Instead of sending these schedules direct to the churches from the census office, it is proposed to send them to the general or divisional officers already referred to—the Bishop of the diocese, the presiding elder, the stated clerk of the presbytery or classis, the secretary or clerk of the association, conference or synod, etc., according to the particular denomination—to be by them forwarded to the churches within their several jurisdictions. The object of this is that these officials may have an opportunity to see whether any of their churches have been omitted from our list, that they may make such changes or additions in addresses as may be necessary, and that they may see that each envelope contains a sufficient number of the card schedules—one for each church served by the minister to whom it is addressed. It seems necessary in the interest of accuracy to at least ask the coöperation of the church officials to this extent.

After the schedule is filled out and signed by the pastor or clerk of the individual church, it is to be returned direct to the Census Bureau at Washington.

The instructions to accompany the schedule of inquiries are now being printed and a copy will be forwarded, when ready for distribution.

A complete and accurate census of all the religious denominations in the United States is desired, but in order to secure this result the Census Bureau must depend largely, of course, upon the hearty support and coöperation of those in each denomination who are in a position to aid. Very prominent among those upon whom we must rely are the editors of the religious newspapers and journals.

May I ask you, therefore, to kindly acquaint your readers with what the Census Bureau has undertaken to do, and with the method by which it proposes to accomplish it as outlined in this letter, and to do what you can through your editorial

columns towards securing the earnest and active coöperation of the officers and ministers of your denomination?

You can in this way render much valuable assistance in making the religious census of 1906 accurate and complete.

Very respectfully,

W. S. ROSSITER,

Acting Director.

Department of Commerce and Labor, Bureau of Census,  
Washington, December 21, 1906.

### RELIGIOUS CONDITIONS IN FRANCE.

To the Editor of the Living Church:

IN view of your editorial on Church conditions in France, I would like to ask the following questions. Hasn't the Roman Catholic Church in France been playing in the game of politics these many years? And if so, can she complain if she gets beaten in this dirty work, as appears now to be the case?

In reference to confiscation of property, etc., is it not a fact that the same thing has happened in Spain and Italy, that is now taking place in France—viz., the taking over by the government of the church buildings? I understand that the church buildings used by the Roman Church in Spain and Italy are now owned by the government, and as I understand the situation in France, the government is willing the churches should continue to be used, if the people express sufficient interest and desire, by petition. This the Pope refused to permit the people to do; whereby he made a poor move on the chess board of politics.

It seems to me, that too much sympathy is being wasted on an Italian Church in a French country. That so long as the same Church persists in playing politics, instead of attending to the Lord's business, no complaint can justly come, if she occasionally gets the worst of it. A. L. BYRON-CURTIS.

Rome, N. Y., December 21, 1906.

To the Editor of The Living Church:

I DO not hold a brief for the French government, but a desire for right compels me to speak against your editorial about the French Church trouble in your issue of December 22nd. I have from the beginning taken keen interest in the Separation Law; I have the report of M. Briand to the House of Deputies and that of M. Le Comte to the Senate, besides the official text of the law itself as finally passed; and I have failed utterly to see in the controversy any theological or religious question. Sentiment is a very dangerous guide, especially in ecclesiastical matters, and therefore we must be careful not to let the atheistical position of the French authorities or the position of the French clergy confuse our minds on the issue. The issue is an old one; it is the issue which was that of the Middle Ages, that also of the Reformation: Papacy and its relation to the Civil Government,—this, neither more nor less. Cardinal Gibbons, in his statement of which you publish part, pleads like a special pleader. To him the supremacy of the Pope in all matters is an article of faith, and forms the major premise in all his argument. Can we say the same?

The French Bishops saw little or no difficulty in forming *associations cultuelles*, as the law of 1905 required. The French government acknowledges as sufficient, compliance with the law of 1881, by which religious worship can be carried on, on the declaration of two men. The French Church was allowed by the Pope to accept neither the plan of the French Bishops nor, if late telegrams are correct, the law of 1881. Why? Because the Concordat, or rather the Law of 18 Germinal, Year X., with similar laws, was repealed without first getting the consent of the Papacy. I am not a rabid Petrophobist, but I can very well understand a government's declining to permit an *imperium in imperio*, especially one which claims so much as does the Papacy.

I am reading Sciont's *Histoire de la Constitution Civile du Clergé*; I have gone through the *Archives Parlementaires*; I have spent some time studying books on the religious aspect of the French Revolution; and I have found in them no direct evidence of an intention of the government, then or later, to replace the confiscated property of the clergy with salaries. The property of the clergy was taken as being the property of the nation; the clergy were salaried because they were public functionaries. No government of France, Bourbonist, Orleanist, Republican, Bonapartist, has ever taken any other position.

Cardinal Gibbons cites the Association law of 1901 as

being harshly applied, but he does not tell you that the religious congregations refused to obey the law or were not allowed to obey it. The law simply required that associations to be legal must conform to certain regulations, very similar to the laws of incorporation in this country. This law provides for a preliminary declaration made to the prefect of the district, giving the title, the object of the association, the places of meeting, and the names, professions, and residence of those who are charged with its management. Dissolution can be pronounced only by a civil court either on request of its members or of the government. Religious orders had no existence under the Organic Articles of 1801 and were without legal existence since 1789. This law gave them a chance to exist legally; again Rome forbade on the ground that the interference of the State was *ultra vires*. Are not all religious orders in this country incorporated?

The *associations cultuelles* of the Separation law can be formed by the Church in any way it chooses, subject to some simple regulations. The law compels that they must have for a sole object the exercise of religious worship; that they be composed of from seven to twenty-five persons, of legal age and resident within the ecclesiastical boundaries of the association. The associations to which Church property, not claimed by the State, shall be given are those "complying with the general rules of the organization of the religion of which they propose to ensure the practice." The French Bishops saw little or no difficulty, as I said, in forming such associations, and there was nothing to prevent the parish priest's being *ex-officio* a member of this legal body. But—all the plans of those who saw the situation as it is were naught, because the Papacy must be superior to the State. The Papacy in France is a political machine, and interferes in a way that Americans never would tolerate.

One's sympathy goes out to the simple-minded *curé* compelled to leave his presbytery and his church, to face the world, but we must not forget that that for which he suffers is ultramontanist pure and simple. If there were alive to-day the spirit of Bossuet, a national Gallican Church might arise, free from State and from Pope, Catholic but not Roman, national but not State. Who knows but that this may be the outcome?

Yours,

Bloomfield, N. J.

H. P. SCRATCHLEY.

To the Editor of *The Living Church*:

YOU have the honor to be one of the few non-Roman defenders of the Church in France in her desperate fight against atheism, personified for the moment in the present French Ministry. It is inconceivable that a passion for atheism should inspire the editorial management of all the American press, indeed it is obvious that in many instances the editors who are most zealous in defence of the French State are honest, honorable, Christian men. There must be a valid reason for their error, and one more satisfactory than that given by the *Saturday Review*, viz., that all the foreign correspondents in Paris are either Jews or secularists. The *Saturday Review* is an august and reliable paper, and its statement must be credible, but it is insufficient to explain the unanimous attitude of the editors, who surely cannot be accused of forming their opinion on the impressions of their correspondents.

Personally, I think the startling condition is due to a deplorable confusion of two very different matters: the abrogation of the Concordat, and the laws which have accompanied the official denunciation of this agreement. We in this country know how desirable is the complete separation of Church and State, and when this is accomplished in another nation, we greet the act with enthusiasm, applauding the end and entirely overlooking the means.

Now as THE LIVING CHURCH, alone of the secular and non-Roman religious papers, seems to be aware, the new laws that have followed the abrogation of the Concordat are iniquitous, intolerable, and immoral: had the Ministry seen fit to free itself, while at the same time safeguarding the rights of property and of Conscience, Rome could have claimed only a technical grievance; as it is, the Church in France is made a martyr and is placed in the impregnable position of a defender, not only of her own property and her own rights, but of the rights and property of every citizen of the French Republic. If these laws hold, then there is precedent for any degree of State spoliation, not only of corporations, but of individuals, whenever in the future a secularist Ministry and an atheistic Chamber of Deputies come into conjunction. Rome is fighting now for the

very fundamentals of common morality, and she deserves, and should receive, the support of every Christian, whether Catholic or Protestant.

Your suggestion that the American Church should express officially its sympathy with its sister Church in France, is one which, if it could be carried out, would mark an era in history. Unfortunately, it is probably out of the question, for in spite of our prayers, and of our protestations of charity and Catholicity, the blight of sectarianism still lies heavy upon us. The action would probably be deemed "inexpedient." But so far as I know, there is no reason why individual dioceses should not express such sympathy, and there are many, thank God, where denominationalism is no longer operative. If such dioceses would, through their Bishops, express to the Church in France their sympathy in the great fight for sound morals she is now waging against enormous odds, a long step would be taken towards the establishment of Christian charity and towards that ultimate reunion of the "Body of Christ" for which we all are bound to pray.

For it may not be long before we are called upon to confront a similar danger at closer range. Sooner or later, disestablishment must come in England, but with it will come the threat of disendowment. It is inconceivable that in an English-speaking nation such iniquitous laws would be formulated as now disgrace the country that was once the "Eldest Daughter of the Church"; but disendowment will be attempted, although manifestly nothing but legalized robbery, and the least of the outrages which the Church in France is now compelled to suffer. If we go on record now in opposition to lawlessness and immorality in France, so much the stronger is our position when we are compelled to fight for law and order, for justice and equity, in our own communion of the Catholic Church.

I am, sir, very faithfully yours,

Boston, December 27th.

RALPH ADAMS CRAM.

### HOW NOT TO GO TO ROME.

To the Editor of *The Living Church*:

APROPOS to your editorial in this week's issue, under the caption "How to Go to Rome," let me suggest to those priests who may be "predestinated to take such a step during the year 1907," that they read very carefully Westcott's most excellent and clear-cut book, *The Heart of Catholicity*. This book, if read by them, will freshen their memory on pure, unadulterated Catholic religion. In fact every priest of the Church should read this book, and then pass it on to as many of his intelligent parishioners as will do the same. I believe that one of the pernicious causes of some priests going to Rome lies in an uninstructed and un-Catholic parish, where the laity are self-satisfied with a "Protestant" emphasis on their religion, rather than humbly enthusiastic over the "Catholic" emphasis. For this reason, I think the clergy should pass on to the laity such illuminating and truthful books as the Church possesses on her Catholic heritage. We do not believe we are among the "possibly erring" as to our Catholicity, but from the standpoint of such as you mention we are among the *supposedly erring* "Christians whom they leave behind."

If we err (and who will say we do not in many things?), we err in not putting strong, readable books, as the Romanists do, in the hands of our laity. Very few Roman Catholics are without that book which so popularly magnifies the Roman claims, and so uncharitably belittles the claims of the Episcopal Church, viz., *The Faith of Our Fathers*. We know it was offset by *The Faith of Our Forefathers*, but how many Episcopalian families possess the latter? And again, the Romanists are constantly and persistently using the public press for advertising and teaching their claims, and the press, for some reason or another, gives them excellent space, but very little of that kind of space is given to our claims in that public way. No doubt priests, and laymen, too, are influenced by these frank, positive, and fearless utterances on the part of Rome. I think it is high time that the American Catholic Church should put into operation a little more of this frank, positive, and fearless spirit, both in her pulpits and in the public press, and thus counteract many false claims made by her Italian sister.

Sincerely yours,

EDW. S. DOAN,

Rector St. Thomas'.

Port Clinton, Ohio, December 28, 1906.

STILL I thought I must set God's command above everything.  
—Plato.



## LITERARY

### MR. WORTHINGTON'S "DEVOTIONAL INTRODUCTIONS."

A BOOK which has much interest for us and may, no doubt, have for many of our readers, is *Devotional Introductions*,\* from the pen of the late Rev. Edward William Worthington. The contents are those "Devotional Introductions" to the editorial pages of *THE LIVING CHURCH* signed B., which were printed from Septuagesima 1905 until the week preceding the Fourth Sunday after Easter, 1906. The series was begun and continued at the request of the editor of *THE LIVING CHURCH*. He felt the necessity for giving a higher spiritual tone to the editorial pages. In any news periodical it is necessary that the issues of the day should be the chief subjects for editorial treatment. This involves, of necessity, a considerable degree of controversy. Unless the Church press abdicates its most important office, it is inevitable that controversial themes should frequently be considered by the editor. It is right that they should be; but a true perspective requires that controversy should never so far supplant other matter as to make the pages only critical. It was in order that the opening words might always be of a spiritual cast, that the editor of *THE LIVING CHURCH* arranged for these Devotional Introductions; and in planning for them, there was no one to whom he was able to turn with greater certainty of a successful outcome, than to Mr. Worthington, the rector of Grace Church, Cleveland.

