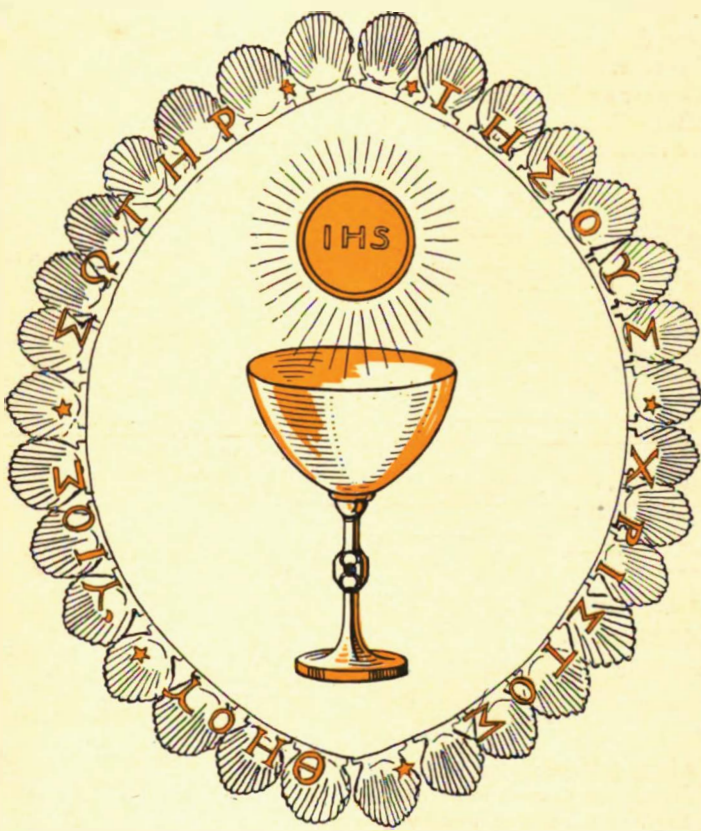


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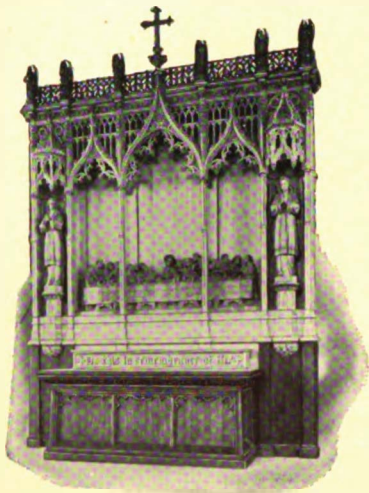
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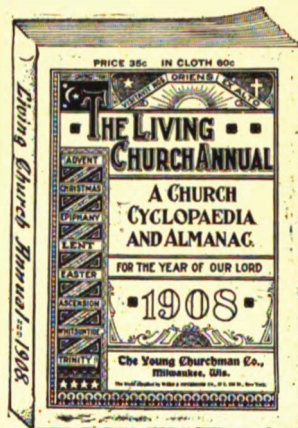
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VOL. XXXVIII.

MILWAUKEE, WISCONSIN.—DECEMBER 21, 1907.

NO. 8

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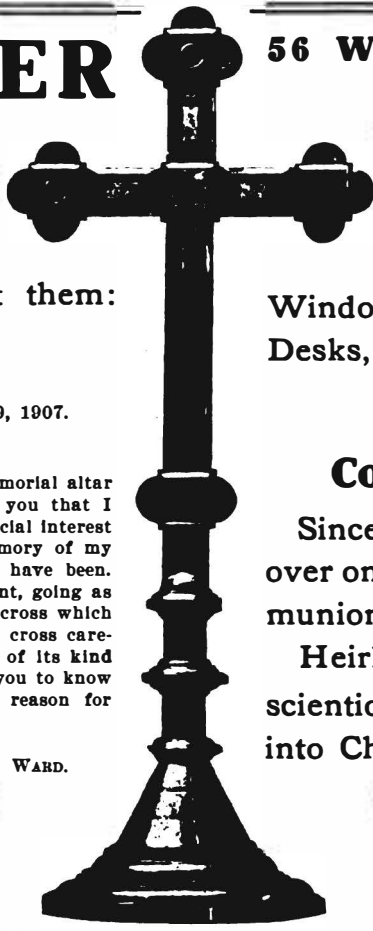
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VOL. XXXVIII.

MILWAUKEE, NEW YORK, AND CHICAGO.—DECEMBER 21, 1907.

NO. 8

The Living Church

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

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PUT OUT of your thought the past, whatever it may be; let go even the future with its golden dream and its high ideal; and concentrate your soul in this burning, present moment. For the man who is true to the present is true to his best; and the soul that wins the ground immediately before it, makes life a triumph.—*Azora Stearns Davis.*

FOURTH SUNDAY IN ADVENT: JOHN THE BAPTIST AND THE CHRIST.

THE GOSPEL—JOHN 1: 19-28.

JOHN made so profound an impression upon those who heard him that men mused in their hearts whether he might not be the promised Christ; and even the hardened authorities felt obliged to send a deputation to John to ask who and what he was. Our Lord Himself paid to John the highest tribute ever won by mortal man.

What was there about this man that was so remarkable? One word is almost sufficient to explain John, and that word is Reality. In the midst of shams, John was genuine; in the midst of mere parrot tradition, John spoke out of a heart that trusted in the living God and brought a message applicable to his day and time—nay, one that was the word men needed to hear. He cut away the root of special privilege based on descent and demanded, in the name of God, that every man should take his place in accordance with his actual merit. He saw that a crisis in human affairs had been reached and that there must be an adjustment in the hearts and minds and wills of men to the new era: "Repent ye, for the kingdom is at hand." He was the first living man who had the insight to perceive and the courage to declare the real inwardness of what passed in Jerusalem for religion: "Ye brood of vipers, who hath warned you to flee from the wrath to come?"

It required far less courage to tell Herod to his face of his sin, but it was no ordinary man who did that. He insisted on the fundamental character of the simple duties, Benevolence, Fidelity, and the like—things too elementary for small men to elevate to their true and regnant position in life. Finally, he sank self until, as a messenger of the Most High, he was only a "voice," saying, Get ready for God; and he crowned it all with humility: "There cometh after me One whose shoe latchet I am not worth to unloose."

The John type is not the Christian type and is not the highest type of life. John was the greatest of the servants of God; but he was servant and not son. He did not understand the Kingdom, especially as it relates to circumstances, the things that happen, as his experience in prison makes clear. He lacked human sympathy. He was at home communing with God in the wilderness, or haranguing a crowd on behalf of righteousness; but he had no Gospel; and no sin-convicted woman would ever have wiped his feet with the hairs of her head, wet with her own tears of penitence and devotion. Least of all could he impart power. He could baptize with the waters of reformation and self-cleansing; but the impartation of the divine nature, cleansing the heart, illuminating the mind, energizing in the will, and adding the notes of peace and of joy to the categorical "must" of the moral law—this was beyond him. And no one knew that better than John himself.

THE EPISTLE—PHIL. 4: 4-7.

And so it is that we need not only the reformer, but the regenerator. John's work was not lost, but it was from the Crucified, Risen, and Ascended Christ that that divine impulse came which created the Christian Church and perpetuated the Christ type of life; a life not only righteous, but filial, brotherly, sympathetic, joyous; not anxious about temporal things, but having in heart and mind that peace of God which passeth all understanding.

THE COLLECT.

It is when we understand the teaching of both Gospel and Epistle; or, in other words, the work of John and the work of Christ, that we are ready to pray intelligently as the Collect directs. Acceptable prayer is in sincerity and in truth. The liturgy of the Church furnishes the truth and we are to furnish the sincerity; and we ask now for the Power of the Living Christ.

A LIVING FAITH.

THE confession of our faith in the Incarnation is not the utterance of a dead orthodoxy; it is the expression of an active, living principle. The Christmas message is a message that changes our view of life. It is a point of new departure in our thought about God and ourselves. It tells us there is that in the nature of deity which enables God to stoop to humanity's level; there is that in the nature of humanity which makes it possible that we should be lifted up into the glory of the deity.

God became flesh and dwelt among us. So the Catholic creed proclaims the Christmas message; so the Church has always confessed it. That belief cannot be a cold and fruitless one. It revolutionizes our whole conception of God. It shows us that in the Godhead there has ever been the paternal and the filial. It traces back to the life of the Godhead those virtues which we have often despised because they seemed bound up with a fallen humanity: humility, patience, obedience, subordination, self-discipline, self-effacement, self-sacrifice; these are God-like virtues, a necessary part of that life of service which is not merely the development of our human personality but the expression of the divine life in man.

God is love—so sings the Christmas story amid all the jarring notes of human discord. God is love, and love manifests itself in inpartation; it is the giving of self for others. The life that gives rather than grasps is the life of the sons of God, because it is the life of the Son of God.

And the special joy of Christmas is that this God of love is a God who is very near us. Until Christ came, men were pushing God farther and farther away. He had become a distant potentate, between whom and His subjects there was a great gulf fixed. Even the hatred of idolatry with which the exile had inspired the Jew, led him to put God far away from His world. The Hebrews never pronounced His name. The doctrine of angels and the later conceptions of Wisdom and the Logos were attempts to bridge the gulf, but never, till the Word was made flesh, could the truth of God's immanence be rightly grasped.

With the Christian, God is a present God. He dwells among us. His tabernacle is with the sons of men. His presence sanctifies His world, hallows its work, tinges with fresh glory all that His children do in His Name. God is with us: nothing short of the full Catholic faith means that. Surely then it is a creed worth contending for.

Modern Arianism beclouds this great message. Modern Nestorianism dims the other great fact of Christmas, that the Incarnation is the exaltation of humanity. Much of our modern theology is Arian, but much of our popular thinking is Nestorian. It preaches a Christ who came down and inspired a man. It distinguishes between the human Christ and the divine. Its Lord is not One who *became man*, but One who inspired and glorified *a man*. If its teaching is right, the Gospel is simply the story of the exaltation of one of God's creatures. If the Catholic creed is right, it is the assurance that all mankind has been, potentially, lifted up into the Godhead.

Christ sums up all humanity within Himself. He is the universal man. We may, perhaps, without irreverence, say that He stands to us in something the relation that a composite photograph bears to the pictures it represents. Christ has in Him all of mankind. In Him, therefore, we find our better selves. His character contains ours. We have in Him a picture of the self He would have us become.

This is the Christmas message for ourselves. Its lesson for us about others is no less plain. If Christ is the summing up of our humanity, then every human creature, whoever he may be, however he may have fallen, has in himself the germ of better things. The Hebrew would not step upon a piece of paper lest it should have written upon it the name of God. We cannot despise or despair of any of God's creatures, because on him is stamped the mark of the Lord Christ. It has been beautifully said, "There is hardly a roadside pond or pool which has not as much landscape in it as above it. It is not the brown, muddy, dull thing we supposed it to be. It has a heart like ourselves, and in the bottom of that there are the boughs of the tall trees, and the blades of the shaking grass, and all manner of hues of variable pleasant light out of the sky. Nay, that ugly gutter which stagnates over the drain bars in the heart of the great city, is not altogether base. Down in that, if you will look deep enough, you may see the dark, serious blue of the far-off sky, and the passing of pure clouds. It is at your

own will that you see in that despised stream the refuse of the streets or the image of the sky."

Christmas is the pledge of this. And Christmas, therefore, is the inspiration of all Christian work, the ground of all Christian hope. It, as well as Good Friday and Easter, must be the Church's missionary message to the world. For the Christian worker, in the heathenism of other lands or in the thick of the city's impurity; for tempted souls who strive that they be "pure even as He is pure"; for those happy ones who have learned that they save their life in losing it for Christ's sake and the Gospel's—for all, the Christmas bells ring out with new joy as they tell again of the Saviour who is both God and man.

THE fiftieth anniversary of the parish of St. Clement's, Philadelphia, following shortly after the celebration of a like anniversary at the Church of the Ascension, Chicago, suggests anew the marvellous strides made in the Anglican Communion during those fifty years. They began in a period of great stress. The Oxford Movement was then nearly twenty-five years old—the seventy-fifth anniversary of the preaching of Mr. Keble's Assize Sermon occurs next July; but that movement had come to this country handicapped by the secession of Newman and those who went out with him, so that immediately it was rather a stumbling block in the way of Catholic progress than an aid to it in America. The Catholic Revival in this American Church dates rather from the consecration of John Henry Hobart in 1811 than from the Oxford Movement. It had, to a considerable degree, transformed the Church before the wave of controversy from Oxford spread over it. Dr. McConnell, who will hardly be charged with exaggerated sympathy with High Churchmanship, says of the revival under Hobart:

"Bishop Hobart was as uncompromising a Churchman as Seabury, but he was a man of his time. He brought the Episcopal Church into harmony with the spirit of modern life. In the report upon the state of the Church for 1820, the State upon which he had left his impress shows more life and work than all the rest together" (*Hist. Am. Epis. Ch.*, p. 319).

Bishop Hobart's writings and particularly his catechism, Mrs. Sherwood's books, the work of Bishops Ravenscroft and Otey and Whittingham and the elder Doane, had given an impetus to Catholic principles in America that had forced the Church long strides ahead of the parent Church of England. Then had come the storm from Oxford. It raged in the General Convention of 1844 and afterward. The General Seminary came under suspicion. Bishop Ives perverted to Rome. Ecclesiastical prosecutions on alleged moral grounds, but founded on the new antagonisms, were brought against the High Church leaders. The two Onderdonks, Bishops respectively of Pennsylvania and New York, were placed under suspension. Bishop Doane (the elder) was three times presented, though ultimately he passed victorious through the severe trial.

This was the condition when these last fifty years began. How the men who stood faithful under the stress now tower above their contemporaries! How we reverence the names of George Washington Doane and of Croswell and of Whittingham and of John Henry Hopkins to-day. How our mellowed sympathy goes out to the two Onderdonks in the exercise of their patience; condemned but trusting and true. How we revere those later giants in the episcopate, William Ingraham Kip, Horatio Potter, John Williams, Henry J. Whitehouse—men who were just coming to the front when those fifty years began. What poetry is still attached to the beginnings of Nashotah, when missionary fervor and integrity to Catholic faith and order were to be given a new impetus in a semi-monastic life, under the fatherly direction of Jackson Kemper, and with Breck and Adams as the leading spirits.

How puerile seems the occasional lack of faith which seizes us to-day! How trivial are our trials, how much more do we have to cheer us! How incredible does it seem that, with the signal illustration of how the Spirit of God has breathed life throughout the Church and brought her to her present changed conditions, any of us can ever give way to the devil's crowning temptation of despair!

St. Clement's began its history with a bare communion table in a bare church. It has passed through times of great trial and has won. The Church of the Ascension began as a protest against the alarming High-Church tendencies of Clarkson and his associates at St. James'. It also passed through trials many, and it also won.

