



The Living Church

VOL. XXXVIII.

MILWAUKEE, WISCONSIN.—DECEMBER 14, 1907.

NO. 7

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Published by THE YOUNG CHURCHMAN CO., 412 Milwaukee Street, Milwaukee, Wis. Editor, FREDERIC COOK MORRHOUSE.

OFFICES.

Milwaukee: 412 Milwaukee Street (Editorial headquarters).
Chicago: 158 La Salle Street (Advertising headquarters).
New York: { 2 and 3 Bible House.
 { 251 Fourth Avenue.

SPECIAL NOTICE—In order that subscribers may not be annoyed by failure to receive the paper, it is not discontinued at expiration unless so ordered, but is continued pending instructions from the subscriber. If discontinuance is desired, prompt notice should be sent on receipt of information of expiration.

SUBSCRIPTIONS.

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CANADA: Subscription price (Clerical and Lay), \$2.50 per year in advance.

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WORK is the great cure for all maladies and miseries that ever beset mankind—honest work, which you intend getting done.—*Thomas Carlyle.*

THIRD SUNDAY IN ADVENT: COLLECT, EPISTLE, AND GOSPEL.

THE GOSPEL (MATT. 11: 2-10); JOHN THE BAPTIST'S DOUBT.

THE time has passed for commentators to explain away the doubt of that majestic figure in history, our Lord's forerunner. Simple honesty in dealing with the narrative forbids the putting of any other interpretation upon it, and such doubt (not unbelief, but doubt; wavering between faith and unfaith) may be said to have been a psychological necessity on John's part. True, he had come himself, under Divine guidance, to accept the Messiahship of Jesus, and had so pointed Him out to others. True, he had heard in prison of the wonderful works of Jesus; how He was causing the blind to receive their sight, the lame to walk, the lepers to be cleansed, the dead to be raised, and the poor to have the good news proclaimed to them; but then, he heard all this "in prison." Jesus, the Messiah, here to set right all things that were wrong and give the victory to truth and justice, and he, John, in prison? Was not the truth itself imprisoned and dishonored in his person, seeing that for his loyalty to truth in rebuking a voluptuous and wicked king he lay in that prison? The more wonderful the works a candidate for the Messiahship might do, which stopped short of the overthrow of such wickedness and the setting up of righteousness, the greater the perplexity and the incentive to doubt.

The simple truth is, not only was John's body in prison; his soul was in prison, fettered by false conceptions of the Kingdom of God and of the way in which it would have to be established. He did not, because He could not, understand, before Gethsemane and Calvary and Olivet and Pentecost, the reign of the Christ through His Spirit, and through utter self-sacrifice. He did not, because he could not, understand a kingdom which is within, developed not through having obstacles removed, but developed through so using obstacles to "rise on stepping stones of our dead selves to higher things."

Jesus was necessarily a stumbling block to one in John's state of mind; not only then, but now, and always. And therefore Jesus sent John a message which went to the root of the matter: "Blessed is he that shall find no occasion of stumbling in Me." It reminded John how God had said He would lay in Zion a stone of stumbling and rock of offense, and it taught him that Messianic blessedness, the true elixir of life, results from overcoming in one's self that carnal element which finds in God's Christ a stumbling block.

THE EPISTLE (I COR. 4: 1-5): ST. PAUL'S FAITH.

How different from John's perplexity was the triumphant tone of the Apostle Paul in prison and in all life's troubles! How he rejoiced in tribulation!

But the difference lay not so much in the men as in their spiritual opportunities. The one lived before Christ had shown "the Way, the Truth, the Life;" the other was not only illumined by the light of the Cross and the Resurrection, but transformed by the mighty power of the Holy Ghost. For the one, the sun had risen and it was day; for the other, it was the darkness before the dawn. The life of the kingdom, which John did not even understand, was in St. Paul a matter of inward experience. He knew something of the Power of Christ's Resurrection, through having been made conformable to His death. And so, he could look confidently and cheerfully to the final victory of the Christ who had conquered sin and death; the light which shone in his own heart, he could well believe would one day shine in all the world; and he gave himself, as the Christian ministry in all ages have given themselves, to the setting forth of the truth as it is in Jesus, the truth which makes us free.

THE COLLECT.

For John's difficulty was simply the difficulty of the man to-day who believes in God but finds himself hampered, shackled

often times, by life's untoward circumstances; who is impressed by the many wonderful results of Christianity in the world, but to whom Christ Himself is a stumbling block. The root of the trouble is in himself, not in the Christ. He wants his own kingdom and his own Christ; not the life that wins through self-sacrifice, and faith, and the subordination of the flesh to the spirit.

Let such a one reconsider the works of Christ, and remember the blessedness which is to be won only by overcoming, by the turning of the disobedient to the wisdom of the just.

W. B. C.

THE PROBLEM OF FEDERATION.

IT is beyond question that the American Church will at some time, and perhaps in no distant future, be confronted with a strongly-supported demand that she take part officially in some form of "federation" with Protestant bodies. Just what form that demand will take cannot now be outlined. It is the part of wisdom, however, for those whose Churchmanship is built on the assumption that the historic Church is a definite organism, distinct in kind from all other bodies called Churches, to prepare themselves for this issue by determining definitely what features of the Church are unalterable, thus giving a basis from which may afterward be discussed what might be altered in the interest of unity.

If we seek a starting point from which to work out this problem, we shall probably formulate some such definitions as these:

(1) The Church is the Body of Christ. Baptism is the divinely chosen method for incorporation into that body. Therefore, every baptized person is a member of the Church. It is true that a distinguished English presbyter contests this latter proposition in this issue, but on grounds that, we believe, are insufficient. History seems to show that it was the schismatic Cathari who re-baptized conforming Catholics, and not Catholics who re-baptized Cathari. Percival's notes (*Seven Ecumenical Councils*, p. 20) are illuminating.

(2) The governance of the Church was committed by our Lord to the apostles and their successors. The only existing successors to the apostles to-day are the Bishops whose orders have been received in the course of the Apostolic Succession. Therefore, the authority vested in the Church or in the apostles is lawfully exercised to-day only by, or with the concurrence of, the Bishops. (We have purposely framed this second proposition so as to exclude from its purview all questions relating to the exact manner in which the episcopate grew out of the apostolate.)

(3) The Church formulated by our Lord is a distinct organism, bearing a real and vital relationship to the life of every one of its members, so that it is by the divine choice and not by the choice of the individual that membership in the Church is attained and maintained. Therefore, membership in and loyalty to that Church, though separable, are both of them duties incumbent upon those to whom the will of Christ has been revealed.

Passing, then, from these abstract propositions, we shall try to state certain facts which embody the present condition of Christendom:

(1) The Bishops of the Church are divided into three distinct communions and into a few smaller bodies, with no acknowledged bond of outward unity among them, and with no visible elements of cohesion.

(2) Large masses of baptized persons are organized into bodies distinct from the historic Church, claiming and exercising the right of self-government apart from the Bishops and the laws of the historic Churches. The same term, *Church*, is also used to describe these several bodies.

(3) A large mass of unbaptized persons is intermixed with this mass of separated baptized persons, so inextricably that as a mass it cannot be said of most of these bodies that they are composed of, or governed by, the baptized. Most of them do not base their claim to Christian fellowship upon the fact of baptism, nor do they esteem those among them who are unbaptized to be less "members" of their Churches than those baptized.

(4) A new and rapidly growing movement has arisen toward effecting some form of federation between these different bodies of mixed baptized and unbaptized people, in which the historic Church shall be esteemed precisely analogous to any of these later-born Churches, and its organization an integral part of that federation.

These, on the one hand, are the principles, and on the other the facts, that confront us. How shall we apply the principles to the facts?

BEFORE SEEKING directly to answer this question, we feel impelled to show how inadequate are some proposed answers. The Bishop of Albany, in his recent convention address, warmly commended the action of representatives of many Christian missions in China, our own included, in setting forth a declaration, reciting in part: "In view of our knowledge of each other's doctrinal symbols, history, work, and character, we gladly recognize ourselves as one body, teaching one way of eternal life, and calling men into one holy fellowship," etc. The Bishop finds in this declaration "a new and unanswerable answer to those who still persist in a foolish opposition to what they are pleased to call 'foreign missions.'" And then, most illogically it appears to us, if that declaration was still in the Bishop's mind as affording any ground for his conclusions, he says: "I am hoping . . . for the larger realization of the fact that, under various names, all persons who have been baptized into the Name of the Father and the Son and the Holy Ghost are members of the Body of Christ."

Where does the Bishop find in that Shanghai Declaration anything to justify that hope? If baptized persons as such had come together for the purpose of attesting their essential oneness in the Body of Christ, we also should have deemed it cause for rejoicing; but they did not. There is not a word in that Declaration about oneness by virtue of Baptism. Indeed that essential oneness appears to be repudiated. We quote the Declaration in full as contained in Bishop Doane's address, although in some doubt as to its literal accuracy. Whether exact or not, it is, as below, the basis for the Bishop's indorsement, and it is that indorsement, rather than any view of a mixed body of missionaries in China, that we have now under review:

"That this Conference unanimously holds the Scriptures of the Old and New Testaments as the supreme standard of faith and practice, and holds firmly the primitive apostolic faith; further, while acknowledging the Apostles' Creed and the Nicene Creed as substantially expressing the fundamental doctrines of the Christian faith, the Conference does not adopt any creed as the basis of Church unity, and leaves confessional questions to the judgment of the Chinese Church for future consideration; yet, in view of our knowledge of each other's doctrinal symbols, history, work, and character, we gladly recognize ourselves as one body, teaching one way of eternal life and calling men into one holy fellowship, and as one in regard to the great body of doctrine of the Christian faith; one in our teaching as to the love of God the Father, God the Son, and God the Holy Ghost; in our testimony as to sin and salvation, and our homage to the divine and holy Redeemer of men; one in our call to the purity of the Christian life, and in our witness to the splendors of the Christian hope.

"We frankly recognize that we differ as to methods of administration and Church government. But we unite in holding that these differences do not invalidate the assertion of our real unity in our common witness to the Gospel of the grace of God."

To us it would seem as though the conclusions to be drawn from such a Declaration would be precisely the reverse of those drawn by Bishop Doane. Agreeing with the latter that the "one Baptism" is the common ground upon which we may hope for some basis of reunion to be found, we can only feel saddened that no such ground was discerned by those who set forth that Declaration. Between Bishop Doane's premises and his joyful conclusion we find no connecting point.

Proceeding, the Bishop of Albany quotes with approval some words of Bishop Brent that present another *non sequitur* so patent that we are surprised that two such thoughtful men should affirm it; and particularly when, like the Shanghai Declaration, these words do not, in the remotest degree, bear out Bishop Doane's rosy view of the future. Bishop Brent (quoted in the same convention address of the Bishop of Albany and here cited from the report in *The Churchman*) says:

"Whatever historic or theoretic necessities constitute the qualifications for Catholic recognition, no body that manifestly and progressively struggles to put on the mind of Christ and whose adherents bear those clear tokens of God's Spirit that cannot be simulated—self-sacrifice to the death for Christ's sake, triumph over sin, world-wide love—can be read out of the Church of the living God. To say that Protestant churches, in that they have abandoned a certain historic order, are not Catholic according to a fixed definition may be true, but it is idle folly to think or speak or act as though they were not of the Church of the living God who, although He designed a visible unity, has proved to those who are not too blind

to see that He can and does use the broken order which man has chosen in its place."

If in the second line above, the words "no body" mean "no individual," then we are forced to reply that character does not, of itself, "read" one into "the Church of the living God"; that though steadfastness under trial even to martyrdom must, no doubt, be presumed to be accepted by Almighty God as a "baptism of blood," yet as a general proposition, the first sentence quoted above must be interpreted as eloquent peroration rather than as serious argument. And the second is even worse; for though individuals outside the communion of the Body of Christ may be and no doubt are blessed in marked degree by the Holy Spirit, and though He obviously uses those organizations outside the historic Church to bring manifold blessings upon persons who honestly pray to Almighty God and seek to serve Him, yet it in no sense follows that "Protestant Churches" are "of the Church of the living God." Both sentences quoted from Bishop Brent are so inexact in thought that in reading them originally we passed them over as mere rhetorical phrases, not intended for serious analysis; but when they are cited by the Bishop of Albany as though they were germane to serious argument, it is impossible not to challenge their accuracy. And from this aspect they also, like the passages quoted from the alleged Shanghai Declaration, differ *in toto* from the view expressed by the Bishop of Albany in regard to a oneness of all Christian people in Baptism. Here, also, there is not a word about Baptism to justify the Bishop of Albany in citing Bishop Brent's words to illustrate his own position. We would add parenthetically, however, for the comfort of those who are too easily distressed at inexact words from men occupying high positions in the Church, who yet speak only for themselves, that we have no idea that Bishop Brent's language thus quoted was intended by him to express any such vagary as, by rules of strict construction, it resolves itself into. Few public writers or speakers would wish their analytical powers to be tested by their perorations. Fervent heat will cause even a kettle of water to boil over; which, however, should not lead one to conclude that water has an innate tendency to climb over the sides of a vessel in which it may be confined.

WE MUST, then, seek to apply our principles originally expressed to our discovered facts, in some wise so as to avoid the inconsistencies of thought to which we have adverted. In itself it is an augury of good that Christians of many names desire to find common ground for coming together. Without seeking to expand each thought beyond its bare assertion, we venture to suggest these principles which must govern us in any plan for "federation" that may be proposed:

(1) The historic Church can agree that all baptized persons, wheresoever found, are members in common of the holy Catholic Church. It cannot agree that unbaptized persons are. There are, moreover, large numbers of whom a valid baptism cannot positively be predicated.

(2) The historic Church can recognize that baptized persons outside her communion, gathered into voluntary, self-governing bodies, possess, in fact, no small degree of the fruits of the Spirit.

(3) The historic Church can recognize that unbaptized or invalidly baptized persons joined with such bodies, having never of their own act rejected the gift of Baptism, are lighted in no small degree by that same blessed "Light which lighteth every man that cometh into the world."

(4) The historic Church can recognize that the bodies composed of such persons, baptized and unbaptized—the "Protestant Churches"—have been instrumental of good to many souls.

(5) The historic Church cannot divest herself of any part of the jurisdiction over all Christian men vested in her by her Lord. Consequently, she can have part in no agreement whereby she would seem to acquiesce in any division of responsibility with other bodies.

(6) The historic Church cannot recognize any right in her baptized children or others to establish rival ecclesiastical governments to her own. Consequently, she cannot take part in a federation of distinct bodies which would assume the equal legitimacy of the contracting parties.

(7) The historic Church hopes and prays for the day when Christians may be one. In the meantime it is legitimate for Christians *informally* to enter into relations with each other in voluntary bodies for common work or even for common worship; always provided that care be taken that such common action does not clash with the corporate work of the Church, nor such

common worship with the corporate worship of the Church.

Precisely how all this may ultimately be worked out does not now appear. Much that is propounded in the interest of unity must be firmly refused. On the other hand, there is a temperament by no means uncommon that shrinks from any manner of association with Christian people not directly subordinate to the authority immediately acknowledged by ourselves. This temperament, which would accept no change whatever in our relationships and would make no advances toward those outside who are now being seized, more and more, with a longing for unity, is itself a bar to that unity. It is the same temperament as that which locks the doors of pews and frowns upon strangers who enter our churches. It is the spirit of the woman who would not have the leak repaired in the church roof, "for nobody knows what sort of people would be trooping in here if we did!"

We must stand firmly together in insisting upon no action that will invade our principles; and, at the same time, we must be permeated with a willingness to find a way by which, those principles being accepted, we can bring other Christian people to see with us, that their loyalty is due to the Kingdom of God on earth.

WE cannot refrain from bringing into juxtaposition a line from the singularly temperate, if unconvincing, letter of the Rev. Spencer Jones printed in THE LIVING CHURCH of last week, and a line quoted from the new (Roman) *Catholic Dictionary*, published by authority, and reviewed by the Rev. Dr. van Allen, in this issue.

Mr. Jones says: "It is not even professed that such a judgment" (*i.e.*, the papal condemnation of Anglican Orders) "proceeds from infallibility."

The *Catholic Dictionary* says of the same bull, the particular paper being written by that distinguished Jesuit authority, the Rev. S. F. Smith, that it is "undoubtedly within the category of infallible utterances."

Do not our friends see the incongruity of a condition in which nobody can tell whether and when any given utterance is to be esteemed infallible? Of what use is an occasional, but not invariable, infallibility, which cannot be certainly discerned, and concerning which authorities are bound to differ?

And once more: Why should we discuss questions of Reunion with Rome as though the recognition merely of an historic Primacy attached, in fact, to the see of Rome, should cause one to accept the greater claims made upon universal allegiance by the Vatican to-day? Throughout Roman text books we find, uniformly, the unique characteristic of the Roman see stated as a "supremacy"; not a "primacy." Why not discuss the real issue, over the papal "supremacy," which is claimed to-day, and not over a "primacy" such as was claimed a thousand years ago?

And once more: Why not discuss the interesting question: how and when does the Bishop of Rome become supreme and infallible? It cannot be by virtue of any act of consecration corresponding to the conferring of the episcopate, for there is none. Is it by virtue of election by the cardinals? But that is purely modern, and one wonders how a body of men can confer a character which they do not themselves possess. Is it by virtue of the act of taking possession of the see? But Roman authorities do not invariably teach that the Papacy is essentially fixed at the see of Rome; *vide* Addis and Arnold, *Catholic Dictionary*, published with the imprimatur of Cardinals Manning and McCloskey, "*nihil obstat*, Edward S. Keogh, *Congr. Orat.*":

"As a matter of fact the Pope is and always has been Bishop of Rome, and, according to the common opinion, this connection between Rome and the Papacy exists by Divine law. According to others, however (*e.g.*, Soto, *apud* Billuart *De Fide*, diss. iv., a. 4), the Pope might choose another see, or might govern the Church without holding any special see at all" (p. 678).

We suggest these questions, not with a desire for polemical controversy, much less with a view toward opening up the subject for general discussion in our own columns. We cannot permit THE LIVING CHURCH to be made the storm center of this controversy, as Mr. Jones evidently perceives in the courteous restraint with which he writes, promising to deal with the subjects more fully in *The Lamp*. As the latter publication is devoted to the consideration of this general subject, its columns present obviously the proper medium for the questions to be answered.

Any of us can dream of a fictitious Rome with which reunion would be pleasant and easy; and so long as the pro-Roman

party is content to do this, it amazes us that practical or intellectual men should be tempted into dangerous relations with it.

After all, God reigns, the Holy Spirit animates the Church, and in His own way the perplexing issues will ultimately be solved.

THE charge is being rather widely circulated that this American Church is conspicuously devoid of scholarship among her clergy. That there is some truth in the charge cannot be denied. The persistent demand in America is for working clergymen. Scholarship, in marked degree, can hardly be attained in a busy life. We cannot have scholars until we can first provide posts to which sufficient endowments can be attached to enable men of scholarly inclination to spend their lives in study. Even our theological seminaries leave little opportunity for their professors—much less for their students—to study beyond the necessary preparation for the one to meet their classes and the other to pass their examinations. Thus it comes about that for constructive scholarship such as can adequately meet the issues raised by the thought of the day, Americans are and will for the next generation be largely dependent upon English writers; yet we should not forget that there are exceptions among our own clergy whose writings are respected at home and abroad.

We had hoped that some one of our seminaries would develop as a specialty an opportunity for post-graduate study such as would promote a truer scholarship. Some beginnings in this direction have, indeed, been made, and well made, notably at the General and the Western seminaries. When one listens to the crude, unbalanced, although well-meant endeavors sometimes made to adjust, for instance, modern knowledge of the Bible with the Church's teaching concerning it, he cannot fail to lament that such opportunities are so rare and so inadequately seized. Only a man of balanced thinking, a man accustomed to choose his words with caution is adapted to that work. The man who delights to startle his hearers cannot fulfil the need. It is no reflection upon the faculties of our seminaries to admit that not all of their members are wholly adequate for the purpose. Recognizing such constructive work as that being done, for instance, by Professor Toffteen, no less in his series of papers now running through our own columns than in his recent book, it yet remains true that, for the most part, we must depend upon English writers to supply us, for many years to come, with the more solid literature of theological scholarship.

We recall, too, an answer made some years ago by the late Professor Thomas Richey to an attack made upon our theological professors for their silence in the world of letters. They think, he replied, but their salaries are inadequate to enable them to publish their thoughts. There is much truth in this. Theological books seldom or never pay their way in the world, particularly where the handicap of American birth—for such it still is among theologians—limits the sale outside of this country, and even within it.

We must make posts adapted to lives of study, and must provide not only for the living of students to fill those posts but also for the publication of their books, before we can hope to have American theological scholarship on an equality with that of England and Germany.

THE determination to remove St. Stephen's College from Annandale to New York City and to affiliate it more intimately with Columbia University, should it be found that satisfactory arrangements for the purpose may be made, suggests both the excellent work that has been accomplished by St. Stephen's in years past, and also the greater opportunities for such service that might accrue should the college be localized near the Columbia buildings. The concordat between the two institutions would need to be drawn with entire recognition of the delicacy of the questions to be determined. This would be difficult but, we trust, not impossible. The essential thing that must be secured to the Church is the continued Churchly character of St. Stephen's. The colleges founded under Church auspices have not, on the whole, preserved satisfactorily that character. Designed as means to foster Christian and Churchly scholarship, they have not invariably justified the hopes of their founders. The dominant spirit of secularism has established itself in too many places that were expressly designed as agencies to counteract that spirit. On the whole, the Church's ex-

periments in higher education have not been so successful as might have been hoped for with the start made a century ago.

Schools of religion in connection with our great universities are, as the Bishop of Michigan has well shown, imperatively demanded by the conditions of the day. Precisely on what lines those schools may best be carried on does not quite appear. It would be deplorable should they degenerate into purely local institutions for play-training of candidates for the ministry.

If St. Stephen's can, in practice, demonstrate the feasibility of an affiliated yet autonomous school of religion in connection with such a university—albeit Columbia was itself intended as such a school and not as a secular institution—it will have a widespread influence in suggesting methods of organization in connection with similar schools at other university centers.

ANSWERS TO CORRESPONDENTS.

X. Y. Z.—“St. Saviour's” as the name of a church is an awkward rendering that has come into use in a few instances of church terminology. The initial *Sanctus*, commonly Anglicised as *Saint*, should, more correctly, be rendered *Holy*.

PAX.—(1) There was a continuous use of the eucharistic vestments in many places in England (with some brief interruptions during troublous times) from pre-Reformation days until the decline of religion in the early eighteenth century; then a general lapse (with perhaps some few exceptions) until the middle of the nineteenth century.—(2) There has been no English Prayer Book in which the word *Priest* was not used.—(3) The ascendancy of the Protestant party (as now understood) in the English Church may be said to have begun late in the seventeenth century and to have lasted until a generation ago. Before the accession of William and Mary that party was at times, but not generally, in the ascendancy, but, with the partial exception of the year in which the shortlived Prayer Book of 1552 was set forth, was never able to alter the standards of the Church in the interests of ultra-Protestantism.—(4) There is no reason to believe that reunion with Rome, otherwise than by entire surrender, would have been feasible at any time in England since the final breach with the Papacy in the reign of Queen Elizabeth, even though the Protestant party had not come into power. The Catholic leaders of the seventeenth century, commonly known as the Caroline divines, were bitterly anti-Roman. The breach with Rome under Henry VIII. and the second and final breach under Elizabeth were contemporary with the Protestant movement in Europe rather than caused by that movement.—(5) The ultimate reunion of all Christendom may be said to be the goal of the Catholic Movement; but not reunion with Rome on any conditions that could arise under the circumstances of to-day.

C. II. W.—We understand that the Church Army is no longer numbered with active organizations.

W. M.—(1) “Requiem Eucharist” is a special celebration of the Holy Communion with intercession for repose of souls departed in the Lord. “Vespers of the Dead” is a special office, for which a form is issued by the Guild of All Souls.—(2) Cremation of dead bodies is neither sanctioned nor forbidden by the Church.

D. C.—We cannot feel that the rubric in the Confirmation office providing that unconfirmed persons shall not be “admitted” to the Holy Communion is adequately obeyed by an interpretation permitting unconfirmed members of other religious bodies to make communions at our altars where they could not be accepted as regular communicants. It is unthinkable that the Church puts a premium upon disloyalty to her standards, or a handicap upon her own baptized children as against those outside her fold.

ONE OF THE most pitiful things connected with the death of young women who are unknown to the police, says the *Christian Register*, is the numerous visits to the morgue of sorrowing fathers and mothers, who are heart-broken because some one has mysteriously disappeared out of their own household, and they wonder if this may be the one they have lost. In Boston an unknown girl, well dressed and apparently of refined habits, takes her life by inhaling gas, and is found without money and with nothing to show who she is. Everything that could identify her had been carefully burned, evidently that her fate might not be known to her family. All the afternoon, it is reported, the place was visited by mothers seeking to identify the dead. More forcibly than the occasional disclosures in the courts and the newspapers, such incidents show how widespread are the dangers which surround the young in city and country. Mostly the dangers are not the result of evil inclinations in the young, so much as of the devilish wiles by which they are ensnared and forced into ruinous courses.