These introductions gave the keynotes to the recurring seasons. They were the devotional thought which might always be the substance of a meditation to any devout souls who cared for such. They were so simple that they were read by those who do not ordinarily appreciate devotional literature. And they were so replete with the week's story that they brought instruction to those who would learn. When he had finished the round of the Christian Year, from one Septuagesima to the next, his subjects kept less closely to the altar scriptures, and suggested other timely thoughts. Yet the author was destined to cover but a short space of his second year, for on the second Easter Day he slept, and awakened on that other side where the souls of the ransomed are taught new lessons in the same themes which the devout have pondered upon here. Mr. Worthington had already written the introductions to the Fourth Sunday after Easter, and there his series abruptly ended. The reprint of the greater number of these papers in this form will give a valued souvenir to many who were helped by the original publication of the series in *THE LIVING CHURCH*.

Bishop Leonard's appreciation of that godly man who passed a long term of years in his diocese, shows that Mr. Worthington's "sweet spiritual influence" was recognized by his Bishop. The papers, he says "came out of the rich depths of the author's soul. They are reflections from the Spirit of God, and are again flashed forth, for the blessing of others." "The impulse that urges me at this time," continues Bishop Leonard, "is to manifest somewhat of the rich and rare qualities of his nature and his work, out of which these meditations have sprung. From a near and very affectionate intimacy I can speak feelingly. He was to me during nearly seventeen years the close and confidential adviser and helper. No shadow of hesitation ever crossed our relationship. I could rely absolutely upon his honor in these confidences; and though we did not always agree as to policies and plans, yet there could not be found a more loyal counsellor. His judgments were calm and clear: his grasp of eternal verities and of the substantial faith of the Church of God was firm and unflinching: his rare spiritual perception was clear and undimmed: so that these qualities made his advice unquestionably valuable."

Bishop Worthington, who contributes the biographical sketch, is a cousin of the deceased and is therefore in position to be accurate concerning all the facts enumerated. The family has been identified with the Church for a number of generations. Mr. Worthington was himself born at Batavia, N. Y., in 1854, graduated at Trinity College and at the Berkeley Divinity School, and after his ordination by Bishop Williams in 1878 was engaged in work in Connecticut until 1882. It was during his Connecticut ministry that he married a daughter of the late Rev. Dr. Lobbell, then rector of Trinity Church, Buffalo, who, with four children, survives him, one child having entered into rest. Mr. Worthington became rector of Grace Church, Cleveland, in 1887. "Not only," says a presbyter who knew him well in Cleveland, quoted by Bishop Worthington, "was he the ideal priest, teacher, and pastor, but he was a man of marked administrative capacity and unusual executive ability. By immense labor he carried through to a splendid success the transfer of all the

interests of Grace Church from the old to the new site, and placed the parish on a footing, financial and spiritual, which greatly enlarged its opportunities, and, humanly speaking, would insure the permanence and prosperity of its work." Bishop Worthington well bears witness to the fortitude with which Mr. Worthington was devoted to the Catholic faith, and says of his sermons and addresses, as of his writings in general, "he employed the most accurate English to express his thought." Mr. Worthington was a member of the Standing Committee of the diocese of Ohio for a number of years, its president since 1896, deputy from that diocese to General Convention since 1892, and assistant secretary of the House of Deputies since 1883.

The book is a pleasing memorial of a priest who eminently deserves such a reminiscence, but it is more than that. Its devotional value is its highest recommendation, and in that capacity it will be recognized by those who followed the Devotional Introductions as they appeared week by week in the columns of *THE LIVING CHURCH*.

### MISCELLANEOUS.

*Dolphin of the Sepulchre.* By Gertrude Hollis. London: Society for Promoting Christian Knowledge. New York: E. S. Gorham. \$1.00.

This is a very entertaining historical tale for boys or girls of 14 to 18. It gives in vivid, picturesque style and pure diction the story of the rise and martyrdom of St. Thomas of Canterbury. The hero is a high-minded, brave, and loyal boy who, as page to the Archbishop, has an opportunity to witness many stormy scenes and to share in many stirring events. The little mystery of Dolphin's life forms an adequate excuse for developing at some length the larger history of the time. Without being didactic or prosy, the book is instructive and inspiring. It gives an accurate picture of the times, of old English manners and modes of speech. If it has a fault it is in an over-conscientiousness of detail, amounting almost to pedantry at times, needing more explanation of archaic terms than the author gives for the benefit of youthful readers. The book is handsomely illustrated in color.

*Stories of the First Four Councils.* By the Rev. George Broadley Howard. London, Society for Promoting Christian Knowledge. New York, E. S. Gorham, 60 cents.

The author prefaces with the note that "the stories were written for a ladies' working society, whose object was to combine with charitable or useful work some acquaintance with the early history of the Church." In five divisions, each story of separate chapters, is given a popular account of the First Four Councils. The stories gain little in vividness or strength from the attempt to introduce dialogue and local color. They lack continuity and emphasis. But the history of the early heresies and schisms, the action of the Councils, and the gradual development and meaning of the phrasing in the Creeds, is simply and succinctly told. It is a handy contribution to popular Church history, useful for the purpose to which it was originally dedicated.

*Agnes de Tracy.* By the Rev. J. M. Neale, D.D. (London, Society for the Promotion of Christian Knowledge. New York, E. S. Gorham, 60 cents.)

This reprint of the late Dr. Neale's popular story of *Agnes de Tracy* was undertaken to meet a continuous demand. It is rather a series of detailed historical pictures than a novel; the personage who furnishes a title to the story playing, with her slender little romance, but a shadowy second part to the interest of the real hero, St. Thomas of Canterbury. The story of that remarkable man, ever interesting in its pathos and contrasts, ever significant in its historic importance, is clearly and conscientiously told in Dr. Neale's familiar style, breathing a fervent Christian spirit, with emphasis upon the poetic and picturesque of times past. The text is embellished by some excellent color designs.

*Every Day Living.* By Annie Payson Call. New York: Frederick A Stokes & Co. Price, \$1.25.

In this new volume by the author of *Power Through Repose*, Miss Call collates a number of essays upon the practical questions of every-day life—the home, training of children, good breeding, use of time, etc. A healthy, sane, sympathetic, human philosophy underlies all Miss Call's writing. While she says nothing startlingly novel nor strikingly deep, she has a fresh, suggestive way of bringing home truths which cannot be too often emphasized. Such a book would prove helpful in many a home. It would be well if more of its common sense ideas were put into practice, particularly among sensitive, high-strung girls and worrying women. The chapter on the needs of college girls is especially valuable and is full of suggestion for teachers and trainers.

MR. ALFRED H. MILES has just published, through Thomas Whittaker, his long promised and delayed volume of Anecdotes. It is entitled *The New Anecdote Book*, and is particularly adapted for platform speakers, as well as useful for general illustrative matter. Mr. Miles is favorably known as the author of *One Thousand and One Anecdotes*.

\* *Devotional Introductions*: based chiefly upon the Altar Scriptures for the various Sundays of the Christian Year. By the Rev. Edward William Worthington, Priest. With a biographical sketch by the Rt. Rev. George Worthington, D.D., LL.D., Bishop of Nebraska, and an appreciation by the Rt. Rev. William Andrew Leonard, D.D., Bishop of Ohio. Milwaukee: The Young Churchman Co. Price, \$1.00 net.

## THE MESSAGE OF THE CROSS.

BY KATE WOODWARD NOBLE.

IT had been a hard, trying day; one of those days when minor matters had gone wrong, one after another from the very beginning. Such days try the sweetest tempers and the strongest nerves, even amid pleasant surroundings, and it was small wonder that Alice Norman, with a burden of home worries pressing on her heart which would, in itself, be hard enough to bear, was tired and disheartened after a day of petty annoyances at the office, and on her way home, indulged in despondent thought.

"What's the use of it all?" she questioned, bitterly. "There is Katharine, growing more unreasonable every day; Tom, poor boy, continually getting into scrapes through his erratic temperament, and nobody understanding him enough to make allowance for him; and now Edward is ill. If father or mother could only have been spared to us—but what can a sister do? Neither Lena nor Margaret are strong enough to do any more than they are doing at present; and with Edward unable to work, and Tom as he is, it will be hard, indeed, to meet expenses this year. I must not break down—that would never do. But it seems as if I had about reached the limit of my endurance. Why must things be so hard for me, when they are so easy for others? If I should act as I feel at the office, I should be set down as cross or sullen, for I can't tell of my home troubles there. They would not understand, nor care if they did, I suppose. I cannot, cannot bear it in this way much longer."

Just as she turned the corner of the street leading to her home, she looked up. All at once came a feeling of calmness and peace—as if a strong arm had been placed about her and a tender voice spoken the words of comfort for which she so longed. High in the air, outlined in brightness against the calm blue of the sky, shone a cross of gold—the cross on the tower of the convent near her home. It brought to her mind the loving Lord who had come to earth to live the human life—who had sorrowed over the wayward and perverse whom He loved in spite of their faults—who had known weakness, and pain, and weariness, and misunderstanding, and was thus able to sympathize with all the ills of everyday existence. "Fear not, I am with thee," was the message it brought, and though the burden was not lessened in weight, it was no longer of crushing heaviness, since the hand of the Lord was placed beneath it and the weight was shared with Him.

\* \* \* \*

It was nearing the midnight hour. In a pleasant, comfortable room an aged father watched and waited for the homecoming of a wayward son. It was by no means the first of these vigils—they were many and long, and the father's heart was heavy as he sat by the fire, waiting, listening, fearing—he dared not think for what.

"Thank God, his mother is not here to share this weary waiting," murmured the old man. "It would have broken her heart to know that the child of so many prayers, one in whom so many hopes were centered, could so disappoint those who love him. How well I remember her pride in him; her patience with his childish faults; and her last words to him as he was brought to her bedside, too young to know the meaning of the loss that was coming to him. 'Mother's boy—mother's dear little boy—don't forget me, dear—be a good boy and love poor father,' she whispered, as she kissed him for the last time. He is not a bad boy intentionally, but he is so easily led astray. Perhaps I have not been stern enough with him at times—perhaps at other times I have been too harsh—it is so hard to know what is right. I have prayed for him over and over, yet it has seemed that there was no answer to my prayers and I fear the dark future."

The father rose from his seat and stepped out upon the porch to look and listen. Overhead the stars shone clear and bright, and the full moon shed a flood of silvery radiance upon the scene. The father raised his eyes, and there, transfigured as with an unearthly glory, the cross of the convent tower shone against the deep blue sky, telling of the faith that supports and comforts and of the love that never fails. "I had forgotten," murmured he, as he gazed upon the holy symbol. "God loves my wandering boy with a deeper, tenderer, wiser love than I can possibly give to him. He is infinitely patient, infinitely loving, infinitely merciful. He will guide me into the right path if I wait and trust Him and seek His aid. Though I cannot follow my boy, He knows his every word and act—He knows all

the influences of temperament, training, and environment, all the hereditary tendencies of his nature which affect his life, and He will make all due allowance for these as no human being, though bound to him by the dearest of ties can possibly do. Thank God for the message of yonder cross."

A step sounded on the walk—the father turned. The boy came up to him, with an air of assumed carelessness and bravado, expecting a reproof. But his father only said:

"It is a beautiful night, isn't it, Rob? Somehow such a night always seems to bring your mother nearer to me. You haven't forgotten her, have you?"

"No, father," said the boy; "though I can't remember her so very well. I was such a little fellow, you know. But I remember her kissing me good-bye and telling me to be a good boy and love you. I wish she could have lived."

"I wish so, too, Rob; for we both need her. But God knew best." The old man paused a moment, then pointed to the cross. "I love the convent tower," he said. "The cross preaches many a sermon to me—especially on a night like this, when the moonlight shines upon it. I often come out to look at it, for it rests and comforts me."

The boy's eyes softened as he looked upon the shining cross, then, placing his hand on his father's arm, he said, softly:

"Come in, father, or you will take cold."

Nothing more was said, but the boy gazed long and earnestly upon his mother's pictured face, after going to his room, then raising the curtain, he looked out upon the moonlit cross and murmured:

"Poor, old dad. I suppose he is lonesome, and I have tried his patience dreadfully. I'll try to do better after this."

Downstairs, the father slept peacefully with a smile of content upon his face.