Can any sane man compare the condition of this Church

fifty years ago with its condition to-day, and not reply, when the temptation to despair assails him: "Get thee behind me, Satan"?

It is not that these parishes have set a pace to which the whole Church has been levelled up. It is not even that they have set a standard to which we can expect the whole Church to conform. It is not that they, or either of them, have been free from mistakes of administration. But after all debatable questions are excluded, these parishes have fought and won the battle for the recognition of the fact that, the Church being Catholic, the expression of that Catholicity in worship and in work is a legitimate, an ideal expression. Churchmen may differ as to the exact manner of working out the problem, but the common consciousness within the Church recognizes now the basic principles that underlie the problem; and with that recognition by far the greater part of the battle is won.

We need, to-day, the faith and the courage of those men who met the issues of fifty years ago, in spite of the defection of Newman, in spite of the perversion of Ives, in spite of the persecutions of the High Church Bishops—and conquered.

What might have been the present condition of the Anglican Communion if Newman had remained true, and if those who went forth with him had been brave and strong to endure in the battle from which they sought to escape? Is it not clear that many, very many, of the limitations to the success of the Catholic Movement would have been cleared away? Can it be said that no harm was done by those secessions? True, they were not sufficient to undo the work which the Holy Spirit was doing in the Church of England, and in which the Holy Spirit was certain to conquer; but they left God to do that work in spite of them, rather than by means of them, when, if human evidence counts for anything, they were called to be the agents whereby that work was to be accomplished. Does it not seem certain that to the minds of priests who thus give way at a time when the Church sorely needs them, there must some time recur, perhaps on their dying days, those solemn words from the Ordinal which they have repudiated: "And if it happen that the same Church, or any Member thereof, do take any hurt or hindrance by reason of your negligence, ye know the greatness of the fault, and also the horrible punishment that will ensue"?

The heroes of the American Church in the middle nineteenth century were many; but the list of them does not include Bishop Ives and the men who, like him, sought for an easier place on the Church's battlefield.

God grant to all of us, strength to be true amidst the issues of to-day, as He strengthened our fathers that went before us.

CHICAGO is now facing the problem of enforcing laws for Sunday closing of saloons, and the clergy and influential laity, leaders of public opinion, are wisely called upon to make their influence a positive one and not merely a passive concurrence. A test case has resulted in disagreement of the jury, but also in the plain declaration by the court that the law is valid. It may be difficult to find a jury that will convict, but the fight is likely to be continued.

Some specious arguments are certain to be presented, with all the strength that comes from half truths. It will be said that the saloon is the poor man's club and that he needs it more on his weekly day of rest than on work days. It will be said that Sunday closing of saloons is an unjust discrimination against one line of trade, unless the Sunday suppression of the milk trade and the closing of barber shops and of other tolerated shops shall accompany it.

To all of this the answer is obvious: First obey the law, and then we will discuss with you how it might be improved. In Chicago and in many other places the question is not one of passing new laws, but of the enforcement of present laws. Large success has attended such a campaign in New York, and

it was a campaign in which the Church took the lead. A like success may very probably attend a similar campaign in Chicago, under one inexorable condition, namely, that academic questions relating to the saloon as an institution be totally banished from the campaign, which should concentrate every effort upon the enforcement of existing law first, with a possibility of re-opening the academic questions for discussion afterward, when the saloons are obeying the law. First get them closed, and then discuss terms upon which they may open for some part of Sunday.

True, this may involve, as it has done in Omaha, a retaliatory attempt by saloonkeepers to enforce all "blue laws." In that event the same rule holds good; let the law be enforced, if its enforcement is demanded, and then let a well-balanced Sunday law be drafted and enacted in its place. The more rigidly the law is enforced, the more certain will be its wise amendment. We have no desire to see unreasonable limitations of Sunday activity made, but if the law must be enforced entire or not at all, let the former be chosen.

HERE is much truth in what our correspondent, the Rev. H. C. Plum, says in his letter entitled "Evangelizing Those Without," printed in the Correspondence columns of this issue. St. Paul was, perhaps, our best example of a missionary; and he did not carry Books of Common Prayer about with him and begin a liturgical service with Dearly Beloved Brethren at the outset, and the heathen to make the responses. We also must discriminate between evangelization and worship. The two, as our correspondent suggests, are entirely distinct.

Yet the United States is not a heathen land. Most of its people claim to be, in some vague way, Christians. The immediate problem of the Church is to reach a multitude of these vague Christians who are connected with no organized form of Christianity. Some of these may be reached by missions and street preaching; more of them by personal visiting and searching them out. But if they can be located and influenced at all, they will, for the most part, be, intellectually and spiritually, able to take part in the Prayer

Book services. Few seem to realize, however, how much better is the service of the Holy Communion adapted to such people than is Morning Prayer. The latter is, historically, a monastic office, less simple, less fervent than the Holy Communion. The Eucharist is more easily comprehended by the masses, particularly if it be celebrated with those accessories of ceremonial which are designed to illustrate its meaning as the service proceeds. It gives more opportunity for the expression of the devotion of those who can give most, but yet requires the least from those able to give but little. The truly evangelical service, in which evangelism and worship are combined, is the Holy Communion.

But we do need such amplification of the Church's methods as the Salvation Army has practised with success. Not until we learn to seek the "submerged" population upon their own spiritual and intellectual level shall we be able to lift them up. The Church has not been in the lead in seeking to find lost souls who have sunk below the common level of average humanity. These are the sheep for which the Good Shepherd left the ninety and nine and sought in the wilderness until He found that which was lost. The lost He brought tenderly to the fold; but first He had to find it by definite, personal work.

This personal work of the Good Shepherd in seeking the lost, the Church has not, in our day, succeeded in doing, as it should do.

AN entire year has rolled by without the loss by death of a single one of our Bishops—a condition unprecedented for a long term of years—when, only a week past the year, the news is received of the sudden death of the Bishop of Delaware.

Manifest in the Flesh

In the beginning the Eternal Word
 Rang forth creative—"Let there be!" and light
 And life—an ordered world—from night
 Evolved when the divine command was heard:
 Through the slow-lapsing ages that same Word,
 All worlds upholding, with supreme control
 All forces governed, inspired each noblest soul;
 That thought maintained each meanest life that stirred.

The angels hailed creation with acclaim;
 The prophets all extolled His Mighty Name
 Who through all changes wrought His changeless will:
 We sing a mystery more wondrous still,
 Surpassing prophet's dream or angel's ken—
 The Word made Flesh to live and die for men.
 Brownwood, Texas. JOHN POWER.

Bishop Coleman's rugged physique had obscured the fact that he was seventy years of age, and having been consecrated rather past the average age at which a Bishop is chosen, he was not commonly ranked with the senior members of the episcopate.

He was one whom we can ill afford to spare from the councils of the House of Bishops, where his influence was strong and was invariably thrown in the right direction. In his diocese, succeeding to a Bishop of very different temperament and of convictions differing radically from his own, Bishop Coleman's tact and kindness prevented any clash between rival schools of Churchmanship. Seldom is the Churchly complexion of any diocese so entirely changed as was that of Delaware, in the choice of Leighton Coleman to succeed Bishop Lee, one of the recognized leaders of the Evangelical party of the last generation; and yet the change was accomplished without the smallest degree of friction. And his diocese being small and with little opportunity for missionary work, Bishop Coleman was able to respond freely to calls upon him for assistance outside. He was an excellent guide to the devotional life, and had hardly a peer among the Bishops as a conductor of devotional days, both for men and for women, for priests, religious, and laity. In Philadelphia, particularly, where his services were frequently drawn upon, he will be sadly missed.

We are bereaved in his death; and praying God for light and peace to his soul, we must also pray that wisdom be given to his diocese in choosing his successor.

A CORRESPONDENT, who does not care to be quoted, points out that whether the several "union services" reported as having been held in churches on Thanksgiving Day were or were not justified by the letter or the spirit of the remodeled canon 19, they were all certainly unlawful since changes in the canons do not become effective until January 1st succeeding their adoption.

Most people in the Church desire to be law-abiding, and we are confident that, in spite of strange views that are expressed in certain places, the general tendency will be to limit the operation of the canon strictly within the terms in which, after much deliberation, it was enacted by General Convention.

ANSWERS TO CORRESPONDENTS.

INQUIRER.—(1) The doctrine of the Real Presence is that by consecration the Holy Communion possesses an "inward part," the Body and Blood of Christ, truly and objectively present under the form of bread and wine. Transubstantiation is a further explanation of the mystery of the Real Presence. The term is used with varying shades of meaning. In the sense in which the term is used (and the dogma repudiated) in the Thirty-Nine Articles, it denotes a change of substance in the species of the sacrament whereby the actual bread and wine disappear and are wholly supplanted by the new "substance" of the Body and Blood of Christ. See, more fully, McGarvey's *Doctrine of the Real Presence* (Y. C. Co., 28 cts.).—(2) Hughson's *Passion of the King* (Y. C. Co., 28 cts.) is an excellent guide to the keeping of Lent.—(3) Western Theological Seminary, Chicago.

A. S.—The Benedictine order dates from the sixth century. Its rule combines the requirement of work with worship, and, when the communities have lived up to the rule, as they have not always, the order has been of the greatest service to the Church. In our American Church an attempt has been made to establish an order according to the Benedictine rule, and St. Paul's School, Green's Farms, Conn., is maintained by the American Congregation of the order. The tentative attempt to found the order in Fond du Lac was not successful and has been abandoned.

BOER.—We cannot give the respective strength of the religious bodies in New York City.

THE INCONVENIENCES and the petty annoyances, the pains and the sorrows, do we ever forget them? Indeed, no; we grumble and groan continually. The blue sky and the sunshine, the everyday mercies and the wonderful blessings that we accept as a matter of course, do we remember to rejoice because of them? Only too seldom. On this one day, do let us be sincerely and expressedly thankful.—*Anonymous.*

ENGLISH CHURCHMEN DISCUSS CHRISTIAN SCIENCE AND UNCTION

Notable Statements Made by Writers for the Catholic Literature Association

OTHER ENGLISH CHURCH NEWS

The Living Church News Bureau
London, December 2, 1907

THIS year's Southwark Diocesan Conference, consisting of the clergy and representative laity of South London, was in session last week at St. Saviour's Chapter House, under the presidency of the Bishop. Among the subjects discussed was what the Bishop of London has rightly called the "gigantic heresy" of Christian Science. The Rev. A. E. OLDROYD, vicar of St. James', West Hampstead, who has lately brought out a very able pamphlet on "Christian Science," attended at the invitation of the standing committee of the Conference and gave a long address on the subject. He attributed the rise and growth of this heresy very largely to the neglect of Churchmen. He said what was wanted was more coöperation between priests and doctors. They wanted a revival of true faith healing, not only by medicinal means, but also by the whole Church coöperating with her divine Head, the Great Physician, by means of prayer—prayer together with the laying on of hands and the use of the holy oil.

Mr. H. W. HILL (the E. C. U. secretary) moved a resolution to the effect that the Conference, while emphasizing the power of faith in healing bodily sickness, and earnestly desiring a closer coöperation between the clergy and the medical profession, "views the teaching and practice of Christian Scientists as fundamentally antagonistic both to Christianity and Science." He said they must pray for the restoration of the primitive use of unction. It might be that in the restoration of that apostolic practice they would find their most potent remedy for the inroads of "Christian Science."

The Rev. Dr. WALPOLE, rector of Lambeth, seconded the resolution, and a discussion ensued. CANON LEWIS, a leading Evangelical, said it would do great harm if it went out from that Conference that they were

of opinion that the best way of meeting the fallacies of "Christian Science" was by the restoration of "Extreme Unction" (*sic*). He protested against the suggestion of meeting materialism with another form of materialism. The resolution was adopted unanimously.

In its excellent new series of "Village Dialogues" (1d. each), the Catholic Literature Association has just published an effective booklet on *The Anointing of the Sick*.

This booklet contains a record of cases in which the health of sick persons has been restored after they have received the Sacrament of Unction. In July last a letter from the Rev. A. H. Baverstock, vicar of Hinton Martel, Dorset (secretary of the Catholic Literature Association), appeared in the *Church Times*, asking for cases of recovery by means of Holy Unction. A selection from the evidence thus obtained has now been published by the C. L. A. A "well-known American Priest" wrote from New York and vouched for seven cases, which are recorded in the booklet. The Rev. G. B. Stone, a priest of the diocese of Maryland, and who for the last three years has been recuperating his health in Europe, gives testimony of the recovery of his wife from acute arthritis combined with neuritis by the administration of the Sacrament of Unction. "We are glad," he adds, "to have the case and the names used for the good of the Church." The Rev. B. O. Baker, M.D., Port Townsend, Washington, mentions two cases. Among other cases recorded in this connection is that of the bodily healing of the Archdeacon of Westminster (the Rev. Basil Wilberforce), whose internal ailment was of such a nature that leading surgeons

Sing, Joyful Sons of Men

Sing, joyful sons of men,
The Saviour comes again!
Proclaim the tidings glad, your carols sing!
Let earth and heaven hail their Saviour-King!
He comes to wipe the mourner's tears away,
Our only help thro' life, our guide and stay.

Sing, joyful sons of men,
Our Saviour comes again
To waiting hearts! Let strife and discord cease!
Proclaim the everlasting Prince of Peace.
Awake, dead souls! Awake to life and love!
Our hearts shall echo angels' songs above.

Sing, joyful sons of men,
The Saviour comes again!
From sphere to sphere is borne the music sweet,
And myriad worlds the holy strains repeat.
The Saviour comes, for whom our spirits long,
Let all creation blend in one great song!

Asbury Park, N. J.

MARTHA A. KIDDER.

declared it to be incurable except at the cost of a severe operation. Bishop Whitehead of Pittsburgh wrote:

"I do not see how any priest with the New Testament in his hand could *refuse* the Unction. . . . There is no such direct precept concerning Episcopacy, or the Lord's Day, or Confirmation, and yet our argument is that the widespread observance of these in the Church gives us the mind of the Church concerning them. The Anglican Church alone has disused it, and that for only a few generations, and *silently*, not by edict."

The vice-chancellor of Oxford University has appointed Canon Scott Holland to be Romanes Lecturer for 1908. The Hulsean Lecturer at Cambridge, Canon Masterman, will take as the subject of his lectures, "The Rights and Responsibilities of National Churches."

Arrangements have been put in hand for the holding of a gigantic missionary exhibition at the Alexandra Palace (North London) in October, 1908, to be opened by the Bishop of London. The organization of the exhibition is being undertaken by the Rural Deaneries of Homsey, Tottenham, and Enfield, as represented by a committee of clergy and laity.