ALL THE STRENGTH of the world and all its beauty, all true joy, everything that consoles, that feels hope, or throws a ray of light along our dark paths, everything that makes us see across our poor lives a splendid goal and a boundless future, comes to us from people of simplicity, those who have made another object of their desires than the passing satisfaction of selfishness and vanity, and have understood that the art of living is to know how to give one's life. —Charles Wagner.

ENTHUSIASM FOR THE PAN-ANGLICAN CONGRESS

Belief That it Will be Largely Attended from All Parts of the World

THE ROMAN ENCYCLICAL DISCUSSED IN ENGLAND

The Living Church News Bureau
London, November 26, 1907

THE secretaries of the Pan-Anglican Congress report that the prospects of the Congress to be held in London in June next are now even more full of encouragement and of promise than at any previous time. It appears that the Congress has aroused keen interest in the United States, and that a very large number of delegates may be expected to cross the Atlantic in order to be present. Negotiations have been entered into with the shipping companies in reference to the chartering of one or more special steamers, since if only 1,000 delegates come the usual accommodation would be severely taxed. The recent visit to your country of the Bishop of St. Albans, Bishop Montgomery, and Mr. G. A. King, who are respectively chairman, Hon. Secretary, and Hon. Treasurer of the Congress, has no doubt done much to clear people's minds of doubts and to arouse enthusiasm there. At the recent meeting of delegates from the various Junior Clergy Missionary Associations in connection with the S. P. G., held at Hereford, an interesting account was given by the Rev. A. B. Mynors of the preparation for, and possibilities of, the Pan-Anglican Congress. As an instance of the enthusiasm being evoked abroad, the speaker said that "the far distant diocese of Sacramento, on the western coast of the United States," had written expressing their deep regret that they were to be allowed to send only six delegates.

NEXT CHURCH CONGRESS.

A meeting of the Standing Committee of the Church Congress has been held to consider the question whether, in view of the Pan-Anglican Congress in June, the Church Congress should be held in October. The proceedings (the Bishop of St. Albans presiding) were private, but it is understood that it was decided to hold a Congress next year at the usual period, though the place has not yet been settled. The fact that the Archbishop of Canterbury, in view of the Pan-Anglican Congress, has expressed himself decidedly against the holding of a Church Congress next year, would seem rather to militate against the selection of Swansea, South Wales, as was proposed, and there appears to be a strong feeling in favor of Manchester, which is in the Province of York, and which has not been visited for twenty years.

EPISCOPAL RESIDENCE FOR SUFFOLK.

In connection with the Suffolk Bishopric scheme, the committee has agreed to purchase Stoke Hall, Ipswich, as the residence of the future Bishop of Suffolk. The offer of the house was a very reasonable one—namely, £2,500—the vendor at the same time making a donation of £250 to the funds. There are necessary alterations to make, though not of a very extensive nature. "The house is of a plain Georgian character, standing in its own grounds of one acre and three-quarters. There are fourteen bed and dressing rooms and spacious reception rooms. The house stands within five minutes' walk of Ipswich station on high ground overlooking the town, which lies to the north of it. The Church of St. Mary Stoke, in the patronage of the Dean and Chapter of Ely, adjoins the property, and there is a private entrance from the grounds to the church. Ipswich is the county town of Suffolk, with some 50,000 inhabitants. It has one association of deathless interest; it was the birthplace of Thomas Wolsey, the great statesman-prelate of England in the reign of Henry VIII. A gateway of the college which he built there is still standing *in situ*."

THE ENCYCLICAL DISCUSSED.

Under the heading of "The Condemnation of Newman," the *Guardian* of last week published in its leader columns a striking article by the Rev. George Tyrrell, the ex-Jesuit father, who, as we know, has recently been deprived of the holy Sacraments of the Church in the Roman Communion on account of his two articles in the *Times* newspaper some time ago in free criticism of the Roman Pontiff's anti-Modernist Encyclical. "The controversy about Newman and the recent Papal Encyclical which for the moment threatens the unity of Roman Catholic opinion is one well worthy of consideration." In this opening sentence of his article in the *Guardian*, Father Tyrrell refers to the recent correspondence in the *Times* between English Romanists in the person, on the one hand, of Mr. W. J. Williams, and on

the other hand respectively, of Dom Gasquet, Abbot President of the English Roman Benedictines, and Father Norris, Superior of the Birmingham Oratory (founded by Newman). Members of the Church of Rome in England, according to Mr. Williams, have been, to a great extent, led to, and retained in, the Roman obedience by those methods and arguments which the Rev. John Henry Newman developed in his *Essay on Doctrinal Development* and his *Grammar of Assent*. And, further, to Mr. Williams' mind, Pius X.'s Encyclical condemns "every characteristic proposition" for which Mr. Newman "made himself responsible."

Both Abbot Gasquet and the Oratorian denied, on what they declared to be the "highest authority," that "the genuine doctrine and spirit" of Newman's Roman teaching was hit by the Encyclical. That Pius X., writes Father Tyrrell, had the slightest idea that he was condemning Newman in his Encyclical may be firmly denied:

"Of Newman he has probably never read a line, and England is far below his horizon. But if conjecture is right as to the actual fabrications of the document to which he has put his name, they are the lineal descendants of that 'insolent and aggressive faction' [Mr. Newman's own words in his famous letter to the Duke of Norfolk] for whom Newman was ever a heretic. . . . If the authors of the Encyclical had not Newman in mind, it must be concluded that, in total ignorance of his work, they did not recognize his theories, ideas, opinions, and his very words in the writings of his 'Modernist' followers." By way of an example or two, Father Tyrrell takes the proposition condemned in the decree *Lamentabile*: "The Assent of faith is founded ultimately on a cumulus of probabilities"—and compares it with two passages from Newman's books after his perversion to Romanism—namely, the *Apologia* and the *Grammar of Assent*—in favor of such proposition. After again quoting one of Newman's "characteristic propositions," he asks: But why go on flogging a dead horse? "There is a certain little group of restless proselytizers and controversialists for whom Newman is simply the great 'convert,' the great anti-Anglican; the author of *Loss and Gain* and of the bitter and sarcastic *Anglican Difficulties*. For them these are his characteristic writings. To all his philosophical and Catholic greatness, to all that he has in common with Pascal and Augustine and Athanasius, to all that he means for the world and for the future, they present a blind eye; or if they see, it is only to deplore a survival of the old Anglican leaven as distinct from 'the genuine doctrine and spirit of Newman's [Roman] Catholic writings.'" In conclusion, Father Tyrrell says, let "the highest authority" speak openly and directly and let it, without going nearly so far as Abbot Gasquet, declare that no "characteristic proposition" of Newman has been hit by the recent Encyclical; "that it leaves us still free to hold to the *Essay on Development*, to the *Grammar of Assent*, to the *Letter to the Duke of Norfolk*, and to Newman's views about scholasticism"; let this be said publicly by the Roman See, "and every 'Modernist' will accept the Encyclical as a document of avowedly inscrutable significance, and will acknowledge that he has utterly misunderstood it." For not only does it, taken in its natural sense, appear to condemn Newman, "but also to condemn Pseudo Dionysius and the whole mystical tradition of the Church founded on his teaching." Nay, it seems even to condemn itself in reiterating (all unconscious of their original application) "the violent words used by Gregory IX. (1228) against the pioneers of scholasticism—the 'Modernists' of that day."

MISCELLANEOUS.

The Church of St. Mary-le-Bow ("Bow Church"), Cheapside, one of the last of the city churches to retain a mixed choir of men and women, will on and after Advent Sunday have a choir of men and boys. Instead of the usual cassock and surplice, the boys are to wear the choir cope with sleeves, as worn by the four senior boy choristers in Lincoln Cathedral.

In accordance with the custom of recent years, the Litany will be sung in procession on St. Andrew's day at St. Paul's, as an act of intercession for missions. The service will begin at 10 A. M., and the usual sung Eucharist will follow immediately after the Litany—thus according to the old English use. At the special Advent service at St. Paul's, on December 3rd, at 7 P. M., Spohr's "Last Judgment" will be rendered.

The Bishop of Newcastle has made a reply to the letter of protest from nineteen of the incumbents of the city of Newcastle that had been addressed to him. For his own part, he says, he is quite unable to appreciate their view of the present constitutional relations between Church and State, and he would submit to them that it is a position which seems to him quite untenable. He also endeavors to show that there is no inconsistency between the paragraph which he quoted from the Report of the Royal Commission in his letter to the vicar of Newcastle and that referred to in their memorial to him. The Bishop concludes by saying that, though he might, perhaps, be bold to enjoin obedience, he would prefer to beseech them

and others of his clergy, "after the example of an Apostle," for love's sake and unity's sake to keep within the law. His Lordship here means, of course, Privy Council law, which St. Paul, were he here in the flesh, would surely take the lead in repudiating *toto coelo*.

The king has made a donation of 250 guineas to the Winchester Cathedral Fund. The Ecclesiastical Commissioners have increased their contribution of £2,000 to £5,000.

A Protestant demonstration, organized by the Church Association, has been held in London for the purpose of formulating "a serious indictment" against the Archbishops and Bishops, who, with some exceptions, are alleged to be "betraying" the Church of England. According to the chairman of the meeting (Captain Cobham), if anything could save the Church it would be the appointment of Bishops like the new Bishop of Newcastle. Five out of the six other speakers were well-known Protestant M. P.'s.

Yesterday afternoon a stained-glass window was dedicated in the north transept of St. Paul's, representing St. Cecilia, Virgin and Martyr, which has been presented by the Master of the Musicians' Company of the city of London, Mr. C. T. D. Crews. Mr. Crews unveiled the window, and, in committing it to the care of the Dean and Chapter, said they offered it in thanksgiving for the many mercies which had been vouchsafed to the Musicians' Company. More especially they desired to praise God that of His goodness He had put into their hearts to unite themselves once more in piety and worship with the Cathedral Church of St. Paul's, mother of that diocese, and their own spiritual home. The Archdeacon of London, in accepting the window for the chapter, observed that, although they knew little of St. Cecilia, there was no doubt that her name had for centuries been honored in connection with the cultivation of music. In England at the latter end of the seventeenth century her day, November 22nd, was found convenient for holding an annual festival for the encouragement of music. Odes for St. Cecilia's day were annually offered to the public. He rejoiced that the company had revived the musical memories of St. Cecilia by an annual service at St. Paul's, and congratulated the members that the pious liberality of the Master of Company enabled them to dedicate so beautiful a memorial, alike of the saintly Roman lady and of their association with the Cathedral.

The Rev. Dr. Walpole, rector of Lambeth, who was recently appointed by the Bishop of Exeter to the vacant canonry of the Cathedral, subsequently withdrew his acceptance after consideration of the duties and other conditions. The Rev. W. E. Pike, vicar of Ottery St. Mary, Devon, has now become canon-designate.

J. G. HALL.

ALTAR SERVICE.

By MARIE J. BOIS.

THE early "sacrifice of praise and thanksgiving" is over; the priest has left the sanctuary and, desirous to stay a while longer, one soul remains in the quiet little country church for a special half hour of intercession.

Quick, loud steps, the rustle of silk, and two members of the Altar Society rush to their work. It is quickly done, showing their experience of the sacred task, but—why not in a *quieter*, more truly reverent manner? Why this conversation in tones not even lowered as soon as they are behind the curtain of the little room in which the sacred vessels are kept? The door is open and every word can be heard by the one who fain would have worshipped a while longer, and who, for the first time, realizes why the *quiet*, stately, dignified service of vested men or boys seems more appropriate at such a time and in such a place.

God forbid this should start a new controversy. The blessed duty of Altar Service is the writer's greatest privilege during the winter months, but may she not call to her fellow-workers before the altar: Why the unseemly rush and haste which remind one of Martha's service, well meaning as it was, rather than of the self-effacing spirit of Mary which received the Master's commendation? Let us ask for that spirit and in that spirit fulfil the task so dear to our heart.

WE ADMIRE the man who embodies victorious efforts, the man who never wrongs his neighbor, who is prompt to help a friend, but who has those virile qualities necessary to win in the stern strife of actual life.—Theodore Roosevelt.

BRONX CHURCH HOUSE IS A SUCCESS

How it is a "Spiritual Power House" for Upper New York

ST. STEPHEN'S COLLEGE MAY REMOVE TO NEW YORK

Addresses Before Students at Columbia University

PROGRESS IN CHAPELS OF TRINITY PARISH

The Living Church News Bureau
New York, December 9, 1907

THE Bronx Church House is already fulfilling, in every particular, the purpose for which it was intended. The Bishop Coadjutor, whose project it may well be said to have been, is enthusiastic over its success, and he is particularly happy in finding that the one doubt which may have found a place in the minds of some of the clergy that the great and finely equipped Church House might possibly have the effect of drawing people away from the work of their own parishes, has been removed. The fact is that the Church House is proving a source of strength and increase to the various parishes. Scores of Church people who had been submerged in the vast new population of the Bronx have come to the House, and having made themselves known, have been drafted off to their proper parishes. The clubs are full to overflowing. The Boys' Club has a long waiting list consisting of Church boys. This is unexpected, for arrangements had been made for the admission of a certain number of non-Church boys after the quota of regular Church boys had been filled up. So it is with all the organizations. The clergy of the Bronx have, of their own motion, proposed to have on Sunday afternoons once a month a grand popular service in the Church House for their united parishes, with all the choirs to help in the singing and with a brief, crisp address. Thus in every way the new venture is proving successful, and the Bronx Church House is what Bishop Greer planned and prayed that it might be—the spiritual "Power House" for the parishes in that part of the city of New York.

At the meeting of the trustees of St. Stephen's College last week it was resolved that in the opinion of the trustees it is expedient to move the college to a site on Cathedral Heights in this city on condition: 1. That the scheme can be satisfactorily financed; 2. That satisfactory arrangements can be made with Columbia College for the affiliation with it of St. Stephen's; 3. That St. Stephen's can retain its autonomy, conferring its own degrees, etc. In order to carry on the work involved in this resolution it was decided to add to the number of the present committee, five others, who need not be members of St. Stephen's College.

On the evening of December 12th the Churchmen's Association of Columbia University hold their monthly meeting. The Rev. Father Sill, O.H.C., lectures on "The Apostolic Succession," the speaker being the Rt. Rev. F. R. Graves, D.D., Bishop of Shanghai, China. The lecture in January (9th) will be delivered by the Rev. W. T. Manning, D.D., on "The Liturgy," the speakers being the Rt. Rev. C. H. Brent, D.D., Bishop of the Philippine Islands.

St. Augustine's Chapel, Trinity parish, has recently celebrated two anniversaries. The first, on Thanksgiving eve, was to commemorate the thirty-fifth anniversary of the appointment by the vestry of Trinity parish of the Rev. Dr. Kimber as vicar. In recognition of his faithful services for so many years, the congregation tendered to him and Mrs. Kimber a general reception in the guild rooms. This reception Bishop and Mrs. Potter honored with their presence. Almost all the members of the present congregation were present and also a large number of former communicants now members of uptown and suburban parishes, and a number of the clergy. Many congratulatory letters had been received, but two only were read, after which Mr. John H. Deacon, in behalf of the congregation, as a mark of their affection, presented Dr. Kimber with an order for a set of eucharistic vestments.

The second occasion was the celebration, on Advent Sunday, of the thirtieth anniversary of the consecration of St. Augustine's present church edifice. At the evening service the Bishop Coadjutor, Dr. Greer, was present. The preacher, the assistant rector of the parish, Dr. Manning, before his sermon spoke very highly of Dr. Kimber's work and cited as evidence of the amount of work that he had done, the fact that, several years ago, the vicar entered upon the parish record the name of the ten thousandth person that had been baptized under his

administration, and, the preacher added, at the present time the number was much larger.

At the close of the sermon Bishop Greer spoke enthusiastically of the praiseworthy work that had been done at St. Augustine's, and this under very discouraging conditions, owing to the change of population in its cure. He stated that the course of the vicar had been heroic. He extended his most cordial congratulations and best wishes to both the members of the congregation and their pastor. The offerings were for Church work in the Bronx.

In a circular addressed to the congregation of St. Chrysostom's chapel, the vicar, the Rev. Thomas Henry Sill, recalls the changes in that portion of the city in which the chapel is located, being on the corner of Seventh Avenue and Thirtieth Street, during the forty-two years since he began his work. "It is simply the difference between a quiet, orderly, residential neighborhood, as it was then, and a crowded, noisy, hustling business center as it is to-day." This difference makes a great difference in the character of the work of the Church. A parish school and a kindergarten are doing something to mitigate the horrors of what is locally called "hell's kitchen." During the year there have been 129 baptisms among the chapel congregation, and in the forty-two years there have been 6,267.

INTERNATIONAL JUVENILE COURT SOCIETY.

TO establish a clearing house for information concerning juvenile courts, the International Juvenile Court Society has been incorporated in Illinois, with Judge Ben B. Lindsay of Denver as president.

American leaders in this movement have been overwhelmed with requests for forms of laws, outlines of probation systems and calls for speakers to present juvenile court work to legislative committees and at public meetings.

The society was organized with the following objects:

The establishment and efficiency of juvenile courts.

The extension and development of the probation system among juvenile offenders.

The application of scientific methods in the care of dependent, neglected, and delinquent children brought before the juvenile courts.

The establishment of homes of detention for children awaiting hearing in juvenile courts.

The causes which produce dependency and delinquency among children.

The work of the society is concentrated upon the juvenile court and the essential agencies accompanying it. The juvenile court cannot of itself solve the problem of dependent and delinquent childhood and youth. But it is, in an increasing way, one of the most helpful agencies yet devised, when used in connection with a wise probation and detention system, for the solution of that problem. Its probation officer, in constant touch with the child in its home, has unequalled opportunities for helpful and permanent service to the child, at the most critical period of his life.

As soon as possible the society will establish a central bureau with a paid secretary and assistant. It will furnish approved forms of laws and of systems of probation based upon the working of juvenile courts in the states and cities where they have been most successfully developed. It will give plans for houses of detention for the custody of children awaiting hearing in the juvenile courts and, as its resources shall permit, will send out speakers to appear before legislative committees and at meetings of the friends of the children to urge the adoption of the juvenile court system. Without duplication of efforts and without invading the province of other societies which are working in behalf of dependent and neglected children, a great field opens before the International Juvenile Court Society.

The officers of the society follow:

President, Judge Ben B. Lindsay, Denver, Col.; Secretary, Edward W. Frost, 1201-1206 Wells Building, Milwaukee, Wis.; Treasurer, Bernard Flexner, Paul Jones Building, Louisville, Ky.; Vice-Presidents, Louise DeKoven Bowen, Chicago, Ill.; Homer Folks, New York City; Joseph Lee, Boston, Mass.; Judge William H. DeLacey, Washington, D. C.; Judge A. L. Frazer, Portland, Ore.; Crawford Jackson, Atlanta, Ga.

MAKE YOURSELVES nests of pleasant thoughts, bright fancies, faithful sayings; treasure-houses of precious and restful thoughts, which care cannot disturb nor poverty take away from you—houses built without hands for your souls to live in.—*John Ruskin.*

CHICAGO ACTIVITIES REPORTED

Mission at Austin, Brotherhood Anniversary, Women at Work

LARGE NUMBER OF ADVENT COMMUNIONS MADE AT ST. JAMES'

The Living Church News Bureau (Chicago, December 9, 1907)

A PAROCHIAL mission was begun in St. Martin's Church, Austin (the Rev. R. H. Fortescue Gairdner, rector), commencing Sunday evening, December 8th, the Second Sunday in Advent, and will continue until the evening of the following Sunday. The missionary is the Rev. Father Parrish, and each week day except Saturday the services are the Holy Communion at 8 A. M., and mission service with sermon at 7:45 P. M. Thursday there was also a mission for women, commencing at 4 P. M., and on the afternoon of the Third Sunday in Advent, December 15th, there will be a mission for men, at 4 o'clock. The rector has issued a general invitation to all persons to attend the mission.

Many activities are reported in St. Martin's parish this fall. The November meeting of the Men's Club was attended by 150 men, the address of the evening being by Major Farrell, on the Philippine Islands, and the views from the stereopticon which accompanied the lecture were of great interest. The new organ which has been ordered for St. Martin's is on the way, and will be in place before Christmas.

The Ministering Children's League of Trinity parish, Chicago, has for years been the largest and most active branch of the Junior Auxiliary in the diocese, and its Advent exhibit of the presents made by the children during the year is always one of the especial features of the work. This parish branch was the one selected from Chicago to send an exhibit to the display of Junior work arranged at Richmond during the General Convention. On the afternoon of St. Andrew's day this year, the annual pre-Christmas exhibit included 830 presents, all made by the children and their willing helpers, and five boxes of these attractive presents have already been shipped to the mission field, one going to Florida, one to the Indians in South Dakota, one to Utah, and two to Southern Virginia. The display of these gifts was a very pretty scene, on this Saturday afternoon, and the diocesan president of the Woman's Auxiliary made an address, as part of the programme of the day. Many friends of the League were present, in addition to the children and their teachers.

Further details of the Brotherhood Local Assembly meetings of St. Andrew's day report that at Kenilworth there were about 150 of the men of the Order in attendance, and that at All Saints' parish house there were gathered about 100 of the boys of the Junior department. Fifteen Junior chapters were thus represented. The officers of the Local Assembly for the new year are as follows: Mr. John H. Smale of Epiphany, chairman; Mr. E. H. Stroud of St. Simon's, vice-chairman; Mr. R. C. Furgus of St. James', secretary; and Mr. J. L. Houghteling, Jr., of Winnetka, treasurer; the Rev. F. DuM. Devall of St. Andrew's, chaplain. At the Junior meeting there were eight papers by boys from different chapters, on the best of the various agencies for promoting the welfare of the Brotherhood. The topics selected included the National Convention, the Local Assembly, the Chapter Holy Communion, the Assembly examination, the Chapter Secretary, and the Chapter Treasurer. The papers were all of excellent merit, and the boys listened with marked attention throughout.

The December meeting of the Chicago branch of the Woman's Auxiliary was held at the Church Club rooms at 11 A. M. on Thursday, December 5th, and in spite of the epidemic of parish bazaars there was a good attendance, nearly twenty-five branches being represented. The topic of the morning was "The Providence Kindergarten," as the missionary kindergarten lately started by the Auxiliary in that part of Chicago called Bridgeport, near the Stock Yards, is named. Miss Jannette L. Sturges of Elmhurst and Mrs. Kerns, who are members of the kindergarten committee, made two of the addresses, and Miss Wurtele, the teacher, gave some very interesting data about the work, her address being followed by some further remarks from Miss Ray, her assistant. There are now over fifty children enrolled, and they include six nationalities. Not one of them attends Sunday school, though the children of Roman Catholic parents in this neighborhood have religious instruction, of course, in their parochial schools. A good beginning has been made in establishing personal contact with the neighborhood, as Miss Wurtele has made 150 visits to the homes of the chil-

dren since the opening of the kindergarten in September, and two well attended mothers' meetings have been held. The committee are planning to begin sewing school instruction and also to start a Sunday school, just as soon as they can secure the needed volunteers for the teaching. The religious aspect of this new work is carefully and systematically kept before the children, and yet is so presented as not to antagonize them or their parents. The Lord's Prayer, the Apostles' Creed, and the Open Bible are regular parts of the opening, each morning. Great interest is being manifested on all sides in this new addition to the work of the Chicago Auxiliary. The offering of the morning was given to Mrs. Dillon of the Sacramento, Cal., branch of the Auxiliary, for work in that district. Mrs. Dillon was present, and made an address describing the needs of the district.

The December meeting of the Chicago "Clerica," as the society consisting of the wives of the diocesan clergy is called, was held at the residence of Mrs. W. G. Hibbard, on Prairie Avenue, and was largely attended. The speakers of the afternoon were Mrs. Hubbard of the Los Angeles Church Periodical Club, and Mrs. J. H. Hopkins. Mrs. Hubbard gave an interesting account of the travelling libraries established by the Los Angeles branch of the C. P. C., there being about a dozen of these collections of good books kept going all the time. Each collection or library is sent to a new town about every six months, and is placed in charge of one of the leading families of the town, which is glad to assume the responsibility and to push the circulation of the books. Mrs. Hopkins spoke on "Echoes of the Richmond Convention," and gave many items of interest gleaned from her experiences and observations during the weeks of the General Convention. Mrs. Anderson and Mrs. Locke were present, as were the wives of some of the Seminary professors.