\* \* \* \*

Out in the sunshiny garden two children were playing. A childish disagreement arose; the discussion grew hotter and louder, and at last a tiny hand struck an angry blow upon a sister's cheek. The blow was returned, and the hand that struck the first was raised again by its owner, when it was arrested by a firm grasp.

"My little people quarrelling again?" said the mother. "That will never do." She made each disputant tell the story of the quarrel, and apportioned the blame, then said: "What shall I do to make you remember not to quarrel? Don't you remember how we talked about Lent on Sunday, and how I said it would be a good time to try to learn to keep back the angry words, remembering how our Lord forgave those who injured Him?"

The children were silent, but not sullen. The flash of temper died out as suddenly as it arose, and they were now penitent. As the mother turned to go back into the house, she saw the bright, golden cross, outlined sharp and clear against the sky, and pointing to it, said:

"Why, children, there is the very thing to make you remember what you have promised. Whenever you look up toward the convent tower, and see the cross, remember our Lord, and try to check the unkind words and angry thoughts and forgive as He forgave."

The children promised, and though disputes still arose, many of them were checked by a look at the shining cross, which they learned to love as a dear mentor.

\* \* \* \*

It was a dreary, rainy day—not a fierce storm, when the wind howls and drives the raindrops hither and thither in blinding sheets—but a slow, monotonous, depressing, chilly drizzle. The young rector sat in his study. The fire burned low and dimly, as if it, too shared in the general feeling of depression. The face of the priest was sad and downcast. He had striven to do his work faithfully. He had labored night and day for his people. He had preached the Word of God, and, like the pastor of old, while teaching "the waye of Christe and hys apostles twelve," he had first striven "to followe yt hymselfe." But there seemed to be little result from his labor. True, here and there a heart had been touched; occasionally a tear of penitence was shed and a wanderer sought for admission to the fold; and once or twice some word had been spoken to him that told of help or comfort gained through his preaching. But for the most part his people seemed stolid and irresponsible, and of late the barbed tongue of slander had borne false witness regarding him, and he had seriously considered the advisability of leaving his present field of labor and seeking another far away. Even his Bishop had seemed to listen to his accusers

and slanderers with a credence of their words rather than of his own denial of their charges and insinuations.

"I have not deserved this," murmured the priest, gazing into the dull fire. "God knows I am innocent of these things whereof they accuse me. Mistakes I have made, it is true, yet they were errors in judgment. I wanted to do too much for the Church I love in this community—to advance its interests and activities too fast. I would not bring the church into debt, so I have incurred obligations I am unexpectedly unable to meet. I can see now that was unwise, and am ready to make and sacrifice to atone for this unwisdom. But I have not been dishonest—I have not dishonored my priestly vows by impure or riotous living—I have striven to serve my Master in all possible ways. If I have sternly condemned sin, I have not turned away from the sinner, but have tried to point out the path of repentance and faith which leads back to purity of life. I have not deserved this treatment," he repeated, passionately, as he rose and walked to the window and looked out upon the landscape. The rain was still falling and everything was sodden and dismal. He raised his eyes to the gray sky. Against it stood out, black and sombre, the convent tower, with its uplifted cross. Though the gold of the cross was dimmed, it was still a grateful contrast to the prevailing grayness.

"Neither did He who suffered upon me deserve His sorrows," it seemed to say to the priest, in answer to his passionate cry. "Remember how the feet that walked only in the paths of righteousness and mercy—the hands that never did aught but deeds of loving-kindness—were both nailed to me with cruel spikes; how the head of the Master was crowned with piercing thorns; how His eyes were blinded with the bitter tears of sorrow; how He bore, for thee, ridicule, shame, pain, ingratitude, loneliness, all inflicted by those whom He loved and died to save. What are thy sufferings, thy tears, thy pain, compared to those of the Lord Jesus? Look upon me, and let me remind thee that thy cross must be borne patiently for His dear sake."

The face of the young priest was still sad, but no longer despairing. A new light of courage shone in his eyes as he looked upon the uplifted symbol of redemption. He sank on his knees before the window, still gazing at the cross, and poured out his soul in a fervent prayer for help and guidance.

\* \* \* \* \*

In an upper room a father and mother watched by the bedside of a sick child. They were still young, but strife had arisen between them, hasty words had been spoken and they had parted. For many months they had not seen each other's face. But when the little one fell ill, she had begged her mother to send for her father, whom she had sadly missed, and for whose home-coming she had watched persistently, day by day. He had obeyed the summons, and hastened to her bedside. But she had not known him, and now the disease was nearing its crisis. The white-capped nurse moved softly about, obeying the orders of the physician who was watching the child with an anxiety scarcely less than that of the parents themselves. He was an old man, who had known the young people from childhood, and had been sorely grieved at their estrangement. Side by side the father and mother stood. Their quarrel was forgotten in their mutual anxiety about their child; and, as the mother trembled and wavered as if about to fall, the father placed his arm about her and tenderly supported her. She laid her head on his shoulder as he led her to a seat near the child's couch, and the two watched together through the long night hours. As morning approached, the little face grew whiter and the feeble, fluttering breath came shorter. The nurse looked at her, then at the physician. He beckoned to the parents.

"Speak to her, and see if you can rouse her. If she recognizes you, there is yet a slender chance. If not—" his voice failed him as he looked on the two anxious faces.

The father took the child's hand. "Winnie," he said, softly. The blue eyes unclosed, the lips parted. There was no sound, but the eyes held the light of a glad recognition as they met the father's loving look, then sought the face of the mother. A smile came over the little face. The physician stood ready with the necessary stimulant, which he administered promptly, then said:

"Let her sleep now. I think the worst is over. If nothing new comes, there is a good hope of her entire recovery. But it was a narrow chance—a mere hair-breadth. Take Louise out on the porch for a breath of fresh air, Will, and then you must both get some food and sleep before you come back to Winnie. There will be plenty for you both to do for her before she is well."

The doctor opened the door into the hall, and husband and wife passed out upon the porch. It was Easter morning, and the bells for early service were sounding sweetly in the clear air. The sun's rays struck full upon the cross on the convent tower, and it shone with almost unearthly beauty. As the two looked upon it, the wife murmured:

"He is risen—the Lord is risen, indeed." Then, turning to her husband, she said: "God has indeed been good to us, Will, for He has given back our Winnie, almost from the very gates of death. Forgive me for the past, dear, and let us begin our life together again this Easter day."

"Let it all go, Louise," said her husband. "Much of the fault was mine, and, please God, we will indeed begin anew. You must come in, now, and rest."

"Let us go to the early service," said the wife, softly. "It is but a step, just around the corner of the next street, to the church, and it seems as if it would be the only fitting thing to do."

Together they went to the church, knelt at the altar rail with hearts full of penitence for the past, and came away with hearts full of peace.

\* \* \* \* \*

So the cross brought its message to men and women of varied experience, of different creeds. Raised high above the turmoil of the street, steadfast in storm or shine, it was a true symbol of divine love and mercy, and often more effective than any human preacher, though he should speak with the tongues of men or of angels.

### AMID NATURE'S SCENES.

I praise Thee, Father, that the joy divine  
Is given me  
These marvellous and mighty works of Thine  
Awhile to see.

If within walls that lately shut me in  
Thou seemedst anear,  
How my glad soul with sense to sight akin  
Discerns Thee here!

I view the wonders which Thy hand hath wrought  
In earth and sky,  
And ever present is the blissful thought  
That Thou art nigh.

I feast my soul upon the glories bright  
That meet my gaze,  
And wholly is my being filled with light,  
And songful praise.

No more the grievous doubts and fears I meet  
That vexed me so,  
But trust and peace, unutterably sweet,  
Alone I know.

Dear Lord, may this glad consciousness of Thee  
That joys me here,  
Remain when these Thy wondrous works, to me  
No more appear;

And so uplift my soul that never more  
May enter in,  
Doubt of Thy tender love's protecting power,  
Or fear, or sin.

FRANCIS COAN PERCY.

### MIDNIGHT HYMN.

#### I.

The hour of midnight dark is here;  
The stars are shining faint, though clear.  
We raise the hymn, O Lord, to Thee,  
With whom the darkness cannot be,  
Who dwellest where there is no night,  
In highest heaven's eternal light.

#### II.

The shades of night upon us fall:  
Our eyes cannot see heaven at all.  
Darker than night, our sins so black  
From glorious visions keep us back,  
O cleanse our souls, and make them white,  
Forgive our sins, Thou Lord of light.

#### III.

When night shall be forever gone,  
When everlasting day shall dawn,  
Take us, we pray Thee, home to Thee,  
In light and glory there to be,  
In that bright place where is no night,  
Where Thou, our Saviour, art the Light.

## LITTLE FRIEND'S GRAVE.

Build a house for "Little Friend,"  
Underneath the sunniest grass,  
In a place where birds' songs blend  
On the breezes as they pass.

Dig it not with sorrow's spade,  
Use no sharp-edged tools of pain,  
Nothing there must cast a shade,  
Nothing there must leave a stain.

Build the walls of hope and joy,  
Gladsome as the flowers and trees,  
Else the little merry boy  
Will not rest in it at ease.

Bring no torch or other light,  
As though darkness could be there,  
For a soul so pure and bright  
Will give radiance everywhere.

Build the roof of faith and love,  
Pillared on foundations deep,  
That the rain of tears above  
May not mar his happy sleep.

Make no windows, as though he  
Needed peep-holes to the skies,  
For the vast Eternity  
Now is open to his eyes.

Build no staircase for his feet,  
Make no door-way in the wall,  
For he treads the golden street  
Where the Christ is All in all.

Only let the cross be set  
Upright in the hallowed ground,  
Lest the stricken heart forget  
Where the cure of grief is found.

FREDERICK GEORGE SCOTT.

## WITHIN THE CAMP.

BY CAMERON WELLES WILSON.

**Y**OU have no suspicions?"

"None whatever. There were nearly thirty men there, and I don't know any of them well."

"Where did you leave your coat?"

"We were playing cards—the room was hot—I hung it on a peg beside the window. On the way home I found the money gone—one hundred and fifty dollars in bills."

Adrian Seel swung around in his revolving chair, pushed an accumulation of papers from him, and gazed thoughtfully through the uncurtained window of his office.

A clear-cut pathway leading through the dense pine woods showed the course of the new railroad. Gangs of laborers, mainly of foreign birth, were laying rails, or adjusting heavy ties. French-Canadians elbowed Galicians, and Italian oaths mingled with Irish raillery. Wreaths of smoke hovered above rusty stove-pipes which sprouted from hastily made cabins. The snow was grimy, covered with the motley debris of construction work.

"Can you give me the names of all the men who were at the party?" asked the overseer, scrutinizing the tall figure who stood, cap in hand, before him.

"I think so," the Galician answered.

"Write them on that sheet." Seel vacated his chair and motioned the workman towards pen and paper which lay upon the desk.

Himself a Galician, one educated for the priesthood of the Greek Church, Seel was particularly fitted for his position as manager of the Western Construction Company. Possessed of a keen insight, quick intuitions, and unbiased judgment, he ruled the men under him with a tactfulness which was the outcome of wide comprehension. The superstitions, traditions, and sensitiveness of his own people were as an open book to him. From daily contact with his workmen he had grown familiar with their point of view, with their foibles, their weaknesses, their national characteristics. Order in the camp was good, fights extremely rare, and theft hitherto unknown.

Seel was worried. The loss of one man's money had placed the ban of suspicion upon every other. There were many good fellows among them; there were some who were morally worthless. But there was none whom he cared to brand with the mark of thief.

During the long afternoon he turned the matter over in his mind. He tried to imagine many of his men in the unenviable role of common thief. He recoiled savagely from the distasteful vision as, with contracted brows and tight-closed

lips, he sorted out a packet of unsigned checks. The day dragged on, seemingly endless. He ate a meagre supper and returned immediately to the office.

The bare room was dimly lighted by a couple of oil-lamps. A small box-stove roared cheerfully in the centre of the apartment, one corner of which was partitioned off with curtains as a sleeping-place. A rough deal table, his official desk, and a few plain chairs completed the furnishings of this temporary home.

About eight o'clock he stepped to the door, and called in low tones to a man who stood without in the darkness. Handing him a slip of paper, he gave his orders in a brief, systematic manner.

"Send them all to the office—there are twenty-eight names on the list. It's a very unpleasant job, Lester, and I wish it was done with!"

Singly or in wondering groups the men obey the summons of their chief. As they entered, Seel was pacing up and down in evident trouble of mind. The men gathered around the stove, rubbing their rough, red hands in the warmth, or conversing in hushed, unnatural voices.

When the last had arrived, Seel explained his object in calling them together. Theft had been committed, treachery had entered the camp, distrust had marred the harmony of their little community. His words were few, as usual, but there was a world of meaning in his sharp, clear utterances. His listeners understood and were silent.