The competition for the see city of the proposed Essex bishopric has now become exceedingly keen in that eastern county; the competing sites are just to the number of cities that once "claimed Homer dead." At a meeting of the executive committee of the Bishopric Fund, held last week in London, the Bishop of St. Albans presiding, applications were read from seven places in reference to the proposed Cathedral city—Barking, Chelmsford, Colchester, Thaxted, Waltham Abbey, West Ham, and Woodford. It was determined to invite the applicants to send deputations to meet the executive committee at the Church House on December 18th. A small committee, consisting of the Bishop of St. Albans and two prominent laymen of the diocese, was appointed to draft, after hearing the deputations, an impartial statement representing the advantages and disadvantages of the various places concerned, such statement to be submitted to all the parishes in Essex. The executive committee will meet on February 21st to consider the replies that have been received; but the final judgment will be given by the very influential general committee, numbering 200, which will be convened in February to receive and consider the report of the executive committee.

The public evening meeting of the Junior Clergy Missionary Association (S. P. G.), held annually in November, and which in former years drew such great and enthusiastic gatherings at Exeter Hall, was held this year at the Church House, Westminster, the famous hall in the Strand being now no more. The Bishop of Ripon took the chair, supported by the Bishop of Zululand, Bishop Montgomery, and others. The speakers, besides the chairman, were the Bishop of Zululand, the Rev. R. S. Fyfe, Rev. J. G. McCormick, and Rev. F. J. Griffith (Province of Shantung, North China).

In York Minster, on Saturday, the Rev. Dr. Drury, late principal of Ridley Hall, Cambridge, was consecrated Bishop of Sodor and Man. The consecrating prelate was the Archbishop of York.

In his *Diocesan Magazine* the Bishop of Birmingham writes that he is to be visited next year, among other Bishops from abroad, by the Bishop of Massachusetts for June 28th, and the Bishops of Vermont and Tennessee for July 19th.

Last week a notable debate took place in the debating hall of the Oxford Union, the famous debating society of the University, on the subject of the separation of Church and State. The motion "that Disestablishment would be disastrous to the Church and to the Nation," was dealt with before a crowded house by six speakers, the two principal ones being Lord Robert Cecil, M.P., and Mr. C. F. G. Masterman, M.P. Lord Robert Cecil supported the motion, while Mr. Masterman opposed it. The latter debater declared that the demand for Disestablishment was becoming insistent *within* the Church. The motion was finally lost by ten votes—for, 260; against, 270. "It is very significant," observes the Oxford correspondent of the *Church Times*, "when in such a conservative body as the Union is felt to be, such an expression of opinion should have been shown, and it is difficult not to think that it bears some relation to the state of feeling outside Oxford. A few years ago, it may safely be said, no such motion would ever have been lost." Undoubtedly there has been of late a widespread and strong revulsion of feeling among Churchmen, especially members of the Catholic party, in reference to the present relations of Church and State. Where we feel the shoe of Establishment pinches most is in the nomination of Bishops by the Crown.

J. G. HALL.

DR. CHRISTIAN ON THE CATHOLIC MOVEMENT

Tells Congregation of St. Mary the Virgin's What Has Been Won

"BLUE LAWS" ENFORCED IN NEW YORK

Addresses Before Columbia Undergraduates

ARCHDEACONRY MEETING ON STATEN ISLAND

The Living Church News Bureau (New York, December 16, 1907)

ON the 8th inst., the feast of the Conception of the B. V. M., the clergy and people of St. Mary the Virgin kept this dedication festival. The congregations were very large. At the High Celebration Hayden's Imperial Mass was sung. The rector, Dr. Christian, preached from Isaiah 62:5: "As a young man marrieth a virgin, so shall thy sons marry thee." It was a splendid plea for an enthusiastic devotion to the Church—the Bride of Christ. He said in part:

"It may be thought that this metaphor—the enthusiastic love of the Bridegroom for his Bride—is far-fetched; that it is impossible for men to feel for an abstraction all the fiery enthusiasm that is felt for one's bride. But millions of men have laid down their lives for what have been considered abstractions. Lost causes, known to be lost, have called forth blood, much blood, in the world. . . . The trouble in these days is that people are afraid of enthusiasm. To have a definite faith in something is so odd as to be considered out of order. If Isaiah could be enthusiastic for the City of God, surely we can afford to be enthusiastic for it.

"1. This enthusiasm must be unreserved. Consider the language of the Liturgy and of the Prayer Book; the unreservedness of the bridegroom who says: 'With all my worldly goods I thee endow.' So should be our regard for the Church; an enthusiasm which keeps nothing back. All must be given up. We all admire the heroes of the Church, but we fail to carry on their enthusiasm,—an enthusiasm for a cause, demanding sacrifice. One who does this is in these days called a 'fanatic.' He is shunned, and people say: 'He talks of nothing else but the Church.' We are told that by this the Lord's honor is infringed upon; that what men want are 'Gospel sermons'—sermons where the word 'Church' is not once to be mentioned; nothing to be said of the sacraments; just a 'Gospel sermon'! But if men can once grasp the idea that our Lord Jesus Christ came into the world to save the world by building an ark—the Holy Catholic Church—in which we profess to believe in our creeds—the Catholic Church in which all men are to be saved—once grasp this and we cannot be too enthusiastic in our love for the Church, the Body of Christ, the extension of Christ into the world.

"2. Again, this devotion must be independent of self, without thought of self-seeking. We read in the Acts, of Peter, James, and John. What became of all of the rest of the Apostles? We know almost nothing of the others, with the single exception of Judas Iscariot. And yet the Church is founded on these unknown Apostles. But they were not living—they were not called to make names for themselves. They could afford to go down to history almost unknown. Theirs was a disinterested love.

"The practical lesson for us in this Church is that we must be devoted unreservedly, unselfishly, to the principle that we are not some day to be, but that we *are*, a part of the Catholic Church of God. Our heritage is given to us in trust, we must hand it on unimpaired. But we must not be high-minded, acting as though all were in a name—in talk. There is entirely too much talk, too much controversy. We want to live, not for victory, but for a principle. A man asked the other day: 'You speak of the spirit and work of the Catholic Movement. You have been over fifty years at it. What can you show?' What can we show? Can you imagine this service being accepted, being what, and where, and as it is, twenty-five years ago? I think not. A great deal has been done. But we ought to ask ourselves: What difference has it made to us? It is ours to work, to hold up the banner, to die, if need be, defending the principle of the Catholic Church; to die defending it, and to die in it, when the time comes; to stand true in this Church where God has put us, for a Faith that is true. The Bride may get old, may grow haggard and scarred, but she is the bride just the same, and nothing that others can say or do can alter that fact. She is the bride and the mother still."

The thirty-fourth anniversary of the Workingmen's Club of the Church of the Holy Communion was observed Sunday evening, December 15th. The sermon to the club was preached by Rev. Homer P. Taylor, rector of St. Paul's Church in the Bronx.

Short reports were read by the treasurer, the recording and financial secretaries. In the thirty-four years of the club's existence it has paid in and disbursed about \$55,000 for sick benefits, for physicians' service and for burial expenses.

On Sunday, the 8th, the "blue laws" in the City of New York were enforced and entertainments of all kinds were for-

bidden. The authorities were apparently forcing an issue. During the following week the Board of Aldermen made an enactment which seemed to provide for the requirements of reasonable people who want theatres, music halls, and vaudeville shows closed on Sunday, but who are not prepared to deprive the public of such elevating performances as those of the New York Symphony Society at Carnegie Hall. The matter is still in abeyance. The problem is admittedly a difficult one and it is hoped that the Church may seize the opportunity and do something definite towards solving it.

On Thursday evening, the 12th, the Columbian University Churchmen's Association held its monthly meeting in Earl Hall. The Rev. Father Officer, O. H. C., gave a most instructive and inspiring lecture on the Apostolic Succession and its practical effect in the Church during the unsettled years between 686 A. D. and 1054 A. D. Bishop Graves of Shanghai was to have been the speaker following the lectures, but as he has been called back to China sooner than he had expected, an informal talk on the preparation for the Ministry in English Universities was given by the Rev. W. C. Rodgers of St. Agnes' Chapel. Mr. Alexander Hadden also gave an interesting talk on his recent visit to some of the last London University Settlements. Dean Van Amringe was present, and about thirty undergraduates. This society bids fair under its present vigorous administration to do a fine work in Columbia University for the Church on definite lines—a work sorely needed in a nominally Christian University, in whose chapel, now open many months, the Holy Communion has not as yet once been celebrated.

The tenth annual banquet of the St. Christopher's Men's Guild of Holy Trinity chapel in St. James' parish (the Rhineland Memorial) was held on December 12th at the Yorkville Casino. About 200 men were present, and addresses were made by Bishop Courtney (rector), the Rev. J. V. Chalmers (vicar) and by Dr. C. G. Clark. This men's society is conspicuously successful, as such numbers abundantly testify.

Churchmen in New York are all disappointed to hear that the Rev. Dr. Rainsford, former rector of St. George's, is still quite ill and incapacitated for work.

The annual meeting of the Archdeaconry of Richmond, Staten Island, New York City, was held at Christ Church parish house, New Brighton (the Rev. Dr. Crowder, rector), on the evening of December 10th. The first speaker introduced by Archdeacon Burch was the Rev. Dr. Alsop, rector emeritus of St. Ann's Church, Brooklyn, who spoke of the great task of evangelizing the world, and the steady advance which the Kingdom of God is making in heathen lands. His remarks were confined mostly to two of the largest and most difficult fields, namely, India and China. The second speaker was the Rev. R. L. Paddock, rector of the Church of the Holy Apostles and Bishop-elect of Eastern Oregon, who made a brilliant address on what should be the great motive power in mission work. He enumerated two as points of contact: first, Christian unity, that indescribable something which makes us one in working together for the kingdom of God, and then that deeper spirituality which opens up the well-spring of the Christian spirit between man and man.

INDIVIDUAL AUTHORSHIP the *Adeste Fideles* may not have had. The atmosphere of the monastic *scriptorium* breathes, however, through its melodious strophes. It is in many respects unique in Christian hymnology. More than any other Church song it blends prophecy, history, prayer, exultation, and praise. If it were printed side by side with the Nicene Creed it would be found an astonishing versification of that august prose. Every line of the *Adeste* is aasket of faith and love. Upon its cadences many hours must have been spent for the crystallization of sublime truth into crisp and dazzling syllables. The hymn, in the Latin form, is so musical that it is memorized almost without effort. It is found continuously from the middle of the seventeenth century. It is believed that in many centers of devotion it was made also a recitation as if in oratorio. Plays drawn from Holy Writ were in vogue during the same period, and the *Adeste Fideles* would have been a congruous incident in either a Passion play, a miracle play, or a Madonna play. It was usual in those plays to introduce the folk melodies which in every country have become the basis of the national music. As these plays were gradually prohibited by the Church, on account of violations of strict decorum which insensibly crept in, oratorio succeeded to the vacated place, and many of the melodies disappeared or were framed into new settings.—*The Catholic Telegraph*.

I WONDER why it is that we are not all kinder to each other than we are. How much the world needs it! How easily it is done.—*Henry Drummond*.

A CHRISTMAS HYMN.

The shepherds watch their flocks by night;
Illumed are they by heavenly light;
An angel calms their wondering fright;
Allelula!

The Holy Babe in manger lies;
The Mother bends with tender eyes;
The Star effulgent lights the skies;
Allelula!

Still, heavenly host, your tribute bring;
"Peace to the earth" shall echoing ring,
While faithful hearts rejoicing sing
Allelula!

HELEN ELIZABETH COOLIDGE.

DECEMBER MEETING OF THE BOARD OF MISSIONS

ROUTINE business occupied the attention of the Board of Missions at their December meeting, held last week. There was reported a decrease of \$3,860.24 in receipts for the quarter from September 1 to December 1 as compared with last year. The final report of the Men's Thank Offering, showing a total offering of \$769,143.06, was "That the whole matter of the disposition be referred to a special committee to consist of the Advisory Committee and one member to be designated by each of the Missionary Committees," making eleven members.

TO ATTEND VARIOUS GATHERINGS.

The Bishop of Washington and the Rev. Dr. McKim were appointed to attend a proposed meeting of the secretaries and representatives of the various Missionary Societies with the Board of Indian Commissioners on February 25th-27th. Another committee was appointed to attend, with the secretaries, a meeting of the officers and representatives of the several Boards of Home Missions in the City of New York on December 13th, and the Bishop of Pittsburgh, the Rev. Dr. Perry and Mr. Butler were requested, as members of the Board, to attend the Conference of the Young People's Missionary Movement at Pittsburgh in March next.

PANAMA CANAL ZONE.

Letters have been received from Archdeacon Bryan. He reports that at Culebra he found many Church families and about fifty communicants, and thinks there will be several large and important towns after the canal is finished. At Culebra, Empire, and Bas Obispo there are at present about 9,000 inhabitants, of whom the larger proportion are adherents of this Church. His present schedule of services for Sunday includes these towns and Ancon. Besides this, he has to visit the missions among the West Indians.

CHINA.

Information was at hand that Archdeacon Thomson was convalescing from a serious illness and was hoping to take a vacation before the winter came on; tarrying in Honolulu for a time. In connection with this a resolution was adopted assuring the Archdeacon that, after his long service to the Church and in the China Mission (very nearly half a century) he must feel quite at liberty to determine the place of his residence; trusting that he would come home for his vacation and return to China at his pleasure. A remarkable letter was received from Dr. Henry W. Boone with regard to the opening of opportunities in Imperial schools for the teaching of Christianity, which will be given to the press at length.

The Board, being informed that the question of the delimitation of the dioceses and missionary districts in China, English and American, is to be finally determined at the Lambeth Conference, which question has been under consideration for many years both by the Archbishop and the English Missionary Societies and by our House of Bishops and Society, by resolution the Bishop of Shanghai was requested to attend the Conference as our representative.

JAPAN.

The Bishop of Tokyo wrote of the necessity for the rehabilitation of Christ Church, Kanda, and of the desirability of adding a college department to St. Margaret's School, Tokyo; there being no Christian college for women in the Empire. He says these additions mean, of course, money and a large amount of it. The Board expressed itself as in hearty sympathy with the wishes of the Bishop, but could not find it expedient at this time to take any final action. The Bishop of Tokyo, returning to his field after the General Convention, sailed from San Francisco on December 10th and the Bishop of Kyoto sailed from Seattle on November 29th.

SUNDAY SCHOOL TEACHER-TRAINING IN CHICAGO

Systematic Lectures and Examinations to be Given

MANY MUSICAL EVENTS IN CHURCHES

Missionary Day in Freeport

EXCELLENT WORK AT ST. MARY'S HOME

The Living Church News Bureau,
Chicago, December 16, 1907

AN important meeting of the Diocesan Sunday School Commission (the Rev. C. H. Young, chairman), was held on the evening of Wednesday, December 11th, at which, after a thorough discussion, a schedule of training class lectures, open to all the Sunday school teachers of the diocese, was adopted. These lectures are to be given on Saturday afternoons in January and February and part of March, at the Church Club rooms by speakers from within the diocese. The whole course is to be concluded with a voluntary examination, for which certificates, signed by the Commission or its officers, will be issued. This is the first systematic effort to provide a series of training class lectures which has been put forth by the Diocesan Sunday School Commission, though the North Shore Sunday School Institute arranged a brief series of similar lectures, at the same place, some two years ago, on Saturday afternoons, which were open to the diocese generally. The outlines of this course will be given later, with the list of selected speakers. With the deepening of interest and earnestness in so many departments of the diocesan Sunday School work, it is felt that this well-planned series of instructions in methods and doctrine will be welcomed by a great many of the teachers, at least from all parts of the city and suburbs. The plan includes the repetition of any of the lectures which may be called for, at the various meetings of the local Sunday School Institutes, each quarter. The lantern talks on various parts of the Church's mission field, sent to Chicago from the Church Missions House in New York, are being planned by several of the parishes, for their Sunday schools. Trinity parish will arrange a monthly social for the children of the Sunday school and their parents, the basis of the programme in each case being these attractive lantern views of foreign countries, and of the work being done in each by the Church and her missionaries.