After being connected with this diocese for some twenty-seven years, the Rev. Thomas D. Phillipps has accepted a call to the diocese of Arkansas, to take charge of the missions which are being supplied with lay readers. He left Chicago during the first part of Advent. At the recent meeting of the Chicago deanery, a series of handsome resolutions was passed, congratulating him on having reached the fiftieth anniversary of his ordination, and wishing him God-speed in his future work.

During the past seven years two guilds of Grace Church, Oak Park—namely, the Parochial Guild, consisting of about 125 women, and St. Katherine's Guild, with about sixty other women—have raised a total of about \$12,000 for parochial and missionary purposes. None of this money, however, has been expended for the current expenses of the parish. It has all gone into improvements and benevolences. The organ, the hot-water plant, and much of the church building have been purchased through the work of these two guilds.

The local chapter of the Daughters of the King at St. Simon's mission, Sheridan Park, has made over 500 calls during the past year, and thus stands second in the honor roll of the diocese. There are nine active members in the chapter, and several probationers.

At St. James' Church, Chicago, there was a large attendance at the Holy Communion on the First Sunday in Advent, over 475 persons receiving at the two celebrations. Letters of reminder had been mailed to all the confirmed persons in the parish.

The Rev. Thomas Jenkins of the Alaska mission was recently in Chicago, and spent a day with the rector of the Church of the Advent. He specially emphasized the need of men as the most pressing of all the problems of the Church in the Alaska territory.

The Church of the Advent was begun just six years ago, and the anniversary was suitably observed on Advent Sunday.

At the Church of the Epiphany, on the evening of the First Sunday in Advent, the choir sang the second part of Gaul's cantata, "The Holy City." A large congregation attended the service.

On the evening of St. Andrew's day, a reception was given at the residence of the rector of St. Chrysostom's Church, the Rev. Robert M. Kemp, 458 Elm Street, which afforded the members and friends of St. Chrysostom's parish a welcome opportunity of meeting him and his parents, who have permanently moved to Chicago. The workers at St. Chrysostom's have responded in all departments to the leadership of their new rector, and the parish is filled with the spirit of enterprise and devotion. The Sunday congregations are large, and the attendance is increasing steadily.

TERTIUS.

SPRINGFIELD DIOCESAN SYNOD.

Opening with a high celebration of the Holy Eucharist with incense on Tuesday of last week at the Pro-Cathedral in Springfield, Ill., the thirtieth annual synod of that diocese passed a quiet and pleasant session. The Bishop of Michigan City, Dr. White, preached the sermon; a strong appeal to the clergy and laity not to be over-anxious about the spirit of change and unrest that seems to fill the air, or to be unsettled in their faith, since the Church, the Creed, the Sacraments, the Bible, and the Ministry are, like their Author, unchangeable and unchanging. The sermon was remarkably forcible and helpful.

The attendance was good when organization was effected after the service. A deep sorrow filled the hearts of all the synod as they were reminded that at the hour of their opening session the body of the Rev. Herman Rockstroh, son of the much beloved treasurer of the Diocesan Board of Missions and President of the Standing Committee, the Rev. Johannes Rockstroh, was being laid to its rest in the historic burying ground at Nashotah, Wis. The Bishop said commendatory prayers and a telegram of condolence and sympathy was sent by the Synod.

The financial reports showed the best year the diocese has had, with every obligation met, an old note paid off, and, for the first time in seventeen years, the diocese entirely free from debt and with a small balance on hand.

THE BISHOP'S ADDRESS.

In his address the Bishop reviewed first the meeting of the General Convention and some of its legislation, and dwelt particularly upon the work of the Church throughout the diocese in the triennium of his episcopate just drawing to a close. Much has been accomplished in the improvement of churches, building of rectories, increase of the endowment fund, and other substantial gains along all lines of active and progressive work, and much yet is to be done in going into and possessing whole counties where as yet there is not even a preaching station or a Sunday school. The field is large, the harvest is white, the laborers are few and the means small. The outlook for the coming year is both hopeful and cheerful. The address showed that the Bishop has gained a thorough and practical knowledge of the work in his entire diocese, a clean conception of the many and varied problems that confront the Church in Southern Illinois, and has the work of the diocese well in hand, and that he has the business ability and the executive power to lead the diocese to ever growing success, provided that he is given the men and means.

BUSINESS MATTERS.

The matter of the proposed change in the time of holding the annual synod was discussed at length by the synod and finally laid over for another year.

The committee on the Seymour bequest was continued for another year and was given full power to act for the synod. The committee on the George Franklin Seymour Memorial Fund for the endowment of the diocese, reported that the fund had received something over \$8,000 in cash and pledges during the year and that it amounted to over \$31,000. They hoped that the sum would be greatly increased this year and had been told that there were several sums designated for this fund in the M. T. O. at Richmond. The increased income from the Endowment fund has enabled the Board of Equalization to reduce the assessments upon all the parishes and missions five per cent this year.

The second day's sessions were mainly taken up with routine business and the elections. The diocesan fund for Aged and Infirm Clergy was by vote of the synod transferred to the general fund. Pledges for Diocesan Missions from parishes, missions, and individuals showed an increase over last year. The new seal and coat of arms of the diocese were adopted. On motion of the Rev. John C. White, the following resolution was unanimously adopted by a rising vote.

"Resolved: That this synod desires to record and express its sincere appreciation of the splendid and faithful work done by its beloved Diocesan in the triennium of his Episcopate, and wishes to assure him of its hearty sympathy, and to pledge him its cordial support."

The *Standing Committee* elected was, viz: Rev. Johannes Rockstroh, Rev. F. A. DeRosset, Rev. Joseph G. Wright, Messrs. Chas. E. Hay, Bluford Wilson, M. F. Gilbert.

Trustees of the Diocese: Messrs. Chas. E. Hay, Bluford Wilson, and W. I. Troxell.

Board of Missions: Rev. Messrs. G. P. Hester, William Baker, A. H. Anderson, Messrs. J. S. Lord, W. Ingram, Geo. Hushinson.

Delegates to Pan-Anglican Congress: Rev. Drs. Andrew Gray and W. S. Simpson-Atmore, Messrs. Chas. E. Hay and M. F. Gilbert.

Registrar and Historiographer: Rev. J. M. Raker.

A COMPLIMENTARY DINNER.

The first day concluded with a dinner given by the Bishop at the Leland Hotel, in honor of the synod and invited guests. About one hundred and fifty men sat down to this dinner. At the conclusion of the dinner the Bishop made a short speech in which he stated that he was glad to welcome the clergy and laity of the diocese to Springfield, and to be able to show his appreciation of their many kindnesses by giving them this dinner. Bishop White followed with a short address in which he urged upon the old-fash-

ioned Church clergy to get out of the habit of trying to do all of the talking, and give the laymen a chance. The Bishop then introduced Judge Jesse Holdom of Chicago, who made an admirable address on the organization and use of Church clubs. The Rev. Lawrence S. Shermer of Champaign made a speech upon the needs of the Church at the state university, declaring that the Church has an opportunity at Urbana, and must become a part of the university life. The thing most needed was a chapel in which the Church students from all parts of the state and country could be given an opportunity to keep alive their Church associations. An address was also made by the Rev. Wm. Purce, the priest missionary of Southern Illinois. After the speech making a Church club was organized, and put into the hands of a committee to work up, as elsewhere related in this issue. The Laymen's Forward Movement of the diocese, was also organized by the appointment of a committee to have charge of the work. A number of the ladies of the Woman's Auxiliary were present during the speeches.

PRESENTATION TO THE BISHOP.

A pleasing feature of the opening session was the presentation to Bishop Osborne of a handsome silver-mounted ebony gavel, by the Rev. T. Manley Sharpe, rector of Christ Church, Springfield.

UNCTION.

"Then is a treasure to be desired, and oil in the dwelling of the wise."
"The house was filled with the odor of the ointment."

"O grave, where is thy victory?
O death, where is thy sting?"
Lo! round the dying child of God
The blessed angels sing;
The sick-room has its sacrament,
The consecrated oil
Declares His presence who is sent
The spoiler to despoil.

For Christ is still the Healer, still
To touch His garment's hem,
With hands outstretched, the sick folk come,
And He recovers them.
Or, dying, they inherit life;
Sweet angel of release—
Death puts a limit to their strife,
And bids their sorrow cease.

The holy oil prevails to teach
All souls that will be taught,
That life and death are Christ's, and each
With wondrous blessings fraught.
"O Jesu, Thou art strong to save,
A Conqueror—a King!"
Thus round the death-bed and the grave,
The happy angels sing.

REV. ALFRED GURNEY.

TRUE WORTH.

BY W. E. GLANVILLE, PH.D.

AS a man thinketh in his heart, so is he." Not wealth, official position, or social status is the determining factor in true worth, but character. Character, whether good or bad, is determined by habits of thought and feeling issuing in desire and conduct. Quality of habitual thought and feeling, therefore, lies at the basis of character. "Men imagine that they communicate their virtue or vice only by overt action and do not see that virtue or vice emit a breath every moment." The inner life "shines through." To achieve God-like character is the supreme end of life. "Man was created innocent, not perfect." Consciousness of guilt the cause of transgression awakens consciousness of law. The conflict of life consists in the conquest of sin, in overcoming the world.

Through experience we learn, if we will, and as we learn so the consciousness of the real nature of this conflict takes possession of us and we bestir ourselves to "fight the good fight." We awaken to the fact that we are in a world in which the play and interplay of forces of good and evil is incessant. We realize the peril of yielding to temptations and the need of resolutely resisting them. We take counsel of caution, not of fear, and examine the nature of our thoughts and feelings in order to expel such as are fatal to success in the great conflict. We begin to approve and appreciate the profound truth of the maxim that as we think in our hearts so we are; that, strictly speaking, we possess nothing but what we are. The key to successful character is contemplation *plus activity*. "Action and reflection are the gymnastic and music of moral culture."

1. *We Need Contemplation.*—No general ever won a great victory without previous contemplation. His own resources

and those of his enemy, the best disposition of his forces in order to win with a minimum of casualties, provision for possible emergencies—all this must first be carefully estimated by the general before the action begins. So is it in the conflict of life. Once a week at least we all have opportunity to invite our souls to contemplation. The Church calls us to worship, and not the least of the benefits of worship is that of nourishing the soul with strength and inspiration, of getting face to face with the great eternal verities, of adjusting oneself anew to the laws of truth, righteousness, and goodness which must be obeyed and enthroned in the heart. Not for idle day-dreaming but in order to "gird up the loins of our mind," quiet days, or at least quiet moments, of prayer and reflection and study of the earthly life of the Divine Man are invaluable.

2. *We Need Activity.*—The actual exercise of the truths we learn in contemplation is essential. At whatever cost to prejudice, selfishness, and evil habits we must put into practice the good we know and keep on putting it into practice until it becomes habitual, easy, delightful to do. For this exercise the whole round of daily life in home, school, business, and society affords an ever-present arena. This is where the conflict of life appears in concrete form. This is where the worth of our religion meets decisive test. Thus is revealed to us the extent to which we are being "conformed to the image of His Son."

"All thoughts of ill, all evil deeds
That have their roots in thoughts of ill;
Whatever hinders or impedes
The nobler action of the will;

"All these must first be trampled down
Beneath our feet if we would gain,
In the bright fields of fair renown,
The right of eminent domain."

3. *Action and Contemplation Must Be Patterned after the Divine Plan.*—In the Divine Mind is a type or plan for every living thing. "After his kind," "after their kind" all things were created. It is so still. The rose is a rose because it is conformed to a divine plan which differentiates it from a lily. For man the divine plan is reached in Jesus Christ. The imitation of Christ by the reproduction of His Spirit and the exemplification of the master-principles of His teaching in our conduct must become the one controlling passion of our hearts. Thus by the aid of the Holy Spirit do we obtain the "inheritance incorruptible, undefiled, and that fadeth not away."

4. *Character Tends to Permanence.*—Gradually, not without occasional defeat and disaster, we rise as on stepping stones of our dead selves to nobler things. We learn humility as we discover how much we come short of the glory of God notwithstanding the best progress we make.

"Every virtue we possess and every victory won" will confirm our fidelity to the Ideal and make our character more permanent and beautiful. Of all sad things the saddest is to see men and women deteriorating as they grow older, growing worse instead of better as the years pass, becoming cynical, crabbed, cantankerous as they pass through middle life to the later years. It should not be so. In the fall of the year the earth rejoices in the golden, mellow harvest. What fruitage, what color, what beauty we behold, fairer than any painter can depict! So should it be with us. As we pass to the fall of life we should pass with garnered beauty of goodness, truth, and love. Our countenances should become radiant with wisdom, joy, and peace. By our personality we should be able to certify that we have heaven in our souls and are therefore ripe for heaven. As wrote the saintly Herbert:

"Only a good and virtuous soul
Like seasoned timber, never gives;
But though the whole world turn to coal,
Then chiefly lives."

The Rectory, Clermont, Iowa.

THE EDGE OF THE WORLD.

The open sea's enchantment none may tell.
He who knows well
That space is evermore unsatisfied,
And never any more
On narrow shore,
Of this round globe can rest his soul's full pride
Of manhood: or at best,
But flesh finds rest,
Spirit is restless cramped within this dust,
And through the long years all
An haunting call
Troubles his heart. To reach content we must
Strip off our bodies for eternity,
• As men strip off their clothes to swim in sea.

Bible Studies

By Olaf A. Toffteen, Ph.D.

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II.—ABRAM IN UR.

ABRAM was born in Ur of the Chaldees. The land of the Chaldees extended along the western bank of the Lower Euphrates. The city of Ur has been identified in the mounds and ruins of the modern village El-Muqayyar, opposite the mouth of the Shatt el-Hai river, on the western bank of the Euphrates.

The history of this city extends back into hoary antiquity. Eannadum, king of Telloh about 2825 B. C., conquered it, for he claims that he "placed the city of Ur under his yoke." From this time on it is mentioned repeatedly in the inscriptions. In the year 2477 B. C. a native dynasty of Ur began to rule Babylonia, and continued until the year 2360 B. C., when the suzerainty over Babylonia and Ur passed into the hands of the kings of Isin. Both these dynasties were Semitic, and Semites of the pure Babylonian type were then the ruling class in Babylonia.

About the middle of the twenty-third century B. C. a great Semitic migration entered Babylonia from the north, and most probably from northern Mesopotamia. These newcomers succeeded in establishing themselves as rulers of Middle Babylonia in the year 2233 B. C. Their dynasty, which lasted for 304 years, is now known as the Hammurabi dynasty.

Now we infer from the Bible that in the same year in which the Hammurabi dynasty came to power in Babylonia, Terah, father of Abram, was born.

The coincidence of the dates of the birth of Terah and the accession of the Hammurabi dynasty can hardly be accidental. It is generally conceded that a remarkable and distinct relationship exists between the Hebrews of the Patriarchal period and the Hammurabi dynasty, both in regard to language and social institutions. I have shown* that both peoples came from neighboring localities. The Hebrews claimed the land of Eber-Hannahar ("across the river") as their original home, but in the Assyrian inscriptions this land is known as Eber-nâri, and was situated between the rivers Balikh and Habor in Mesopotamia. The Babylonians came from the region west of the river Balikh and were thus neighbors of the Hebrews.

When the Arameans entered Mesopotamia and settled in the Karadja-Dagh, Kasiari, and Masius mountains, it was inevitable that at least some of the old inhabitants, who refused to submit to the new rulers, should give way and depart. The migrating hosts would naturally follow the Balikh and Euphrates rivers, and enter Babylonia about the same time. It is then conceivable that when the people of the Hammurabi dynasty captured Nippur, the ancient capital of Middle Babylonia, their kinsmen would attempt to settle near by, and to succeed in establishing themselves in Ur.

The inscriptions have as yet not furnished any names of princes of Ur for this period. We know that Gungunnu ruled over Ur in the time of Ur-Ninib, 2266-2238 B. C., but from that time on we know of no king or prince of that city. It is therefore possible that we have not only a Hebrew settlement in Ur at this time, but that the family of Abram had a princely rank in that city. This is, of course, not asserted in the Bible, although allusions thereto are not entirely wanting. *Sarai*, the name of the wife of Abram, is related to the Assyrian word for "queen," while *Milcah*,† the wife of Nahor, is the Canaanitic word for the same title.

The inscriptions furnish us with no data of the history of Ur from the time of Gungunnu until the year 2138 B. C. In that year Sin-Muballit, the fifth king of the Hammurabi dynasty, captured the city. Three years later the great city of Isin fell before his victorious arms. Sin-Muballit was now king of quite a large kingdom, including Northern and Middle Babylonia, and the "West land," on the western bank of the Euphra-

tes, including the cities of Borsippa, Kazalli, Bazu, Kish, and Ur.

Four years later, 2131 B. C., his career was suddenly terminated. On the eastern shore of the lower Tigris there was then a little Elamitic principality, known as E-Mutpal, whose prince was Kudur-Mabug. He and his son Rim-Sin or Eri-Aku, the Biblical Arioch, were bent on expanding their power and succeeded in overpowering Sin-Muballit. All Babylonia fell into their hands, and the rule of that land was entrusted to the young and ambitious Eri-Aku. It was the father, Kudur-Mabug, who carried out the conquests for his son, and his inscriptions show us how he marched victoriously from city to city. Larsa had fallen before 2131 B. C., but in the latter year Sin-Muballit was overthrown, his capital, Nippur, taken, and the city of Isin fell into the hands of the Elamites. It is very probable that Ur also was captured, in the same campaign, indeed that the whole "West-land" submitted that year to Kudur-Mabug's rule. That Ur was not captured without armed and strong resistance appears from Kudur-Mabug's inscriptions, in which he records that he had rebuilt both the city and the temple of Sin† therein, and this would seem to indicate that both city and temple had been demolished.

Abram was born in 2164 B. C., and was about 33 years of age at the fall of Ur. This date and age, therefore, harmonize well with the Biblical narrative, according to which Abram had been married for some time before his departure from Ur. For it seems very likely that Abram's departure from Ur should be placed in connection with the capture of that city by Kudur-Mabug. The barbarism of the Elamites is well known; and a people that in those days made a stubborn resistance when their city was besieged, had nothing left but to choose between bondage or flight.

I assume, therefore, that Abram left Ur about the year 2131 B. C., when he was 33 years of age and his wife Sarai 23 years old. Marriages at this time were generally contracted at an early age, and they may therefore have been married for eight or ten years when they departed to Haran. The note in Gen. 11:30, that Sarai was barren, which indicates that they had then been married for some time, fits in well with the dates that I have given above.

† See my *Ancient Chronology*, I., p. 97.

PEACE SUNDAY.

The American Peace Society asks for the usual annual observance of the third Sunday in December as Peace Sunday. Christianity, says a circular issued by the society, is a religion of love and benevolence, and is fundamentally opposed to hatred, race antagonism, and international strife and brutal conflict. It has no greater and more inspiring mission on its social side than to bring about an era of love of perpetual and universal goodwill and mutual service among the races and nations of men. The Hague Conference just closed has done much to forward the ultimate union and federation of the world, the result of which will be settled peace and consequent limitation and reduction of armaments. But it has left much undone. The Churches are quite as responsible as anybody else that it did not do more. What the next Hague Conference will do to complete the work still undone will depend very much upon them. They are perhaps the chief agency in this country in the creation of commanding public opinion. Let them speak, this coming Christmas time, on Peace Sunday or some other suitable day, with one voice, more strongly than they have ever done before, and demand that the great law of love and justice shall rule in all the relations of our government and people to the other peoples and governments of the world. Let them insist that the time has gone by when war can any longer be excused in our intelligent modern society, and that the nations should hasten by all possible means the processes which are working out the federation and peace of the world.

IS THERE NO GOOD?

Is there no good
Within condemned man?
Let that sweet spark of light divine,
Within the human heart, so shine,
That all the bulwarks of your will
May point the path, man can fulfil.
Yea, there is good.

HENRY SHERMAN SMART.

* Cf. my *Ancient Chronology*, I., pp. 100-106.

† According to Gen. 11:29, it would seem as if Haran was the father of both *Milcah* and *Iscah*. This is probably not so. The two names seem to indicate that the Biblical account was taken from a cuneiform tablet, for the cuneiform sign *is* may also be read *mil*, and the two names indicate, therefore, that the author was undecided if the name should be read *Mil-cah* or *Is-cah*.

Helps on the
Sunday School Lessons

JOINT DIOCESAN SERIES
SUBJECT—*Life and Teaching of our Lord Jesus Christ*
BY THE REV. ELMER E. LOFSTROM

THE BIRTH OF OUR LORD.

FOR THE FOURTH SUNDAY IN ADVENT.

Catechism: V. Bellef. Text: St. Luke 2:14.

Scripture: St. Luke 2:8-20.

WE have ourselves become so familiar with the story of the birthday of our Lord that it is hard to realize that it may not be as familiar to our pupils. The first duty of the teacher will be to see that the pupils know the beautiful story.

Our first lesson for the year gave us St. John's account of the pre-existent Christ. Perhaps it would be well to recall that part of the lesson as a preliminary to this. For the same eternal Word of whom St. John tells us, has here become the little Babe in the manger.

The same lesson also told of the decree of the Cæsar which brought St. Mary and St. Joseph to Bethlehem. This may also be recalled. God had promised that the Christ would be born at Bethlehem. The counting of the people caused St. Mary to be at Bethlehem, instead of at her home in Nazareth, when Jesus was born.

When we remember what our Lord is, we recognize that the mere fact of His coming to live as a human being was a great humiliation. It would not have lessened the humiliation had He been born in the palace of the king, or in the Temple at Jerusalem. How cheap and tawdry even the best that earth can give would be as compared with the glory of heaven! That, as a matter of fact, He was born in a poor, lonely cave connected with the inn at Bethlehem, with dumb beasts near, and a manger for His first bed, adds not so much to His humiliation as to our enlightenment. It teaches us the futility of trying to judge of the worth of a living man by his outward circumstances. It tells also of God's estimate of mankind. Of children born into this world, we may often pity the children born to luxury and idleness, rather than those born into poor homes. According to your pupils, emphasize either on the one hand the fact that God measures us by what we make of our lives, not by the place or position into which we may be born; or, on the other hand, that even though we may have been born into comfortable homes, we may still develop into true, humble, obedient children of God. Jesus *could* have been born in a palace and still have lived His beautiful life. The manger was not necessary, but the humble and obedient living was.

Before leaving the manger of Bethlehem, there are two great lessons which may be taught even to children. The first is the great value of a human life in the light of the Incarnation. Since Jesus lived His life as Man we see what a human life was meant to be. The very fact that He could take our life, with which we fail so miserably, and make it the great and noble life of service which He did, gives a new dignity and value to our lives. It is as though there were placed before an artist the perfect picture of that which he is trying to put upon the canvas. We see what a life can be. Christmas tells us that that life began quite as helpless as our own. He gave Himself no advantage.

When Jesus came to live that wonderful life, there was found no room for Him in the inn. That fact, the result of which was that He began life with the very poorest that earth offers, was typical of His life and of His work. Of His earthly life it was true that "He came unto His own and His own received Him not." His own "brethren" did not believe in Him during His lifetime. His own townsfolk rejected Him once and again. The people of His adopted home at Capernaum did the same, while the Jewish nation and its capital refused to accept Him. They had no room for Him. Yet the poor and humble, the fishermen, the publicans, the sinners, received Him into their hearts.

It was likewise typical of His work. The world has not yet found room for Jesus Christ in the places where He should be received. His claim is the most absolute one which is made upon us. He asks for no other place than the first in any human heart. And where He is not given that place, it is the old story of the inn at Bethlehem over again. There is no room for Him

in the heart because it is so very full of other things. These things need not be wicked in themselves. There is very little open opposition to Jesus Christ in these days. But there is a greater danger than open opposition. The danger which threatens is that we have our hearts so full of other things that we make no room for Him. No one in the inn at Bethlehem knew that He was the long-looked-for Christ. If they had, any one there would have been glad to keep watch out in the open air, and given Him a place. When we do not make room for Him it is because we fail to realize His Person. At this Christmas season let us realize who He is, and what He is able to do for us, and we *must* open our hearts to Him.

The announcement of His birth was not left to St. Joseph or to St. Mary. They were the only people, with the exception of Elizabeth, and possibly of Zacharias, who knew the mystery of His origin. Had they told of it, their words would have been as an idle wind. But there were other beings who knew what had taken place. Ordinarily they are veiled from human eyes. But on this great night in the history of creation, these could not be kept behind the veil. They must tell the sleeping earth of the wondrous Gift. With God's permission they came near to Bethlehem, and made known the Glad Tidings. Humble men watching over sheep designed, probably, for the sacrifices at the Temple, were the ones chosen to be the first to know the great truth.

Study carefully the account so as to make very clear the beautiful story which meant so much to the world. There are many adults who are confused as to the happenings of that first Christmas night. There are many who do not know whether shepherds or wise men were the first to come to the Christ Child. Fix the story in the minds of your pupils so clearly that they can never again be confused. Make clear the difference between the announcement of the first, principal angel and the hymn sung by the heavenly chorus. Study the fitness of that hymn to express what had now become true and possible.