Drawing the table towards the centre of the room, Seel cleared it of a few well-worn books and tattered papers. From a pile of wood he lifted a large iron pot, covered thickly with soot. This he placed, inverted, upon the table. Reverently removing a copper crucifix from the wall, he laid it upon the pot, on opposite sides of which he had placed two large candles in rough clay holders.

The sacred symbol gleamed in the flickering lights as a draught of air caught the unsteady flames, and each member of the company crossed himself with formal haste, or in slow, unmistakable devotion.

"Line up against the wall!" commanded Seel, in a voice totally unlike his own. His scheme for detection might succeed—it might fail. In either case he was confronted by unpleasant issues.

"I want each one of you," he said, "to walk past the table and, as you pass, to draw the first finger of your right hand across the pot. When the one who stole Jabouski's money draws his finger through the soot, the candles will be extinguished at once. Go ahead—and heaven help you!"

One by one the men filed by. With more or less decision each drew a finger across the blackened pot. Playing thus upon the superstitious fear of his own countrymen and the credulity of the rest, Seel watched each man intently.

In silence they passed through an ordeal, mediæval, grotesque, and almost heathenish in form and meaning; the gleaming crucifix alone imparted a sacred portent to the solemn ceremony.

When the last man had resumed his place against the wall, Seel passed slowly along the line, carefully regarding the up-raised forefingers, and having finished his inspection, paused uncertainly for a brief moment. He then walked up to a bearded Galician who lounged against the rough boards with a clumsy assumption of ease.

"John, hand over that money to me. You'll have to take the consequences of your foolishness. Be quick!"

With an oath, the fellow sprang forward, but a dozen others held him tight.

"He is guilty!" cried Seel. "He was the only man whose finger was not marked by soot. His superstitious fear of putting out those two spluttering candles has betrayed him. It was merely a trick of mine—a barbarous and ancient custom in our own land—but it has succeeded. Search him for the money."

In vain the accused protested his innocence. His oaths rang out in voluble assertions of moral uprightness. He threatened in turn each of his four countrymen who ransacked his pockets in search of the missing money. They found it at last, securely hidden in one of his coarsely knitted gray socks.

The roll was handed to Seel, who counted it over before giving it, with a smile, to its rightful possessor.

"You may go now," he said to his men. "Leave John to me."

Slowly they filed past him, and one by one disappeared into the night.



## Church Kalendar.



Jan. 1—Tuesday. Circumcision.  
 " 6—The Epiphany. Sunday.  
 " 13—First Sunday after Epiphany.  
 " 20—Second Sunday after Epiphany.  
 " 25—Friday. Conversion of St. Paul. Fast.  
 " 27—Septuagesima.

## Personal Mention.

THE address of the Rev. WALTER R. BREED, D.D., after January 25th will be 4108 Euclid Ave., Cleveland, Ohio.

THE Rev. C. L. COOPER, D.D., of Rahway, N. J., has returned from England, where he has been making addresses as deputation lecturer for the S. P. G.

THE address of the Rev. WM. WHITING DAVIS is, Rectory of the Church of the Redeemer, 142 West 137th St., New York, N. Y.

THE Bishop of Missouri has appointed the Rev. B. T. KEMERER, hospital missionary, to be rector of St. George's Chapel, in place of the Rev. Robert A. Holland, S.T.D., who has resigned and who will remain rector *emeritus* of the church.

ALL mail matter for the Rev. H. F. PARSHALL should be sent to him at Cass Lake, Minn.

THE Rev. ARTHUR PRATT of Denison, Ia., has accepted the curacy of St. John's Church, Dubuque, and will begin duty the second Sunday after Epiphany.

THE Rev. W. E. VANN of Wadena, Minn., has accepted a call to his old parish of Christ Church, Kingman, Kans.

THE Rev. M. L. WOOLSEY of Vergennes, Vt., has accepted the rectorship of St. Andrew's Church, Buffalo, N. Y.

## ORDINATIONS.

### DEACONS.

TENNESSEE.—At Otey Memorial Church, Seewanee, on the Fourth Sunday in Advent, the Bishop ordered to the diaconate, Mr. FREDERICK ILSLEY.

### DEACONS AND PRIESTS.

NEW YORK.—At St. Michael's Church, on the Fourth Sunday in Advent, to the priesthood: Rev. FRANK SIMPSON COOKMAN, general missionary in the Bronx, Rev. BURTON H. LEE, curate at St. Michael's, and the Rev. JOHN W. OLMSFORD, curate at St. Luke's; and to the diaconate: Messrs. HARWOOD HUNTINGTON and THOMAS MCCANDLESS.

### PRIESTS.

MINNESOTA.—The Rev. J. V. PLUNKETT, in charge of St. James' Church, Marshall, and St. Mark's Church, Tracy, was advanced to the priesthood, in St. Mark's pro-Cathedral, Minneapolis, on the Sunday after Christmas, by the Bishop of the diocese. The sermon was preached by the Bishop. The candidate was presented by the Rev. C. E. Haupt. The litany said by the Rev. G. H. Hills. The above named priests joined with the Bishop in the laying on of hands.

NEW JERSEY.—At St. John's Church, Somerville, N. J., on December 23d, the Bishop of New Jersey advanced to the priesthood the Rev. ROBERT WIGHT TRENBATH, a member of the staff of the Trenton Associate Mission. The litany was sung by the Rev. H. H. Oberly, D.D., the preacher was the Rev. H. B. Wright of Bala, Pa., the Rev. Charles Fiske of Somerville presented the candidate, and the Bishop was assisted in the Communion by the Rev. M. B. Nash and the Rev. G. O. Oldham. In the choir were the father and three brothers of the candidate, one of the latter acting as crucifer. The Rev. Mr. Trenbath will continue with the Associate Mission and will have charge of St. James' mission Church at Wilbur on the outskirts of Trenton.

SALT LAKE.—At St. Paul's Church, Montrose, Colo., on December 21st, the Rt. Rev. Franklin S. Spalding, D.D., Bishop of the diocese, advanced to the priesthood the Rev. J. KNOX BODEL. The clergy who assisted in the ceremony were the Ven. Archdeacon Bull, Rev. P. F. Woods, and Rev. A. Miller. Mr. Bodel is in charge of the parish at Montrose.

## DIED.

BENEDICT.—Entered into life eternal, on the morning of Christmas Eve, 1906, ELIZABETH FORREST, beloved daughter of the Rev. and Mrs. Robert BENEDICT, aged 9 months and 29 days.  
 "Of such is the Kingdom of Heaven."

UNDERHILL.—At her home in New York City, on the feast of St. Thomas, entered into eternal rest, in the full communion of the Catholic Church, AMELIA UNDERHILL, widow of Gilbert E. Underhill, and mother of Rev. Gilbert R. and Mary Agnes Underhill.

"Then are they glad, because they are at rest: and so He bringeth them unto the haven where they would be."

## MARRIED.

THARIN-WHITNEY.—On Thursday, December 20th, in St. Thomas' Church, Thomasville, Ga., MABEL SHERWOOD WHITNEY, only daughter of the late Rev. Geo. A. Whitney, to Mr. DANIEL CUNNINGTON THARIN of Brunswick, Ga. The Rev. G. Sherwood Whitney, rector of St. Thomas' Church and brother of the bride, officiated.

## INFORMATION WANTED—CAUTION.

STEWART.—Information as to the whereabouts of one MRS. STEWART, a nurse, is asked of the clergy, who are also cautioned concerning her. Address: Rev. G. A. ROBSON, Lansing, Mich.

## 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.

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

### POSITIONS WANTED.

A GENTLEWOMAN, widow, refined, educated, well connected, would take charge of widower's household. Highest references given and expected. Address: Mrs. W., care LIVING CHURCH, Milwaukee.

ORGANIST AND CHOIRMASTER desires change. Highest references. Address: "ALPHA," LIVING CHURCH.

ORGANIST AND CHOIRMASTER, experienced and successful, desires position. Either male or mixed choirs. Churchman. Highest testimonials from clergy and laity. Address: MELODIA, care LIVING CHURCH, Milwaukee.

## 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, PEKIN, ILLINOIS, who build Pipe Organs and Reed Organs of highest grade and sell direct from factory, saving you agent's profit.

THE INDIANAPOLIS VESTMENT BAG. The Best. Send \$2.50 to Wheaton, Illinois.

## UNLEAVENED BREAD.

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

## 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.

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

## FOR SALE.

PLANS AND SPECIFICATIONS for a rural Gothic church to accommodate 140 worshippers. Have been accepted and church now finds it cannot use them. Address: J. F. K., THE LIVING CHURCH, Milwaukee.

ADVERTISER invites offers for autograph letters of early American Bishops: Seabury, White, et al. Box 43, Digby, Nova Scotia.

## CHOIR EXCHANGE.

POSITIONS SECURED for Organists and Singers. Write THE JOHN E. WEBSTER CO., Choir Exchange, 136 Fifth Ave., New York.

## CLERICAL REGISTRY.

GOOD OPPORTUNITIES for Rectors and Assistants seeking fresh fields of labor. Apply CLERICAL REGISTRY, 136 Fifth Avenue, New York.

## WINTER RESORTS.

ST. AUGUSTINE, FLORIDA. HILLCREST Guest House, in suburbs of St. Augustine, offers to limited number of guests the comforts of well appointed home. House newly repaired. Spacious grounds sheltered from sea winds. Pines. Artesian well. Carriage service to city daily. For terms and particulars, address THE SISTER IN CHARGE, Box 704, St. Augustine, Fla.

A CLERGYMAN desiring to spend the winter months in the South, can hear of a favorable arrangement by which he can do so at no expense except giving light Sunday services, by addressing the Rev. ROBT. SCOTT, Marianna, Fla.

## APPEALS.

MUCH IN NEED OF AN EPISCOPAL CHURCH IN BASIC CITY, VA.

We are very much in need of an Episcopal Church in Basic City, Virginia. We own the lots, but lack funds for our church building. Please send us twenty-five cents for this purpose. If so, you will receive your reward and the thanks of our little flock. Remit to W. H. PAGE, Secretary and Treasurer, Basic City, Virginia. Reference, the Bishop of Southern Virginia.

## NOTICES.

Occasionally one still hears that ancient myth, "It costs a dollar to send a dollar to the mission field."

Last year

THE BOARD OF MISSIONS, as the Church's executive body for missionary management, spent to administer the world-wide enterprise, six and two-tenths per cent. of the amount of money passing through its treasury. Leaflet No. 912 tells the story. It is free for the asking.

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 SPIRIT OF MISSIONS—\$1.00 a year.

## 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.

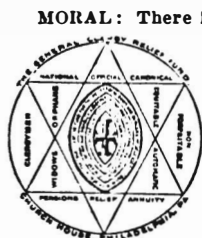
**SECOND CONSIDERATION:** Among the clergy of fifty and upward, there are many distressing cases of poverty and humiliation through non-employment, sickness, etc. These ought to be pensioned.

**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.

## BOOKS RECEIVED.

THE GRADED SUNDAY SCHOOL PUBLISHING CO. Boston.

*Pupil's Book of Old Testament Heroes.* A Course of Study Beautifying and Glorifying the Moral and Religious Qualities of Old Testament Characters. By John L. Keedy.

LONGMANS, GREEN & CO. New York.

The Oxford Library of Practical Theology. *The Atonement.* By the Rev. Leighton Pullan, Fellow of St. John Baptist's College, Oxford, Lecturer in Theology at St. John's and Oriel Colleges. Price, \$1.40 net.

IMPORTED BY CHARLES SCRIBNER'S SONS. New York.

*The Gospel History and Its Transmission.* By F. Crawford Burkitt, M.A., F.B.A., Norrisian Professor of Divinity in the University of Cambridge. Price, \$2.00 net.

NORTH AMERICAN ECCLESIASTICAL CON-SISTORY. New York.

*Service Book of the Holy Orthodox-Catholic Apostolic (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 Haggood.

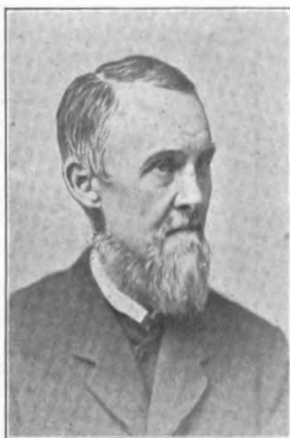
BIBLIOTHECA SACRA COMPANY. Oberlin, O. *Scientific Confirmations of Old Testament History.* By G. Frederick Wright, D.D., LL.D., F.G.S.A. Illustrated. Price, \$2.00 net.