Two beautiful memorials have been lately added to the ornaments of the Church of Our Saviour (the Rev. J. H. Edwards, rector). The first is a large brass missal rest for the altar. The inscription states that it was given "in loving memory of Jane Landsdown Scatliffe, 1820-1906," one of the most faithful of the older communicants of the parish. The other memorial is a handsome prayer-desk, of oak and leather, for the baptistery. It is "in memory of Richard D. Van Wageningen, Founder of this Parish, Easter, 1867." At the fortieth anniversary of the parish, celebrated last April, many persons were reminded of the labors of this pioneer Churchman, who, at his own expense, changed his barn into a chapel, where the first services of the Church of Our Saviour were held on Easter night, 1867. The present fine church building is the second successor of this extemporized house of worship. The baptistery of the Church of Our Saviour is one of the largest and most beautiful in the diocese.

Mr. Irving Hancock, one of the rising young Church musicians of Chicago, who has been the organist at Trinity Church for some time past, is to go abroad for further study of his chosen instrument, after Christmas. Mr. Hancock has introduced successfully the monthly organ recital as a feature of Trinity's musical schedule, and he will carry with him the best wishes of a large circle of friends. Mr. Phelps Cowan, who for some months last summer was the organist of the Cathedral, has become the assistant organist at St. Paul's Church, Hyde Park, where Mr. John Allen Richardson, who has lately become the choirmaster and organist of the parish, is providing some very fine service lists. Mr. Franklin Richards, formerly organist of Calvary Church, has lately gone to St. Simon's mission, Sheridan Park (the Rev. H. B. Gwyn, priest-in-charge), to take the position of organist.

Why will people flock to a city church, at a fine cantata service, where the music is well worth the usual charge of admission asked for any good concert, and yet be content to pay little or nothing into the offertory plate, when they know that one of the objects of such services is to bring forth a generous offering, as a slight recognition of the hard work volunteered by the choirs and organists in preparation for such extra services? Some 800 or 900 people have been lately known to crowd at one

time into Chicago churches for such services, and the offering has averaged in some cases about four cents a person, and in the most favored instances of generosity about nine cents a person. Should not the minimum individual offering be far more than even the best of these averages? Many of these same people will gladly pay twenty-five and fifty cents for much inferior music, in any place but a church. There are those among the clergy who would like very much to hear from the pews as to the explanations and causes of such phenomena in the domain of parish finances.

Large congregations both morning and evening assembled in Grace Church, Freeport (the Rev. F. J. Bate, rector), on one of the Sundays early in Advent, to hear Dean Sumner tell the story of the City Mission work being done by the Cathedral staff and their helpers in Chicago. The local paper published a full account of both the sermons, and the people gave their pledges and offerings with unprecedented generosity, in response. There have been 59 baptisms in Grace Church parish, Freeport, during the past three years. The work is growing solidly, and the outlook for further growth is bright.

The eleventh annual report of St. Mary's Home for Girls was lately published. It is an attractive pamphlet of over thirty pages, and tells a story of a vast amount of noble work done by the Sisters of St. Mary, and their ever-increasing clientele of helpers in all parts of the diocese. On October 1st, 1906, there were 103 children in the Home, and during the year 81 new children were received, making a total of 184 cared for during the year. Of these, 62 were entirely free, 72 small pay, and 50 full pay. On the 1st of October, 1907, there were 98 children in the Home. During the year three of the girls have entered domestic service in families, one little orphan has been adopted into a worthy Church family, and five of the children have been placed in other good private families, though not adopted. Twenty-four children were baptized, and seven were confirmed, during the year. A small brick house next to the Home has been purchased as an infirmary, the need for this having been clearly shown during the epidemic of scarlet fever which afflicted Chicago last winter. This new addition has not been fully paid for, nor has it been furnished as yet. A barn, with janitor's rooms on the second floor, has also been added during the year to the Home's equipment, through the generosity of an unflinching friend, and several valuable improvements were made in the summer home at Kenosha, Wis., where the Sisters take the children during July and August. This report makes a strong appeal for a Babies' Shelter, in connection with the Home. It is one of the greatest needs now pressing, as the work expands in scope and usefulness. The treasurer's report shows receipts for running expenses (exclusive of the Summer Home), of \$11,997.14, of which \$7,365.20 came from the board of the children, the balance being contributed by individuals, Auxiliary branches, guilds, the G. F. S., and other societies. The cost of maintaining the Summer Home at Kenosha was \$2,169.54, for the past summer. The work being accomplished by St. Mary's Home is one of the most far-reaching charities connected with the diocese, and a great amount of good is being done through its agency which reports and statistics are quite unable to express.

In several Chicago parishes the Christmas spirit will be felt even before the actual close of the Advent Season, this year. St. Martin's, Austin, gave a Christmas cantata, entitled "Christmas at Rosemary Castle," on the evenings of December 17th and 18th. On the 18th and 19th another Christmas cantata was given by St. George's parish, Grand Crossing, over 100 local singers being enlisted, under the leadership of St. George's choir. On the evening of the Fourth Sunday in Advent the choir of the Church of the Epiphany will sing for the first time a cantata by John E. West, entitled "The Story of Bethlehem." The choir of St. Peter's gave their eighth annual presentation of "The Messiah" on Thursday evening, with some special soloists. On Christmas Day itself there will be four celebrations at St. Peter's, three at several other churches, including Grace, Oak Park, and two almost everywhere. Most of the Sunday schools will hold their Christmas tree festivals on St. Stephen's day, though some have selected Monday evening, December 23rd, instead. The women of the Chicago branch of the Woman's Auxiliary will give their annual Christmas donation of provisions to St. Mary's Home, on Christmas eve. In most of the parishes there is an especial effort made to secure a large Christmas offering. At Christ Church, Woodlawn, this offering will be devoted to the building fund of the new Church, which has now become a pressing necessity by reason of the rapid and continuous growth of the membership. TERTIUS.

DEATH OF BISHOP COLEMAN.

CHURCHMEN are shocked by the intelligence that on Saturday morning, December 14th, the Bishop of Delaware was found to be dead in his bed at Bishopstead, Wilmington, no premonition of serious illness having been observed. He had been ill for a week, but no serious effects had been feared. The cause of his death is said to be heart failure induced by over work and kidney trouble. The Bishop's son, Alexis Irene du Pont Coleman, had gone to awaken his father at 8 o'clock. When his knocks upon the door were unanswered he entered the room and found the Bishop lifeless.



LEIGHTON COLEMAN,
D.D., LL.D.,
Late Bishop of Delaware.

The burial service was appointed for Tuesday of the present week, December 17th, at St. John's Church, Wilmington, interment to be made in the private burying ground of the du Ponts, about three miles from Wilmington. It is there that the body of the Bishop's wife, who was a daughter of the late Alexis I. du Pont, lies buried.

Bishop Coleman was born May 3, 1837, in Philadelphia. His paternal grandfather, John Coleman, was of English birth, but a citizen of the United States. He gained distinction in the War of 1812 by rescuing an American flag which the standard bearer had abandoned in a retreat. His eldest son, the Rev. John Coleman, after his ordination, in 1836, was appointed rector of St. Stephen's Church at Cecilton, Md., and St. Anne's, Middletown, Del., but in 1837 became rector of Trinity Church, Philadelphia, and resided there until 1859, when he went to St. Louis.

Bishop Coleman was educated at St. James' Grammar School and the Episcopal Academy, Philadelphia. Five years after leaving school he devoted his attention to business, and then entered the General Theological Seminary, New York, graduating after a three years' course, in June, 1861. On July 1, 1860, he was ordained deacon by Bishop Alonzo Potter of Pennsylvania, and upon his return to the seminary he was appointed missionary of the public institutions of Blackwell's and Randall's Islands.

After his graduation he became rector of the new parish of St. Luke's at Bustleton, Philadelphia. In this church he took priest's orders in May, 1862, Bishop Potter officiating, and continued in the parish for two years. He became rector of St. John's Church, Wilmington, November 23, 1863; St. Mark's, Mauch Chunk, Pa., 1866; Trinity, Toledo, O., 1874, resigning therefrom, because of the illness of his wife, in 1879, to go abroad.

For nearly seven years he was engaged in clerical work in England, where he was secretary of the Church of England Temperance Society. Returning to America in 1887 he became rector of the Church of the Redeemer, Sayre, Pa. On St. Luke's day, 1888, in St. John's Church, Wilmington, he was consecrated Bishop of Delaware.

Bishop Coleman was the second Bishop of Delaware, succeeding the Rt. Rev. Alfred Lee, who, at the time of his death, was the Presiding Bishop of the Church in the United States. The residence of Bishop Lee along the banks of the beautiful Brandywine was purchased as an episcopal residence, and named "Bishopstead." Attached to it was a beautiful little private chapel, the gift of a prominent layman. Here daily, morning and evening, prayers were held whenever the Bishop was at home. "Bishopstead" has for years been noted throughout the diocese for the generous hospitality of the Bishop, and of Mrs. Coleman in her lifetime. The latter was Frances Elizabeth du Pont, daughter of Alexis Irene du Pont, whom he wedded in 1861, and who died a few years ago. The Bishop leaves one son, Alexis I. du Pont Coleman, who holds the chair of English in the College of the City of New York.

The Bishop, though seventy years old, and very patriarchal looking, was an extremely robust man for his age.

One of his favorite avocations was that of walking. Every year, in the fall, he was accustomed to drop his arduous work and tramp for two weeks somewhere in Maryland or Virginia. He would put on old clothes and with only a tight knapsack on his back and a staff in his hand, he would walk twenty miles or more a day, stopping at wayside hotels or farm houses at night, and sometimes being driven into barns to gain shelter from storms. He always felt greatly rejuvenated by these walks, which he said gave him the time for meditation that he lacked in his busy life. He always on these tramps kept his identity secret, the better, he said, to rest from all official duties.

Despite his parochial and, later, his episcopal duties, the Bishop had time for considerable literary work, being the author of several well-known Church histories, notably *The Church in America* and *The History of the American Church*. Bishop Coleman had the degree of M.A. conferred upon him by Trinity College in 1865, and later the degree of LL.D. by Hobart College, and still later that of S.T.D. by Racine College.

The Bishop was also an ardent Mason, in which order he had attained to the highest rank, the thirty-third degree having been conferred on him only a few months ago.

The Philadelphia *Bulletin*, from which the foregoing memoir is in part taken, records various expressions of grief made by Philadelphia clergymen; Bishop Coleman being well known in that city, where he had frequently been called upon for services.

Said Bishop Mackay-Smith:

"It is a great shock to me. Bishop Coleman was one of my oldest friends, and I felt the deepest affection and respect for him.

"His wonderful powers and fine character made him a leader in the Church, while his charity and loving kindness endeared him to all. He will be greatly missed, not only in his own diocese, where his loss is irreparable, but here in Philadelphia. Bishop Coleman was born and brought up in this city and was of the greatest assistance to Bishop Whitaker and myself by his sound advice and safe counsel.

"I trust that the news can be kept from Bishop Whitaker for a day or two. He is not well himself, and I fear that the shock might be dangerous. Indeed, I myself feel too overcome by the sad tidings to discuss them longer."

The Rev. Dr. A. G. Mortimer, rector of St. Mark's Church, Sixteenth and Locust Streets, said:

"Bishop Coleman's death will be a great loss to the Church, and especially to that school of the Church with which I am identified. I have known him ever since his consecration; have conducted retreats for the clergy of his diocese, and he has frequently preached in St. Mark's. I deeply regret to hear of his unexpected death."

Said Dr. Carl E. Grammer, rector of St. Stephen's Church:

"I hear with sorrow of the death of Bishop Coleman. He had been invited, according to the usage of years, to make one of the first three addresses at the noon-day services next Lent in St. Stephen's, and had accepted with his customary cheerful willingness to help. He was a man of outspoken courage and energy. The large part that the members of our Church had in the American Revolution, and in the shaping and adoption of our National Constitution, was with him a matter of great pride and frequent reference. He was a stiff Churchman of the Oxford type, but his genial humanity made him friendly with all schools and classes. His manly Christian good fellowship won for him a large place in the affection of Delawareans."

DEATH OF THE SCOTTISH PRIMUS.

CABLEGRAMS from Edinburgh to the daily papers, dated December 11th, announce the sudden death on that date of the Most Rev. George H. Wilkinson, D.D., Bishop of St. Andrew's and Primus of the Scottish Episcopal Church, at the conclusion of an address delivered at a Church gathering in Edinburgh.

Bishop Wilkinson's work has not only been blessed locally in England, where he was Bishop of Truro, succeeding Archbishop Benson from 1883 until 1891, and in Scotland, as Bishop of St. Andrew's since 1893 and as Primus of the Scottish Church since 1904, but also and especially throughout the Anglican communion through his many devotional works. As a London rector of an important and fashionable parish he early achieved a reputation for his devotional addresses, many of which were afterward published in book and booklet form, reaching a large circulation. Among these may be noted: *How to Begin a New Life, Be Ye Reconciled to God, First Steps to Holy Communion, Hindrances and Helps to a Devout and Spiritual Life Among the Clergy and People, Holy Week and Easter, How to Keep Lent, How to Deal with Temptation, Instructions in the Devotional Life* (which has reached its 61st thousand), *Instructions in the Way of Salvation, The Chastening of the Lord, The Communion of Saints*, etc.

These little books, with others like them and a number of effective sermons, have been a great help in developing the spiritual life of devout people, particularly people of refinement and education in all parts of the world. Bishop Wilkinson's death will, therefore, be felt far beyond the reach of his personal ministrations.

CHRISTMAS LIVING.

CHRISTMAS again, with its peace and good-will and wonder! How our friends multiply and increase in value as the Day of Days draws near. How the touch of human hands thrills us and the look in human eyes. To our surprise we are not ashamed to be good, to be kind, to be loving. For this little space out of the long, selfish year we are glad to be ourselves. We give freely of our love, we offer our labor without price, and we speak kindly words that are rarer far than rubies. Once more we take courage and let our hearts have their way, and life laughs and is glad. When Christmas comes the world suddenly grows better; sin less lovely, and heaven nearer: and all because a Little Boy was born in Bethlehem. Perhaps—who knows?—we might carry with us throughout the year the joy of this Christmas Living.—Edwin Osgood Grover.