The angel gave the shepherds a sign by which they might put the thing to a test. After the angels had gone away, the shepherds carried out the suggestion of the angel, not because they doubted, but as a matter of obedience, to see "that which had been made known unto them." Their true reward came as a result of their obedience to the angel. Going through the night, they came into the presence of the Christ. God sends us many a message, but it is only as we act upon His tidings that we receive what He is trying to give us. The shepherds were better than kings or priests because they were ready and willing to listen and to obey.

One great lesson which we may learn from the example of the shepherds remains to be mentioned. They made known abroad the message which had been given to them. Of true men we should expect nothing else. Any man who has learned a great secret which has blessed him and made him happy is under no obligation to make it known to others if it has no power to bless any one else. But if it can do for anyone else what it has done for him, then surely it is his duty to make it known up to the full measure of his ability. Think this over, and see how it applies to our duty as men, women, and children, who have learned the Gospel of Jesus Christ, that is the power of God unto salvation unto every one that believeth.

A NUMBER of churches have been added during the year 1907 in this country to the list of daily kept-open churches for private prayer and meditation. The entire list is 339. The church that stands cold and silent, with closed doors, from Sunday to Sunday, is not making full proof of its office as a witness for God. It creates or strengthens an impression that religion is intended for Sunday only, and it confirms men in their materialism or indifference. In this twentieth century a church should stand open from morning until evening that men and women may enter it at will for secret prayer and quiet thought. It is a great deprivation to any man to lack the opportunity, if he wishes it, of quiet communing with his Lord and Master, away from the eyes, or even jeers, of his companions. There are many who have learned to value the open church for private meditation, devotional reading, and prayer. Through its open door they can go in and out and find shelter, and the protection of its consecrated shade. Here, in the early morning, or in the evening, when the turmoil of the day is over, many might find the peace and shelter for which they long in their anxious, tempted life. Here they would find themselves, at least for a few minutes, consciously under that protection which never leaves them throughout the day.—1907 Report of the Free and Open Church Society.

I BELIEVE that to-day is better than yesterday, and that to-morrow will be better than to-day.—George F. Hoar.

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.

ARE ALL BAPTIZED PERSONS MEMBERS OF THE CHURCH?

To the Editor of *The Living Church*:

OBERVE with some surprise that the Preamble to the Constitution of the Protestant Episcopal Church in America accounts "all who have been duly baptized in the Name of the Father and of the Son and of the Holy Ghost to be members of the flock of Christ." *Flock* here, I suppose, means *Church*. May I be indulged by the insertion of a few lines to beg for some discussion of this important proposition by such of your correspondents as are disposed to examine it by the light of Holy Scripture and Church history?

To myself the statement appears to be a novelty of not more than some twenty years' growth, but it seems to have been largely accepted, perhaps with very little thought or consideration. I met with it first, I think, in the columns of *The Church Times*, and I afterwards heard it taught in a national school by the master.

In the great Creed we confess that there is *one* Church throughout all the world, *i.e.*, only *one*; and it is Holy, Catholic, and Apostolic. If then all the duly baptized are members of Christ's Church, they must *ipso facto* be members of the Catholic Church. In other words, members of the hundreds of sects of those who profess to believe in Christ, but make or maintain schisms, are all Catholics, if only they have been some time "duly baptized"!

If so, the language of the eighth canon of Nicea is incorrect, for it speaks of Cathari or Novatians who *come over* to the Catholic and Apostolic Church. St. Augustine, if I remember rightly, somewhere charitably says that many may belong to the invisible but true Church of Christ who do not belong to His visible Church on earth. I am sorry I cannot give the reference. And this may have included many pious but misled Donatists; but I do not think he would have reckoned the duly baptized Donatists to be, *as a body*, members of the flock of Christ.

G. B. HOWARD.

Bengeo, Hertfordshire, England, Nov. 20, 1907.

WHAT HAPPENED IN CHINA?

To the Editor of *The Living Church*:

IS there anybody to tell us, or any way of knowing, what has been settled about the action of the Church's representatives in China? Taken as Fr. Sargent has written, the condition appears very serious. Have we to think that the Church, when working in foreign lands, has such relations with other bodies that there is nothing for her to claim, as divinely appointed to uphold, of Truth and order? Is she not to be a light everywhere, and at all times? Does she not owe it to those outside her fold—gladly as she may rejoice that Christ is in any way preached—to bear witness for all that has been committed to her? May we not fear that men at home will judge that, after all, she does not claim to be set for anything else than any one of the bodies around, who hold only a part, not the whole, Faith delivered into her keeping for the salvation of mankind?

Mount Calvary Clergy House, ROBERT H. PAINE.
Baltimore, Md.

THE INDIAN MISSION IN OKLAHOMA.

To the Editor of *The Living Church*:

ON retiring from Indian work in Oklahoma, it seems proper that I should give some account of what has been accomplished in the thirteen years that I have been the missionary of the Church to Cheyenne and Arapahoe Indians.

When I began work among them in the year 1894, they were living upon rations given them by the United States government. Beef on hoof was issued to them once in two weeks. The old Indian dances and old-time customs were common. The difficulties in reaching them for good were numerous.

How to bring these Indians, clinging tenaciously to their old-time habits and life, to some measure of Christian life and Christian civilization, was a serious problem.

As to the results of our work, let me first give the testimony of others. A resolution adopted at the annual convocation in Oklahoma (May 15, 1906) has these words:

"From evidence definite and authentic, from numerous sources, the committee find that the Rev. D. A. Sanford, with his faithful assistants, has performed a difficult task bravely and well. He has worked like a soldier of the cross in the face of almost insurmountable difficulties."

In his last annual address, Bishop Brooke said, "The work in the Indian field has been better in many ways than ever before."

During these thirteen years I have baptized 110 Indians (children and adults) and have presented 25 Indian people for Confirmation. In addition to work among Indians, I have baptized 25 white persons (children and adults), and two colored persons, and have presented 26 white people and one colored person for Confirmation.

In the establishment of the Whirlwind Mission School lies the greatest hope for the future. In the past year there was an average attendance of 25 Indian pupils. Indian parents feed and provide for their own children. It is to them a most valuable lesson in self-support.

In our mission school there has been a daily round of Christian teaching, daily prayers, daily religious instruction, the hearty singing of Christian hymns, besides the Sunday services. And all these are to be continued, under my successor.

Our mission school is now well established in the hearts of the Cheyenne Indian people. Under the care of myself, my wife and daughter, the school was re-opened in September and now (at the end of October) the charge of the work was passed over to the Rev. J. J. A. Reedy, with 25 Indian pupils in attendance. With wise management, there is a bright prospect for the future.

Several things are much needed at the mission and ought to be provided soon.

1st. A chapel should be built, where Indian people may be gathered for Church services.

2nd. The present rented school house should be purchased.

3rd. Land should be purchased, enough for garden, pasture, and other purposes, as well as a site for buildings.

4th. Inasmuch as Indian people are doing so much in providing for their own children, there ought to be a more generous supply of suitable clothing for the children that are in school.

There are other needs. The Indian mission in Oklahoma is deserving of hearty support. The Cheyenne Indians are very desirous that the school shall be continued. Testimony is abundant in regard to the good work that has been accomplished. Anything for the school should now be sent to the Rev. J. J. H. Reedy, Fay, Okla.

D. A. SANFORD.

A REPLY TO THE REV. SPENCER JONES.

To the Editor of *The Living Church*:

THE Rev. Spencer Jones left the impression that the continuity of Anglican Orders, and the alternative of a choice between Papal and Royal Authority, were the real issue between Rome and Anglicanism.

The fact of the continuity of Anglican Orders is only one phase of the division between Rome and Anglicanism. There are many differences of administration that are often emphasized and seem irreconcilable. But we drift far from the old controversy still unsettled if we deem it a choice between Papal and Royal Supremacy. The relation between the Church and State in England and Russia lends color to such a blunder. Nor should we make the equally fatuous mistake of supposing that General Convention is a substitute for either.

We have a Catholicity in America that was but a utopian dream when Stephen Langton rallied Church and nobles to the support of *Magna Charta* with its promise that "the English Church shall be free."

The real issue was made more clear when the Councils of Pisa, Constance, and Basel attempted to reform Latin Christianity. Though the Council finally ended the distressing schism in the Papacy and procured a reforming Pope, the real issue became more prominent by the claim of the Papacy that it was superior to a General Council.

This may not have been a new claim, but it had been allowedly denied by doctors of the Church. It may have been put

forth more strongly at this time for the protection of the Papacy and to give it prestige to carry out the contemplated reforms, but it was a claim unmentioned in the records of the early Church, never recognized by Greek Christianity, and though not at this period a dogma, yet the claim was preparing the way for the dogma of supremacy.

But a further step was necessary before the claim could be given doctrinal sanction. A dominating government must be committed to its defense. Such a government was found in Francis I., the king of France. In 1516, through his Chancellor, Duprat, a Concordat was made between Francis and Leo X. This Concordat lasted until the French Revolution, and was re-enacted for the most part by Napoleon, and continued until the recent rupture.

The Concordat with Francis took away many liberties from the French Church. But its dominating note was the pledge that Francis made to support the supremacy of the Papacy over a General Council. For this he was to have the appointment to the Pope of every Archbishop, Bishop, and Abbot. There were many other conditions that meant the passing of Gallicanism so-called, but the great triumph for Leo and the Papacy was the unswerving support of Francis, and that of the French government for nearly four centuries, to the change from the formerly acknowledged supremacy of a Council to that of the Pope.

The privileges that the throne soon after claimed in England and continues to exercise were only those that the Pope had taught by his Concordat with Francis.

After more than three hundred years of rivalry between France and England it is hardly to be conceived that an English government would be content with fewer privileges than that of France in matters of Church and State, either with or without Papal Supremacy.

But even after the Concordat it was forty years longer before Papal Supremacy was promulgated as a dogma, and that, curiously enough, not by the Supreme Pontiff, but by a so-called General Council of Trent, which thereby cut off its own head, but which from time to time has been enthroned for purposes of the Papacy. But between the time of the Concordat and the Council of Trent we have the revolt of Luther, and the transfer of the allegiance of the English Church from the Pope to its home government. But in the transfer of that allegiance she did not deny herself nor her Catholic religion. Her appeal was to primitive Christianity and the authority of a General Council.

Forty years ago an American priest was discussing the question of authority with a Jesuit in London. The latter asked: "But where did you get your creed?" And the former replied: "I heard it in church this morning." The living voice of a Living Church has preserved the Faith, and administers the Sacraments in our midst.

As a Province of Catholic Christendom this American Church stands on the old appeal, and for purposes of its administration is autonomous. Over against the pro-Roman claim of Papal Supremacy we make the claim of the authority of a General Council, and wait on God for a unity that shall again make the General Council a possibility. If the nations of the earth can gather, seventy strong, at a Hague Peace Congress, surely a Church Peace Congress such as a General Council would be is not beyond the dream of practical ecclesiastical affairs.

B. TALBOT ROGERS.

Fond du Lac, Wis., December 7, 1907.

THE SO-CALLED "OPEN PULPIT."

To the Editor of *The Living Church*:

SOME years ago Bishop Huntington of Central New York said to the writer, "The priesthood of the Church is ordained to teach the Catholic Faith and nothing else. This is the mission of the American Church to the American people. If we have no commissioned ministry ordained to teach something which we believe to be vital, yet which the Protestant denominations do not teach, then it is high time that we withdraw from the field altogether; for most certainly there are sects enough already competing with each other and confusing the minds of the people, and we have no reason of being whatever."

If the altar represents the sacramental Presence of our Lord in the Holy Eucharist, and His sacrificial offering of Himself to the Father on our behalf, then the pulpit represents to us the two ideas suggested by Bishop Huntington's remark: that our Lord sent a commissioned priesthood to speak and teach in His Name, and that He committed to the care of the Church a

definite body of revealed truth, "the Faith once for all delivered to the saints," which the priests of the Church were to teach. When a priest of the Church enters the pulpit, he assumes to speak by the authority given him by his Bishop when he was ordained, and which has been transmitted by an unbroken succession of ordinations to him from the Lord Himself. He speaks by the authority of a great, living organization which has appointed him its officer, and has specified exactly what he is to teach on all matters which belong to the essence of the Faith. He is not a priest merely because of any inward "call," or because he imagines that he has some special message which he feels bound to deliver to men at large, but solely because he has been commissioned by the Lord Himself in the Lord's own Church, in the Lord's own way, through Apostolic ordination.

Then he enters the pulpit, not to give his individual interpretation of the Bible, or to exploit any peculiar theological fads of his own, or to teach natural science, or socialism, or humanitarian ethics, but to teach the Nicene Faith as this Church hath received the same. If he speaks as a priest of the Catholic Church of the Lord, then what he says carries with it a certain moral obligation which binds laymen to listen to what he says with at least respectful attention; and, as long as he preaches that which is in accord with the Faith, he speaks not as an individual teacher, but as the voice of the Church which speaks through him. Thus the pulpit of the Church stands for the authoritative deliverance of a definite message, a message which in many respects differs from the teaching of Protestant ministers of various Protestant denominations.

Now suppose that a devout, earnest Protestant minister who sincerely believes himself to be called by the Holy Ghost to "preach the Gospel of Christ" enters the pulpit of the church by the polite invitation of the rector. What, precisely, is the difference between his position and that of the rector himself? In the first place the minister, be he ever so devout, cannot speak with the authority of the Church. The Church has not ordained him, or examined him, and cannot in the least be responsible for his utterances. He stands in the place of an authorized official in the presence of a congregation of Church people, apparently on precisely the same level with the priest who has opened the pulpit to him. What is the natural and necessary inference of the congregation who see him thus standing in the place of authority? Must it not be that the Church recognizes his ministerial authority and knows no distinction between a Protestant minister and a priest of the Catholic Church? Suppose you draw a distinction between the prophetic and sacerdotal offices of the ministry, and while you deny that he is a priest, you assert that he is in some peculiar sense a Prophet of the Lord, and therefore has a right to speak in the Lord's Name in the pulpits of the Church. But did our Lord's original commission involve any such distinction as you make? And moreover, will the average congregation draw any such distinction, or see any reason why, if you can place a minister in the pulpit to speak in the Name of Christ, you cannot equally well send him to the altar to administer the Blessed Sacrament of the Holy Eucharist in the Name of Christ, or perform any other sacerdotal function? We are told that this or that "minister of the Gospel" may have some special message which will be helpful to us, and that in the interest of inter-denominational comity we ought to ask him into our pulpits to deliver it. But do we seriously assume that the Catholic Faith is deficient, and must be supplemented by the individual specialty of some Protestant sect? Are our clergy hindered from the utterance of any truth which they honestly believe our congregations need?

Granted that occasionally a layman who has made a special study of some subject which ought to interest Church people may be invited to address them on that subject *as a layman*, in a hall, or even in a church *out of the pulpit*. Does it logically follow that the officials of organizations which have seceded from the Church, and are by their very existence hostile to the Church, should be invited, as officials, to enter the pulpits of the Church? Certainly in a large majority of cases there is no other reason why they should be asked except the fact that they are ministers of some Protestant sect. They have nothing new to tell us; nothing whatever but what we have heard over and over again. Moreover, are the interests of Church union promoted by asking a man to preach in a Church pulpit, when you refuse to allow him to celebrate the Holy Eucharist, or to receive the Holy Communion at his hands? Is the man himself fooled by any such invitation into the belief that the Church recognizes his Orders? Most certainly not. An invitation

which practically reads "thus far shalt thou go, and no farther," is a very doubtful compliment, and one which most self-respecting ministers will naturally resent.

But the worst side of the whole matter is that our congregations are confused and troubled and lose all sense of the inherent difference between a priest of the Church and a Protestant minister. Can we blame them in the least if, when they do not happen to like a priest to whose administrations they are obliged to submit, they feel quite justified in wandering off to some Protestant sect whose minister has been invited to preach in our pulpits? If a minister is not responsible to the Church in any way for what he says, what possible security have we that our congregations will hear the truth from his lips? Then if our pulpits are open to any one invited by the rector of the parish, it immediately becomes a very pertinent question to ask what "this Church" really teaches. Has she any special doctrine which she is bound to teach and defend from contradiction in her pulpits?

Again, what constitutes a "Christian" in the language of the canon? Since the "Bishop" of a prosperous Protestant sect has declared that the use of water in Baptism is quite unnecessary, shall we invite unbaptized ministers into our pulpits? Just how much of the Faith must he hold in order to be counted a Christian in the canonical sense of the word? No matter what interpretation Catholic Churchmen may put on the amendment of the canon, it has already become a notorious fact that Protestant ministers vested in surplices have been invited to preach from our pulpits, and have accepted such invitations.

Is it not sufficiently difficult to teach the Catholic Faith to the average congregation of Church people, without confusing them and apparently contradicting your own teaching about the Priesthood and Holy Orders, by inviting men who flatly and notoriously deny your teaching into your pulpit to speak to your people? The fact is that a great number of priests and laymen are very sorely troubled just at present, and it is to be hoped that the Bishops of the Church will be very slow in exercising their privilege under the amended Canon.

FRANK N. WESTCOTT.

To the Editor of *The Living Church*:

IN common with many others I have observed with much interest and no little wonderment, your fatuous attempts, week after week, to prove that the canon passed at the last General Convention, commonly known as the "Open Pulpit," really means "No Open Pulpit." In the furtherance of this attempt, according to your own statement you have established a sort of *index* and rigidly abstained from publishing any communication setting forth the other side of the question. Of course as publisher of the paper you are justified in excluding or including whatever matter you may see fit; still to the observer it seems to savor of narrowness and sectarianism to fail to recognize that there is "another side."

I think you will agree with me that every matter coming before us has its "other side," which perhaps at first sight we do not see, and which is just as likely to be right as is the side that has commended itself to our observation and to recognize this "other side" would be the more liberal and generous mode of procedure.

In your issue of 30th ult. you proceed to criticise a letter written by Fr. Sargent, which appeared in the *Churchman*, and which you admit was sent you for publication, but refused. I must say that your criticism is not a very happy one. Indeed you seem most adroitly to miss the point. You accuse the writer of trying to create a panic, you deplore the fact that he should have made public certain transactions in the Foreign Mission Field, and conclude by a sarcastic suggestion that if these things are so (and I observe that you do not attempt to deny them, but try to explain them away, stating that we are not yet in possession of the facts) he and other religious had better go out to the Foreign Field themselves.

This style of *tu quoque* argument is not very convincing, especially in the face of recent utterances by various Bishops on the Open Pulpit, and also from what has been published in the *Churchman* and *Church Standard* on the subject, and I suppose you do not feel called upon to deny that these papers represent and express the views of a large proportion of Episcopalians in this country, and most certainly the views of the framers of this canon. It is a work of supererogation to attempt to paint the lily white, but in regard to these latter, there can be no question as to what their purpose was in framing this canon. Two of them are most explicit, in your last issue, as

to that purpose. Indeed they had already had a concrete example before them, for several Bishops and other dignitaries had led the van in this attempt at a universal brotherhood, by occupying pulpits in various Protestant places of worship in Richmond, one indeed preaching in a Unitarian meeting house, and, as gentlemen, of course they would not have taken this line of action had they not intended to reciprocate.

Bishop Doane in his Convention address is strangely at variance with your definition of this canon. He says: "It does mean that there are men not in our orders . . . who have a message to deliver . . . and can now, without any apparent violation of our Canon law." Furthermore, he refers to what took place at Shanghai, and in describing it, uses language very similar to that used by Fr. Sargent, and for which you took him to task, namely: "The Conference does not adopt any creed as the basis of Church Unity." One might of course ask what becomes of the Quadrilateral, and of what advantage would be this jelly-fish sort of Church?

Bishop Edsall's *Church Record* highly commends the Open Pulpit canon, as being a legal endorsement of what he has advocated in his diocese, while the Bishop of Montana says: "I believe we ought to allow ministers of other churches to preach in ours. If you say it is not the meaning of the canon, then bring me to trial."

In an editorial of November 30th, dealing with this subject, the *Church Standard* makes the following remarks: "No one has any doubt that it permits"—i.e., the canon—"the ministers of other Christian bodies to speak in our churches, to a degree never before allowed or even anticipated." It then points out that the special occasions on which they are permitted to speak need not be other than the stated services of the Church. We are, it says, to exclude the schismatic, heretic, and semi-infidel, and therefore among those who will have no chance of delivering a message are Papal Alegates, Swedenborgians and Unitarians.

Whether our Unitarian friends will be flattered by this classification remains to be seen, but surely in the case of Papal Alegates we might lawfully presume that they have received the Sacrament of Baptism before being elevated to their high office, and therefore would naturally be included under the term "Christian Men," or can it be that we are to repudiate Baptism and accept Conversion as the sensible beginning of the Christian life?

With all these authorities arrayed against you, Mr. Editor, are you still determined to hold to your original position that there is no "Open Pulpit"? You lay emphasis upon the fact that the "Christian Man" is to deliver "addresses" not "sermons." This, however, is but a distinction without a difference, for in ordinary conversation these words are interchangeable and are used as synonymous terms, their relationship being that of Tweedledum to Tweedledee. One has only to open one's eyes to see this canon in active operation amongst us, for in the Church of the Ascension, New York, a certain Mr. Irving, of what religion report sayeth not, but presumably a "Christian Man," is delivering a course of addresses at the 8 p. m. Sunday service on Victor Hugo's *Les Miserables*. But perhaps this is one of the "special occasions" referred to in the canon.

With all this array of evidence against you, you cannot but recede from your anomalous position, for Open Pulpit there be. And although, from your point of view, this is a matter of congratulation and giving of thanks, yet among some of us there is the feeling that it means the giving away of what was not ours to give, a breaking down of the barriers, an opening of the flood-gates, and a putting to shame openly of our Master Christ. Yet what matters all this, only it results in the unification of hydra-headed Protestantism? We have made our bed and Procrustes-like we must lie in it. "For it is a day of trouble, and of treading down, and of perplexity, breaking down the walls, and of crying in the mountains."

St. Elisabeth's, Philadelphia.

J. B. HASLAM.

FATHER SARGENT'S "STATEMENT AND INQUIRY": A REPLY.

To the Editor of *The Living Church*:

I DID not desire or intend, when I sent my communication to the Church papers, to enter upon a controversy, nor do I now intend to do so. But I have already replied to the editorial in the *Church Standard* and I will now make my answer to your own.

It is not quite accurate for you to say that I "labored under a misapprehension" with regard to Bishop Graves and the Morrison Centenary.

Your private letter giving me the facts which you have

since made public reached me about the time my "Statement" was in press. Had you not written, however, I might, as you suggest, have first communicated with the Bishop himself but for these reasons:

1. Father Sweet's letter in *THE LIVING CHURCH* of last spring (or last winter?) has remained unanswered.

2. The report of the Conference in the *Spirit of Missions*—the *organ* of the mission field—for August of this year must have appeared to many, as it did to me, to be official. The Bishop has been in the United States for several months and has had the opportunity to correct a misunderstanding.

3. The joint resolution of both houses of General Convention "recognizes, with gratitude to God and with cordial acknowledgment of its truly catholic spirit, the declaration by the Morrison Centenary Conference of the countless points of unity and accord among the Christian bodies of every name working in China and other foreign lands, and drawn together by the power of their common efforts to banish and drive away darkness and error." Again, we have had no comment or explanation from the Bishop. I regret indeed any injustice I may unwittingly have done him, and along with this apology I may be permitted to express the hope that he will some time tell us what limitations he conceives to be proper and needful as regards the attitude of our Church toward the Protestant missions in China.

At the end of an exceedingly brief quotation from my article, your editorial says: "That, very briefly, is Father Sargent's summary of fact." But it is *not*. That "this Conference leaves confessional questions to the judgment of the Chinese Church for future consideration," is not the chief point in debate. I really don't know what they meant by that phrase and it sounds harmlessly vague, so much so that it need not trouble us. The disquieting phrases come later in my "Statement," namely, that while "we differ as to methods of administration and Church government . . . yet in view of our knowledge of each other's doctrinal symbols, history, work, and character, we gladly recognize ourselves as already one body, teaching one way of eternal life, and calling men into one holy fellowship, and as one in regard to the great body of doctrine of the Christian faith." Now, for one, I am most grateful to be assured that Bishop Graves "did not vote for the resolution even in its final form," and if he will allow me, I will express my gratitude herewith by calling the attention of others to this assurance.

But since the passing of the joint resolution by General Convention the responsibility is shifted from the individual. This and the "open pulpit" canon yet demand explanation. I trust that it will be given us.

Mr. Editor, you have read the Bishop of Albany's convention address and you know what the Bishop of our Philippine mission has said of his hopes for "federal" unity. You have, of course, read the announcements of preachers, growing out of the liberty allowed by the canon, or the liberty some appear to think is allowed. Let us know the gravity of the situation and permit us thereby to take it to God in our prayers, in our Masses, into our pulpits, and let us take it up with our pens. It is a time for sober effort—not for recrimination and controversy; for fervent and constant intercession. How shall our people work and pray and earnestly contend for the Faith if they do not hear the whole story? We can be patient and wait upon the counsel of God, but we must know the ground we stand on.