## PAROCHIAL YEAR BOOKS.

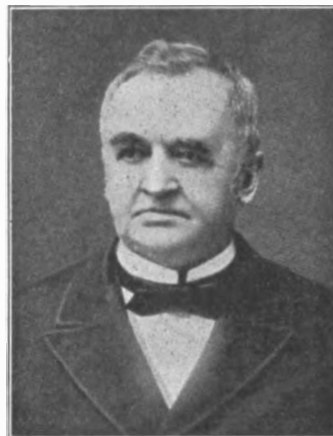
*Year Book of St. Bartholomew's Parish, New York City.* Advent, 1906.

*The Year Book of the Cathedral of All Saints, Albany, N. Y.* For the Year 1905-1906. Number III.

## THE CHURCH AT WORK



GEORGE LYCETT,  
LATE OF BALTIMORE.



ISAAC ATWATER,  
LATE OF MINNEAPOLIS.

## TWO DISTINGUISHED LAYMEN WHOSE DEATH WAS REPORTED LAST WEEK.

## "COMMENDATION DAY."

PERHAPS there is no institution of the Church in the diocese of Pennsylvania which has so wide an influence in the development of Churchmen as the Episcopal Academy. Begun when the American Church was in its infancy and because the influence of Benjamin Franklin and others was opposed to the Churchly tendency of the then College of Pennsylvania (now the University) this school has educated many of our staunchest Churchmen and was never more successful than at present when three hundred boys are being trained. Twice a year a custom is observed at Christmas-tide and at Easter-tide when those who have attained distinction in study and deportment are commended in public. On St. Thomas' day, called "Commendation day," this red letter day in the lives of the pupils was observed. The younger boys having their service in the morning and the older boys in the evening, when the beautiful little chapel was crowded with the friends of the pupils. The Rev. J. Andrews Harris, D.D., rector of St. Paul's Church, Chestnut Hill, made an excellent address on the words "Must" and "Ought." In the evening the Bishop of the diocese spoke on the Christmas Spirit of "Thoughtfulness of

Others" as that which should not only be peculiar to the Feast of the Nativity but throughout the year. One-sixth of the whole number of pupils were commended either by the Bishop or by Dr. Harris after an interesting program of carol singing and recitation—it was a group of boys of which any Churchman might well be proud.

## TWO NEW JERSEY PARISHES FREED FROM DEBT.

TWO PARISHES in the diocese of New Jersey have recently been freed from debt. St. Paul's, Westfield, whose new rector has just taken charge, has been rejoiced by the gift of \$1,500 which will pay the last of the mortgage indebtedness on the church. The donor is Mr. Henry Sergeant, whose wife has long been one of the most active workers in the parish. A severe illness has made it impossible for her any longer to do the work which has been hers, and her husband takes this method of continuing her work.

St. Uriel's, Sea Girt, has also paid the last installment of its debt and will soon be consecrated. This result is due to the loyal work of two communicants, one of them a good woman who founded the parish. Con-

tributions have come from friends of every religious faith.

## NEW RECTOR FOR ST. PAUL'S, CLEVELAND.

THE REV. WALTER RUSSELL BREED, D.D., rector of St. James' Church, Lancaster, Pa., has accepted a call to become rector of St. Paul's Church, Cleveland, O., in succession to the Rev. Dr. George H. McGrew. He will take charge of his new parish on St. Paul's day, January 25th, 1907. Dr. Breed graduated from the Wesleyan University, Middletown, Conn., in 1887, with the degree of Bachelor of Science. Later he completed a Theological course at the Episcopal Theological Seminary, Cambridge, Mass., and received the degree of Bachelor of Divinity. Franklin and Marshall College, Lancaster, Pa., recently conferred upon him the degree of Doctor of Divinity. Before becoming rector of his present parish Dr. Breed served Trinity Church, Concord, and Christ Church, Quincy, both in the diocese of Massachusetts. He is a member of the Standing Committee and an Examining Chaplain of the diocese of Harrisburg. The vestry of St. Paul's parish has decided to completely renovate and re-decorate the rectory before the rector-elect

takes possession. It is estimated that at least \$2,000 will be expended upon this work.

### THE MANILA CATHEDRAL.

A view is presented herewith of the Cathedral Church of St. Mary and St. John at Manila, now under construction and well under way. It is said by the *Far Eastern Review* to be the finest edifice of its kind in the entire far East and the first church in the Orient in which the latest approved methods of reinforced concrete construction have been exclusively applied. It is believed that a large edifice of this construction will withstand earthquake shocks as well as fire.

The Church is the gift of Mrs. Mary Bryant Brandegee, of Faulkner Farm, Brookline, Mass., a former parishioner of the Rt. Rev. Charles H. Brent, Bishop of the Philippine Islands, when he was connected with St. Stephen's Church, Boston. The sum of \$100,000 gold was donated for the building, and the architects selected to prepare the

according to conventional form. The plan for the Bishop's throne is elaborate and frankly gothic, with a canopy and screen. This will stand at the south side of the choir in the open arch between the morning chapel and the choir.

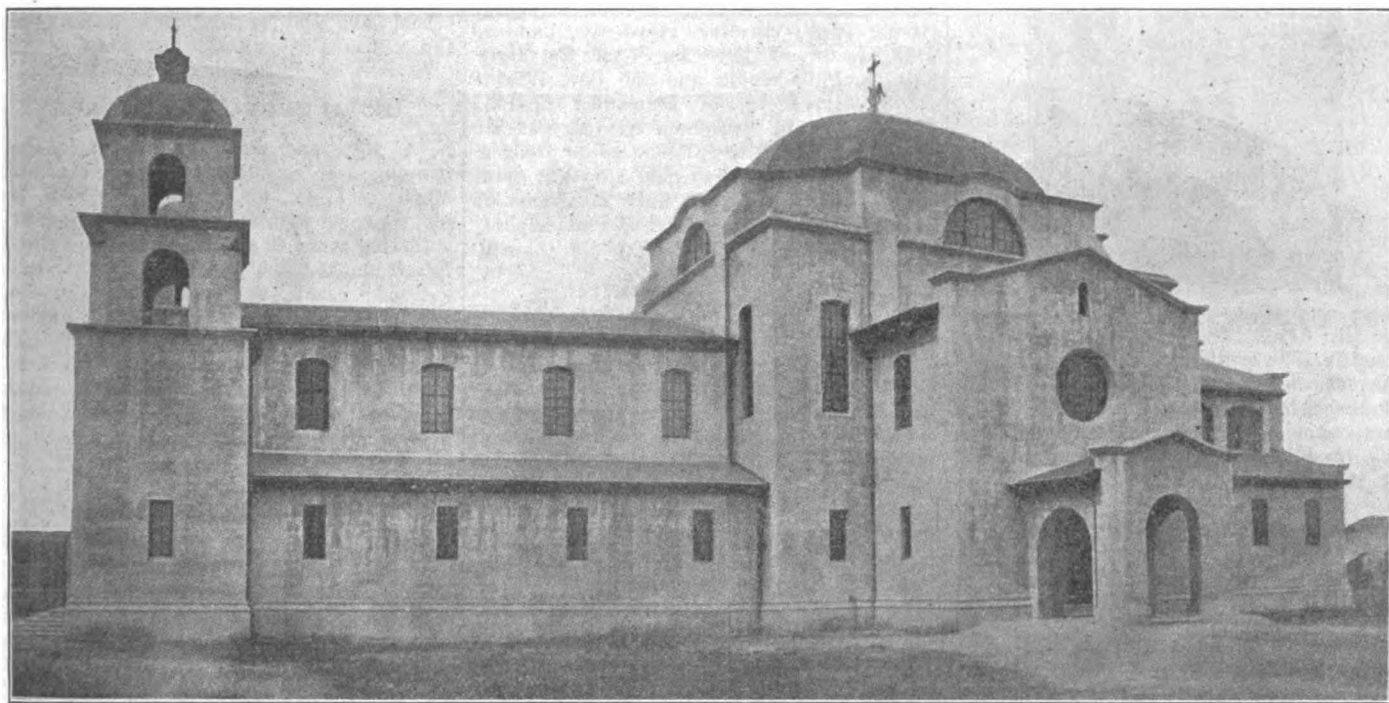
The altar rail is to be of native wood on brass pilasters, and is the gift of the Woman's Auxiliary of the parish. The altar itself is likewise to be of carved native wood, and is to be in memory of Major John A. Logan. Eventually there will be a reredos of the same material covering the whole extent of the concrete curtain which now separates the sanctuary from the east end of the church.

The organ, which is the gift of Mrs. J. Montgomery Sears, of Southborough, Mass., donated in memory of her husband whose purpose had been to give this in conjunction with his daughter, is to cost \$10,000 gold. It is now in the hands of Messrs. J. W. Walker & Son, London, who are the builders.

The cross which surmounts the dome was

### OPENING OF A NEW PARISH HOUSE.

THE NEW parish house of Christ Church, Allegheny, Pa., was opened with a service of benediction, on Sunday afternoon, December 16th, by the Rt. Rev., the Bishop of the diocese of Pittsburgh, assisted by the rector, the Rev. E. H. Young. Addresses were made by the Bishop, the Rev. D. L. Ferris, of Calvary Church, Pittsburgh; and the Rev. A. H. Beavin, of Grace Church, Pittsburgh. The parish house is constructed of stone and cost in the neighborhood of \$40,000. It is four stories and of the Tudor style of architecture. On the main floor will be headquarters of the Brotherhood of St. Andrew, a study for the rector, meeting rooms for the Daughters of the King, Woman's guild, Chancel society and Choral society. The main auditorium, 40x70 feet, will be upon the second floor. The Sunday School will meet in that room. On the third floor will be a large gymnasium, with lockers, shower and tub baths. The congregation intends to carry on a big institutional



CATHEDRAL CHURCH OF SS. MARY AND JOHN, MANILA.

plans were Messrs. Sturgis & Barton, of Boston. The plans were submitted to a committee in America consisting of Messrs. Amory Gardner, Charles G. Lawrence, D. Berkeley Updike and Silas McBee.

The architecture is of the Spanish Renaissance with a trace of the mission architecture of California in the towers. The dimensions are such that the edifice will, when completed, accommodate about one thousand worshippers. The interior effect is severely plain, the floors being of native tiling and the doors of native *molave*, a beautiful hardwood, with massive brass trimmings. The font is a magnificent piece of Italian work in white marble, cut in Rome, and the gift of St. Anne's Chapter of Domestic Missions, Church of the Heavenly Rest, New York City, in memory of its president, Olive Wilmot Sanford.

The small morning chapel to the right of the choir will contain a memorial altar of carved *akle* with ornaments, also given by a friend in America. The designs for the choir furnishings are not yet executed.

A rood beam is to span the choir arch at the height of 20 feet from the floor of the nave. A low screen of native wood is planned for the entrance into the choir. The pulpit and lectern, both of which are memorials, will be worked into this screen. The choir stalls are to be of Philippine hardwood and of simple design, massive, with carved figures at the end of each. The clergy sedilia are

originally on the Convento de la Santissima Trinidad, Granada, Spain. It was bought by the donor of the Cathedral and sent out here to be erected in place.

The towers are to hold a chime of eight bells, given by different persons and groups of persons; among them being one in memory of General Egbert, given by his family; another in memory of the officers of the Corps of Engineers, U. S. Army, who fell in the Philippines, and a third by various officers and men of different regiments in memory of fallen comrades. The Petit & Edelbrock Bros., of Gescher, Westphalia.

The corner-stone for the edifice was laid on St. Paul's day 1905 and the building was so far advanced that the first service was held on the evening of October 28th.

### DEATH OF A DEACONESS.

MISS E. T. RODMAN, deaconess of the Church of St. Luke-Epiphany (the Rev. David McConnell Steele, rector) died of typhoid fever on Thursday, December 20th, 1906. Miss Rodman had served as deaconess at the Church of the Holy Trinity, Brooklyn and at Trinity Church, New Haven, Conn., and was a graduate of the Home for Deaconesses of the diocese of Pennsylvania. The office for the dead was said on the Saturday following by the Rev. McC. Steele, and the Rev. Dr. McConnell.

work in the new building. Much strength has been added since the union with Allegheny members of St. Andrew's congregation.

### INTERESTING EVENT AT VALLEY FORGE.

THE 129TH ANNIVERSARY of the occupation of Valley Forge by the American army was celebrated on December 19th at Valley Forge, at which time a most interesting brass tablet was unveiled in the Washington Memorial Chapel. It was designed by M. B. Medary, Jr., the architect of the chapel, and is in memory of Thaddeus Thompson, of Connecticut, who was a drummer-boy and bombardier during the Revolution. The remarkable thing is that it is given by his daughter, Miss Rhoda Augusta Thompson, of Woodbury, Conn.