FIFTY YEARS AT ST. CLEMENT'S, PHILADELPHIA.

ST. CLEMENT'S, Philadelphia, has just been celebrating the fiftieth anniversary of its church building and dedicating its new parish building—two important and significant events. The parish building was the gift of one of the parishioners and vestrymen, George Lewis Mayer, to the glory of God, and in memory of his wife, Julia Neill Mayer, for years a devout communicant. The Bishop Coadjutor of the diocese dedicated the building and consecrated St. John's chapel.

The completion of the fifty years' use and occupancy of the present church edifice is to be marked by a special thank offering to Almighty God for His gracious care and oversight of this parish, and as one commentator put it, "for His marvelous loving kindness during half a century of parish life."

The corner-stone of the church was laid in 1856; it was open for worship in 1858 and consecrated in 1864. There have been very many changes since that date. According to one who

and all were memorials. The present festal baldachino had been made some time before, largely under the superintendence of Miss Mary F. Lex. In November of the same year the organ was removed from the west end of the church and placed in its present position. In the summer of 1885 the last two pews on either side of the broad aisle were removed and the floor replaced by tile, thus providing a passageway around the church for solemn processions.

For a number of years there were few or no changes in the interior of the church. In Christmastide, 1898, St. Katharine's altar, the gift of Miss Julia Dunlap, was erected at the head of the south aisle. It was blessed and the first Eucharist said there on Christmas eve. About this time the font was placed in its present position. In Holy Week, 1898, the confessionals were used for the first time. Previously confessions had been heard in St. John's chapel. On the Wednesday in Holy Week of this same year the altar of Our Lady in the Crypt chapel was dedicated and the Blessed Sacrament reserved. The altar was erected in memory of William Halsey Wood. This



NEW CHAPEL—ST. CLEMENT'S CHURCH, PHILADELPHIA.

was a worshipper in those early days, "the altar was a small wooden table, covered on 'Communion Sunday' with a white linen cloth, but at other times quite unadorned. The choir and organ were in the old west gallery, and at times of prayer the congregation rose in a body, faced the west end of the church, turning their backs to the sanctuary, and said their prayers with their heads hidden by the backs of the pews." At a somewhat later date another altar was erected of dark oak and in harmony with the present sedilia, which were placed in the sanctuary at that time. The sanctuary was then further adorned by angel figures, which have since been placed, through the gift of the vestry, in St. Mary's chapel, Baltimore. In the apse (which is now closed) there were stained glass windows. The proposed alterations include the reopening of such windows as were closed and the placing of new ones, for the better lighting and ventilation of the sanctuary.

The introduction of the surpliced choir was accompanied by the building of the stalls within the chancel. The present choir was built during the Rev. O. S. Prescott's rectorate. He was also responsible for enlarging the sanctuary to its present size.

In the summer of 1879 "Brother" Maynard decorated the walls of the sanctuary and church, cutting his own stencils and making his own design. The sunflowers upon the ceiling were copied from those in the garden in the rear of St. John's chapel. He was assisted in his work by three acolytes, one of whom is now the secretary of the vestry.

The present beautiful and effective high altar was used for the first time on St. Matthew's day, 1883. The furnishings were entirely new, including the crucifix, candlesticks, and lamps,

chapel secured for St. Clement's the inestimable privilege of the continual sacramental presence of our Lord. In 1905 the old gallery was removed from the west end of the church in connection with the changes made necessary by the erection of the new parish house immediately to the west of the church building.

Plans are now under way for a new Altar as a memorial to the late beloved rector, Father Moffett, and for the rehabilitation of the sanctuary, but it will be seen from this brief record that, while much has been done to improve the interior, nothing has been done since 1864 toward preserving the building itself. For two or three years the church has been raising a sum of money sufficient to place the new memorial Altar in the sanctuary, and to redecorate the walls of the chancel and the church. This fund has been about completed, and it is hoped that the church will be placed at the disposal of the architect early next summer for the much-needed improvement.

In connection with the drawing up of the plans for the proposed renovation, it was deemed prudent to examine the building and ascertain its exact condition. The report was not encouraging, and the rector, the Rev. C. S. Hutchinson, made the following appeal:

"There are many repairs necessary for the preservation of the building itself," he said, "which must not be long delayed. Such items as decaying beams and crumbling walls cannot be lightly disregarded. What, then, is to be done? Does it not seem fitting that the offertory on St. Clement's day should be made a great thank-offering for these fifty years of blessing, and that it should be devoted to the preservation of St. Clement's Church?"

"For many, the old building is full of most tender associations; its walls are redolent with the incense of prayer and praise; the odor

of sanctity lurks in its every part; it stands as the venerable monument of the Catholic faith in the American Church, and is regarded as a place of pilgrimage by many devout souls. It must be preserved, and its preservation means prompt action. Years ago, we read in the pages of *St. Clement's Magazine* that a crusade was organized by the late rector for the payment of the parish debt. Shall we not at this time start such a crusade for the preservation of our church building? And with this end in view will not each parishioner, during St. Clement's-tide, contribute as the Lord hath prospered him to the repair of the church?"

CHANGES IN CANONS EFFECTED BY THE RECENT GENERAL CONVENTION.

IN a circular letter issued to his diocese, the Bishop of Vermont enumerates the substance of amendments to the Canons effected by the recent General Convention, as follows:

A. Concerning Candidates for Holy Orders. (These are specially to be noted by the Standing Committee and by Examining Chaplains.)

1. In Canon 2, IV, i, a more appropriate form of testimonial is provided for a postulant who has been a minister in some other religious body, when this is signed by members of the denomination from which the applicant comes;

(1) Neither requiring them to certify (which is manifestly not within their province) that the man is now a communicant in good standing in this Church; (2) nor describing the signers as "Laymen," the use of which term would either so describe their ministers, or recognize their ministerial character and office.

2. Canon 3, IV, lays down that no one who has been refused ordination or dropped from the list of candidates in any diocese of this Church, shall be ordained by any other Bishop, without the man being admitted afresh to candidateship, with all the safeguards of testimonials, etc. By the insertion after the words "of this Church," of the clause "or of any Church in communion with this Church," the rule is now extended so as to cover candidates from any sister Church, *e.g.*, in Canada or England.

3. "The principles and methods of religious education, especially as applied to the Sunday school," are added to the subjects in which a candidate is to be examined before ordination to the diaconate or to the priesthood. Canons 4, II, i, and 6, II, ii.

4. Dispensation from a knowledge of Hebrew need not be (like other dispensations from any part of the full canonical examinations) a bar to the permitted shortening of the prescribed term candidateship. Canon 7, II.

B. Concerning the Ministry.

5. Since the principle of the existing rule restricting the ministrations of a deacon has been sometimes neglected, it is specifically laid down in Canon 16, I, that a deacon shall not accept any appointment for work outside the diocese in which he is canonically resident without the written consent both of his own Bishop and of the Bishop in whose diocese he desires to minister.

6. In Canon 15, V, iii, the requirement of a license for a clergyman in good standing to officiate for more than two months in a diocese other than that to which he canonically belongs, is extended so as clearly to cover ministrations of any sort (by preaching, ministering the sacraments, or holding any public service) within the limits of a diocese. It is already provided that no clergyman may ever officiate in any parish without the permission of the parochial authorities. (15, IV, i.)

7. In Canon 50, III, i, the limitation of parochial boundaries is placed more entirely in the discretion of the Bishop and Standing Committee by the substitution of "may be" for "may have been" in line 1 of page 119; so that if in the judgment of the diocesan authorities it should be desirable to establish a new congregation within a village, city, etc., in which some congregation is already established, they may permit this by dividing the civil district.

8. There is added to Canon 19, which forbids "Persons not Ministers in this Church officiating in any congregation thereof," a clause providing that the canon shall not be construed "to prevent the Bishop from permitting Christian men, not Ministers of this Church, to deliver addresses in church on special occasions."

It will be observed (a) that the permission or authorization is reserved absolutely to the Bishop; (b) that it is restricted to special occasions; (c) that nothing is said about "officiating," "preaching," or "sermons"; that is, it has nothing to do with

the regular and authoritative instruction of the congregation; it only recognizes the right of the Bishop to allow on some special occasion a Christian man, without any reference to his ministerial qualification or standing, to give an address in the church building.

9. The application of Canon 17 is limited (according to its title) to "Ministers ordained in foreign countries by Bishops in communion with this Church." These, as having been ordained by Bishops (for instance, in Canada, Great Britain, or Haiti) who are not bound by our canons or standards of ordination, are subject to certain restrictions before they acquire full rights amongst us. Such restrictions no longer apply to clergymen ordained by our own foreign Missionary Bishops (who are subject to our canons and discipline), for instance in China, Japan, or Cuba.

10. By an amendment of Canon 47, I, the annual parochial report is to include, along with the number of communicants and the other statistics there required, "the whole number of souls under pastoral care."

11. An additional sentence is added to Canon 52, Art. VIII, § 3, declaring it to be "the duty of every Minister in charge of a parish or congregation to inform himself and his congregation of the needs of the work of the Board of Missions as officially set forth."

C. Concerning General Convention.

12. By an additional clause in Canon 46, II, the position of alternate or substitute Deputies is made clear.

"Any vacancy in the representation of any diocese caused by the death, absence, or inability of any deputy, shall be supplied either temporarily or permanently in such manner as shall be prescribed by the diocese, or, in the absence of any such provision, by appointment by the ecclesiastical authority of the diocese. During such periods as shall be stated in the certificate issued to him by the appointing power, the provisional deputy so appointed shall possess and shall be entitled to exercise the power and authority of the deputy in place of whom he shall have been designated."

13. By an amendment of Canon 46, V, the number of clergymen belonging to a diocese, according to which assessments are made for the expenses of General Convention, is to be that recorded in the Journal of the preceding General Convention, not of the last diocesan convention. This is for the convenience of the treasurer. A special provision is made for the case of a new diocese coming into existence since the last General Convention.

14. The Trustees of the General Clergy Relief Fund (which title is substituted for the longer one formerly used) are to publish a triennial (instead of an annual) report. Canon 53, IV.

D. Concerning Missionary Departments and Councils.

15. Canon 52, II, is amended by the insertion of six new sections in the place of the former § 12. By these new provisions—

(a) Dioceses and missionary districts are grouped for missionary purposes into eight departments, identical with the eight Judicial Departments of Canon 29, I. (Some changes in enumeration have been made in this list.)

(b) Each department is to organize a missionary council auxiliary to the central Board of Missions, consisting of the Bishops officially resident in the department, and of clerical and lay representatives elected by each diocese and district.

(c) The first missionary council in each department is to be summoned within the year 1908, by the senior Bishop of the department. The four clerical and four lay deputies to the last General Convention will represent each diocese in this first missionary council, unless other representatives have been chosen by the diocesan convention in the meantime.

(d) Each missionary council may elect, subject to the Board of Missions (who will be responsible for his salary), a department secretary who will represent the Board in the department. The council may also elect a representative to attend meetings of the central Board, with a seat and voice, but not a vote.

(e) Any missionary department may, if the council so desire, have its apportionment for general missions [not its appropriation] made by the central Board in gross, to be subdivided by the council among the several dioceses.

AND I SAW that there was an Ocean of Darkness and Death; but an infinite Ocean of Light and Love flowed over the Ocean of Darkness; and in that I saw the infinite Love of God.—George Fox.

Helps on the
Sunday School Lessons

JOINT DIOCESAN SERIES

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

HIS PRESENTATION IN THE TEMPLE.

FOR THE FIRST SUNDAY AFTER CHRISTMAS.

Catechism: VI. Summary. Text: St. Matt. 1: 21.

Scripture: St. Luke 2: 21-40.

CHERE are three parts to the lesson. The first verse tells of Jesus' circumcision. The last verse tells of His childhood at Nazareth. The intervening verses recount the story of His presentation in the Temple. That, in turn, divides into three sections. The first tells of the purification of the Virgin and the presentation of the Christ Child; the second of His reception at the hands of Simeon; the third introduces us to Anna the prophetess.

The circumcision took place at Bethlehem in the house where they were staying. When the Baptist was circumcised, as we have seen, there was a gathering of kinsfolk and friends; a "christening party" was given, if we may apply the name to it. Here there is no mention of guests, or of anything unusual. Jesus was named and circumcised as any Jewish boy might have been. By the rite of circumcision on the eighth day, every Jewish boy was brought into Covenant relationship with God. He became a sharer in the Covenant made between God and Abraham. (See Gen. 17 for the origin of the rite; for its symbolic meaning, see I. St. Peter 3: 21.)

Was it necessary for Jesus Christ to be brought into the Covenant made between God and man? In one sense we may confidently answer, No. He was already perfectly at one with the Father. Nor was there need of symbolizing the "putting away the filth of the flesh." But it was fitting that He should submit to this shedding of redeeming blood for other reasons. First, because He was perfect man. As such He accepted all that God required of sinful men. He was made like unto His brethren and He gave Himself no advantage. He asked for no royal or divine road. He went the way of mankind, and showed that He was really, truly, and fully our Brother. Then, too, His submission to this rite shows us that what God has required of men must be done, whether to human understanding it seems necessary or not. The very fact that God had asked it, made it binding upon all His friends who trust in His wisdom and goodness.

Another five weeks were spent at Bethlehem, and then the time came for the visit to the Temple that the mother might offer the appointed sacrifices for her cleansing, and that the Child, because He was the first-born Son of His mother, might be presented to the Lord, and bought back for the customary five shekels. These were two distinct rites. The mother was ceremonially unclean, and must, in accordance with the Law of Moses (Lev. 12), bring an offering to be sacrificed by the priest before she could be restored to her customary fellowship with the Church. This offering should have been a lamb and a pigeon. But the law provided that in case the expense of providing a lamb was too great for the circumstances of the family, two pigeons could be brought instead—one for the burnt offering, the other for the sin offering. The mother of Jesus brought two pigeons.

The presentation of the first-born was a rite with an interesting history. It carries us back to the exodus from Egypt, and the institution of the Passover. Because the children of the Hebrews were spared when the first-born of the Egyptians

were killed, God claimed as His own by right the first-born son in each Hebrew family from that time on. (See Exod. 13:2, 11-16). These sons were set apart for the priesthood. Later, that young men might be more readily trained for the complicated service of the Tabernacle, the Tribe of Levi was set apart for the service of the Tabernacle, and all the sons of that tribe were ministers. But the rest of the Hebrews were instructed to look upon them as substitutes for their own best sons. These sons were still to be presented to the Lord, but redeemed again for five shekels—a little less than \$3.00. This redemption-money went to the support of the Levites, but the important thing was that the Hebrews were thus constantly reminded that God could rightly claim their own sons (Num. 3:12, 13; 18:15, 16).