HENRY R. SARGENT, O.H.C.

[Thanking Father Sargent heartily for the very friendly letter printed above, and more grateful than he can know for the assurance that we shall not be divided in the issues that must probably be met by the Church in coming years, we desire to add one explanation to what he has written. Prefacing our editorial consideration of his "Statement and Inquiry," as we did, with the observation that we had temporarily withheld publication of it until we could communicate with him privately in regard to certain errors of fact made therein, it is suggested to us that an inference might be drawn to the effect that he had received our letter, had ignored it, and had then asked publication of his paper in the two journals—the *Churchman* and the *Church Standard*—in which it appeared simultaneously. Such an inference was entirely unintended and would be false. The letter from our editor could not have been in Father Sargent's hands quickly enough to enable him to stop publication of the article in these journals, to which the manuscript had already been sent, had he desired to stop it. Assuming, when our private letter to Father Sargent was written, that his "Statement and Inquiry" had been sent exclusively to *THE LIVING CHURCH*—and, indeed, our own responsibility could not go beyond the question of what *THE LIVING CHURCH* should do with the article—we were so confident that Father Sargent would wish to re-write his article after considering the facts, and so anxious to cooperate with him in his obvious purpose, that we

ventured to delay publication until after private correspondence should first be exchanged. This being interrupted by the publication of his article in the two journals mentioned, made it seem necessary for us to criticise publicly what we should much have preferred to present to him privately.

It so happens that we are commenting editorially in this issue on the recent address of the Bishop of Albany—the matter having already been written and "made up" in the page before Father Sargent's present letter was received; and that we discussed last week the question of how the amendment to canon 19—the so-called "Open Pulpit" provision—should be interpreted and how it should be acted upon. These are the two questions which Father Sargent suggests in this letter as requiring consideration in the Church press. We have therefore anticipated his suggestion. In connection with the latter of these considerations we are considerably hampered by the violent expressions and the extreme Protestant view of the amendment taken by some few Churchmen to whom we ought to be able to look for assistance but do not receive it. Even to their view, and even where it is expressed in language neither just nor courteous to *THE LIVING CHURCH*, we are giving hospitality in our columns, in order that all may see that there is no suppression of views conflicting with our own. As to precisely "what happened in China," we had hoped that the Bishop of Shanghai would, before this, have explained, for the satisfaction of Churchmen who have a right to inquire. We have excellent reason to believe that the action and attitude of the Bishop have been misunderstood at home, which, if it be true, can only result detrimentally to his work and to the peace of the Church. Perhaps he may yet deem it proper to make a statement.—EDITOR L. C.]

THE PROPOSED EMBER GUILD.

To the Editor of *The Living Church*:

THIRTY-SIX of the Alumni of the Western Theological Seminary and ten other clergymen have agreed to observe the plan of giving one-half day, or four hours singly or consecutively, to special devotions at each Ember season.

The primary object of the Guild is prayer and effort for the increase of the ministry. But as no priest can properly follow out this object without a deep realization of the sacred obligations of the ministry, the plan of the Guild includes such devotions and reading as will help the individual priest to maintain a high standard in his own life and work.

The following plan is merely suggestive to the members and others who may be in sympathy with the idea; but each one is at liberty to follow that plan which best suits his own needs and circumstances:

Holy Communion—7 or 7:30 A. M.

Morning Prayer—9 A. M.

Self-Examination on Ordination Vows—9:30 A. M.

Meditation—10 A. M.

Reading—10:30 A. M.

Prayer for the Increase of the Ministry and consideration of possible candidates—11 A. M.

Reading or Meditation—11:30 A. M.

Prayers for Missions, and other devotions—12 A. M.

A meeting for formal organization of the Guild will be held in Chicago next May or June (D. V.).

Any clergyman who favors the organization of such a Guild is asked to send his name and address to the undersigned.

EDWIN J. RANDALL,

Chairman of Committee,

2062 Washington Blvd., Chicago.

OUR BLESSED SAVIOUR stood firmly for the fact that the temple, which was then the shrine of the people's religious devotion, was in very truth His Father's house, His "house of prayer for all people." He condemned the pride and exclusiveness of those who claimed the chief seats, even in the synagogues. It is not a mere sentiment, but a most solemn fact, that our churches become in truest sense the Father's House, His "house of prayer for all people," only when their sittings are free and unassigned. It is forbidden in the canons that a church shall be consecrated so long as it is encumbered. What encumbrance compares in magnitude with that which rests upon every church in which men hold deeds of pews, or in which through the paying of rent it is permitted them to say: "This portion of God's House is mine."

The free pew system stands, again, for the spirit of Christ, in that it emphasizes the unity and solidarity of the Christian congregation. It is an object lesson. "The rich and the poor meet together: the Lord is the Maker of them all."—*Report* (1907) of the *Free and Open Church Society*.

'TIS THE fine souls who serve us, and not what is called fine society.—*Ralph Waldo Emerson*.

LITERARY

ROMAN CATHOLICISM EXPOUNDED.

THE first volume of *The [Roman] Catholic Encyclopedia*, published by the Robert Appleton Co., is in scope and form a credit to editors and publishers. Much of its matter is excellently put together, and its possessors will find not a few articles of general interest and profit.

But it is sad to see how all the old perversions and falsehoods concerning the Church of England are served up in the articles on "Anglican Orders" and "Apostolicity." The Thirty-nine Articles may be "an ill-digested body of divinity," as Bishop Huntington once said; but since Tract XC. and Forbes' great book, what excuse is there for declaring: "The Thirty-nine Articles teach the Lutheran doctrine of Justification by faith alone, deny purgatory, reduce the seven sacraments to two, insist upon the fallibility of the Church. Mass was abolished, and the Real Presence; the form of ordination was so altered to suit the new views on the priesthood that it became ineffective, and the succession of priests failed as well as the succession of Bishops"? Every assertion made here is explicitly denied; and the bare assertion of the doubtless worthy Mr. Wilhelm does not suffice to overthrow the denial.

But the purpose of this article is to emphasize one significant fact, which has a special concern for our friends who strive to read history by the dim and flickering light of *The Lamp*. On page 498, article "Anglicanism," the papal bull on Anglican Orders is declared by the Jesuit Father S. F. Smith to be "undoubtedly within the category of infallible utterances." How much general intelligence the reverend writer brings to his subject may be inferred from the fact that on the preceding page he calls the Response of the English Archbishops "A distinctly Low-Church document"! But he writes with the approval of his ecclesiastical superiors; and it is plain that the Jesuit policy is to force recognition of the *Apostolicae Curae* as final, irrevocable, divine. The Jesuits are in power now; and that empty dream of the tiny pro-Roman school that the Infallible Pontiff would ever, remaining infallible, reverse the utterance of his predecessor, is destined to a rude awakening.

In this connection we note what a distinguished Roman Catholic priest of the Italian mission to England said some years ago: that the pronouncement of Leo XIII. on Anglican Orders was just as authoritative and final as that of Eugenius IV. on Armenian Orders—which was a diplomatic way of saying that it had no authority or finality, since the utterance *Ad Armenos* concerning the Matter of Holy Orders was long ago cast on the rubbish-heap by every Roman theologian. But such contradictions within the Latin obedience are not rare. Concerning Pius IX.'s Syllabus of Errors, Cardinal Newman wrote: "Intrinsically, and viewed by itself, it is nothing more than a digest of certain errors made by an anonymous writer. The Syllabus has no dogmatic force. We can no more accept it as *de fide*, as a dogmatic document, than any other index or table of contents" (*Letter to the Duke of Norfolk*, p. 78, seq.). On the other hand, Cardinal Manning wrote: "The Encyclical *Quanta Cura* and the Syllabus had been at once received as a part of the supreme teaching of the Church through the person of its head, which, by the special assistance of the Holy Ghost, is preserved from all error" (*Petri Privilegium*, p. 34, vol. i.).

We have been told that the Vatican Council only adjourned, leaving its work unfinished; and that when it reassembles it will probably restate some matters in a form more acceptable to us. Father Smith assures us, on the same ground, that the contrary is the case, and that had the Council completed its work it would have expressly included such matters of fact as have doctrinal relations within the province of faith and morals where the Pope is declared infallible.

For ourselves, we are quite prepared to admit that the Bull *Apostolicae Curae* is as infallible as Liberius' Arian Creed, or Vigilius' tergiversation in the matter of the *Constitutum* and the Three Chapters, or Honorius' acknowledgment of One Will in Christ—as infallible, no more. And we can scarcely end better than with a passage from the latest book of George Tyrrell, published just as the news of his excommunication reaches us—Tyrrell, whom a loving mother might have guided into safer ways, perhaps, but whom a stern and autocratic

tyranny prefers to curse; we quote from *Through Scylla and Charybdis*, p. 354-5:

"Any interpretation of papal infallibility which finds the organ of Catholic truth in the miraculously guided brain of one man, which renders futile the collective experience and reflection of the whole Church, destroys the very essence of Catholicism in favor of a military dictatorship which is the apotheosis of individualism. . . . I shall be told that in 1870 the principle of official absolutism, after a struggle of two thousand years, was finally victorious over the antagonist and Catholic principle of official responsibility, and that the supremacy which had already passed away from the *orbis terrarum*, first into the hands of the entire clergy, and thence into those of the Episcopate, was finally and by logical necessity deposited in the hands of a single Bishop; that by a gradual process of self-inflation the 'servant of servants' became the ruler of rulers and Bishop of Bishops in the precise sense repudiated by Gregory the Great as blasphemous and heretical ('*temerarium nomen*,' '*superbae appellationis verbum*,' '*nomen istud blasphemiae*,' '*haec stultitia*,' '*haec levitas*'); that beside and over the episcopal authority in each diocese there was now established a distinct authority called 'apostolic,' as though, forsooth, every Bishop were not as truly an apostle as the Bishop of Rome. I shall be told that the Catholic Church of Rome, as constituted in the beginning, was thus lifted as a pyramid off its basis and poised unstably on its apex, enabling the Bishop of Rome to say in all seriousness and sobriety, *L'Eglise c'est moi!* and that no theory of development could justify from the charge of heresy such a transformation of the Catholic system into its diametrical opposite."

And if that same tyranny which has cut off poor Tyrrell from the sacraments continues to thunder anathemas at us and our Orders, we can comfort ourselves with what Pope Silvester II. wrote once before he was elevated to the office of which he is treating: "*Si papa sua communione nos indignos ducit . . . non ideo a communione Christi separare nos poterit.*"

WILLIAM HARMAN VAN ALLEN.

SOME NEW FICTION.

It is difficult to tell precisely how to classify fiction, since there is obviously a degree of originality about each volume that must differentiate it from all others. When, however, we have the opportunity merely to take a passing glance at a whole class of literature, it is necessary that some such classification be made.

We may begin with American authors, who have taken an honorable place among the world's writers of fiction. We have pure comedy, bubbling over with laughter, in such volumes as *The Domestic Adventurers*, by Josephine Daskam Bacon (Scribner, \$1.00), and *Poc's "Raven" In An Elevator*, by Charles Battell Loomis (Holt). In both these there are no serious problems exploited. They are books for amusement pure and simple. The second is a collection of short stories. Stories so short as to be little more than humorous paragraphs are contained also in *Good Stories, Reprinted from The Ladies' Home Journal* (Altemus).

More elaborate in its scope is Edith Wharton's new volume, *The Fruit of the Tree* (Scribner, \$1.50), which has attracted much attention in the pages of *The Century*, and which is well worth reading. Thomas Nelson Page has as his new work a volume of short stories entitled *Under the Crust* (Scribner, \$1.50). These are replete with the interest found in all of Mr. Page's work, and with his delicate style. Another Southern writer tells in *The Welding*, by Lafayette McLaws (Little, Brown & Co., \$1.50), the story of a Georgia cracker in the old South before the war, and introduces many of the men prominent on the Southern side of the Civil War, many stories of which are brought into the story, ending with the fall of Richmond. In contrast with this is a story of the new South, whose scene is placed in Virginia and in which some of the later problems of the South are treated. This is *Love is the Sum of it All*, by George Cary Eggleston (Lothrop, \$1.50). A new England love story of more than usual interest is *Admiral's Light*, by Henry Milner Rideout (Houghton, Mifflin & Co., \$1.50). A colonial story of the time of the Declaration of Independence and introducing General Washington and some of his contemporaries is *Gayle Langford*, by Harold Morton Kramer (Lothrop, \$1.50). The author of *Tillie: A Mennonite Maid* gives a series of new tales of the Pennsylvania Dutch rivalling *Tillie*, the volume being *The Betrothal of Elypholate*, by Helen Reimensnyder Martin (Century Co., \$1.50). A story of the West in which interest centers in a woman missionary of a rather improbable hue, but with real human interest, is *The New Missioner*, by Mrs. Woodrow Wilson (McClure, \$1.50). A modern New York story is *Comrade John*, by Merwin-Webster (Macmillan).

Among stories of travel we have *Gunhild*, by Dorothy Canfield (Holt, \$1.50), the scene of which is placed in Norway and the characters American tourists. Another is *The Broken Road*, by A. E. W. Mason (Scribner, \$1.50), in which the scene is carried through less known lands, being principally in India. Both these are love stories.

That versatile writer, F. Marion Crawford, has this year a new and thrilling novel entitled *Arethusa* (Macmillan). It is a fourteenth century story of a young woman who sells herself as a slave

for the sake of keeping her mother from probable starvation. With such a plot it is not strange that the volume retains its interest to the end. A simpler story by the same author, whose scene is set in this country, is *The Little City of Hope* (Macmillan, \$1.25) and is rightly described as "A Christmas Story." It is a delightful Christmas story, too, and the holly leaves and berries on the cover add to the Christmas flavor.

An English writer gives us a story of high life in England entitled *Nina's Career*, by Christian Gowans Whyte (Macmillan).

These are the new volumes of fiction that have come directly to our notice within the past few weeks. They are but a drop in the flood of novels that pour annually from the American and English press, most of them flowing rapidly by into the ocean of oblivion. On the whole, the standard of excellence commonly attained is not a low one.

ON THE BIBLE.

We may begin this consideration with the acknowledgment of a handsome edition of the Bible itself in a specially readable black type, known as minion clarendon, and with what is termed a "cyclopedic concordance," combining in one alphabetical series functions of the concordance and cyclopedia and with many illustrations. This is published by the Oxford Press and made in a series of handsome bindings and at varying prices. It strikes us among the most serviceable editions of the Bible that have been made in recent years.

In four volumes of the Everyman's Library we have, with the title *Ancient Hebrew Literature*, a reprint in modern style of the books of the Old Testament according to a topical arrangement. The text is that of the King James' version, with a very few changes "where that rendering was obviously wrong in disputed passages. The effort has also been made to translate the Hebrew as it stands." The Apocrypha is included in the scope of the series and there is an index. This is a proper addition to the excellent series of Everyman's Library (Dutton, 50 cents net per volume). A one volume edition of Professor Moulton's *The Modern Reader's Bible*, by Richard G. Moulton M.A., Ph.D. (Macmillan, \$2.00 net), printed on very thin paper, gives us in a volume not at all unreasonable in bulk, but comprising more than 1700 pages, the entire works that have heretofore been published only in separate volumes. We have heretofore commended these editions under Professor Moulton's editorship, and it is a pleasure now to have the complete volume. Three books of the apocrypha are embraced with the other books of the Bible. We have also a volume entitled *The Representative Women of the Bible*, by George Matheson, D.D. (Armstrong, \$1.50), which is devoted to biographical sketches of the Bible women. *Simple Teaching from the Bible* (S. P. C. K.) is a little volume that ought to prove a boon to the clergy and to parish visitors, who are often troubled to find suitable reading matter for the sick. The author gives here seventeen readings for this purpose. Among the subjects are: Life and Death, Sin, the Incarnation, The Kingdom of Heaven, The Sacraments, Repentance and Faith, Means of Grace. The treatment is simple, direct, helpful, and much good ought to result from the use of this book. A novel chart for the use of students on the Bible is *Dr. J. L. Estlin's 66 Books of the Bible at a Glance* (J. L. Estlin, 4902 Walton Street, Philadelphia, 25 cents), wherein, by a novel arrangement and color scheme, the books of the sacred text are grouped into classifications.

NEW DEVOTIONAL BOOKS.

A very small pocket manual is *Private Prayers for Boys*, by Rev. E. J. Bidwell, M.A. (William Briggs, Toronto, 30 cents net). We have here prayers such as ordinary boys in ordinary parishes may use. Rather more elaborate, but also for boys, is *My Father's House*, by A. P. Gutch, M.A. (Mowbray). This is a needed guide to the devotional rendering of the service by choristers. For persons well along in the spiritual life is a little volume *In His Name*, by G. M. (Mowbray). There are included in this volume a variety of daily prayers, prayers before and after Holy Communion, penitential prayers, including prayers before and thanksgiving after confession and many miscellaneous prayers. In the words of the Psalms is a helpful volume for devotional use entitled *Psalter Prayers*, by G. Seignelay Cuthbert, M.A. (Mowbray). The Psalms are not in this volume treated separately but according to topics, giving scope for the devotional use of them in meditation on various subjects. Attractively made is a volume of *Messages of Love for the Sick and Suffering*, by Rose Bourdillon (Mowbray). In this book, arranged for every day of the month, there is a scriptural text and a devotional verse adapted for the aspiration of the sick person. Of historical interest perhaps more than of immediate devotional value is *Prayers and Meditations*, composed by Samuel Johnson, LL.D. (Jacobs, 75 cents net). It would undoubtedly be difficult for twentieth century Churchmen really to make these devotions of the eighteenth century their own, although there are many beautiful thoughts among them.

An attractively made series bears the title Mowbray's Devotional Library and is edited by B. W. Randolph, D.D., Principal of Ely Theological College and Honorary Canon of Ely. Two new additions to this series are, respectively, *Spiritual and Ascetic Letters of Savonarola* and *The Practice of Divine Love*, by Bishop Ken. Canon

Scott-Holland contributes a preface to the former, and the editor relates the strange story of the life of the Florentine prophet. The letters, here published for the first time in English, are letters of spiritual counsel, many of them to his brother monks, in which asceticism is very pronounced; but yet their thoughts may easily be adapted by the reader to his own needs in this totally different age. Previous numbers of this library have included Keble's *Letters of Spiritual Counsel and Guidance*, *Devotions of Archbishop Laud*, and Fenelon's *Letters*. These are made respectively in paper, in cloth, and in limp leather, the American prices being about 35 cts., 50 cts., and 65 cts., respectively.

MISCELLANEOUS.

A Child's Book of Saints. By Willam Canton. Everyman's Library. Published by J. M. Dent & Co., London, and E. P. Dutton & Co., New York.

We are informed in the editor's note that this delightful little book was first published in 1898. One wonders that a work so largely interpretative in character should have so long evaded general recognition among lovers of this type of literature. One of the first thoughts in reading it must be that a successor, in part, at least, worthy of the name, has at last been found to the late Dr. Neale. We know of no stories for children that as fully as these of Mr. Canton breathe his spirit. This spirit we have defined as interpretative, which fact is best attested by the quotation from Count de Maistre at the beginning of the book: "Behold the Christian mythology! It is the dramatic truth, which has its worth and effect independently of the literal truth, and which even gains nothing by being fact." Thus, the *Song of the Minister* is valuable as a tribute to the estimate placed by God upon a beautiful and dignified worship; the *Pilgrim of a Night* in one incident crystallizes, as it were, all the glory of heroic unselfishness; and the *Hermit of the Pillar* helps to exalt in the mind of the child the ideal of service. The descriptions are often almost exquisite, as, for instance, that of the angel's coming, which was "bright in the brightness of the sunshine, as one perceives a morsel of clear ice floating in clear water." Occasionally, to be sure, one finds some subtle and well defined moral distinctions which the child mind does not grasp, but which may well furnish food for thought in the case of the "grown-up;" notably, that of the husband who had so ill treated his dear wife that he "had slain all human love in her; nothing survived save that large charity of the saints which binds them to all suffering souls on the earth."

The child in reading will be interested in the constantly shifting scene that passes before its eyes, and the adult will rejoice at the touch that is so tenderly laid upon holy things.

English Church Furniture. By J. Charles Cox, LL.D., F.S.A., and Alfred Harvey, M.B. New York: E. P. Dutton, 1907. Price, \$2.50 net.

No review can do justice to this splendid volume, nor to the labor involved in its preparation. It is a book for the antiquarian, and for those interested in the ancient *instrumenta* of the Church. The volume is profusely illustrated with plates of altars, fonts, etc., etc. In the work also is found much curious and interesting information concerning, *e.g.*, the material of chalices and fonts. It is pitiable to learn of the confiscation by civil authorities and individuals of the beautiful and oftentimes splendid altar vessels. More aggravating is the destruction and misuse of ancient altar "rayles," etc., by vandals imbued with the modern spirit. The mechanical part of the volume is all that could be desired.

AMONG the recent books published by Thomas Whittaker, Inc., specially adapted for the present season, are *The Day of His Coming*, by Rev. H. H. Gowen, rector of Trinity Church, Seattle, consisting of sermons suitable for the season of Advent and Christmas.

Also a timely and interesting monograph by the Rev. Chauncey J. Hawkins, author of *The Mind of Whittier*, entitled *Will the Home Survive?* a study of tendency in modern literature.

THERE HAS been issued in attractive form by the Church Sunday School Institute of Detroit, *The Christian Year Calendar*, which contains a table by seasons of the Church's calendar and lectionary, according to the American Prayer Book, with notes showing the appropriate colors and attractive border designs. There is also a series of explanatory notes treating of the Church year and of its successive days. The calendar is a very useful one, especially for young people. It is sold at 25 cents a copy by the Rev. R. T. W. Webb, Secretary, 17 Montcalm St., East, Detroit, Mich.

IN THE FORM of a leaflet of eight pages there has been published *A Short History of the Woman's Auxiliary* from the pen of Miss Harriet McEwen Kimball. It is an interesting historical sketch covering missionary ground before the Woman's Auxiliary became a factor in our work, as well as telling of the work of that organization. The leaflet may be obtained from the Secretary of the Woman's Auxiliary, Church Missions House, 231F ourth Ave., New York.

HEART OF HEARTS.

Heart of hearts within me lies,
Mystic sweet;
Veiled from view of vulgar eyes
As is meet;
Open only to the skies,
God to greet.

Hollest of Holles where
Shekinah shines,
Lighting all the chamber bare,
Which enshrines
Presence Pure, entering there
Beneath Signs.

Lord of Lords, Who having passed
Many a door,
Found the inner room at last,
Evermore
Let me keep Thee throned there
To adore.

H. G. A.

WHITTIER'S BIRTHDAY CELEBRATIONS.

BY JANE A. STEWART.

THE poet Whittier, whose centennial we celebrate December 17th, never kept a diary. It is related that when he was a lad of fourteen, his mother made a book for him by folding and stitching some foolscap paper, but the boy gazed helplessly at the blank sheets. The life on the farm was so lacking in incident that he could think of nothing to write. His mother seeing his perplexity, then urged him to record some striking event that had taken place in the past. The only noteworthy occurrence that he could recall was a cyclone in 1815 which took off the roof of his aunt's house in Amesbury. And after entering this event, the diary was discontinued.

The fact that Whittier kept no journal, added to his great modesty in personal matters, makes difficult the tracing of his birthday celebrations. If any such occurred during his youth and middle life they were no doubt strictly family affairs, and quite in contrast to the gala events of his last decade. At his twenty-first anniversary in December, 1828, Whittier had just left the Haverhill Academy, where he had completed his course of studies, and entered on editorial work in the office of Colliers', Boston (a Baptist clergyman and his son), who published two weekly papers, *The Philanthropist* and the *American Manufacturer*, and a monthly, *The Baptist Preacher*. At his birthday anniversary, a year later, he was editing the *Haverhill Gazette*, and two years later he was in charge of the *Hartford, Conn., Review*. His twenty-sixth birthday found him seated as a delegate from Massachusetts in the first National Anti-Slavery Convention in Philadelphia.

At his thirtieth anniversary, in 1837, he accepted the call to Philadelphia to edit the *Pennsylvania Freeman* and assist the anti-slavery campaign. To Colonel Thos. Wentworth Higginson we are indebted for a description of Whittier's appearance at 35: "A man of striking personal appearance; tall, slender, with olive complexion, black hair, straight black eyebrows, brilliant eyes, and an Oriental, Semitic cast of countenance." It was at his fortieth anniversary that Whittier began his work of corresponding editor of the *National Era* of Washington, which he continued until 1860. His fiftieth birthday was marked by the publication of a complete collection of his works; by the inauguration of the *Atlantic Monthly Magazine*, and by the death of his venerable and revered mother. No notice seems to have been taken of Whittier's sixtieth anniversary, December, 1867, a date which is marked as that of Charles Dickens' arrival in America.