The tablet was unveiled by Miss Clara Monroe Barbour, the great-great-granddaughter of the hero. The Rev. W. Herbert Burk presented the tablet and conducted the service. In this he was assisted by the Rev. Henry M. Medary, rector of the Church of the Advocate, Philadelphia, and by the Rev. Francis T. H. Finn, of Valley Forge. Major Moses Veale, vice president of the Philadelphia chapter, S. A. R., delivered the oration. It was an answer to the modern detractors of Washington. In opposition to them he contended that Washington was great in general-

ship, statesmanship and Christian character. He made an eloquent appeal for the cultivation of that real patriotism of which Washington was the embodiment. Valley Forge, Merion and West Chester chapters, D. A. R., acted as the hostess of the day in honor of Miss Thompson, who is a member of Melicent Porter chapter, of Connecticut.

#### NEW RECTOR IN KANSAS CITY.

THE NEWLY chosen rector of Grace Church, Kansas City, Mo., who has accepted his election is the Rev. J. A. Schaad, now Archdeacon of the diocese. Mr. Schaad was born in 1868, the son of a Methodist minister, was graduated at Northwestern University, Evanston, Ill., in 1892, and was ordained



REV. J. A. SCHAAD.

deacon in 1891 by the late Bishop of Springfield and priest in the year following by the late Bishop of Michigan. He was for some years rector of St. Paul's Church, Lansing, Mich., and has been Archdeacon only since last May.

#### A MUSK-RAT SUPPER IN PROSPECT.

THE MEN'S CLUB of St. Thomas' parish, Port Clinton, O., of which the Rev. Edw. S. Doan is president, has a membership of over 90 men. The meetings are held every two weeks. At the last meeting held on December 18th, the subject of "The Race Problem" was presented by the Rev. Mr. Doan, there being present 87 men, some of whom took an active part in the discussion.

The membership of the club is made up of lawyers, doctors, merchants, the Mayor of the town and councilmen, and is, of course, open to all men whether Churchmen or not. The semi-annual banquet will be held on New Year's night, with a Musk-rat supper as a special feature. This is the second year of the Club, and the men look upon it as one of the best things ever organized for men, in the town. All sorts of subjects are presented and thoroughly and ably discussed.

#### SAILING OF THE JAMESTOWN COLONY COMMEMORATED.

AT GRACE CHURCH, Petersburg, Va., on the night of December 19th, a service was held commemorating the sailing from Blackwall, England, on the same date three hundred years earlier, of the original Jamestown colonists. The Rev. C. Braxton Bryan, D.D., gave the historical address. Dr. Bryan confined himself mainly to the historic events of the fifty years preceding the departure of the colonists, a period embracing a large portion of Queen Elizabeth's reign, and told as leading up to the final permanent settlement in Virginia, of the many voyages to this continent and the unsuccessful efforts to establish colonies. He commented in detail on the voyages of Sir Humphrey Gilbert, Sir Francis Drake, Sir Richard Grenwell, Sir Walter Raleigh and others. He gave from history, an interesting description of the

scenes attending the departure of the colonists, whose settlement at Jamestown resulted in the founding of a great nation.

#### DEATH OF A VESTRYMAN OF ST. STEPHEN'S, PHILADELPHIA.

ON DECEMBER 19TH, the soul of W. Herbert M. Thomson, a vestryman of St. Stephen's Church, Philadelphia (the Rev. Carl E. Grammer, D.D., rector), entered into rest. Mr. Thomson was a descendant of Lieutenant William Thomson of the Revolutionary Army and also of Edward Shippen, first Mayor of Philadelphia. The office for the dead was said at St. Stephen's Church, Philadelphia, on Saturday, December 22nd, 1906.

#### ARRANGING FOR LENTEN SERVICES IN PHILADELPHIA.

THE DAILY noonday services at old St. Paul's Church, Philadelphia, have been fairly well attended. The schedule for the Lenten noonday services is being arranged. At St. Paul's the Rev. Floyd W. Tomkins, D.D., rector of the Church of the Holy Trinity, Philadelphia and the Rev. Wilson R. Stearly, rector of Emmanuel Church, Cleveland, Ohio, have been secured. At St. Stephen's Church the Rev. George Hodges, D.D., Dean of the Theological School at Cambridge, Mass., the Rev. Carl E. Grammer, D.D., rector of St. Stephen's, Philadelphia, and the Rev. Floyd W. Tomkins, D.D., will each preach for a week.

#### A MEMORIAL CHRISTMAS GIFT.

ST. MARK'S PARISH, Chicago (the Rev. Dr. W. W. Wilson, rector) received as a Christmas gift two lots on Cottage Grove Avenue, immediately north of the church, with a frontage of 64 feet and an average depth of 120 feet.

This property, valued at \$11,500, was presented by Mr. Charles Morris in memory of his wife Margaret A. Morris. It is stipulated that the land be used for a parish house as it was Mrs. Morris' desire to promote the building of such. The gift was announced to the congregation on Christmas morning in the form of a letter from Mr. Morris to the rector.

#### DETROIT PARISH REORGANIZED.

AT THE TIME of the union of St. Joseph's Church with St. Paul's, Detroit, it was arranged that the temporalities of the former parish should be held for its use in building a new church north of the railroad crossing. The growth of the city in that direction within the last five or six years has been very great. In fact a large town has been built. The residents are mostly those who have removed there from the older parts of the city. Among these are hundreds of Church families. Downtown churches have materially suffered from these removals. Many religious organizations other than our own have already erected large houses of worship. A church would already have been begun had it been possible to dispose of the old St. Joseph's Church. Finally the members of the parish living in the vicinity, together with hundreds of others, have combined, elected a vestry, and resolved that services should be begun.

As there is no suitable building or hall where this might be done, arrangements have been made to occupy for the present, the chapel of the North Woodward Methodist church. The room is well furnished and has a gallery. From three hundred to four hundred can easily be accommodated. The church faces on Woodward Avenue, and the chapel in the rear on Milborne, about a mile beyond the railroad crossing.

On the afternoon of the Fourth Sunday in Advent. The first service was held. The Bishop and several of the city clergy were

present. A vested choir of twelve men and boys preceded the clergy, and Evening Prayer was said. Addresses of welcome and encouragement were made by the Bishop, the Rev. Dr. McCarroll, Dr. Faber, and the Rev. Messrs. Arnold, John Mockridge, and Frisbie. Notwithstanding the extreme cold, a congregation of two hundred and fifty had assembled.

Services will be continued each Sunday afternoon at four o'clock, conducted by the city clergy, until arrangements can be made for securing a rector.

#### ST. HELEN'S HALL, PORTLAND, ORE.

THE YOUNG ladies of St. Helen's Hall presented the school with a beautiful chalice and paten in memory of their late beloved Bishop, B. Wistar Morris. The school did not own a communion service, and upon a recent visit of Bishop Scadding, he blessed the chalice and paten at the time of the Eucharistic celebration.

Seven young ladies of this splendid school have been baptized since the fall opening.

#### BURN CHURCH MORTGAGE.

A NOTE and mortgage that have been hanging over St. John's Episcopal Church, Mankato, Minn., for twelve years were last night burned with appropriate exercises at a gathering of the Church membership. Bishop Edsall and the Rev. Dr. Tanner of Faribault, a former pastor, were present and gave addresses, and speeches, and musical numbers were given by members of the Church. The pastor, the Rev. A. E. Fillmore, touched a match to the former evidences of debt and the congregation watched them become consumed, expressing their congratulations.

#### MEMORIAL PULPIT DEDICATED.

ON CHRISTMAS DAY Archbishop Matheson dedicated the pulpit placed in St. John's Cathedral, Winnipeg, as a memorial to the late Archbishop of Rupert's Land. It is the gift of Mr. J. A. Machray, a nephew of the late Archbishop. It is built of oak, and is a beautiful specimen of hand carving.

#### CRIED EASILY

Nervous Woman Stopped Coffee and Quit Other Things.

No better practical proof that coffee is a drug can be required than to note how the nerves become unstrung in women who habitually drink it.

The stomach, too, rebels at being continually drugged with coffee and tea—they both contain the drug—caffeine. Ask your doctor.

An Ia. woman tells the old story thus:

"I had used coffee for six years and was troubled with headaches, nervousness, and dizziness. In the morning upon rising I used to belch up a sour fluid, regularly.

"Often I got so nervous and miserable I would cry without the least reason, and I noticed my eyesight was getting poor.

"After using Postum a while, I observed the headaches left me and soon the belching of sour fluid stopped (water brash from dyspepsia). I feel decidedly different now, and I am convinced that it is because I stopped coffee and began to use Postum. I can see better now, my eyes are stronger.

"A friend of mine did not like Postum but when I told her to make it like it said on the package, she liked it all right." Name given by Postum Co., Battle Creek, Mich. Always boil Postum well and it will surprise you.

Read the little book, "The Road to Wellville," in pkgs. "There's a reason."



### COURSE IN THEOLOGY AT CAMBRIDGE.

THE FOLLOWING COURSES to be given in the chapel of Emmanuel Church, Boston, between Epiphany and Palm Sunday, 1907, under the auspices of The Episcopal Theological School, are announced.

#### I. ON BIBLICAL THEOLOGY.

Ten lectures by Professor Nash, on Monday afternoons at four o'clock.

1. Religion, Revelation, and Theology in the Bible.
2. The Saving Unity of God and the Hope of the Nation.
3. God as Judge and the Moral Quality and End of the Nation's History.
4. God and Nature.
5. The Teaching and Work and Being of Christ.
6. Christian Fellowship and the Doctrine of the Spirit.
7. The Mystery of Human Unity and the Doctrine of Atonement.
8. The Incarnation and Man's Belief in Man.
9. The Johannine Theology.
10. New Testament Theology as a Whole, in Itself, and in Relation to the Theology of the Church.

#### II. ON THE HIGHER CRITICISM.

Seven lectures by Professor Steenstra, on Tuesday afternoons at four o'clock.

1. The Origin of the Old Testament as generally conceived before the rise of the Higher Criticism.
2. The Higher Criticism: its three main results, and the way they were arrived at.
3. Were the Pentateuchal writers and editors guilty of forgery or pious fraud?
4. The character and Form of Israelitish Worship in Earlier Ages.
5. Israelitish popular Religious Instruction in those Ages.
6. The true Conception of Revelation and Inspiration.
7. The Great Lesson taught by all ancient Semitic Religions: the Necessity of the Incarnation.

#### III. ON THE FUNDAMENTALS OF THEOLOGY.

Ten lectures by Professor Drown, on Wednesday afternoons at four o'clock.

1. The Sources of Theology.
2. The Christian Belief in God.
3. The Holy Trinity.
4. The Incarnation.
5. Sin.
6. The Atonement.
7. Justification by Faith.
8. Baptism.
9. The Lord's Supper.
10. The Life Eternal.

### CHURCH RECONSECRATED.

A SOMEWHAT unusual ceremony took place on the 8th ult., when the Bishop of Quebec in Canada, re-consecrated a church building which had been taken down and removed 22 miles, and then re-constructed.

### DEATH OF THE REV. W. H. H. ROSS.

NEWS OF THE DEATH last week at the Battle Creek (Michigan) Sanitarium of the Rev. W. H. H. Ross, an aged and retired priest of the diocese of Milwaukee, has been received. Mr. Ross was ordained deacon in 1871 by Bishop Clarkson of Nebraska and was advanced to the priesthood somewhat later. He has spent his life in missionary work, principally in Minnesota and Wisconsin, his last charge having been that of St. Mark's, South Milwaukee, from which he retired something more than a year ago. An infirmity of increasing deafness has seriously retarded him in his work of the past few years, but throughout his ministry he has been most faithful.

### DEATH OF HARLAN CLEVELAND.

ON CHRISTMAS EVE there passed to his rest in Cincinnati, Mr. Harlan Cleveland, a distinguished citizen and Churchman of that city and member of the Standing Committee of the diocese of Southern Ohio. Mr. Cleveland was a prominent lawyer of his city and served as United States District Attorney under President Cleveland, who was his cousin. The deceased was also a nephew of Justice Harlan of the United States Supreme Court, a brother-in-law of Justice Gray of the same court, and a son-in-law of the late Stanley Matthews also of the same court; while he was also a brother-in-law of the Very Rev. Paul Matthews, Dean of the Cathedral in Cincinnati. He was a valued counsellor for the Church and a useful member of the Standing Committee. He was also one of the trustees of the diocese and had served the Church in other capacities.