When the Child Jesus was brought into the Temple to be redeemed, strange things happened. When the "Lord suddenly came to His Temple," He was not recognized by the priests and officials, but He was not without a welcome. The aged Simeon took Him into his arms and blessed God; for he recognized Him as the Messiah. We know nothing of Simeon except what is told us here. But the record here, when carefully studied, tells us much. He was a man who was "just." That tells us that he believed in square dealing with his neighbor. He was "devout." That tells us that he was sincere in his religion, and recognized his duty to God as well as to his brother man. He was "waiting for the consolation of Israel." That tells us that he believed the promises of God as actual realities; he

looked for the Messiah. "The Holy Ghost was upon him." While that tells us that he was a prophet, it tells us also that he was a good man; one whom the Holy Spirit could lead.

The Holy Spirit had put into his heart the conviction that he would see the Christ in his own lifetime. As the years of his pilgrimage passed by, and he found himself growing old, we can well imagine that his eagerness increased, as he realized that the time could not be long delayed now. Was he surprised to find the Prince of the House of David, who was to be the King who would "reign in righteousness" a helpless Babe in

the arms of a mother too poor to bring a lamb for a burnt offering? If he was surprised, he still believed the whisper of the Holy Voice in his heart which told him that the Child was the Christ. He took Him into his arms. It was such as he who really received Him in sincerity and truth when He came—as Nathanael, in whom was no guile, later received Him.

Simeon blessed God, and sang his *Nunc Dimittis*. Its words take their first meaning from his own personal promise above referred to. But they have a wider and more general application, such as we give them when we sing them in Evening Prayer. We have heard the lessons from both Old and New Testament. They have reminded us of God's keeping of His promises. They have reminded us of the salvation provided in the Church of Jesus Christ for all who will receive it. We make the words of Simeon our own. The reference to the Gentiles is very significant. It shows that Simeon was inspired; for that thought was only spoken by *inspired* Jews. The idea was so foreign to the thought of uninspired Jews, that they could not and would not believe them when spoken by their prophets; they heard the words, but had no comprehension of their meaning.

The words which Simeon addressed to the mother of Jesus were also inspired words. "The fall and rise of many," are words which describe truly what took place as a result of His ministry. When Truth and Goodness are perfectly revealed to men, they ought to be drawn to them, and they ought to be raised up by them. But those whose deeds are evil and who consequently love darkness rather than light, are only made to stumble and fall. Some of them even called His most gracious works, the works of the devil; to them good was evil, and they could not but "fall" as a result of the revelation of the Good.

Then, too, Simeon recognized that they would be a bitter

Christmas Hymn

The darkness is past, the true light shines clear;
The King comes at last, the Saviour is here.
In a manger so lowly the Baby doth lie,
While bright angels holy are worshipping nigh.

From heights of high heaven, to cold earth forlorn,
The Son to us given, the Child to us born,
Has come for us sinners to suffer and die,
That so He may win us bright crowns up on high.

The darkness is past, the true light shines clear;
O King, come at last, to save and to cheer,
We, kneeling before Thee, Thy manger-bed nigh,
Ask for grace to adore Thee and serve Thee for aye.

Z.

conflict as a result of His manifestation. This is but a clearer statement of the preceding clause. At the same time it is made definite and concrete by its reference to the Virgin mother. As she stood under the Cross, did she remember the words of Simeon that had foretold that hour?

Anna, the aged prophetess, was a character of the same quality as Simeon. She must have been more than 100 years old, and her long service of devout attendance at the services of the Temple made hers a familiar figure to all the people of the generation then living. She, too, understood by the Holy Spirit that this Child was the Christ. She "was speaking" of Him to all that looked for redemption in Jerusalem. Not that day only, but after the departure of the Holy Family, she gave her witness to those whose hearts would receive it.

If there is one lesson that comes home from the story of these two persons whose hearts were open on the Godward side so that the Holy Spirit could guide them, it is that of the value of individual character. In spite of the failure of Judaism as a whole, these persons were developed under the old Covenant. They were not dulled by the prevailing misconceptions and misunderstandings which unfitted others of the time. Even to-day, in each congregation there is but a small proportion that really gets at the heart of Christ's religion. And it is to those faithful ones that we look for hope and inspiration for the future.

We are told but little of the Child Jesus. Yet that little is significant. He was "strong in spirit." He was "filled with wisdom." "The grace of God was upon Him." Yet these things were not inconsistent with a life very similar to that lived by other boys of the time. He worked with His hands (St. Mark 6:3). His wisdom was not that of the schools (St. Matthew 13:54). He obeyed His parents (St. Luke 2:51). He went regularly to the synagogue (St. Luke 4:16).

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.

FOR THE INDIAN FIELD.

To the Editor of The Living Church:

AN important vacancy exists in the Church's working force in the Indian field of the missionary district of South Dakota. It arises by reason of the physical breakdown of the Rev. William J. Cleveland, priest in charge of Pine Ridge Reserve Agency district. The staff on this reserve consists of one priest, one deacon, fourteen catechists, and these minister to twenty congregations. Mr. Cleveland retires after 35 years of devoted and faithful and fruitful service among the Sioux Indians of South Dakota. Will the Church supply a man to take up the work he lays down—a man who is gentle, kind, patient, persevering, full of hopefulness, who can have compassion on the ignorant and them that are out of the way?

Particulars may be had by addressing Bishop Hare at Sioux Falls, or Bishop Johnson, whose address is 281 Fourth Avenue, New York, until January 1st.

(Signed) FREDERICK F. JOHNSON,
December 9, 1907. Assistant Bishop.

THE SO-CALLED "OPEN PULPIT."

To the Editor of The Living Church:

DOUBTLESS you are flooded with communications, *pro* and *con*, in re "The Open Pulpit." It is well that the matter should be "threshed out" from every point of view. It seems to me to have been approached thus far, for the most part, from the theoretical side, but in your issue of December 7th, editorially, you discuss the subject from the practical side, so far as the Bishops are concerned. You indicate *some* of the difficulties they will be called upon to meet if the new canon is interpreted, practically, as some are disposed to do.

Will you permit an old presbyter to indicate some of the troubles which such interpretation, if admitted, will inevitably bring on the clergy at large?

It has been my custom, all my clerical life, to live on the

most friendly and neighborly terms with the denominations with whom I come in contact—provided they would let me do so; and such relationship has very often—usually—resulted in common friendship and respect; we have generally got on finely together. They knew of the canon of our Church in regard to "swapping pulpits," and, I am glad to say, for the most part, respected it and me as living under and up to it. And, further, I am able to testify that the more thoughtful and experienced of them have often expressed to me their wish that they had a similar arrangement. It would have saved them any amount of bother and vexation.

A good Presbyterian neighbor and friend of many years' standing often confided to me his troubles in this regard, how he had to manage to *keep out* of his pulpit all sorts of travelling "preachers" who came along with this or that fad or hobby which they wished to exploit before, and get money from, his congregation. The procession of such is endless, and if one is admitted, it is difficult to keep the next, and all the long line of them, out.

Again, there is another class, a roaming herd, "unattached" it may be, but who call themselves "ministers," who expect to be "asked to preach," and are offended if refused. From all such my good friend prayed, in vain, to be delivered, and had to defend not only himself, but his people, as best he could. He often expressed his envy of me in being protected as I was by the rule of the Church, and ardently wished he might have just such means of defence.

Again, my friend was often troubled how to get on with his immediate "brethren" and neighbors. He could "exchange" with A—well enough—his people would not object to that—but what should he do with B, who was sure to make, in some way, a mess of it, and create friction all around?

And, moreover, this profession of amity and fraternity was, after all, very largely a mockery and a sham. Was it honest to be so "brotherly" in public, while privately—etc., etc.? "Good fences," as the proverb has it, "make good neighbors."

This is but a suggestion, a glimpse into a condition of which we, the clergy of the Church, know very little, because we have been practically made free from it by that "exclusive" canon with which so much fault has been found. We know little of the heart-burnings and friction and ill-will which the so-called "open pulpit" is wont to engender. But we shall find out if the "bars are let down." D. D. CHAPIN.

Brandon, Vt., December 10, 1907.

To the Editor of The Living Church:

THE so-termed "Open Pulpit" canon which was adopted at the Richmond Convention has undoubtedly occasioned considerable criticism both favorable and adverse. Probably none has a more positively negative meaning than that made by an aged sexton of one of the leading churches of Charleston, S. C.

Pompey has been officially connected with this church for years; in fact he has "grown gray" in the service. He is a stalwart Churchman, and loves even the proverbial Church mouse that plays about the pews during the awful silence of week-days.

Recently Pompey took one of the ladies of the parish into his confidence and unburdened himself of the following opinion:

"Miss Anna, what yo't'ink of dis hyah new ideah ob allowin' udder preachers and laymen to come into our ch'ch and preach? My ole mis' done teacht me dat Apostolic 'Secession' was necessary to salvation. What yo' t'ink I'se goin' to do wid all dem books she give me to read on Apostolic 'Secession'? Burn 'em? Well, I jess ain't gwine to do it, no marm. Dis mornin' I say to da parson, 'Reverend, the day dat a Baptist, a Presbyterian, a Methodist, or any udder ob dem sacterian people entah our ch'ch to preach, I walks out da doah. Yas sah, I walks out da doah.'" WILL W. WEBSTER.

Summerville, S. C.

To the Editor of The Living Church:

IN seeking, apparently, to say as many disagreeable things about yourself as possible in the space that he demands from you, the Rev. J. B. Haslam seems, in his letter last week on "The So-Called Open Pulpit," to find fault with you for two diametrically opposite misdeeds. In his first paragraph he charitably says that "according to your own statement" (one wonders when and where you made the statement) "you have established a sort of *index* and rigidly abstained from publishing any communication setting forth the other side of the

question." And in his fourth paragraph he twits you with the fact that your own columns have shown that "the views of the framers of this canon" do not accord with your own, since, he says, "Two of them are most explicit, in your last issue, as to that purpose."

Now if two letters in a single number took issue with your own view, how does Mr. Haslam interpret his charge that you have "established a sort of *index* and rigidly abstained from publishing any communication setting forth the other side of the question"? And one wonders why, if Mr. Haslam really believed you had established such a rule, he should have gone to the trouble of writing his letter; for if he was right in making his charge, you would obviously refuse to print his letter and thus his labor would be wasted, and if he were wrong, the falsity of the charge would be proven by the very fact that you printed it! Truly there must be different grades of ethical standards among different kinds of Churchmen, for some of us would feel that we had committed a rather heinous sin if we had directly, and, apparently, with full knowledge of what we were doing, borne false witness against our neighbor.

Purely as a matter of curiosity I have looked up the matter, and find that prior to the issue of December 14th, in which Mr. Haslam's charge is printed, there had appeared seven letters on this subject in the Correspondence columns of THE LIVING CHURCH. Of these, three were substantially in agreement with the interpretation put upon the canon in your own editorials; three—letters by Dr. Brady, Dr. Upjohn, and Mr. Francis A. Lewis—disagree with you in one way or another; and one—by A. D. Holland—treated of the general question without showing whether he was in agreement with your interpretation or not.

I chanced to observe, at the same time, that you have printed letters from Mr. Haslam in the last three consecutive issues of THE LIVING CHURCH—Nov. 30, Dec. 7, and Dec. 14—in the third of which he makes this abusive charge against you of suppressing the expression of views contrary to your own. Really, he seems to have a strange idea of the value of words. Knowing how cautious you are, Mr. Editor, in refusing your correspondents permission to use harsh language of each other, however much you permit them to abuse yourself, I refrain from further comment.

But I should judge that just one more letter from Mr. Haslam was rather urgently necessary; and then I think the further expression of his views might possibly be dispensed with by your readers, even though you are forced to establish an "*index*" to secure that end.

GEORGE H. ANDERSON.

EVANGELIZING THOSE WITHOUT.

To the Editor of The Living Church:

THE article entitled "Church Advertising," in which you reproduce the admirable announcement of St. Mark's, Milwaukee, suggests an enquiry as to whether our clergy and laity recognize sufficiently that our Prayer Book offices are primarily services of worship, which are not designed to draw non-Christians to Christ and His Church. Like the Bible, these are addressed to Christian people; not to unbelievers. Like the Bible again, they are sometimes the instrument by which God converts men. But this is the exception rather than the rule. That our established services do sometimes win men first to admire, then to consider, and finally to love and give their allegiance to the Holy Catholic Church is proved by the personal experience of many worshipping at her altars. Though those thus won are comparatively few, there is yet a sufficient reason for such advertising of our services as you commend.

Are we not, however, relying too much upon the Prayer Book, forgetful that the whole Prayer Book system, the system of worship, is a language not understood by people generally, and that, therefore, if we would gain a hearing, we must, through street preaching and distinctively mission services, speak to people in a language they can understand? Then, when they are won to Catholic Christianity, they must be trained to worship God. I am not now speaking of our ministry to children, that is another matter—but of our ministry to the millions of adult non-believers and non-Catholics.

Relying upon our Prayer Book services of worship to gain a hearing from these, some of us are tempted to tone down the service to suit the prejudices of Presbyterian or Methodist or else to introduce sensational features. If we yield to either of these temptations, we fail in our duty to those souls who have been given us for training in the worship and knowledge of God. It would seem that in most communities we are using a

splendid instrument, the Church's system of worship, for a wrong purpose. When we fail, as fail we must in such an undertaking, we either fault Mother Church for giving us the Book of Common Prayer, or else we speak contemptuously of the people about us as bigoted and stupid. The fault is, in fact, with neither, but with those who either stupidly fail or else refuse to recognize the distinction between worship and evangelism. The former is for the practice of those who are already followers of Christ: the latter the divinely appointed means of ministering to the unconverted. Our confusion of these two distinct things is possibly due, in part, to the religious atmosphere which we constantly breathe. It is our own shortcomings, however, and not those of our neighbors, for which God holds us responsible; and surely we have come far short of our duty to teach to others the truth as we have received it. We have tried to make our Prayer Book services perform two functions. We have tried at one and the same time to make them the instrument of worship and the agent of evangelism. We have failed totally in the latter, and we fail partially in the former because of concessions made for the sake of drawing the crowd. We have undertaken to kill two birds with one stone, and have only succeeded in wounding one whilst the other has flown away.

Is it not the sheerest folly to demand of those who would learn the rudiments of Christianity that they first undergo the discipline of taking part or pretending to take part in a service of worship which they do not and cannot comprehend? If we are in earnest in our professed desire to see the Church become the Church of America in fact as well as in name, ought we not to be at more pains to meet men on their own ground and there persuade them of the truth of Catholicity? Ought we not upon the one hand to carry out the full Prayer Book system for the sake of those souls whom God has given us; and on the other hand, to supplement that worship by street preaching, mission services, and any other legitimate means we can devise to secure a hearing from the non-Christian and the non-Catholic? Until this twofold work is the recognized and attempted duty of every parish, until we use the Book of Common Prayer for the purpose for which it was compiled and cease to use it for a purpose for which it was never designed, have we the right to find fault with our fellow-countrymen for their stolid indifference to our message, and for the widespread impression that the Episcopal Church is not "evangelical"?