It was not until his seventieth birthday anniversary that there began that public recognition of his work that greatly pleased, while it much disconcerted, the retiring poet, who was the shyest of men. When Whittier received word of the proposed banquet to be given in honor of his seventieth birthday by the publishers of the *Atlantic Monthly* to the contributors, he wrote a semi-humorous, characteristic note to his niece: "They are wanting to make a fuss over my birthday on the 17th. I think I have put a stop to it. It is bad enough to be old, without being twitted of it!" But he was present to receive the kind congratulations of the literary coterie, and made a brief address.

Such an array of great names in literature, it is affirmed by Whittier's biographer, had not before been seen together in a single number of an American journal as appeared in the *Literary World* of December, 1877, in honor of Whittier's seventieth anniversary. "The Three Silences," by Longfellow;

"A Friend's Greeting," by Bayard Taylor; "*Ad Vatem*," by E. C. Stedman, were prominent among the tributes which included contributions in verse, prose, or letter from Oliver Wendell Holmes, J. G. Holland, Wm. Lloyd Garrison, Lydia Maria Child, James Freeman Clarke, Celia Thaxter, Lucy Larcom, Elizabeth Stuart Phelps, W. C. Bryant, Richard H. Dana, Harriet Beecher Stowe, Francis Parkman, and many others.

The newspapers everywhere observed the event, preachers took occasion to extol Whittier, there were celebrations in schools and churches. Apropos of it all, Whittier wrote a friend: "I prize highly the love and goodwill of others, but the thing was too pretentious, and had too much publicity to be altogether pleasant. Over-praise pains like blame. I know my own weakness and frailty, and I am humbled rather than exalted by homage which I do not deserve. As the swift years pass, the Eternal Realities seem taking the place of the shadows and illusions of time."

Each of Whittier's later birthdays was more or less celebrated by his friends and admirers throughout the country. Wherever he chanced to be sojourning, in his home at Amesbury, with relatives at Danvers, or Newburyport, he was the recipient of pleasant attentions, gifts, and congratulations; and whenever his health permitted he received the greetings personally.

On his seventy-second birthday, in 1879, he writes to Dr. Oliver Wendell Holmes: "Thy note, received the evening before my birthday, made me very happy. Among the many kind greetings which reach me on this anniversary, thine has been most welcome, for a word of praise from thee is prized more highly than all, though I do not undervalue anyone's love or friendship."

Two years later he writes a friend: "I spent my birthday quietly and soberly with two old friends who dined with me. I confess I do not enjoy these anniversaries. They are solemn reminders of the inevitable end; and I love this old world of ours and the sweet, familiar scenes and dear human faces too well to be quite ready to leave them. But all as God wills. I will trust and wait."

On the same day to Mrs. Annie Fields, whose sweet custom was to send him floral treasures at each birthday, he wrote: "These milestones, at my age, are rather serious things, and happy is he who, in passing them, sees them as I have done, wreathed with flowers—symbols and prophecies of the immortality of love and friendship."

The eightieth anniversary of Whittier's birth was widely celebrated. Senator George Hoar, who placed Whittier's name highest in the history of liberty, called for a suitable memorial, saying, "Whittier sits, and for centuries will sit, by millions of American firesides, a beloved and perpetual guest."

A year later Whittier writes to Mrs. Fields: "In the intervals of visitations on my birthday, I wondered at my age, and if it was possible that I was the little boy on the old Haverhill farm, unknown and knowing nobody beyond my home horizon. I could not quite make the connection of the white-haired man with the black-locked boy. I could not help a feeling of loneliness, thinking of having outlived so many of my life companions, but I was still grateful to God that I had not outlived my love for them, and for those still living."

Trees were frequently planted in memory of Whittier's birthday, which pleased him greatly.

Curious and amusing missives came with the birthday greetings, the old feeling having still some life among a few of the Southern people, who took occasion to express their disapprobation of the "mean, hateful Yankees."

One of the rare gifts which Whittier received on his eighty-second birthday was a beautiful phial of gold sand from Africa, the golden cover of which was ornamented with a fine sapphire and a clasp of diamonds.

No greetings touched him more than those from the grateful students in the schools and seminaries for the colored people of the South; and frequently he received from them thoughtful gifts of pitch pine kindlings for his beloved open fire. In a letter to Helen Keller, his little blind friend, Mr. Whittier describes how his birthday in 1890 was pleasantly passed at Oak Knoll, his Danvers home. "We had great open wood fires in the rooms," he says, "which were all very sweet with roses and other flowers, sent to me from distant friends, and fruits of all kinds from California and other places."

On his eighty-fourth, and last, birthday celebration, sixty members of the Whittier Club of Haverhill called in the morning, bringing congratulations and a great bouquet of eighty-

four roses, fastened by a scarf, upon the ends of which were etchings of Whittier's birthplace and the old schoolhouse of his boyhood.

A pretty feature of that memorable day's celebration in Winnipeg, Manitoba, was the ringing at dawn of a joy peal by the bells of St. Boniface, commemorated in Whittier's lyric, "The Red River Voyageur." It was on this last birthday occasion that he wrote the pretty poem "The Birthday Wreath," beginning:

"Blossom and greenness, making all
The wintry birthday tropical,
And the plain Quaker parlors gay."

It was in 1888, only a few years before his passing, that the aged poet, then 81 years old, wrote the poem "My Birthday"—whose opening and closing verses (as well as the entire poem) embody the simple trust and resignation which marked the high character of Whittier:

"Beneath the moonlight and the snow
Lies dead my latest year;
The winter winds are wailing low
Its dirges in my ear.

"I grieve not with the moaning wind
As if a loss befell;
Before me, even as behind,
God is, and all is well!"

THE PRESIDENTS WHO MADE PRESIDENTS.

BY ROLAND RINGWALT.

A STRONG, though perhaps a brief interest attaches to the Warwicks. In political, military, or ecclesiastical crises, shrewd men see that some one has the qualities that make a leader, and bring the dark horse, the successful general or the next Pope into clear light. History often forgets to name the Warwick, but for a time he is admired, envied, hated, and imitated to his heart's content. The prime minister, the Archbishop, the ranking general, the chief justice—assuming these men to have ordinary gratitude it is something to have helped them up the ladder, and to know that the service was not forgotten.

In our brief history, two Presidents, and only two, stand out as makers of Presidents. There was no one in all the land whom Thomas Jefferson trusted as he trusted James Madison. Back in the days of the Revolution Madison had been his lieutenant, and had aided him in breaking down the aristocratic features of the Virginia code. During his sojourn in France, Madison had been his hope whenever he thought of political conflicts in the new republic. Madison, so Jefferson thought, was able to refute the papers of Hamilton, and, though Madison was quite willing to desist from so arduous a task, he was grateful to Jefferson for the compliment. During his two terms as President, Jefferson found comfort and support in the true friend, the learned lawyer, the loyal follower who stood by him through the strife with Barbary, the Burr incident, the impressment controversy, and the Embargo. It was Jefferson's will that his Secretary of State should become President, and when Jefferson spoke his party obeyed.

The eight years of Madison passed away, but Jefferson was still powerful, powerful enough to secure eight years more of Virginia administration. James Monroe, a man trained in the Jefferson school, Jefferson's agent in the Louisiana purchase, Jefferson's minister to Great Britain, was the next President, and this was not effected without resentment in other States. So long a period of State ascendancy would now be impossible. No President since Jefferson has attempted anything like it, and no President could have achieved it had he attempted it. But Jefferson was unique. He was a party manager and organizer whose like the country has never seen.

Andrew Jackson set his heart on the choice of Martin Van Buren as his successor, and he gained his point. The attraction of the opposite bound the stern Indian fighter and the adroit civilian in a close friendship. Van Buren admired Jackson's force, Jackson admired Van Buren's tact. Van Buren was polite to Mrs. Eaton, and this won Jackson's chivalrous heart. Van Buren had been antagonized by the leading Whigs, and Jackson considered him a martyr. Without underrating Van Buren's talents, it is clear that he owed the Presidency in no slight degree to Jackson's desire that he should win it.

Great men in literature, business, war, and politics win the reluctant tribute of imitation. The Whigs, strong in college faculties, banking houses, newspaper offices, and boards of trade, ridiculed Jackson, the rough warrior from the frontier. His

courtesy they compared to the courtesy of an Indian chief, his successes they attributed to madness and luck, his great qualities they ignored or depreciated, but there was no doubt that the warrior from the frontier held the confidence of the plain people. The Whigs never even nominated Webster, they vainly sought to elect Clay, but they did elect two Presidents and only two Presidents. One was nicknamed "Tippecanoe," he had lived in a log cabin, he had regaled his guests with hard cider, he had worn coon-skin garments. The other had gone to Florida to finish Jackson's work among the Seminoles, he knew nothing of politics, he had not voted for twenty years, but he had beaten a Mexican army, and he had won the nickname—not exactly of "Old Hickory," but of "Old Rough and Ready." Harrison and Taylor, the two Presidents elected by the Whigs, were made by Jackson, though against his will. There is no flattery like the flattery of imitation, and party necessity forced the Whigs to follow in Jackson's wake.

Presidents have come and gone, but, as a rule, the outgoing Chief Magistrate exercised comparatively little influence on the course of public affairs. Of Jackson's successors, Van Buren failed of reelection; Harrison died in office; Tyler saw his party defeated; Polk met a similar fate; Taylor died in office; Fillmore saw the death of his party; Pierce was followed by Buchanan and Buchanan by Lincoln. Three Presidents have been assassinated. Not one stands forth as a President-maker. But the quiet student of Monticello made two Presidents, and the grim warrior of the Hermitage elected a friend and forced the election of two Presidents of the opposition.

THE CRADLE AND THE CROSS.

BY MARIE J. BOIS.

AS the Christian draws near the end of his journey, a clearer light falls on his path, light which gives a new glow to old, familiar subjects: light from the Cross of Calvary, light from Heaven, guiding the pilgrim home!

A new glow indeed, spreading over the whole picture, bringing into relief details hitherto unnoticed, enabling us to read more accurately the meaning of that picture. And so, while looking forward to the joyous day when we shall kneel again before the manger of Bethlehem, our eyes will see the wondrous background of the lowly scene: the Cross of Calvary.

Oh! the beauty, the depths of this background where heaven and earth meet in His atoning love. Wisely has our Holy Church ordained a *time of quiet preparation in the Advent season.*

"Why should Advent be a season of penitence?" exclaimed a sectarian the other day—"it ought to be a joyous time of looking forward to Christmas."

And so it is: a *time of looking forward!* But to what? Not merely to the festivities of a joyous season. We rejoice because our Redeemer draweth nigh, but surely, with the prophet: "remembering our misery and our affliction, the wormwood and the gall" of the house of bondage; "our soul hath them still in remembrance and is humbled in us."

Can we forget that, as the Incarnation is the first step to Calvary, the manger is the second step toward it, and shall not love burn deeper in our heart if behind the cradle we see the glow of the Cross illumining the Child? Shall not our adoration be more acceptable because of the fervor which must fill our thankful heart?

The Cross! why should it be only thought of during the Lenten season? Listen to our Lord's words to Pilate: Thou sayest I am a King, to this end was I born and for this cause came I into the world, that I should bear witness unto the truth. *To this end was I born.* Shall we, His children, forget that our sins, *yours and mine*, dear reader, made it necessary for the Lord of heaven and earth to be born, to suffer and to die for us, *for you and me*, and do you think that Christmas will be saddened by a season of true penitence and preparation preceding the wondrous joy of it?

IF THE DAY and night are such that you greet them with joy, and life emits a fragrance like flowers and sweet-scented herbs, is more starry, more immortal—that is your success. All nature is your congratulation and you have cause momentarily to bless yourself.—*Henry David Thoreau.*

Love is the greatest thing that God can give us, for Himself is love; and it is the greatest thing we can give to God, for it will also give ourselves, and carry with it all that is ours.—*Jeremy Taylor.*

Church Calendar.



- Dec. 15—Third Sunday in Advent.
 " 18—Wednesday. Ember Day. Fast.
 " 20—Friday. Ember Day. Fast.
 " 21—Saturday. St. Thomas, Apostle. Ember Day. Fast.
 " 22—Fourth Sunday in Advent.
 " 25—Wednesday. Christmas Day.
 " 26—Thursday. St. Stephen, Martyr.
 " 27—Friday. St. John, Evangelist. Fast.
 " 28—Saturday. Holy Innocents.
 " 29—Sunday after Christmas.

CALENDAR OF COMING EVENTS.

- Dec. 18—Consecration of the Rev. R. L. Paddock, Church of the Holy Apostles, New York.
 Dec. 19—Consecration of Rev. E. J. Knight, Christ Church, Trenton, N. J.

Personal Mention.

THE REV. RAYMOND M. D. ADAMS, rector of the Church of Our Saviour, Milford, N. H., has resigned the charge of Milford and Wilton, and accepted the rectorship of Grace Church, Stafford Springs, Conn.

THE REV. JOSEPH R. ALTEN, rector of St. Paul's Church, Brainerd, Minn., has been elected secretary of the Standing Committee of the diocese of Duluth.

THE REV. WESLEY W. BARNES, rector of Grace Church, Hartington, Neb., has accepted a call to the rectorship of St. Mary's parish, Nebraska City, Neb., and will take charge January 1st, 1908.

THE REV. R. M. W. BLACK has assumed the duties of rector of Grace Church, Memphis, Tenn.

THE REV. MARCUS H. CARROLL, rector of Calvary Church, Danvers, Mass., has accepted a call to the rectorship of St. Andrew's Church, Hanover, Mass., and will enter upon his work January 1, 1908.

THE REV. ROBERT S. CARTER of Smithfield, Va., has been called to the rectorship of St. Mark's parish, Frederick and Washington counties, Md.

THE REV. E. CLOWES CHORLEY, curate of Bethesda Church, Saratoga Springs, N. Y., has been elected rector of St. Philip's-in-the-Highland, Garrison-on-Hudson, N. Y.

THE REV. WILLIAM GARDAM, rector of St. Luke's Church, Ypsilanti, Mich., has been elected trustee of Kenyon College.

ARCHDEACON O. F. JONES of Bismarck, N. D., has been appointed chaplain of the State Penitentiary.

THE REV. GEORGE H. KALTENBACK has recalled his acceptance of the rectorship of St. James' Church, Manitowoc, Wis., and will remain abroad. The Rev. HERBERT B. PULSIFER is now in charge.

THE REV. HAMILTON D. B. MACNEIL has accepted a call to the rectorship of the Church of the Evangelists, Oswego, N. Y., and began his new work the 1st of December.

THE address of the Rev. S. B. MCGLOHON is 217 38th Street, East, Savannah, Ga.

THE address of the Rev. JOHN C. MCKIM is St. Paul's Church, College Point, Long Island, of which church he is vicar.

THE REV. JOHN MOCKRIDGE of Detroit, Mich., who has accepted a call to St. Paul's Church, Louisville, Ky., is expected to enter upon his new duties December 29th.

THE Rt. Rev. EDWARD WILLIAM OSBORNE, Bishop of Springfield, expects to spend the months of January, February, and part of March in the West Indies.

THE address of the Rev. FREDERICK A. REEVE is 29 W. Cottage Street, Dorchester, Mass.

THE address of the Rev. WATARU SAKAKIBARA is changed from Tokyo, to 8 Motokaji Cho, Sendai, Japan, where he is in charge of Christ Church.

THE REV. HENRY MARTYN SAVILLE, Dorchester, Mass., has accepted a call to the rectorship of the Church of the Ascension, Waltham, Mass., and has entered upon his new duties.

THE REV. E. VICARS STEVENSON, rector of Grace Church, Plainfield, N. J., has been made president of the New Jersey Sunday School Commission.

THE REV. WILLIAM BREWSTER STOSKOFF, curate of the Church of the Advent, Boston, has accepted a call to the rectorship of Trinity Church, Bridgeport, Conn.

THE REV. SAMUEL THURLOW, rector of the Church of the Holy Comforter, Baltimore, has been appointed (in addition to his present work) missionary in charge of St. Margaret's Church, Baltimore.

THE Rev. JOHN C. WHITE, rector of St. Paul's Church, East St. Louis, Ill., will spend the winter in Southern Florida. St. Paul's will be supplied in his absence by the Rev. F. M. S. TAYLOR, D.D., of Mt. Vernon, N. Y.

THE Rev. OSCAR W. ZEIGLER, late rector of St. George's parish, Md., has accepted a call to Durham parish, diocese of Washington.

ORDINATIONS.

PRIESTS.

NEW YORK.—At the Cathedral of St. John the Divine, the Bishop Coadjutor of New York ordained to the priesthood the Rev. CARMELO DI SANO. Archdeacon Nelson preached and also addressed the candidate in Italian. Mr. di Sano was ordered deacon by the Bishop of New York on May 24th, since which time he has been doing work amongst his compatriots in Harlem, under the supervision of Archdeacon Nelson. He will now undertake Italian work at Mariner's Harbor, Staten Island.

OLYMPIA.—On All Saints' day, in Trinity Church, Seattle, the Rev. H. P. CORSER of Wrangel, Alaska, was ordained to the priesthood by the Rt. Rev. P. T. Rowe, Bishop of Alaska. The Rev. H. H. Gowen, rector, presented the candidate and preached the sermon. The Rev. S. H. Morgan and the Rev. H. Robinson took part in the laying on of hands.

DIED.

CONDIT.—At Bishop's House, Albany, N. Y., Sunday afternoon, December 1st, very suddenly, MARGARET CONDIT, sister-in-law of the Bishop of Albany. The service of burial took place at 11:30 A. M., Wednesday, in the Cathedral of All Saints.

ELDRETT.—On Wednesday morning, at her home in Johnstown, N. Y., ELIZABETH ELDRETT, the widow of John J. Eldrett, entered into rest. She was born in Devonshire, England, in 1830. Interment in Amsterdam, N. Y.

SISTER FAITH.—SISTER FAITH, of the Community of St. Mary, departed this life on the morning of November 29th. The interment was on Sunday, December 1st, in the cemetery of the convent enclosure, Peekskill, N. Y.

JEFFRIES.—Entered into rest, at her home, Jeffries' Corner, Waterford, King's County, N. B., Canada, Mrs. MARY ANN JEFFRIES, aged 74 years.

"Whoso dwelleth under the defence of the Most High: shall abide under the shadow of the Almighty" (Ps. 91:1).

ROSE.—The Rev. JOHN ROSE, sometime missionary in charge of St. John the Baptist chapel, Baltimore, died after a lingering illness on December 4th, aged 76 years. He was buried from the Church of the Holy Comforter, Baltimore, the Bishop of the diocese and the rector officiating.

MEMORIALS.

MARTHA ABERCROMBIE MILLER.

On November 6th, 1907, in the city of Washington, D. C., MARTHA ABERCROMBIE MILLER entered into eternal rest in the 90th year of her age. She was the last surviving child of the Rev. James Abercrombie, the senior assistant under Bishop White, the first Bishop of Pennsylvania. She was the niece of the Rev. Richard Sharpe Mason, D.D., and the Rev. Henry M. Mason, D.D., and the sister of the Rev. Richard Mason Abercrombie, D.D., with whom she spent several years of her life. Brought up in the fear of God, and with a firm, abiding faith, she

retained these to the end of her long life, and when she died in the 90th year of her age it was peacefully and fearlessly, with the Lord's Prayer on her lips.

For over half a century she was the loving widow of Frederic Augustus Muhlenburg Miller of Elkton, Cecil County, Maryland. Although he was called to rest when she was still a very young woman, she held him ever in faithful and loving remembrance, and looked forward with glad expectancy to meeting him in the life to come. Throughout her life her lovely nature and gracious ways made her beloved by all who knew her, and she gave undying love and affection to her children and grandchildren, who now desire to acknowledge here, with deepest love and gratitude, their appreciation of her and her lovely and loving life.

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.

CHURCHES looking for RECTORS or ASSISTANTS, or ORGANISTS and CHOIRMASTERS, please write for prompt supply to the JOHN E. WEBSTER CO., 136 Fifth Avenue, New York—offices of the CLERICAL REGISTRY and CHOIR EXCHANGE. Testimonials (on application) of trustworthiness and eligibility. For clergy, salaries \$500 up; for organists, \$300 up.

WANTED—Assistant in Children's Home. For particulars, apply: 307 Empire Avenue, Lidgewood, Spokane, Wash.

POSITIONS WANTED.

AN ASSISTANT in a large city parish desires correspondence in regard to some parish where there are possibilities of growth. References to Bishop, rector, and laymen as to ability as a preacher, etc. X. Y. Z., care THE LIVING CHURCH, Milwaukee.

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CHURCH EMBROIDERY of every description by a Churchwoman trained in English Sisterhoods. Stoles from \$3.00 up. English silks and designs. Special rates to missions. Miss LUCY V. MACKRELL, Chevy Chase, Md.

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ORGANS.—If you desire 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.

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HEALTH RESORT.

THE PENNOYER SANITARIUM has been a constant advertiser in THE LIVING CHURCH since its organization, its patrons embracing the names of many of the distinguished Bishops, clergy and laity of the Church. Conducted upon strictly ethical lines, provided with the comforts and luxuries of first class hotels (with the added safety of experienced medical care and good nursing). The Pennoyer is commended as an ideal resort for those needing rest or recreation. Reference: THE YOUNG CHURCHMAN Co. Address: PENNOYER SANITARIUM, Kenosha, Wis.

MISCELLANEOUS.

SIGN OF THE CROSS—Churchly Magazine, special features, Christian Year and Symbolism. Single copy, 5 cts., 50 cts. a year. Representatives wanted in large cities, salary and commission. ANCHOR PRESS, Waterville Conn.

CHRISTIAN CALENDAR for 1908. Festivals printed in red. Can be localized. Single copy 10 cts. Unusual opportunities for parish societies willing to circulate Churchly reading to raise quickly \$15 to \$40. Write now. ANCHOR PRESS, Waterville, Conn.

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APPEALS.

CHURCH WORK AMONG DEAF MUTES.

THE GOSPEL for the Third Sunday in Advent makes another specially appropriate day for offerings towards the expense fund of Church work among deaf mutes: the Ephphatha returns having come short of the amount needed for the year. Rev. AUSTIN W. MANN, General Missionary, 10021 Wilbur Avenue, S. E., Cleveland, Ohio.

NOTICES.

NO. 8.

A missionary savings box sends on an errand of mercy a dime or a dollar that otherwise might serve no useful purpose.

Every dollar and every dime aids to do the work entrusted to it as the agent of the Church.

THE BOARD OF MISSIONS

\$850.00 are needed to meet the appropriations this year.

A postal card request will bring a savings box free.

Full particulars about the Church's Mission can be had from

A. S. LLOYD, General Secretary,
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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.

CHRISTMAS SOLICITUDE.

61 out of 80 dioceses and missionary jurisdictions, and about 540 beneficiaries depend upon the General Clergy Relief Fund for Pension and Relief.

With this large number upon our lists; the decrease in the number and size of offerings due to financial conditions; the increased number of applications due to cost of living, and the talk of

large amounts to be raised for the General Clergy Relief Fund—we are running anxiously



close to the wind. We need about fifty thousand dollars for the next two pension payments. We have but about eighteen thousand dollars. Failure to pay these pensions would mean much suffering and distress.

It is a good work, none better, to lovingly care for those who have given freely of their lives for the good of humanity and are now old and helpless and sick.

"If thou hast much, give plenteously; if thou hast little, do thy diligence gladly to give of that little.

THE GENERAL CLERGY RELIEF FUND,
REV. ALFRED J. P. McCLOURE,
Assistant Treasurer and Financial Agent,
The Church House, Philadelphia.

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Thos. Whittaker, 2 Bible House.
R. W. Crothers, 246 Fourth Avenue.
M. J. Whaley, 430 Fifth Avenue.
Brentano's, Union Square.
- BOSTON:**
Old Corner Bookstore, 27 Bromfield Street.
- PHILADELPHIA:**
Geo. W. Jacobs & Co., 1216 Walnut Street.
- WASHINGTON:**
Wm. Ballantyne & Sons, 428 7th St., N. W.
Woodward & Lothrop.
- BALTIMORE:**
Church Book Store, 317 N. Charles Street,
with Lycett Stationers.
- ROCHESTER:**
Scranton, Wetmore & Co.
- CHICAGO:**
LIVING CHURCH branch office, 153 La Salle St.
A. C. McClurg & Co., 215 Wabash Avenue.
Church of the Epiphany, Ashland Blvd. and
Adams Street.
- MILWAUKEE:**
The Young Churchman Co., 412 Milwaukee St.
- OMAHA:**
A. S. Singleton, 1428 N. 22nd Street.
- WINNIPEG:**
H. Godfree, 78 Colony Street.
- LONDON:**
G. J. Palmer & Sons, Portugal Street, Lincoln's Inn Fields, W. C.