### THE YEAR'S STATISTICS.

THE STATISTICS of the American Church, including its foreign missions, as reported in the *Living Church Annual* for 1907, are as follows:

Clergy, 5,381; candidates for orders, 430; postulants, 345; lay readers, 2,455; parishes and missions, 7,818; baptisms, infants, 52,325, adults, 13,889, total, 69,065; confirmed, 56,209; communicants, present number, 848,974, increase, 20,581; marriages, 23,615; burials, 38,329; Sunday Schools, teachers, 49,000, scholars, 451,511; contributions, \$17,313,788.65.

Missionary statistics show total contributions for general missions of \$811,346.65, which is an increase during the year of \$44,381.47 over contributions of the year before, being an average for general missions of 81 cents for each communicant. Such contributions came from 4,090 parishes and missions.

### DR. DAVIS VERY LOW.

THE CONDITION of Dr. Davis, the Warden of Seabury, shows no improvement. He lies in a semi-comatose condition and rarely speaks except when prayers are being said at his bedside, when he joins in the Lord's Prayer and the amens. The physicians entertain little hope for his recovery.

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C. W. POST, Chairman,  
Battle Creek, Mich.

Dec. 12, 1906.

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BENJAMIN F. REED,  
Notary Public.

My commission expires July 1, 1907.

Our goods are pure, they always have been and always will be, they are not mis-branded. We have always since the beginning of our business, printed a truthful statement on the package of the ingredients contained therein and we stand back of every package.

### ANCIENT CHURCH RINGS IN THE NEW YEAR.

THE OLD YEAR was rung out and the new tercentenary year rung in, by the bells of the historic St. John's Church, Richmond, Va. The vestry had previously taken the following action relative to it:

"WHEREAS, The year 1907 is the tercentenary of the settlement of this country and the establishment of the Protestant Episcopal Church therein; and

"WHEREAS, St. John's Protestant Episcopal Church, in Richmond, Va., is the mother church of Henrico Parish, the oldest continuously existing parish in the United States; be it

"Resolved, That the vestry of St. John's Protestant Episcopal Church, in commemoration of said event, and in token of their thankfulness therefor, do hereby direct that the church bell shall be tolled for five minutes before 12 o'clock, midnight, on December 31, 1906, and rung for five minutes after 12 o'clock on the morning of January 1, 1907."

### ALABAMA CHURCH AND RECTORY BURNED.

A PRESS DISPATCH dated December 24th, from Marion, Ala., tells of the burning of the local church and rectory, as follows:

"The Episcopal church and rectory were burned last night about 12 o'clock. The fire is supposed to have caught from the stove, services having been held in the morning. The building was constructed of heart pine lumber and burned like tinder. The fire fighters were on hand promptly, but could not control the flames until both buildings were totally consumed. The wind was strong from the north and at one time it looked like the flying pieces of burning debris would ignite all the north side of the square which was guarded by the men. Burning shingles were carried more than a half mile, directly over the main portion of the town, and several buildings caught fire but were extinguished.

"The church and rectory were valued at about \$7,500. Insurance, \$2,700."



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No. 302—Prayer Book. Same size as above, maroon cloth, red edge, \$25.00 per hundred.  
No. 303—The Pointed Prayer Book, authorized by General Convention. \$24.00 per hundred.  
No. 10300—Hymnal to match Prayer Book No. 300, \$25.00 per hundred.  
No. 10301—Hymnal to match Prayer Book No. 301, \$26.00 per hundred.  
No. 10302—Hymnal to match Prayer Book No. 302, \$30.00 per hundred.

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This is the cheapest 12mo pica book made

**The Young Churchman Co.**  
MILWAUKEE, WISCONSIN

**ALABAMA.**

C. M. BECKWITH, D.D., Bishop.

**General Missionary Appointed.**

THE LONG delayed hope of the diocese of Alabama to secure the services of a general missionary, both competent and qualified to do the work, and yet who could meet the requirements of the Bishop of the diocese, have at last been realized by the call to the work, and its acceptance by the Rev. W. N. Claybrook, rector of the Church of the Nativity, Huntsville, Ala. Mr Claybrook will begin his work as general missionary on January 15th, 1907. He has been in the diocese of Alabama only about two years, but has endeared himself to his congregation in Huntsville, where he has done a fine work, and they regret exceedingly his determination to leave them. There is before Mr. Claybrook a splendid field for exercise of any special talents he may have in this department of the Church's activity in Alabama.

**ALBANY.**WM. CROSWELL DOANE, D.D., LL.D., Bishop.  
RICHARD H. NELSON, D.D., Bp. Coadj.**Improvements at Cairo—Parish House at Cooperstown.**

CALVARY CHURCH, Cairo (the Rev. C. Thacher Pfeiffer, rector), has been the recipient of a gift of money from friends which has enabled the installment of wiring and electroliers for both church and rectory. Everyone is gratified with the improvement of electric light over the old oil lamps.

At the beginning of the morning service on the Fourth Sunday in Advent, the rector dedicated and unveiled a new stained-glass window of beautiful design, wrought in opalescent glass, presented by the warden, Mr. Francis G. Walters, in memory of his wife, Elizabeth Walters. Following this were blessed a very handsome set of books bound in red morocco consisting of an Altar Service, Prayer Book for rector's stall, and Litany Desk book, also given by Mr. Walters as

a thank offering. Another window of like design has been promised and it is hoped soon to replace all the old ground glass windows with those of more modern and beautiful pattern.

THE NEW parish house of Christ Church, Cooperstown, was opened with a dedicatory service on December 20th. The building was erected by a parishioner, Miss Florence Virginia Sill, as a memorial to her mother, Lavantia Wood Sill. The plans were drawn by Congden & Sons, New York, and the cost was \$8,500.

**CONNECTICUT.**

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

**Illness of the Rev. H. H. Buck—Death of Prominent Church People.**

THE MANY friends of the Rev. Horace H. Buck, rector of St. Peter's, Cheshire, will learn with regret, that he is absent from his parish through illness. He is now in a hos-

# HIGH CLASS DRUGGISTS

## AND — OTHERS.

The better class of druggists, everywhere, are men of scientific attainments and high integrity, who devote their lives to the welfare of their fellow men in supplying the best of remedies and purest medicinal agents of known value, in accordance with physicians' prescriptions and scientific formula. Druggists of the better class manufacture many excellent remedies, but always under original or officinal names and they never sell false brands, or imitation medicines. They are the men to deal with when in need of anything in their line, which usually includes all standard remedies and corresponding adjuncts of a first-class pharmacy and the finest and best of toilet articles and preparations and many useful accessories and remedial appliances. The earning of a fair living, with the satisfaction which arises from a knowledge of the benefits conferred upon their patrons and assistance to the medical profession, is usually their greatest reward for long years of study and many hours of daily toil. They all know that Syrup of Figs is an excellent laxative remedy and that it gives universal satisfaction, and therefore they are selling many millions of bottles annually to the well informed purchasers of the choicest remedies, and they always take pleasure in handing out the genuine article bearing the full name of the Company—California Fig Syrup Co.—printed on the front of every package. They know that in cases of colds and headaches attended by biliousness and constipation and of weakness or torpidity of the liver and bowels, arising from irregular habits, indigestion, or over-eating, that there is no other remedy so pleasant, prompt and beneficial in its effects as Syrup of Figs, and they are glad to sell it because it gives universal satisfaction.

Owing to the excellence of Syrup of Figs, the universal satisfaction which it gives and the immense demand for it, imitations have been made, tried and condemned, but there are individual druggists to be found, here and there, who do not maintain the dignity and principles of the profession and whose greed gets the better of their judgment, and who do not hesitate to recommend and try to sell the imitations in order to make a larger profit. Such preparations sometimes have the name—"Syrup of Figs"—or "Fig Syrup" and of some piratical concern, or fictitious fig syrup company, printed on the package, but they never have the full name of the Company—California Fig Syrup Co.—printed on the front of the package. The imitations should be rejected because they are injurious to the system. In order to sell the imitations they find it necessary to resort to misrepresentation or deception, and whenever a dealer passes off on a customer a preparation under the name of "Syrup of Figs" or "Fig Syrup," which does not bear the full name of the California Fig Syrup Co. printed on the front of the package, he is attempting to deceive and mislead the patron who has been so unfortunate as to enter his establishment, whether it be large or small, for if the dealer resorts to misrepresentation and deception in one case he will do so with other medicinal agents, and in the filling of physicians' prescriptions, and should be avoided by every one who values health and happiness. Knowing that the great majority of druggists are reliable, we supply the immense demand for our excellent remedy entirely through the druggists, of whom it may be purchased everywhere, in original packages only, at the regular price of fifty cents per bottle, but as exceptions exist it is necessary to inform the public of the facts, in order that all may decline or return any imitation which may be sold to them. If it does not bear the full name of the Company—California Fig Syrup Co.—printed on the front of every package, do not hesitate to return the article and to demand the return of your money, and in future go to one of the better class of druggists who will sell you what you wish and the best of everything in his line at reasonable prices.

pital at Baltimore, and cessation from work is imperative for at least three months. The Bishop of the diocese was announced to officiate on Christmas day.

MR. DANIEL C. SPENCER, for many years senior warden of Grace Church, Old Saybrook (the Rev. Herbert L. Mitchell, rector), died recently at the age of 83 years. Mr. Spencer was a native of Saybrook, though much of his active life had been passed elsewhere. He was a most zealous Churchman, an honored citizen, and justly noted for his benevolence. A recent benefaction was a gift to the parish of \$1,000, as already chronicled in these columns.

MR. HENRY J. HENDEY of Torrington, long senior warden of Trinity Church, died a short time ago, after an illness of several weeks. He was the founder, and for many years the president, of the Hendey Machine Company, the business attaining large proportions under his wise management. On the Sunday following his funeral (the Third in Advent), a sermon in his memory was delivered by the rector, the Rev. J. Chauncey Linsley. The text was, "Devout men carried Stephen to his burial, and made great lamentation." The parish and the community sustain a severe loss. Mr. Hendey was 62 years of age.

MRS. ELLEN HASWELL MURDOCK, widow of the Rev. Samuel Osgood, D.D., died at her home at Fairfield on the morning of the Second Sunday in Advent, the 86th anniversary of her birth. The later years of Dr. Osgood were, it will be remembered, passed at Fairfield, after he entered the Church from the Unitarians.

#### DELAWARE.

LEIGHTON COLEMAN, D.D., LL.D., Bishop.  
Wilmington Notes.

ON SUNDAY EVENING, December 16th, the Rt. Rev. James H. Van Buren, D.D., missionary Bishop of Porto Rico, delivered a very instructive address in Trinity Church, Wilmington, on the state and needs of the work in that island. Combining zeal for his labors with strong convictions of the worthiness of the Church's cause in Porto Rico, the Bishop evinced a commendable tact in his policy of friendship with the Roman Catholic populace of the island, and avoidance of friction with them.

FOR THE BENEFIT of Calvary Church, Wilmington, of which he was sometime rector, the Rev. Wm. M. Jefferis, D.D., delivered a lantern slide-lecture illustrative of his recent trip around the world, in the New Century Club, at Wilmington, on Monday evening, December 17th. Dr. Jefferis was at his best.

THE REV. PHILIP A. H. BROWN, D.D., vicar of St. John's chapel of Trinity parish, New York City, is, during part of his convalescence from a severe illness, a guest of Bishop Coleman, his cousin.

#### KANSAS.

F. R. MILLSPAUGH, D.D., Bishop.  
Mission in West Wichita.

ST. JOHN'S CHURCH, Wichita (the Rev. Dr. Fenn, rector), has just organized in West Wichita, a new mission, and a neat little church has been bought from the Adventists, and thoroughly overhauled, through gifts which have come in response to the appeals of the rector. The Bishop of the diocese preached in All Saints' Church for the first time, on the Fourth Sunday in Advent. Dr. Fenn has secured a student for Holy Orders to help him in his work, and immediately upon his arrival, another mission will be started in another important part of Wichita.

#### LOS ANGELES.

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

Quiet Day at the Cathedral—Notes.