"O wad some power the giftie gie us
To see airselves as ithers see us!"

There are many of the younger clergy, I believe who would be glad to know just how this twofold responsibility of the Church can be fulfilled, particularly in those small communities where the Church is weak and her few communicants adverse to taking any step out of the beaten paths which are so dear to them.

Yours respectfully,
Minneapolis, Kansas,
December 12, 1907.

H. C. PLUM.

ARE ALL BAPTIZED PERSONS MEMBERS OF THE CHURCH?

To the Editor of The Living Church:

IN his letter to THE LIVING CHURCH headed "Are all baptized persons members of the Church?" your correspondent, Rev. G. B. Howard avows that the teaching that this is so came to him as a novelty about twenty years ago, and since then seems to have been largely accepted.

To prove this was the teaching of those in authority in the Church of England in 1868 I refer the writer to Bishop Moberly's Bampton Lectures of that year. On page 137 the learned author says:

"When I read the long controversy between the African and Roman Churches on the subject of schismatical baptism, issuing after much debate in the decrees of the Councils of Arles and Nicea, and the establishment (gradual indeed, but at last universal) of the doctrine that whensoever and by whomsoever the water and the sacred baptismal words are administered to a person before unbaptized, there the gift of the new birth of the Spirit is in such sort given that the sacrament may not on any account be iterated as if the former administration had been a nullity.

"No doubt for ordinary administration Christ entrusted this sacrament to His Church when He said to His Apostles, 'Go, teach and baptize all nations into the Name of the Father, and of the Son, and of the Holy Ghost.' And no doubt the Apostles, as Tertullian says, for order and honor's sake, entrusted the administration of it to their ordained successors, yet the Lord's promise is not lim-

ited, nor the fulness of His divine gift bounded by the orderly methods of His own institution. And while we do not doubt, but earnestly believe, that whosoever is, by the orderly ministration of the clergy, duly washed into the Name of the Father, and of the Son, and of the Holy Ghost, is partaker of the divine and inward birth which Christ giveth; we must hold our peace, like the Apostles and brethren in Judea on a not dissimilar occasion, and glorify God, saying, then doth Christ exercise His own prerogative beyond our ordinary means, and attacheth His own sacred gift of the birth of the Holy Ghost, even to ministrations which are not ours."

Hence, our conclusion is that, if in my baptism (as I verily believe) I was made a member of Christ, the child of God, and an inheritor of the kingdom of Heaven, so too are all baptized persons (even those irregularly baptized because of our unhappy divisions, no less than we ourselves) members of the flock of Christ.

This being so, our General Convention was not, I think, at fault at all in declaring what it did on this matter in the Preamble to the Constitution of the American Church.

For my part, I rejoice to believe that in this respect at least—the fact of the One Baptism, by the One Spirit—we all are brethren. This, to my mind, is the one essential truth that should inspire all with the hope that in God's own time, visible unity will be restored among us.

One further word; if permissible, I would strongly recommend the reading of these Bampton Lectures by Dr. Moberly to my younger brethren of the priesthood to-day. There is much in them of sound theology and practical wisdom, which will help them to meet and solve some of the difficulties which confront the Teaching Church of the present century, even as they did those of the last half of the nineteenth.

Chicago, Dec. 14.

WILLIAM E. TOLL.

To the Editor of *The Living Church*:

YOUR English correspondent in the issue of December 14th has confounded membership with being faithful to the Church. Surely he knows from his catechism that we were made members of Christ in our Baptism, not afterwards; then we were engrafted on the true Vine. We may be unfaithful members, we may be living in schism, we may be heretics, but when we "come over" from this state to a more sane condition, we are welcomed back and are only required to receive those sacraments which we have not received. If we are baptized properly, with the proper form and matter, it is not repeated. Even Romans only rebaptize to supply what they are pleased to consider lacking. The 8th canon of Nicea does not require rebaptism; in fact it seems to deal mainly with the clergy and ordination. Authorities differ as to whether re-ordination was required. (See Percival, *The Seven Ecumenical Councils*.)

Bloomfield, N. J.

H. P. SCRATCHLEY.

REVISION OF THE LECTIONARY.

To the Editor of *The Living Church*:

THE suggestion that the daily lessons shall harmonize with the Church seasons is excellent in theory, but scarcely feasible in practice, especially if the consecutive reading of Scripture is to be preserved.

Take the Book of Genesis, for example, whether we begin it on Trinity Sunday according to the American system, or Septuagesima Sunday, which was the ancient order, and is still continued by the Church of England in her Proper Sunday Lessons. The account of the Flood would fall in the middle of the week, and would never be heard on a Sunday, because there are not enough portions between chapters 2 and 6, 7, 8, or 9, to fill in the week and have one of the last four for the following Sunday. It will be found all through the year that consecutive reading will give many inferior chapters to the Sundays. Or again, as Isaiah is reserved for Advent, the same would occur with that book.

The Sunday lectionary needs very little improvement. A wider scope for reading Scripture might be obtained, with very little injury to the Sunday course. If to "The Order how the Rest of Holy Scripture is appointed to be Read," page viii. of the Prayer Book, this paragraph was added, "On any Sunday (except from the Sunday next before Advent to the First Sunday after the Epiphany, from Passion Sunday to the First Sunday after Easter, from the Fifth Sunday after Easter to Trinity Sunday, all included) the Minister may read the Lessons appointed in the calendar for the day," more than two-thirds of the year would thus be released for other than Proper Lessons.

Exception is taken to reading accounts of the Passion at seasons when they seem out of harmony. This year St. Luke's story will be read between the Third and Fourth Sundays after Easter. But St. Luke 24, and account of the Resurrection, will also be read. It would not be well to read the Passion only during Holy Week. It should be dwelt upon at other times. The Church of England provides very few proper second Sunday lessons. That Church, on the Second Sunday after Easter this year, will read for its second morning lesson, part of the Passion. Those who attend the daily services in England seldom complain of such incongruity.

I am not much in sympathy with the clamor of some for shortened lessons, or having only one lesson at daily services. The office without music can be said reverently in twenty minutes, and with music in thirty. If the time is reduced, is it not likely that the people will say, "We are no sooner in church than we are out; there is little use for us to go"?

St. Margaret's, Md.

ALEXANDER C. HAVERSTICK.

MODERNISM.

To the Editor of *The Living Church*:

IN the printed copy of my short letter to you, a mistake was made which entirely changed the sense. My original words were: "The derivation of the moral code from human experience"; see Alexander Sutherland's work entitled *The Origin and Growth of Moral Instinct*.

The Bishop of Rome has, in the interest of the whole Church, condemned modernism. Modernism teaches dogmatically that which, if true, brings the whole fabric of supernaturalism down. Modernism has got possession of our public schools and is inculcating tenets that contradict those of the Church. Yea, it proclaims through the secular press views that render those of the Catholic Church absurd.

Modernism is robbing the modern mind of all that supernaturalism gave it through the Church of Christ. The Bible is but a book of fables, teaching, like Æsop, valuable lessons of worldly wisdom. The priesthood and the Holy Sacraments are become, in the educated mind, but actors and stage play. Human beings are but material combinations of nature forces, just as the trees and plants are. Modernism is supplanting the religion of Holy Scriptures with Natureism. It has gained its control in France and the United States of schools, academies, and colleges. It has gained an influence over those of the clergy who during the last score of years have graduated from secular colleges, whose writings show irreconcilable inconsistencies when speaking or writing, especially on Old Testament matters.

The Church of Rome is still under the power of the Keys—her head has said Modernism is anathema. There is no parallel between the present "Pope's" action and of the one who condemned Luther and his fellow-Protestants. They founded their revolt against what the Council of Trent formulated on Holy Scripture and written by her inspired prophets and apostles.

How does our branch of the Church stand toward Modernism? Read her Bible and Prayer Book, in which the teachings of Modernism are contradicted.

There is no teaching there that sustains what is being proclaimed from a few of her pulpits by priests inoculated with the "natureism" of the age. Yours,

Newburgh, N. Y., Dec. 11, 1907.

F. WASHBURN.

THE CHRISTMAS CARD, as we know it, has an origin easily traceable, and it is not more than fifty-five years since the first was designed. The artist who claimed to be its originator, and who was, at any rate, the first to see its possibilities, was W. C. T. Dobson, R.A., who, when quite a young man, in 1844, was prompted at Christmas to make a little sketch symbolic of the season's joy and festivities, and to send it to a friend. It seemed to give great pleasure, and the next year Mr. Dobson determined to follow up the idea on a larger scale, and by having his card photographed was enabled to send copies to twenty-five or thirty friends. The delight with which they were received was so great that Mr. Dobson was quick to perceive that he had found out a new pleasure for Christmas.—*The Catholic Telegraph*.

IT IS A FINE notion of life to liken it to the loom. God puts on the warp in those circumstances in which we find ourselves, and which we cannot change. The woof is wrought by the shuttle of everyday life. It is made of very homely threads sometimes, common duties, unpromising and unwelcome tasks. But whoever tries to do each day's work in the spirit of patient loyalty to God is weaving the texture whose other side is fairer than the one he sees.—*Anonymous*.

THE LIVING CHURCH



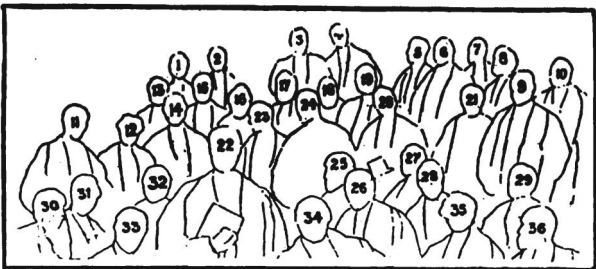
ANGELIC GLORY AT THE ANNUNCIATION. GUIDO RENI.

THE LIVING CHURCH



ARCHBISHOPS AND BISHOPS OF ENGLISH DIOCESES.

1. The Rt. Rev. E. C. Sumner Gibson, D.D., Bishop of Gloucester.
2. The Rt. Rev. F. J. Chavaase, Bishop of Liverpool.
3. The Rt. Rev. John Owen, D.D., Bishop of St. Davids.
4. The Rt. Rev. Edwyn Hoskyns, D.D., Bishop of Southwell.
5. The Rt. Rev. J. P. Hughes, D.D., Bishop of Llandaff.
6. The Rt. Rev. A. T. Lloyd, D.D., Bishop of Newcastle (deceased).
7. The Rt. Rev. T. W. Drury, Bishop of Sodor and Man.
8. The Rt. Rev. C. W. Stubbs, Bishop of Truro.
9. The Rt. Rev. A. Robertson, D.D., Bishop of Exeter.
10. The Rt. Rev. J. W. Diggle, D.D., Bishop of Carlisle.
11. The Rt. Rev. Francis Paget, D.D., Bishop of Oxford.
12. The Rt. Rev. W. Boyd Carpenter, D.C.L., Bishop of Ripon.
13. The Rt. Rev. J. R. Harmer, D.D., Bishop of Rochester.
14. The Rt. Rev. F. J. Jayne, D.D., Bishop of Chester.
15. The Rt. Rev. C. Gore, D.D., D.C.L., Bishop of Birmingham.
16. The Rt. Rev. H. W. Yeatman-Biggs, D.D., F.S.A., Bishop of Worcester.
17. The Rt. Rev. E. Jacob, D.D., Bishop of St. Albans.
18. The Rt. Rev. W. H. Williams, D.D., Bishop of Bangor.
19. The Rt. Rev. E. A. Knox, D.D., Bishop of Manchester.
20. The Rt. Rev. G. R. Eden, D.D., Bishop of Wakefield.



KEY TO THE ILLUSTRATION
"ARCHBISHOPS AND BISHOPS OF ENGLISH DIOCESES."

21. The Rt. Rev. F. H. Chase, D.D., Bishop of Ely.
22. The Most Rev. and Rt. Hon. Randall Davidson, F.C., D.D., D.C.L., Archbishop of Canterbury.
23. The Rt. Rev. A. G. Edwards, D.D., Bishop of St. Asaph.
24. The Rt. Rev. E. S. Talbot, D.D., Bishop of Southwark.
25. The Rt. Rev. and Hon. E. Carr Glyn, D.D., Bishop of Peterborough.
26. The Rt. Rev. E. King, D.D., Bishop of Lincoln.
27. The Rt. Rev. G. F. Browne, D.D., D.C.L., Bishop of Bristol.
28. The Rt. Rev. and Hon. A. Legge, D.D., Bishop of Lichfield.
29. The Rt. Rev. G. W. Kennlon, D.D., Bishop of Bath and Wells.
30. The Rt. Rev. J. Sheepshanks, D.D., Bishop of Norwich.
31. The Rt. Rev. John Percival, D.D., Bishop of Hereford.
32. The Rt. Rev. J. Wordsworth, D.D., Bishop of Salisbury.
33. The Rt. Rev. and Rt. Hon. A. F. Winnington-Ingram, D.D., P.C., Bishop of London.
34. The Most Rev. and Rt. Hon. W. D. Maclagan, P.C., D.D., D.C.L., Archbishop of York.
35. The Rt. Rev. H. Carr Glyn Moule, D.D., Bishop of Durham.
36. The Rt. Rev. H. E. Ryle, D.D., Bishop of Winchester.



Turn to God in the highest,
 and on earth peace, good will
 towards men.

The Little Nazarene

"He shall be called a Nazarene" — *Mat. 2: 23*

What saw'st thou, Bethlehem, that night
 When shone the new-born Star
 Which lit the world, and guided Kings
 From Orient lands afar?

'T saw the Manger, Mother, Child,
 The God Incarnate, Underlaid."

What saw'st thou, Nazareth, those days,
 Where boyhood's life was spent;
 That perfect life of guileless joy,
 On Love and Duty bent?

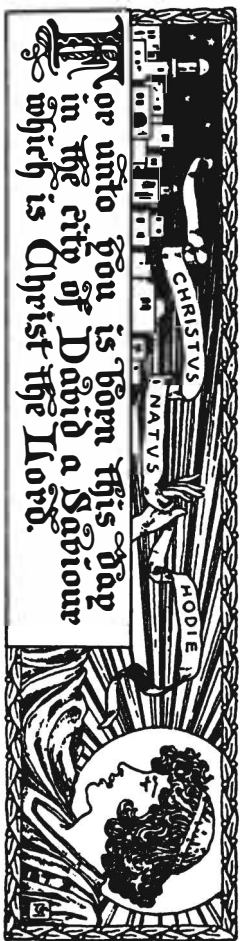
'T saw the all that Heaven could bring,
 The growth of Prophet, Priest, and King."

And thou, dark Galilee, what tale
 Ganst thou to me unfold,
 Who on thy far-outstretched Cross,
 The Lord of life did hold?

'T saw the Son, both God and Man,
 Fulfill His Father's destined plan."