It is suggested that Churchmen, when travelling, purchase THE LIVING CHURCH at such of these agencies as may be convenient.

THE GIRLS' KALENDAR.

THE GIRLS' KALENDAR for 1908 is ready. The Beatitudes of the Sermon on the Mount have been chosen as the subject of the Girls' Kalendar for the twenty-second year of its publication. Price 17 cents postpaid. In quantities of not less than one dozen, \$1.75 per dozen, express charges prepaid. \$1.50 per dozen if not prepaid. Address THE YOUNG CHURCHMAN Co., Milwaukee, Wis.

CATALOGUES.

THE YOUNG CHURCHMAN CO. has just issued a Catalogue of Bibles, Prayer Books, and Prayer Books and Hymnals in sets. It contains a list also of Altar Services, Prayer Books Hymnals for Chancel use, Lectern Bibles, some of which may be wanted for the church as memorials. A copy of the list will be sent on application.

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We can supply Calendar Pads of the following styles and sizes. The figures are plain black on white leaf. Numbers 1, 2, and 3 have 1908 in gold embossing on white paper, for the outside leaf. Numbers 4, 5, and 6 have holly leaves and berries in colors, with 1908 in red. Sizes: Nos. 1 and 4, 1 1/4 inches by 1 1/4 inches wide. Nos. 2 and 5, 1 3/4 inches square, Nos. 3 and 6, 2 1/4 inches by 2 3/4 in wide.

They are attractive Pads for those who wish

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CHRISTMAS SUNDAY SCHOOL SERVICES.

We have reprinted all of our popular Services of the Sunday School Christmas festivities. They have been used by the thousands and highly appreciated. The service is entirely from the Prayer Book and the Carols are bright and attractive. Samples on application. Price, \$1.00 per hundred in any quantity desired, postpaid. THE YOUNG CHURCHMAN Co., Milwaukee, Wis.

INFORMATION AND PURCHASING BUREAU.

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

The Information Bureau is also placed at the disposal of persons wishing to travel from one part of the country to another and not finding the information as to trains, etc., easily available locally. Railroad folders and similar matter are gladly forwarded, and special information obtained and given from trustworthy sources.

Our Information Bureau would be pleased to be of service to you.

BOOKS RECEIVED.

- HOUGHTON, MIFFLIN & CO.** Boston.
Sin and Society. By Professor Edward A. Ross.
- GINN & CO.** Boston.
Myths of the Red Children. Retold by Gilbert L. Wilson, A.M. Illustrated by Frederick N. Wilson.

- SKEFFINGTON & SON.** London.
Our Lord and His Lessons. Instructions in the Art of Teaching and Catechizing. By Spencer Jones, M.A., rector of Batsford with Moreton-in-Marsh, author of *The Clergy and the Catechism.* Price, 3/6.

- LONGMANS, GREEN & CO.** New York.
A Ritual and Ceremonial Commentary on the Occasional Offices of Holy Baptism, Matrimony, Penance, Communion of the Sick, and Extreme Unction. By the Rev. Charles P. A. Burnett, B.D., curate of St. Ignatius' Church, New York. Price, \$1.60 net.

- Obsequiae; or, The Rites to be Observed at the Burial of the Dead.* Arranged by Rev. William L. Hayward, B.D., Priest in the Congregation of the Companions of the Holy Saviour. Price, \$1.00 net.

- THOMAS WHITTAKER.** New York.
Friendly Talks to Brides. By Henrietta Irving Bolton. Price, 25 cents.

- Will the Home Survive? A Study of Tendencies in Modern Literature.* By Chauncey J. Hawkins, author of *The Mind of Whittier.* Price, \$1.00 net.

- The Day of His Coming.* Thoughts for the Season of Advent. By Herbert H. Gowen, rector of Trinity parish, Seattle. Price, 75 cents. net.

PAMPHLETS.

- The Federal Regulation of Child Labor.* A Criticism of the Policy Represented in the Beveridge-Parsons Bill. By Edgar Gardner Murphy, Montgomery, Ala. For copies address the Alabama Child Labor Committee, P. O. Box 347, Montgomery, Ala.

- Symbolism of Christian Architecture.* Being a Paper Read Before the Clerical Association of the Diocese of Florida. By the Ven. L. E. Goodwin, M.A., Gonville and Caius' Coll., Cambridge, England. Archdeacon of East Florida. Sold by A. E. Vance & Co., Jacksonville, Fla. Price, 10 cents, 20 copies or more, 5 cents each.

KALENDARS.

- The Christian Year Calendar.* Published by the Rev. R. T. W. Webb, 17 Montcalm East, Detroit, Mich.

THE CHURCH AT WORK

BISHOP AND JUDGE GIVE MEMORIALS.

THE ROOD SCREEN in memory of Mrs. Frances Elizabeth duPont Coleman, given by Bishop Coleman, and the new pulpit in memory of Mrs. Eleuthera Paulina Bradford, given by Judge Edward G. Bradford, were dedicated in St. John's Church, Wilmington, Del., with impressive ceremony by Bishop Coleman, assisted by Archdeacon George C. Hall, rector, and the Rev. Clinton B. Drumm. The rood screen is of beautifully carved quartered oak. It extends solidly from the floor for a height of four feet and the remainder is of grille work artistically wrought. The cross surmounts it in the center. The pulpit is by the Gorham Company of New York. It consists of a heavy antique brass top, supported by a base of eschallion marble. The plan of the pulpit is octagonal. The three main panels, which are cast in bronze, depict in high relief scenes from the life of Christ, by Raphael. They include the Nativity, Christ bearing the Cross, and the Resurrection. The two end panels contain respectively the Greek letters Alpha and Omega, each on a cross resting on palm leaves. On the sides of the central panel are two smaller diagonal open-work panels bearing in bronze relief the two cherubs from the Sistine Madonna. These cherubs look upward to Corregio's St. John the Evangelist, shown in bronze relief on the face of the adjustable book or sermon rest of the pulpit.

WHERE ROLLS THE OREGON.

THE RT. REV. CHARLES SCADDING, D.D., Bishop of Oregon, has issued a pamphlet with the above title, containing much condensed information about his diocese and its needs. So rapid is the immigration that, with the men and means at his disposal, it is impossible to cope with the conditions. There are 42 parishes and missions and 18 clergy, and many of the missions are closed because of inability to offer the clergy living stipends. The Bishop is attempting to solve the problem of the "silent churches" by two methods—securing an adequate endowment and by forming associate mission centers in which two or more unmarried clergy can live and serve four or more missions.

ANNIVERSARY OF HOME FOR CRIPPLED CHILDREN.

THE TWENTY-FIFTH anniversary of the Home of the Merciful Saviour for Crippled Children, Philadelphia, Pa., was held on November 21st. The Bishop Coadjutor of the diocese made the address, in which he spoke of the success of the work for the past twenty-five years, and emphasized the power of prayer as the keynote of success which has from year to year crowned this work. The following clergy were present: The Rev. Messrs. A. D. Heflern, D.D., L. M. Robinson, D.D., C. M. Niles, D.D., H. M. Medary, H. H. P. Roche, C. C. Silvester, Nelson Kellogg, F. M. Schneeweiss, F. J. Clark, C. W. Bispham, G. S. Keller, P. J. Brown.

A luncheon followed the service, at 1 o'clock. After luncheon the Home was open to visitors, who were delighted with all that they saw.

The development of the work for the last quarter of a century has been most satisfactory and holds its place in the hearts of the people. The daily and Sunday services in the chapel have all been resumed under the assistant chaplain, the Rev. P. J. Brown, who is in residence at the Home.

A NOVEL METHOD TO REACH THE BOYS.

AN INTERESTING experiment in work with boys is being tried at the Church of the Ascension, Lakewood (the Rev. George Frederic Williams, rector), a suburb of Cleveland, O. The plan is being developed along psychological lines by several experts in boy work. The club, which already has a membership of nearly fifty, is divided into sections for military, athletic, literary, and social training, under competent instructors, the boys passing through all the departments of the club's activities at each meeting. Considerable success has already been the result of the venture.

A FINE CHURCH PROPERTY.

HOLY INNOCENTS', Racine, Wis., has been growing in strength, and now has a very fine property on the corner of Washington and Owen Sts. The rectory, as seen in the illustration, fronts on Owen Street, and the church on Washington Street. There is a



tract 40 feet by 120 on the corner reserved for a new and permanent church building. The parish has property valued at \$4,000 still unsold where the Church formerly stood before moving to its present location. The debt on the rectory is \$2,700, but no debt rests on any other portion of the property. The Rev. Chas. A. Capwell is the rector, and his good business management has brought about these results.

BEQUEST FOR MEMORIALS IN ROCHESTER, N. Y., CHURCH.

THROUGH a bequest from Miss Sophia D. Wentworth a former resident of Rochester, N. Y., whose uncle, the late Delos Wentworth, was one of the founders of Christ Church, Rochester, and for thirty-five years warden and vestryman of the parish a memorial to him is to be placed in the west end of the nave of Christ Church. The window will be a "rose" window, the centre of which will be a representation of our Blessed Lord and the twelve petals will bear the faces of the twelve apostles with surrounding symbolic figures. Beneath this rose window there are five lancets which will be filled with glass of harmonizing tones and design. It is hoped the work will be finished in time for the Christmas services.

Through this same bequest a massive

bronze lectern to the memory of Miss Wentworth's mother, Maria Wentworth, has been placed in Christ Church. This lectern is in the form of an angel standing with uplifted hands supporting the tablet upon which the Bible rests. The figure is of heroic size, in art bronze of a rich shade standing upon a pedestal of polished brass. The moulding of the face, the wings and the drapery of the figure shows exquisite grace. It measures 7 feet 8 inches in height, and weighs more than 1,000 pounds. In addition to the Wentworth memorials the congregation of Christ Church is to place a bronze tablet in the church to the memory of the Rev. William d'Orville Doty, D.D., who died in January, 1900, after a rectorship of twenty-two years.

MORE NEWS FROM THE CUBAN FIELD.

ONE OF THE Church members at Macagua, which is in charge of Mr. Diaz, has offered his private house in which now the services are held, and he has personally made an altar,

a cross, and prayer desk of Spanish cedar for use in the worship. At the last visit of the Bishop 31 persons were confirmed, and within the year 44 children have been baptized. Another class of about 40 persons is in course of preparation for Confirmation at the next visitation of the Bishop. Some of the most influential families of the neighborhood have affiliated themselves with the Church, and there is strong hope that a chapel may be built there very soon.

THE REV. FRANCIS DE SALLES CARROLL has just begun work at Sagua La Grande, and the prospects for success are bright.

HOLY TRINITY CHAPEL, Havana, is the pro-Cathedral. It is a rented store on the Prado. The work on the new Cathedral building is progressing again, and it will soon be ready for use. Services in two languages are conducted every Sunday—in English by the Dean, Mr. Colmore, and in Spanish by the Rev. Esteban Morell. Both congregations more than fill the chapel, and the need of the new building is imperative. In the English-speaking congregation there is a strong branch of the Woman's Auxiliary, of which Mrs. W. W. Steel is the vice-president. The Cathedral school for girls has been a venture of faith, but the hopes of its founders have been more than realized. The school reopened this fall with about fifty pupils, and almost every day there is an addition to

the roll. There are now ninety in regular attendance.

THE WORK at Jesus del Monte, Havana, is now under the direction of the Rev. A. T. Sharpe, warden of the Seminary. The building has been renovated and put in good order. The parochial work is progressing finely, and the day school, with its corps of good teachers, bids fair to do the best work it has ever done. The building will furnish residence for the students of the seminary, who will assist in the school.

THE MISSION at Santiago de Cuba (the Rev. J. B. Mancebo, in charge) has moved into more commodious quarters. The Bishop has rented another house for the school, which was reopened in September. In the school are three departments—one for lads, another for the smaller children, and a night school for adults. The school has been named "La Esperanza" (The Hope). The congregations are steadily growing, and the services are marked by an increasing reverence and devotion.

AT COLON, province of Matanzas, services are held on Thursday nights by Mr. Diaz, and on Sunday the lay reader conducts Sunday school. Services are held at Limonar by the Rev. Emilio Planas; the Matanzas school has been moved here and is being developed into an industrial school. At Guantanamo the plans for the new church are ready and work on the building will commence at once.

ATTENDING CHURCH UNDER DIFFICULTIES.

THE CONGREGATION of St. George's Church, Kansas City, are having considerable trouble in their efforts to worship God, as they now have to climb over bricks and mortar and wheelbarrows in order to get to church. In another week they will have to enter the sacred edifice by the back door of a bakery, according to the local newspapers. In order to pay for a site for a new church on Paseo and Thirty-third streets, the church property was sold. The new owner could not wait for the congregation to get out, but instead started building small stores in front of the church.

The new St. George's is to be a stone structure, Gothic, with a square tower instead of a steeple, and will cost a little over \$40,000 without its organ. The small pipe organ in the present parish church is to be taken over to the proposed new one, to be used till money is raised for an organ big enough for the other building.

FLAG GIVEN BY G. A. R. TO CHURCH CADETS.

THE CADET CORPS of St. Thomas' Church, Brooklyn (the Rev. D. M. Genns, rector), was presented with a handsome flag on Sunday afternoon, December 1st, by Abel Smith Post, G. A. R. The presentation took place in the chapel and was preceded by a short devotional service. The rector made an appropriate address of welcome and expressed his appreciation and thanks for the gift. Brief remarks were made by the officers of the post and others, and the boys were given much wholesome advice.

PROTEST AGAINST SUNDAY DESECRATION.

A LARGE audience gathered at the Church of the Holy Trinity, Brooklyn (the Rev. J. H. Melish, rector), on the afternoon of December 1st, presided over by the Bishop of the diocese. The meeting was called for the purpose of protesting against Sunday desecration. Addresses were made by Bishop Burgess, the Rev. William S. Chase, the Rev.

Dr. Hillis, and the Rev. Dr. Cadman. Resolutions were adopted calling upon the mayor to close the theatres and all other places of amusement on Sunday, and the Bishop was requested to appoint a committee to wait upon his Honor and demand of him that the law be complied with.

PAINTING OF ST. MICHAEL AND THE DRAGON.

THERE HAS been hung in the north transept of St. Michael's Cathedral, Boise City, a copy of Guido Reni's painting of St. Michael and the Dragon. It was forwarded to Bishop Funsten from Dresden, Germany, and is the gift of Mrs. William B. Morris, thirty years ago a resident of Boise, and now living in Dresden. The painting is 8x10 feet, with a massive gilt frame, and adds much to the interior finish of the Cathedral.

MEN'S CLUB AT SPRINGFIELD, ILL.

IN CONNECTION with the diocesan synod held last week, there was organized a Men's Club of the Diocese of Springfield, the officers being as follows:

President, William C. Graves of Spring-



WILLIAM C. GRAVES,
Pres. Men's Club of the Diocese
of Springfield.

field; Secretary, Dr. Elmer E. Hagler of Springfield; Treasurer, Nicholas Roberts of Springfield.

These three men are constituted the nucleus of an executive committee to report at the next synod recommending a definite scheme of organization and purpose. In the meantime it is urged that local parish men's clubs be organized in all the parishes in the diocese as the substantial foundation for a successful diocesan organization of men. Each club so organized will elect a member of the executive committee of the diocesan club.

Mr. Graves, the president, was president of the Men's club of St. Peter's Church in Chicago during a period of phenomenal growth. He organized and was the first president of the North End Churchman's League, of seven parish clubs in Chicago. He is the executive officer of the state board of charities of Illinois.

MEN ORGANIZE FOR CHURCH WORK.

A MEN'S LEAGUE representing the six parishes of Bridgeport has lately been organized, for the better work of the Church, in that city. St. John's, Christ Church, Trinity, St. George's, Calvary, and St. Luke's are represented. The rector of St. John's, the mother parish, the Rev. Wm. H. Lewis, D.D., is taking an active part. This is the first time that the several parishes have united in any work of this kind. A series of devotional services have been inaugurated, with a corporate Eucharist, for the success of the undertaking. The members of the League are pledged to attend at least one service every

Sunday in the year, and to seek to induce others to do the same. The project will include a mid-day service during Lent, in the business part of the city. It is proposed, with the approval of the several rectors, to establish men's missionary societies among the younger communicants of the parishes. The holding of a missionary council is contemplated in May next, upon the completion of the year of active work.

DR. REESE'S DECLINATION.

THE PRESIDING BISHOP has made public the following notice:

"THE BISHOP'S HOUSE,
"74 Vandeventer Place,
"St. Louis, Mo.

"The Presiding Bishop has received from the Rev. Frederick F. Reese, D.D., his declination of the election to be the Missionary Bishop of Wyoming.

"This declination is no shrinking from the call of duty, but is compelled by sacred obligations existent in the home.

"(Signed) DAN'L S. TUTTLE,
"Presiding Bishop.

"St. Louis, Mo., December 2, 1907."

WORK OF THE WOMAN'S AUXILIARY

THE SECOND meeting of the Bath District of the Woman's Auxiliary was held in St. James' Church, Watkins, N. Y., on November 22nd, beginning with a celebration of the Holy Eucharist at 11 a. m. A conference of officers of the Auxiliary was held immediately after the service, Miss Harriet Lyon, district secretary, presiding. Mrs. Daniel Beach, president of the Watkins branch, entertained at luncheon. Addresses were made by Mrs. Philip N. Nicholas of Geneva, president of the diocesan branch, on "Our Duties as Members of this Branch," and on the presentation of the birthday gift by the women of the Auxiliary, representing the thirteen original states, to Bishop Montgomery in Richmond; by the Rev. W. C. Roberts of Corning on, "Impressions of the General Convention"; by Miss Harriet B. Pope of Geneva on the United Offering Service and the Triennial Meeting, and by the Rev. Mr. Ebersole on the meeting of the General Convention. Mrs. G. A. Harvey of Phelps spoke on the Woman's Auxiliary in Manitoba. The offerings were devoted to the general missionary work of the Church.

THE SEMI-ANNUAL meeting of the Woman's Auxiliary of the Diocese of Indianapolis, was held at St. Stephen's Church, Terre Haute. It opened with a celebration of the Holy Communion at 10:30. The sermon was preached by the rector. The business meeting was called to order by the president, Mrs. W. D. Pratt of Indianapolis. The matter of the Auxiliary apportionment elicited some discussion. Diocesan missions were next touched upon. Then Miss Lindley, representing Miss Emery, spoke upon the subject of "Missions Study Class."

The matter of the united offering was accorded prominence. So, too, was the work of the Babies' Branch. The meeting adjourned *sine die* at 4:30 P. M. The Bishop was unable to be present, owing to an engagement in the southern part of the diocese.

CORNERSTONE OF ST. LOUIS CHURCH LAID.

THE BISHOP of Missouri laid the cornerstone of the new St. John's Church, St. Louis, on December 1st. He was assisted by the rector of the parish, the Rev. Stephen F. Sherman, Jr., and the members of St. John's vested choir. There was present a large congregation. An interesting event in connection with the laying of the corner-stone was the fact that the Bishop used the same mallet

that was used in the laying of the cornerstone of the former St. John's church, forty years ago. St. John's is next to the oldest parish in the city. It was founded by the Rev. Whiting Griswold in 1841, who was also founder of the Church Orphans' Home on Grand Avenue. He lived to see established a strong parish, but perished in the plague of 1849. During its history St. John's has worshiped in four places. The old St. John's was recently sold to the Greek Uniate congregation.

The new building will comprise the church proper, which is being erected in the Gothic style of architecture, the parish house and Sunday school rooms, and the rectory. These all form one compact group, the same being connected by ambulatories and an old English tower. The site is a splendid one for the church, and the general effect of the buildings is exceedingly pleasing. These already are well advanced, and the congregation hopes to use certain of the church rooms by Easter. The architect is William Lucas, and the builder Henry C. Spore. The total value of the buildings and furnishings, when completed, will be \$55,000.

DIocese OF ATLANTA ORGANIZED.

THE CHURCH in northwestern Georgia is now organized as the diocese of Atlanta and Bishop Nelson is now Bishop of that see. The primary convention met at Christ Church, Macon, on Wednesday, December 4th, and chose the title for the diocese. There were elected as members of the Stand-Committee, the Rev. C. B. Wilmer, D.D., Rev. C. I. A. Pise, D.D., Rev. Troy Beatty, and Messrs. Z. D. Harrison, A. R. Livesay, and Luther Williams. The treasurer elected is Mr. Rhodes Brown of Columbus, the registrar is Mr. W. N. Hawks of Atlanta, and the secretary, the Rev. H. Baldwin Dean of Columbus. The first annual council will be held in All Saints' Church, Atlanta, on Wednesday, December 2nd, 1908.

SERIOUS ILLNESS OF TWO RECTORS.

ON THE first Sunday morning in December, the Rev. Cassius M. Roberts, associate rector of the Church of the Saviour, West Philadelphia, of which the late Rev. Dr. Bodine was the rector, was stricken with paralysis while preaching. He was removed at once to a near-by hospital, where he is still quite ill.

The Rev. Roderick P. Cobb, rector of St. Paul's, Doylestown, Pa., has been for some weeks at the Episcopal Hospital, a sufferer similar to the Rev. Mr. Roberts.

DAUGHTERS OF THE KING.

THE COUNCIL of the Order held a special session on December 6th, in New York. Finding that many of the diocesan secretaries and other members had sent communications and remittances to the former secretary, to which they had received no reply because they had not reached the hands of her successor, a committee was appointed to take such action as may ensure the turning over of the withheld letters to the new secretary, Miss Sara D. Bluxome, 281 Fourth Avenue, New York, to whom all communications or business of the order should hereafter be addressed.

The following officers were elected at the triennial meeting, held at Richmond during the sessions of the General Convention, to serve three years: President *emeritus*, Mrs. E. A. Bradley of New York; President, Mrs. Adam Denmead of Baltimore, Md.; First Vice-President, Mrs. W. G. Davenport of Anacostia, D. C.; Second Vice-President, Mrs. John Moncreur of Richmond, Va.; Treasurer, Mrs. Charles Henry Arnde of Germantown, Pa.; General Secretary, Miss Sarah D. Bluxome of New York City.

Three Hundred Babies Wanted—

With the November issue **THE DELINEATOR** started a "CHILD-RESCUE Campaign," the bringing into the home that needs a child the child that needs a home. There are 2,000,000 homes in America that know not the joys that children bring. There are 25,000 children in New York alone who know not what home means.

We started this campaign with fear and doubt. To ask strangers to us to adopt these little ones, equally strangers to us, seemed daring indeed. And we could appeal to only a million homes,—the million homes into which **THE DELINEATOR** goes—not one-twentieth of all the homes in this great country. Caution made us tell the stories of only two. We feared that even these might not be asked for. We doubted the greatness of the great American heart. We doubted, and we are ashamed.

Over three hundred eager hands have already been extended. Three hundred requests for these little ones—for any homeless little one—have already been received through the mails. Women have come for miles away into our building asking for these precious ones; men have journeyed a thousand miles to beg one for their homes. We told their story; we appealed to our worshiped American womanhood, and it hastens to take these little ones into its heart. We continue this campaign for homes for other homeless waifs in the December **DELINEATOR**. We shall keep on with it. If one brief appeal to one-twentieth of the homes in America can bring this result, what of good may we not yet do?

We are proud of the December **DELINEATOR**. It contains many notable features. We are proud of our work for the year; proud that we stand acknowledged as the greatest fashion authority in the world; proud of the many famous people who have contributed to our pages. But it is not in these that our greatest pride lies.

The "Child-Rescue Campaign," the homeless child, the childless home, the bringing of these little ones into the homes where little ones are needed, this movement is of our pride and of our heart. And you—will you make it of your heart? Will you give us such assistance as you can?

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BROTHERHOOD OF ST. ANDREW SERVICES.

WE HAVE received much fewer accounts of Brotherhood services on and about St. Andrew's day than usual, probably because these have now become so general as to be routine, rather than news. Services in Chicago and Milwaukee were reported last week. In Brooklyn the Brotherhood held its annual services on the evening of the First Sunday in Advent at St. Mark's Church, with an address by President Barlow of the Newark Local Assembly. The Albany diocesan assembly met on St. Andrew's day and the day previous at Saratoga, having a preparation for the corporate Communion on the first evening with an address by Archdeacon Carey. The corporate Communion mentioned was made at 10 o'clock next morning, Bishop Nelson celebrating and preaching. The Brotherhood Assembly after the service held the usual conference, at which a letter of greeting was received from Bishop Doane, who expressed his interest in Brotherhood work. Dean Talbot and George H. Randall were the morning speakers, and in the afternoon there were other addresses and the elections.

In Ottawa, Canada, a number of the clergy were present with Brotherhood men on St. Andrew's eve in St. Luke's church, when the preacher was the Rev. A. P. Stratford of the Church of St. James the Apostle, Montreal. The corporate Communion was made next morning. St. Andrew's day was also observed as the date of intercession for missions in the city churches.