AN ADVENT Quiet Day for the women of the diocese was conducted at St. Paul's Pro-

Cathedral, Los Angeles on Friday, December 14th, under the auspices of the Woman's Auxiliary. The Rt. Rev. Dr. Johnson, Bishop of the diocese took the meditations and conducted the service as follows: 9:30 A.M., Morning Prayer; 10:15 A.M., celebration of the Holy Communion; 11:00 A.M., first meditation, "The Devotional Life—Its Inspiration"; 12:00 M., prayers for missions; 12:15 P.M., second meditation, "Conditions of Growth"; 1:00 P.M., luncheon; 1:45 P.M., intercessions; 2:15 P.M., third meditation, "The Achievement"; 3:00 P.M., Evensong. The purely devotional service and the thoughtful, earnest words of the Bishop made a deep impression and gave fresh inspiration to the large number of women present on this occasion.

PLANS are being drawn for a new church edifice for Epiphany parish, Los Angeles, the Rev. Walton Hall Doggett, rector. A portion of the necessary funds has already been subscribed, and the project will be urged to an early completion.

THE JUNIORS of the diocese of Los Angeles have, for months past, been engaged in providing Christmas cheer for the Indians of Southern California. Generous supplies of clothing, books, playthings and sweets were sent to St. Paul's Pro-Cathedral where the goods were re-packed, then sent to the Indian reservations at La Jolla, Mesa Grande, Rincon, Saboba and Pala, the last mentioned being the reservation upon which the government has recently placed the Warner Ranch Indians. Missionaries engaged in the work report that the Christmas boxes provided by the Juniors are sources of great joy among the Indians of all ages, and productive of much good.

#### MARYLAND.

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

Improvements at Roland Park—St. Bartholomew's Reopened.

RAPID PROGRESS has been made in the new St. David's Church, Roland Park, during the last few weeks and it is expected that the church will be ready for services in the latter part of January. The vestry has just ordered forty more pews placed in the side aisles of the church, as all those in the nave have been rented with the exception of a few of the less expensive ones.

#### NAUGHTY "SCHOOLMA'AMS." Not Always Fair To Themselves.

"I taught school for a number of years," writes a Vancouver lady, "and like many other brain workers forgot how necessary the right kind of food is, and therefore suffered greatly from indigestion.

"My system became run down, my blood impoverished, and I had to take a year's holiday in the hope of regaining my strength.

"I saw Grape-Nuts food highly spoken of, tried the food and became very fond of it. After eating it with cream, only for breakfast, I gained quickly in strength and energy, and went back to work.

"When I married I soon convinced my husband that it was his heavy breakfasts of meat, potatoes, hot biscuit, and white bread, that caused his feelings of languor in the mornings.

"Since eating Grape-Nuts and fruit, he has become hearty and well.

"It is now many years since we began to use Grape-Nuts and the food seems as 'necessary in our household as salt.' A favorite dessert is alternate layers of sliced apples, sugar, nutmeg, and Grape-Nuts, cooked in the oven until the apples are done." Name given by Postum Co., Battle Creek, Mich. Read the little book, "The Road to Wellville," in pkgs. "There's a reason."

ST. BARTHOLOMEW'S CHURCH, Baltimore (the Rev. W. Page Dame, rector), which has recently undergone extensive improvements, was reopened in the evening of St. Thomas' day, the Bishop making an address. The choir appeared vested for the first time. About 30 of the clergy were present at the service, among them the Rev. Edward H. Ingle, now in charge of churches in Nice, France, and Lucerne, Switzerland. The church has been enlarged by tearing out the back wall and extending the structure 40 feet. A Sunday School room, primary department, and kitchen have been added in the basement.

#### MICHIGAN.

CHARLES D. WILLIAMS, D.D., Bishop.

THE REV. H. F. DARNELL, D.D., rector of the newly organized parish of St. Mary's, Detroit, heretofore a mission of St. John's Church, has suffered a stroke of apoplexy. His condition, though serious, is not considered dangerous, by his physician.

#### MILWAUKEE.

WM. WALTER WEBB, D.D., Bishop.

Death of Richard Weaver—New Organ at the Cathedral.

RICHARD WEAVER, a pioneer resident and Churchman of Waukesha county, residing for many years past in the town of Lisbon near

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Sussex, died at his home in that place on December 26th. Mr. Weaver came to this country with his parents from England in 1837 at the age of ten years, settling in the town of Lisbon when it was a part of Milwaukee county and was populated largely with Indians. James Weaver, the father, was largely instrumental in founding the parish of St. Alban's, Sussex, and the nine children settled in the vicinity and aided him in this work. Richard Weaver, who just died, was the donor of the guild hall recently constructed. Mr. Weaver is survived by two brothers and two sisters, while the wife of the Rev. W. J. Lemon, rector of St. Matthias' Church, Waukesha, is a granddaughter.

THE NEW ORGAN that has been built in All Saints' Cathedral was first used last Sunday, though only a part of the pipes were available and the organist was confined to four stops. The instrument is a large and very fine one, occupying the two forward bays of the chancel and extending over its entire width. The necessity for the new instrument was pathetically shown in the High Celebration on Christmas morning, when the old organ was entirely silent, having broken down during the children's service immediately preceding. The festal music of the day was of necessity rendered by the choir with only the accompaniment of a piano that had been laboriously carried into the choir immediately before the service.

The erection of the new organ is not yet completed and its benediction is deferred until completion and until the Bishop has the opportunity of ministering that office.

#### MINNESOTA.

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

Priest Bereaved—Burial of Judge Atwater.

THE REV. ROBERT BENEDICT, rector of St. Andrew's Church, Minneapolis, is bereaved in the death of his little daughter, which occurred on Christmas Eve.

THE FUNERAL of Judge Atwater, whose death was announced in these columns last week, was held in Gethsemane Church on Christmas eve. The service was conducted by the Bishop and the Rev. I. P. Johnson, rector of the church. The honorary pallbearers were the four lay members of the Standing Committee, Messrs. Frederick Paine, Harvey Officer, V. M. Watkins, and J. A. Peterson, and Messrs. W. D. Lawrence, M.D., E. H. Holbrook, and J. I. Black. The interment was at Lakewood. The will of Judge Atwater provides bequests for two Church institutions, The Sheltering Arms and St. Barnabas' Hospital.

#### NEWARK.

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

Improvements at St. James'.

AT ST. JAMES' CHURCH, Newark (Rev. T. Percival Bate, rector), the chancel has been extended and recarpeted by the Young Women's Auxiliary, choir stalls fitted, thus providing for the introduction of a vested choir. Other changes have been made which will add to the seating capacity of the Church, already overtaxed. The communicant list has risen in two years from two hundred to close on four hundred.

#### OREGON.

CHAS. SCADDING, Bishop.

The Bishop at Work.

IN NOVEMBER, Bishop Scadding made a visitation to the great eastern part of the diocese, to Pendleton, Baker City, La Grande, and other points, and in December he took a trip into the southern part, up the great Willamett Valley, visiting Corvallis, Albany, Ashland, Roseburg, Grants Pass, etc., and everywhere he was received with open arms by the laity.

The Bishop has not had the time or op-

portunity to visit the interior of the State, or along the Coast, but from what he has seen he is greatly impressed with the vastness of the field and the great need of the Church in the rapidly growing towns. He not only needs men but strong, vigorous men, and the means to pay a fair living salary. This is what our Diocesan is trying to impress upon the people—self-help. At the present time Oregon is a "missionary diocese," with very few self-supporting parishes—but we must not expect this state of things to continue.

THE MORNING of December 12th, fourteen clergy of the diocese assembled at "Bishopcroft," and listened to an excellent paper by the Rev. B. G. Lee of Salem, entitled "Intelligent Church Loyalty." After discussion of the paper, the clergy were invited to partake of a very excellent lunch.

THE EVENING of the 12th of December, the Bishop called a meeting of the officers and teachers of the Sunday School, together with the clergy, to meet at St. Stephen's Church, and after a short service in the church, all re-assembled in the parish house and listened to an excellent address by the Bishop upon "Sunday School Methods," looking forward to a graded system.

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## PENNSYLVANIA.

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

Gift at Downingtown.

AT ST. JAMES' CHURCH, Downingtown, (the Rev. Joseph H. Earp, rector), a beautiful processional cross, set with garnets to match the altar cross, was used for the first time on Christmas Day. It is the gift of Messrs. Howard and Walter Edge, and is a memorial to William and Elizabeth M. Edge, who were long connected with the parish.

## PITTSBURGH.

CORTLANDT WHITEHEAD, D.D., Bishop.

Clerical Union.

THE DECEMBER meeting of the Clerical Union took place on Monday, December 17th, at St. Peter's parish house, and was addressed by Professor John A. Brashear, of Allegheny.

## SPRINGFIELD.

EDWARD W. OSBORNE, D.D., Bishop.

Death of Mrs. Chittenden.

MRS. CHARLOTTE ELIZABETH CHITTENDEN, the wife of the Ven. Henry M. Chittenden, archdeacon of Alton and rector of St. Paul's Church, Alton, died after a brief illness on Thursday of last week at the rectory. The funeral took place on Saturday from St. Paul's Church, the Ven. F. A. DeRoset, archdeacon of Springfield, officiating, assisted in the service by the Rev. L. B. Richards of Ferguson, Mo., and the Rev. John C. White of East St. Louis. The interment was in Greenville, Illinois, where the committal was said by the Rev. J. G. Wright.

Mrs. Chittenden was an authoress of considerable note, her pen name being "L. E. Chittenden," and her contributions frequently appear in THE LIVING CHURCH. She was an earnest, enthusiastic, devoted Churchwoman, greatly beloved in her parish church and throughout the diocese, from which she will be greatly missed.

## CANADA.

News of the Dioceses.

## Diocese of Rupert's Land.

THE DEDICATION service of All Saints' Church, Carman, was held December 9th. The new church is a neat building and nearly paid for.—AT THE anniversary services in the parish of Deloraine, December 2nd, the Rev. Canon Murray was the special preacher, from St. John's College, Winnipeg.

## Diocese of Fredericton.

A MEETING of the congregation of Trinity Church, St. John, has been called for January 17th, to consider the matter of a new rector, to succeed Canon Richardson, now Bishop Coadjutor of the diocese. The names most prominently mentioned as likely to be selected are the Rev. P. S. Boyle, rector of Wingham, Ont., and formerly assistant at Christ Church Cathedral, Montreal; and the Rev. S. J. Woodruffe, rector of St. Paul's Church, Charlottetown, P. E. I. Bishop Richardson preached in Trinity Church for the first time after his consecration, on the First Sunday in Advent.—THREE beautiful memorial windows were placed in St. Jude's Church, Carleton, and dedicated during the Advent season.

## Diocese of Montreal.

THE music and flowers in the city churches on Christmas day, were very beautiful, and in spite of the heavy snowstorm the attendance was good. Bishop Carmichael preached in St. George's Church at the 11 o'clock service. The Bishop held an ordination on the Sunday before Christmas in Christ Church Cathedral, Montreal, when two candidates were admitted to the diaconate

and two to the priesthood. The Rev. H. E. Horsey, examining chaplain, presented the candidates and preached the sermon.—NOTICE has been given that the Synod of the diocese will apply to the Provincial Legislature, at its next session, for an act to remove all doubts as to the validity of the canon for the election of a Bishop Coadjutor, in so far as concerns the election already held thereunder of the Right Rev. James Carmichael and his right to succeed to the Bishopric of the diocese upon a vacancy in the see, and to declare him upon the death of Archbishop Bond to have become Bishop of Montreal with all the rights appertaining to that office, and to ratify and confirm all acts done by him as Lord Bishop of Montreal since the death of Archbishop Bond.

## Diocese of Quebec.

A VERY interesting sermon was given by the Bishop Coadjutor of New Hampshire at the evening meeting of the conference of the clergy, for the St. Francis district, in St. Peter's Church, Sherbrooke, in December.

## Diocese of Toronto.

IT WAS decided to appoint a paid official for the oversight of Sunday School work, at the meeting of the sub-committee of the Sunday School committee of the General Synod, in Toronto, December 21st. A great effort is being made that the work of the Sunday School shall be as largely as possible a missionary work. The collections have risen from \$2,700 in 1903, to \$8,000 last year, for missionary work.—A NEW aisle has been added to St. Augustine's Church, Toronto, which was first used the Second Sunday in Advent.—A PAROCHIAL memorial is to be placed in St. Luke's Church, Toronto, in memory of the Ven. Archdeacon Langtry, first rector of the parish.

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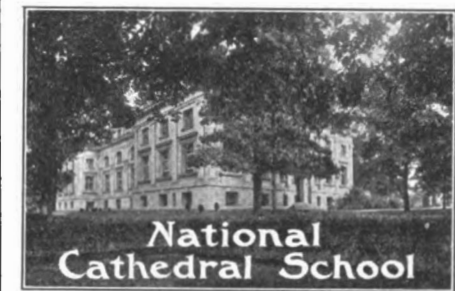
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