STRETCHED THE CANON PRETTY FAR.

IT IS REPORTED that on the eve of Thanksgiving day there were "union services" at St. James' Church, North Cambridge, Mass., at which the rector of the parish was supposed to be assisted by Congregationalist, Baptist, and Universalist ministers, but when the time came the rector, the Rev. Robb White, was ill and unable to be present, as was also the Congregationalist minister, and the Baptist and Universalist ministers divided the services between them, the latter preaching the sermon.

ALBANY.

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

Anniversary of Rectorship—Conferences.

THE VEN. JOSEPH CAREY, D.D., celebrated on Advent Sunday the thirty-fourth anniversary of his rectorship of Bethesda Church, Saratoga Springs, N. Y. On his advent into the parish the church was feeble, but under his direction it has become a very strong one. During these years the parish house property has been acquired, the Home of the Good Shepherd built, and the church edifice, noted for its beauty, has been remodelled at a cost of \$70,000.

FATHER SARGENT, O.H.C., recently conducted a week's conferences at Grace Church, Albany.

ARKANSAS.

WM. MONTGOMERY BROWN, D.D., Bishop.
Prospective Church at Cotter.

PLANS are being made for organizing a church at Cotter, Ark., as a result of the visits there of the Rev. August M. Treschow, rector of St. Paul's Church, Batesville.

CONNECTICUT.

C. B. BREWSTER, D.D., Bishop.
Memorial Window at Waterbury Church.

A MEMORIAL window has been placed in St. John's Church, Waterbury. It represents the calling of St. Matthew. It is in Gothic

form, with two panels, and is inscribed: "In Memoriam, Franklin Luther Curtiss and his wife, Mary Louise Hinc." The window is the gift of Mrs. John R. Poore of San Rafael, Cal., and formerly of Waterbury. It was designed by Frederic Wilson, and is the work of the Tiffanys.

DULUTH.

J. D. MORRISON, D.D., LL.D., Bishop.
Meeting of Red River Valley Deanery.

THE Red River Valley deanery met in St. John's Church, Moorhead, on December 4th and 5th. Some very valuable and interesting papers were contributed. At 7:30 P. M. on Thursday (the 5th) the new rectory of St. John's Church was blessed and afterwards an informal reception was tendered to the Bishop and visiting clergy by the rector.

FOND DU LAC.

CHAS. C. GRAFTON, D.D., Bishop.
R. H. WELLER, JR., D.D., Bp. Coadj.
Reception to Canon Sanborn and Wife.

BISHOP GRAFTON and the Cathedral Chapter tendered a reception at Grafton Hall on December 4th to Canon Sanborn and wife.

HARRISBURG.

JAMES H. DARLINGTON, D.D., Ph.D., Bishop.
York Church Presented with Organ—Boys' Club.

MR. JOHN C. JORDAN has presented St. John's Church, York, with a new organ. It is being made by the Austin Company and is expected to be finished and in place by December 15th. A boys' club was successfully organized on Monday, November 11th. It starts with a membership of thirty-five. St. John's has an excellent library of over 10,000 volumes. It is being constantly increased in size by donations of books and money.

IDAHO.

JAMES B. FUNSTEN, D.D., Miss. Bp.
The Bishop Tuttle House—Prospective New Church and Rectories.

THE BISHOP TUTTLE Church House is nearly completed and ready for use, and stands as a memorial of the heroic work of the venerable Presiding Bishop while in charge of the work in the Territory of Idaho.

BISHOP FUNSTEN returned from his eastern trip on the evening of Thanksgiving day.

ST. MARGARET'S, the diocesan school for girls, has the largest attendance both of boarders and day scholars in its history, and

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KEMPER HALL, Kenosha, Wis.

A School for Girls under the care of the Sisters of St. Mary. The thirty-eighth year opened September 25, 1907. References: Rt. Rev. W. W. Webb, D.D., Milwaukee; Rt. Rev. C. P. Anderson, D.D., Chicago; Charles F. Hibbard, Esq., Milwaukee; David B. Lyman, Esq., Chicago. Address THE MOTHER SUPERIOR.

the addition, completed this year, has already proved the wisdom of its construction in the additional accommodations afforded to teachers and scholars.

A RECTORY at Payette and a church and rectory at Twin Falls are among the possibilities of the near future. Plans are being drawn for the structures.

THE PROPERTY on which for many years stood old St. Michael's church has been sold by the Bishop to the interurban railroad.

KANSAS.

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

Note of the Theological School—Nurses Volunteer for Foreign Field.

THE KANSAS Theological School, Topeka, began its Advent session December 2nd. There are twenty students, three of them ministers of the Presbyterian and Congregational denominations.

THREE of the graduate nurses of Christ's Hospital Training School, Topeka, have offered themselves to the General Board of Missions for work in the foreign field.

KENTUCKY.

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

New Chapel—Men's Missionary Mass Meeting—The Diocesan Choir Association.

THE NEW CHAPEL of St. Stephen's Church, Louisville, was used for the first time on December 8th! St. Stephen's was undertaken and has been carried forward for years as a mission of St. Andrew's parish, and has for some time been under the charge of the Rev. Frank Hardy. The chapel is part of a commodious stone parish house, and an ample lot has been secured for the future church building. The property, worth about \$10,000, has been paid for with the exception of about \$900.

THE LAYMEN'S LEAGUE held their annual meeting on the evening of December 5th. Mr. W. E. Pilcher was elected president for the ensuing year.

AT THE annual meeting of the diocesan Choir Association, held on the evening of December 2nd, the Rev. William Du Hamel was elected warden, Mr. H. F. Cohn, treasurer, and Mr. J. Morton Morris, secretary. Mr. Ernest Simon was reappointed choir-master and Mrs. Rowell was elected organist. The next choir festival will be held at the Cathedral in the autumn.

THE CHURCH of the Advent, Louisville, celebrated on Sunday, December 1st, the twentieth anniversary of its occupancy of its present church.

LONG ISLAND.

FREDERICK BURGESS, D.D., Bishop.

Sermon Before Fraternal Order.

AT THE Church of the Transfiguration, Freeport (the Rev. Pelham St. George Bissell, rector), on Sunday evening, December 1st, the Order of United American Mechanics attended service in a body.

LOUISIANA.

DAVIS SESSUMS, D.D., Bishop.

Memorial Gifts to New Orleans Church.

A REREDOS and handsome memorial windows were dedicated at St. George's Church, New Orleans, recently, by Bishop Sessums. They were erected by the congregation, Sunday school, and members of the family in honor of the late Rev. John W. Moore, for thirteen years rector of the Church. The subjects of the windows are "The Christ," "The Nativity," and "The Resurrection."

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MARYLAND.

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

From Tent to Brick Church—Baltimore Clerical Meeting—Mission.

ST. MARGARET'S CHURCH, Baltimore, is the outcome of a mission begun in a tent on June 2nd, 1907; the first service in the new church will be held on Sunday, December 29th, the Rev. G. Mosley Murray, general missionary of the diocese, officiating. The church is a brick building of Colonial architecture, and has cost about \$5,000.

THE MARYLAND diocesan library has received a valuable addition to its classical collection, from the bequest of the widow of the Rev. Hall Harrison of St. John's Church, Ellicott City.

THE REV. WM. M. JEFFERIS, sometime Archdeacon of Springfield, has been conducting a mission at All Saints' Church, Baltimore (the Rev. Edward W. Wroth, rector).

AT A RECENT meeting of the Baltimore Clerical Association a paper, entitled "The Reasonableness of the Virgin Birth," was delivered by the Rev. R. W. Micou, D.D., of the Theological Seminary of Virginia.

THE SUNDAY SCHOOL INSTITUTE of Maryland has made arrangements for a course of instruction for teachers, to be held during the Lenten season.

MASSACHUSETTS.

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

Lectures by Bishop Brent—Sixty-third Anniversary of Church of the Advent, Boston.

BISHOP BRENT of the Philippines began a course of lectures at Sanders Theatre, Cambridge, on the evening of December 2nd. It was the first of the course of the William Belden Noble lectures, and the Bishop's topic was "The Metaphysics of Leadership." The second lecture of Bishop Brent was on "The Power of the Simple Motive," and the third one on "The Power of the Human Will."

THE CHURCH OF THE ADVENT, Boston, celebrated its sixty-third anniversary on December 1st, and large congregations were present all day. Seven Bishops and a multitude of priests have gone forth from the church's portals. The rector preached at both the morning and evening services and there was special music.

MINNESOTA.

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

Bishop Edsall III—Death of Mrs. Cornell.

BISHOP EDSALL has been suffering the past week with a serious attack of neuralgia and has been confined to his bed a large share of the time, getting up, against his doctor's advice, to attend to ordinations and confirmations.

THE SYMPATHY of the clergy of the diocese is extended to the Rev. James Cornell, one of the senior clergy, in the death of his beloved wife. Mrs. Cornell was taken ill about ten days ago with pneumonia, and died quite suddenly on December 5th, early in the morning. She is survived by her husband and three sons, one of whom is the Rev. Charles Remington, now in Colorado Springs for his health. Adeline Ursula Cornell was born in Illinois, May 19th, 1842, and was married to the Rev. James Cornell in June, 1875, and was a devoted helper of his in the parishes of Kasson, Wabasha, and Janesville. The funeral was held in All Saints' Church, Minneapolis (the Rev. A. R. Hill, rector).

MISSISSIPPI.

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

Natchez Church Making Improvements.

TRINITY CHURCH, Natchez, is making improvements to the parish hall and chancel of the church, costing over \$6,000. The work

will be completed before Christmas. In this parish there is a celebration of the Blessed Sacrament every Saint's day, Thursday, and Sunday throughout the year. The Thanksgiving offering amounted to nearly \$600.

NEWARK.

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

A Half Century of Active Work.

THE FOURTH Sunday in Advent, being the fiftieth anniversary of his ordination, the Rev. J. I. Mombert, D.D., will preach (D. V.) at St. Paul's Church, Paterson, N. J. Service at 10:30 A. M.

NEW HAMPSHIRE.

WM. W. NILES, D.D., Bishop.

EDWARD M. PARKER, D.D., Bp. Coadj.

Good Work of an Altar Guild—Progress of Christ Church, Portsmouth.

THE SEASON of Advent is being observed with much earnestness at Christ Church, Portsmouth (the Rev. Charles leV. Brine, rector). The parochial societies have begun the year with vigor and are busily occupied in carrying on their respective work. The Altar Guild, under the superintendency of Miss Harriet McEwen Kimball, has entered upon its twenty-fourth year—an unbroken record of singularly devoted care bestowed upon God's altar and sanctuary, the secret of which may be found in one sentence of the annual report—"Thankfulness that our service continua to be as much a joy as it is a privilege." The members of the Woman's Auxiliary, under Mrs. Brine's capable leadership, are energetically engaged in making and collecting articles of warm clothing for the isolated folk in the mountain districts of the diocese and for the men in the lumber camps. The members of the Mite Society are devoting much time and energy to their special task. This society was organized by the rector to raise funds to meet the interest on the rectory debt, and, if possible, to reduce the debt. During the past year the members, by the weekly collection of small sums, succeeded in raising sufficient to meet the interest (\$200), and were instrumental

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in reducing the debt by about the same amount. And spiritual things are not neglected. Many special services are being held, and the rector is giving a series of special sermons and addresses on Advent topics. On Sunday mornings the sermons are on the following: (1) "Awake"; (2) "Arise"; (3) "Repent"; and, at 4 o'clock on Sunday afternoons, on: (1) "Conscience"; (2) "Free Will"; (3) "Responsibility"; (4) "Guilt." On Wednesday evenings he is giving a series of Bible studies on certain parables appropriate to the Advent season: (1) "The Rich Fool"; (2) "They all with one consent began to make excuse"; (3) "The Ten Virgins"; (4) "Occupy till I come." And on Friday evenings the addresses are on St. John Baptist: (1) The Man; (2) His Call; (3) His Mission; (4) His Message.

THE YEAR'S REPORT of the work of the Altar Guild of Christ Church, Portsmouth, under the direction of Miss Harriet McEwen Kimball, shows that fourteen articles for Church use have been supplied during the year, including six white silk vestments and seven red silk vestments, the latter contributed last Whitsunday to mark the rector's eleventh anniversary. The guild has also done its regular work of caring for the altar and its ornaments during the year.

NEW JERSEY.

JOHN SCARBOROUGH, D.D., LL.D., Bishop.

Addresses by Bishop Spalding—The Plainfield Clericus.

BISHOP SPALDING of the missionary district of Salt Lake was the speaker at a neighborhood meeting of the Woman's Auxiliary, held in St. John's Church, New Brunswick, December 3d.

AT A MEETING of the Plainfield Clericus, held at the Holy Cross Church, North Plainfield, December 3d, a discussion on Sunday school methods was led by the Rev. E. J. Knight, Bishop-elect of Western Colorado. The subject will again be discussed in February, by Dr. Sleeper of Elizabeth.

NORTH DAKOTA.

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

Meeting of State Clericus—Combining for Better Work—Organ Needed.

THE NORTH DAKOTA CLERICUS recently held a most helpful meeting at All Saints' Church, Minot (Rev. Nelson E. Elsworth, rector). The attendance was good and the papers and discussions scholarly and helpful.

THE CLERGY have adopted the plan of pooling traveling expenses, which was found to be a good one, making the burden not too heavy on one, and possible for the priest with a long journey and a short pocketbook.

To THE field of the Rev. G. P. Burleson, late of Langdon, the Bishop has added the charge of Lakota, placing the missionary in residence at this point.

ANY PERSON who is willing to contribute an organ for Christ chapel, McCluksy, will kindly notify the Rev. E. W. Burleson, Jamestown, N. D. This chapel is one of the "community churches" that are being built in the state, by the voluntary aid of the village, to be used by all Christian bodies who aid in its erection, dividing the time and sharing equally. Besides the Church, the Scandinavian Lutherans and German Congregationalists are using this chapel.

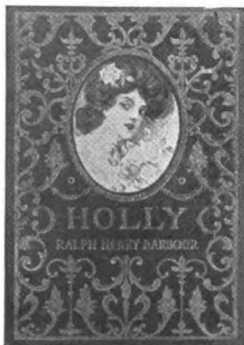
OHIO.

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

Cleveland Clericus Meets—To Study Missions.

AT A LARGELY attended meeting of the Cleveland Clericus, held in Trinity Cathedral House on Monday, December 2nd, the Rev. Dr. Walter Russell Breed, rector of St. Paul's

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Church in that city, read an essay on "The Evidential Value of Religious Experience," and the Rev. Hickman Denning, in charge of the Church of the Redeemer, Cleveland, read a carefully prepared review of the Bishop of London's book, *The Call of the Father*. A resolution was adopted, recommending the early appointment of a clergyman, who shall be attached to the Cathedral staff, and whose work will be devoted to the charitable and penal institutions of the city and vicinity of Cleveland.

ARRANGEMENTS have been made by the Woman's Auxiliary of the diocese to have Miss Lindley, director of the Junior Department of the diocese of New York, visit the diocese of Ohio for two weeks for the purpose of conducting classes in the study of missions.

IN ST. PAUL'S CHURCH, Cleveland (the Rev. Walter Russell Breed, D.D., rector), a complete system of electric lighting is being installed. The church has heretofore been lighted with gas, and this will also be retained for use in an emergency.

OLYMPIA.

FREDERICK W. KEATOR, D.D., Miss. Bp.
Church Corner-stone Laid at Sedro-Woolley.

THE CORNER-STONE of the new St. James' Church, Sedro-Woolley, was laid on the afternoon of November 20th, the Rev. Geo. Buzelle, the general missionary, conducting the proceedings. St. James' Church, when completed, will be a substantial and attractive structure of the Gothic order, with battlemented tower, and with a seating capacity of 300. The cost will be \$6,000.

PENNSYLVANIA.

O. W. WHITAKER, D.D., LL.D., Bishop.
ALEX. MACKAY-SMITH, D.D., Bp. Coadj.
Training Classes for Teachers—Organ Remodelled.

ONE OF THE largest training classes for Sunday school teachers ever held, is meeting in Germantown, Pa., on Friday nights for ten weeks, consisting of teachers from the four Germantown parishes. The attendance has so far reached 102, The classes are conducted by the Rev. W. W. Smith of the Sunday School Federation, and have been got together by the Rev. Walter Nicholas Clapp, curate of St. Luke's.

THE REV. SNYDER B. SIMES on the Second Sunday in Advent, celebrated his thirtieth anniversary as rector of Gloria Dei (Old Swedes) Church, Philadelphia.

THE ANNUAL union service of all the societies and schools of St. James' parish, Philadelphia (Rev. W. C. Richardson, D.D., rector), was held at St. Timothy's chapel on December 8th at 7:45 P. M. A special sermon was delivered by the Rev. Stewart P. Keeling, rector of St. Peter's Church, Germantown.

THE FINE old organ in the Church of St. Luke and the Epiphany, which for several months has been undergoing remodelling and enlarging, is now complete and is estimated to be worth \$20,000.

THE BISHOP COADJUTOR has written an Open Letter for publication in the newspapers, criticising the mayor for ignoring and disobeying the civil service law.

A MOVEMENT has been started for the raising of an endowment fund at St. Matthias' Church, Philadelphia (the Rev. C. Rowland Hill, rector), and the amount has already reached \$3,000.

THE executive board of the Sunday School Association of the diocese gave an informal dinner to about eighty superintendents and Sunday school workers at the Church House on Tuesday evening, December 5th. Mr. Geo. C. Thomas presided, and talks were given by the Rev. L. N. Caley, the Rev. Edgar Cope, the Rev. Dr. Duhring, Colonel O. C. Bosley-

shell, Franklin S. Edmonds, and others. Plans were formulated towards the holding of a conference next August in the Pocono Pines of Pennsylvania, for instruction in Sunday school work.

THE DEATH of Mr. John E. Creth, Churchman and philanthropist, occurred on Monday, December 2nd. His burial took place December 6th, from old Christ Church.

ON THE First Sunday in Advent a vested choir of men and women was introduced in old St. Andrew's Church, Philadelphia.

PITTSBURGH.

CORTLANDT WHITEHEAD, D.D., Bishop.
Special Meeting of Pittsburg Archdeaconry—Bishop Spalding at Erie.

A SPECIAL MEETING of the Archdeaconry of Pittsburg took place on December 4th at Christ Church, New Brighton, to consider the condition and needs of the Church in the Beaver Valley. The Rev. L. F. Cole, Archdeacon, presided. The opening service was at 2 o'clock in the afternoon, at the conclusion of which there was a discussion of "Opportunities for Church Work in the Beaver Valley," opened by the Rev. Amos Bannister of Beaver Falls. At 3 o'clock came a discussion on "Rural Work and Needs," opened by the Rev. George W. Lamb of Georgetown and Fairview. At 4 o'clock the Rev. A. H. Beavin of Grace Church, Pittsburgh, opened a discussion on "Ways and Means to Extend Interest in This Section." In the evening there was a missionary service, with sermon by the Rev. J. R. Wightman of the Church of the Redeemer, Pittsburgh.

BISHOP SPALDING of Utah spent Thanksgiving day in Erie, where he was formerly rector of St. Paul's Church, and was tendered a reception on the evening previous by the Men's Club of the parish. He preached on Thanksgiving morning in St. Paul's Church, where there was a "union service," conducted by the rector of the parish, Presbyterian and Baptist ministers respectively reading the lessons.

QUINCY.

M. E. FAWCETT, D.D., Ph.D., Bishop.
Founder's Day at St. Mary's School.

DECEMBER 5TH was observed at St. Mary's School as Founder's Day, it being the fortieth

BOTH GAINED

Man and Wife Fatten on Grape-Nuts.

The notion that meat is necessary for real strength and the foundation of solid flesh is now no longer as prevalent as formerly.

Excessive meat eaters are usually sluggish a part of the time because they are not able to fully digest their food, and the undigested portion is changed into what is practically a kind of poison that acts upon the blood and nerves, thus getting all through the system.

"I was a heavy meat eater," writes an Ills. man, "and up to two years ago, was in poor health. I suffered with indigestion so that I only weighed 95 pounds.

"Then I heard about Grape-Nuts and decided to try it. My wife laughed at me at first but when I gained to 125 pounds and felt so fine, she thought she would eat Grape-Nuts too.

"Now she is fat and well and has gained 40 pounds. We never have indigestion any more and seldom feel the desire for meat. A neighbor of ours, 68 years old, was troubled with indigestion for years; was a heavy meat eater, and now since he has been eating Grape-Nuts regularly, he says he is well and never has indigestion. I could name a lot of persons who have really been cured of indigestion by changing from a heavy meat diet to Grape-Nuts." "There's a Reason." Name given by Postum Co., Battle Creek, Mich.

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Remit stamps for sums under \$1.00.

Christmas Cards for Schools

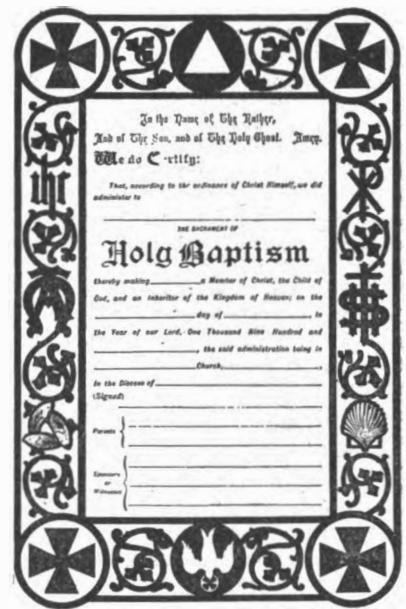
- 50 Cards for.....\$2.00 | 100 Cards for.....\$1.50
- 50 " " 3.00 | 100 " " 3.00
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(OTHER CERTIFICATES LISTED IN OUR CATALOGUE A.)

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THE YOUNG CHURCHMAN CO
MILWAUKEE, WIS.

anniversary of the founding of the school, and also the birthday of the rector and founder, the Rev. C. W. Leffingwell, D.D. Many of the alumni were present to participate in the festivities of the occasion.

WESTERN MASSACHUSETTS.
ALEX. H. VINTON, D.D., Bishop.

Notable Day at Two Springfield Churches.

THE First Sunday in Advent presented a notable occasion in both the parish churches in Springfield. At St. Peter's the Rev. C. E. Hill gave an eloquent testimonial to the work of the Rev. W. T. Dakin, who had just withdrawn from the rectorship, telling of the work done in St. Peter's and of all that the parish stood for in the city and in the diocese. Expressing amazement at the facility with which Mr. Dakin carried on his remarkable work, he spoke of St. Peter's as having under his ministrations "grown from being a small church in an obscure part of the city to be one of the churches of the diocese, a church which sets the standard to which others look for guidance." The church building, with the finest nave of any church in the diocese, its windows, and other appointments, are, said he, "an enduring memorial to our late rector." That, however, was only a part of what had been accomplished at St. Peter's. The parish itself, he declared, stands for "the Incarnation in its integrity," from which fact he drew these practical corollaries: (a) The brotherhood of man, whatever his color, position, or degradation, and which St. Peter's emphasized by having all seats always free; (b) the divineness of the Church, utterly different from any sect, which the Incarnate One founded to be the means of extending the blessings His Incarnation brought, which St. Peter's emphasized by having nothing to do with "union services," "exchange of pulpits," etc; (c) the glory of the Eucharist, one very special means in which the individual application of the Incarnation is made, which St. Peter's emphasized by rendering the Eucharist properly and frequently and by observing fasting Communion. In these things Mr. Hill declared the parish does not stand alone, but has the sympathy and warmest regards of the chief church of the diocese, All Saints', Worcester, which had given the diocese its present Bishop, and where the speaker, Mr. Hill, had himself learned to realize the glory of the Catholic Faith in the Incarnation, the divineness of the Church, and the privilege of frequent, regular Communion."

At Christ Church also the day was notable, not as a memorial to a departed rector, but as a welcome to a new rector. Dr. Slatery, taking charge on that day, preached from the text: "Straightway the father of the child cried out and said with tears, Lord, I believe; help Thou mine unbelief." He described eloquently the growth of the faith from an imperfect understanding of the things of God in childhood language, through the successive stages in which faith grows to a deeper realization of the mystery of God. Discussing how one might reach the "richer, higher faith," he said it was by action. "Shut your door and lock yourself in and brood and weep, and your little faith will go; and nothing beautiful will take its place. But throw open your door, go out into the tragedy and need of the world, and the new and better faith will come in. If you think that your old faith is growing lax, feeble, dead, go forth to act. Do the most generous, the most lavish, the most unselfish act you know, and the new faith will spring up. The second aspect in this man's day of transition to higher faith was the infusion of doubt which mingled with the faith. There is a negative doubt which tends to deny the good and the beautiful which lie ahead of one. The positive doubt sees visions which open up such endless vistas of possibility that the gazer cries: 'I cannot tell all that shall be. Lord, I believe; help Thou my unbelief.'"

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