Oh, Christ-child! gentle Nazarene,
 Dost hear the Christmas bells?
 They sing of this thy natal Day,
 In one unceasing roundelay,
 His heart with rapture swells.
 For thou, a Father's gracious gift,
 Came God and Man between;
 Thou, Child whom angel hosts adore,
 And wise men owned as "Saviour," "Lord," —
 The Little Nazarene.

(Mrs.) Mary Fairfax Child



Now unto you is born this day
 In the city of David a Saviour
 Whose name is Christ the Lord.

THE LIVING CHURCH

THE LIVING CHURCH



MADONNA AND CHILD. VAN DYCK.

LITERARY

DR. ORR ON THE VIRGIN BIRTH.

The Virgin Birth of Christ. By James Orr, M.A., D.D. New York: Charles Scribner's Sons, 1907. Price, \$1.50.

These eight lectures, delivered in April last under the auspices of the Bible Teachers' Training School in New York, will without doubt take rank as among the most valuable treatises in defence of our Lord's Virgin Birth which have as yet appeared. They are at once reverent, sane, learned, and popular, and constitute exactly the kind of book to be put into the hands of an educated layman who has been troubled by doubts in the matter, serving also as a powerful corrective to that section among the clergy who, while indeed not denying the article of the creed, yet have had their hold upon it very largely weakened by the persistent and plausible adverse arguments to which our generation has given birth. Yet it would probably not be untrue to say that the book is not designed primarily for scholars, for had it been, we must needs think that its method would have been somewhat different. It is, in fact, an apologetic, a most valuable apologetic, semi-popular in character, burning with zeal and devotion, and written from the standpoint of one who has not wholly accepted either the principles or the conclusions of modern historical and literary inquiry. Perhaps for that very reason it may reach an even wider circle of readers.

Dr. Orr's aim is threefold: to strengthen our faith in the historical truth of the Virgin Birth, to examine and answer the varying objections alleged against it, and to show the intimate relation between the fact itself and the doctrine of the Incarnation. Outlining in his first lecture the nature and issues of the subject, he passes in the three succeeding chapters to an examination of the biblical sources, such as the genuineness, integrity, and mutual relation of the Infancy narratives, and the significance of what he describes as the "alleged" silence of the other New Testament writers. In the fifth lecture the Old Testament prophecies and the all but universal witness of early Church history are discussed. Chapter six is devoted to a lucid refutation of the theory put forward in so many quarters, that the origin of the Virgin Birth narratives is to be sought in Jewish or Gentile myths. The two closing lectures deal at length with the relation of the Virgin Birth to the doctrine of our Lord's Person, the general conclusion being that it is difficult, if not impossible, to account for Christ's sinlessness except on the hypothesis that He assumed human nature without the agency of a human father. Finally—and it is by no means the least valuable portion of the book—there is an appendix containing extracts from papers, by representative living scholars, Anglican, Roman Catholic, Nonconformist, and Jewish, on various aspects of the Virgin Birth, written at the request of his colleague, Dr. White. When it is realized that they include statements from such scholars as Dr. Sanday, Sir William Ramsay, Canon Knowling, Professor Zahn, Bishop Moule, Principal Garvie, etc., it will be seen at once how greatly the value of the volume is enhanced. Space has precluded him from giving more than brief citations from these remarkable papers, but we share in Dr. Orr's hope that they may shortly be published *in extenso*. A few misprints should be noted. "Lysanius" on p. 69, should read "Lysanias"; "silentro" on p. 107, should be "silenzio," and "Praneas" on p. 143, should be "Præneas." His inference from the verse of the *Te Deum* on p. 219 would have been stronger had he translated from the Latin original instead of following the incorrect English version.

We have said that the whole work is very valuable. Yet we cannot but think that it would have been more valuable had the subject been approached from a more modern point of view. There will necessarily be a large class of students—and not unorthodox ones—for whom some of the author's arguments will have no cogency. Dr. Orr is so filled with burning zeal for his subject that we are tempted to think he sometimes rather fails to exhibit that calm, judicial mind which, setting aside for the moment the truth or falsity of the matter under investigation, is prepared to weigh with impartiality and exactness each detail of the evidence, always ready to make full allowance for its scantiness or actual divergence, and never willing to use in its service what may seem doubtful or unreal. Is it quite correct, for instance, to describe the Infancy narratives in St. Matthew and St. Luke as not "discrepant" but only "complementary"? Surely there are details which cannot properly be described by the latter term. And we would have received more assistance had these, instead of being rather lightly touched upon, been plainly set over against each other, and then the question fully discussed as to whether divergences in detail in any way affect the broad conclusion in which both writers absolutely agree. Or again, we cannot always feel the cogency of Dr. Orr's argument by which he would explain what he so frequently describes as the "alleged" silence of the other New Testament writers. In the first place, it is a simple matter of fact that they *are* silent about the Virgin Birth. "Alleged" is out of place here. Such phrases as "the Word became flesh," "born of the seed of David," "born of a woman," etc., could have been as naturally employed had God revealed to us that the

Incarnation was effected by some other mode than that of the Virgin Birth. As the author himself says on p. 31: "If this account which the Evangelists [*sc.* SS. Matthew and Luke] give is parted with, you have no narrative at all of how or where Christ was born, or of anything about Him prior to His Baptism." (This last clause, by the way, requires modification. There is more than one direct or indirect reference in other parts of the Gospels to Christ's life prior to His Baptism.) The author has much to say of the highest value in regard to St. Paul's teaching. But is it necessary to assume that the apostle must have known, or that he probably knew, the fact of the Virgin Birth, in order to have predicated the sinlessness of Christ? Certainly the passages that are adduced to show the probability that he (together with other New Testament writers) did know of it, can scarcely be described as conclusive. The hints (if they be hints at all) in St. Paul's thirteen epistles are so vague and shadowy that they would agree with equal fitness with the theory of his ignorance. Dr. Orr's sustained and reverent argument tending to show that St. Paul really was acquainted with the fact itself may all be perfectly true, but on the other hand it may not be true at all. At best it remains a speculation. We have absolutely no means of knowing whether the apostle based his teaching in regard to our Lord's sinlessness upon the fact of His unique Birth, for while one or other aspect of the Incarnation, often drawn out at length and addressed to different Churches under every kind of circumstance, appears in practically every letter, he is wholly silent as to the method by which he conceived the sinlessness to have originated. The silence of these thirteen letters is thrown into stronger relief when we contrast them with the statements in the seven letters of Ignatius, written only a generation or so later. Nor is it a good argument that because St. Luke was St. Paul's travelling companion that therefore the latter knew all that the former knew when he wrote his Gospel. That St. Paul knew all the facts that St. Luke knew while he was travelling with him is obvious. But the real question is, Did St. Luke know the fact of the Virgin Birth *at the time when he was, with St. Paul?* If he did, of course St. Paul knew it also. But is there a shred of evidence to show that St. Luke did know it at this time? Granting the possibility that St. Luke obtained the knowledge during the imprisonment of St. Paul at Cæsarea and communicated it to the apostle there, what in that case are we to say of the six epistles written *before* this period, in most of which the sinlessness of Christ is as clearly set forth as in the seven written afterwards? If he knew of the Virgin Birth for the first time then—and I do not imagine Dr. Orr would put St. Luke's knowledge much earlier—how are we to account for such a statement made some years previously, as "Him who knew no sin He made to be sin on our behalf"? Such phenomena, together with the fact that he makes no reference to it in the seven later epistles, suggest to many minds that St. Paul may not have known of our Lord's unique birth. But however that be, it is precarious to argue from the language of his epistles that he did know of it.

There are other questions that we might touch upon, such as his discussion of *almah* on p. 131 *ff.*, and his estimate of the synoptic question on p. 61 *ff.*, but we refrain. We have ventured to criticise some of Dr. Orr's arguments, partly because of the supreme excellence of his book as a whole, and partly lest, by neglecting the apostolic warning, "not to go beyond the things that are written," we seem to present a weak front to our adversaries. It is the feeling that in certain respects the book does seem rather to overstate the case, due no doubt to the older apologetic employed, but suggesting to a certain class of minds that the fact of the Virgin Birth rests upon somewhat doubtful and tortuous arguments, that has prompted me to say as much as I have. Yet in the main body of the book he has performed a splendid service for that truth which rests in reality upon a sure and impregnable basis: which needs no artificial props of any sort to support it: which from the nature of the case must at first have been known only to very few and been long concealed; but which, when known, is seen to rest upon as sure and certain a foundation as any fact of our Lord's life. The trustworthiness of St. Matthew and St. Luke, the testimony of St. Ignatius, the article of the ancient creed, the widespread and practically universal belief of the Church in the second century, and, last but not least, the universal consensus of Christians throughout every succeeding age: all these form a basis than which nothing can be more trustworthy, so that one may truly say, in the words of the Dean of Westminster: "In view of the literary history, and in view of the history of the Christian Church throughout the ages, it is easier to believe than to disbelieve this special miracle." STUART L. TYSON.

AMONG the books that are specially appropriate for this season, the Rev. Archibald Campbell Knowles has recently published a popular treatise upon the Mystery of the Incarnation entitled, *The Holy Christ Child*. The publication is upon the list of Thomas Whitaker, Inc.

ONE SOUND always comes to the ear that is open; it is the steady drum-beat of Duty. No music in it, perhaps,—only a dry rub-a-dub. Ah, but that steady beat marks the time for the whole orchestra of earth and heaven! It says to you: "Do your work—do the duty nearest you!" Keep step to that drum-beat, and the dullest march is taking you home.—George S. Merriam

SUNDAY CLOSING IN CHICAGO.

BY THE REV. EDWIN J. RANDALL.

WILL you kindly give space to a matter of local and particular interest to Chicago and the state of Illinois?

There is a law on the statute books of the state of Illinois (Chapter 38, Section 259, Revised Statutes) that provides as follows: "Whoever keeps open any tippling house or place where liquor is sold or given away upon the first day of the week, commonly called Sunday, shall be fined not exceeding \$200."

Attorney General Stead of Illinois is quoted as saying, on March 1, 1906, referring to the Sunday closing and other laws:

"These laws are not obsolete. They are found in the latest revisions of your statutes and codes. No candidate can repeal them by agreement to ignore them. The trouble is not with our laws. They are neither ridiculous nor inadequate. The ordinances of Chicago, and the statutes of Illinois, if enforced, will clean out every dive, shut up your saloons at one o'clock, and keep them closed on Sunday; put your gamblers and thugs in jail, send your burglars and footpads to the penitentiary, and your murderers to the gallows."

For many years the Sunday closing law has not been enforced in Chicago. It seemed a forlorn hope when, three years ago, an agitation was begun for the enforcement of this law. But earnest men have kept up the agitation, and the question is now squarely before the people of Chicago. No man can avoid the issue. He must place himself on one side or the other. Every day that passes sees the lines more tightly drawn. Every day that passes adds adherents to the sentiment in favor of closing the saloons of Chicago on Sunday. The mayor of Chicago and the city officials are against the movement. The United Societies, that stand for a form of personal license that they choose to style "personal liberty," and who want all-night bar permits for dances and clubs, are arraying their forces against it, enlarging their membership, and seeking to ally with themselves the lodges of Modern Woodmen and other organizations.

The brewers and saloonmen of Chicago are calling every one of their number to rouse himself and unite with their organizations in this fight. They do not hesitate to say, and repeat it again and again among themselves, that they are up against a fight for their very existence. But it is no longer a question of a glass of beer when you want it.

These forces are arrayed against a live law on the statute books of the State of Illinois. They are rebels against the enforcement of a law which would decrease crime and misery and wretchedness in the city of Chicago, and save the city and Cook County hundreds of thousands of dollars a year in the fighting of crime, the support of jails, hospitals, and the poor-house. And all because the enforcement of this law will curtail their "personal liberty" and their "rights under the Constitution"!

There never was a time, probably, in the history of Chicago when the priests of the Church in this city have had a more important and better opportunity for proving themselves as religious leaders of men. No priest, no layman, has any right to stand and view the battle afar off. He must get into the fight himself. No man can say that the Supreme Court of the State has yet to decide the virility of the law, as unfortunately one of our Chicago rectors has said in a recent sermon. The law is on the statute books, and the Supreme Court has declared already in this conflict that it can and ought to be enforced by the Mayor of Chicago.

A portion of the citizens of Chicago are in rebellion against the State of Illinois, just as much as South Carolina was in rebellion against the United States in 1861.

The clergy of Chicago, at the Deanery meeting in November, passed a resolution commending the effort to close the saloons on Sunday; and another resolution recommending that the clergy preach on this or kindred subjects on November 24th. Many, no doubt, did so.

But the trumpet must give no uncertain sound, and we have an opportunity now to show ourselves as "leaders and commanders of the people," and to help build a public opinion that will rise triumphant over the advocates of a continental Sunday.

Pittsburgh, Baltimore, Omaha, Atlanta, Seattle, Philadelphia, Minneapolis, Evansville, close their saloons on Sunday. Shall Chicago continue to defy the laws of the State of Illinois? Every priest and every layman of Chicago can help to answer that question aright.

CHRISTMAS PEACE.

BY HELENA H. THOMAS.

YES, I know that 'on earth peace' ushered in the first Christmas morning, and has been singing itself down through the ages ever since," sighed a weary woman on her return from a family gathering last season, "but in spite of that it invariably brings more unrest, weariness, and dissatisfaction than 'peace,' judging from my view-point. For I always look forward to Christmas with more dread than pleasure, and am thankful when it is over."

Those who had been in touch with the overwrought speaker prior to the day which might and should bring to all the gift of peace, whatever else is lacking, could have predicted the outcome indicated by the foregoing statement. For people who have not the moral courage to make few gifts, and simple ones, when to do more means going beyond the strength of the givers, are in no condition to enter into the spirit of the day.

Christmas should surely bring to every thinking person the remembrance of the Gift of gifts, as well as a certain degree of peace, but any observing person will not take exception to the conclusion the writer has come to in thinking that the majority of those who celebrate the day heralded by that far-away Eastern Christmas by the celestial choir seemingly give little thought to any but earthly gifts.

A dear young friend whose gifts had so far exceeded her expectations one Christmas as to make her "wild with joy," as she exultantly expressed it, rushed into the home of a neighbor to exhibit them. After she had done so, and they had been duly praised, she turned to the grandma in the home, saying:

"I know you must have had some lovely presents, too, you look so happy."

"Yes, my friends remembered me very generously," was the smiling rejoinder of the saintly woman, who was spending her last Christmas on earth, "but they are not what make me happy. Shall I tell you, dear, what gives me joy unspeakable to-day?"

"Why, yes, grandma!" was the thoughtless reply of the girl, who had only earthly gifts in mind.

"Well, dear, I have been thinking how the custom of gift-giving on this day follows out the suggestion of God in giving us the dear Christ in the long, long ago. I accepted that Gift over half a century since, and yet it seems to me that I never knew the depth and breadth of peace, sweet peace, that I do to-day."

The face of the speaker was so alight, as she said it, that the erstwhile thoughtless girl looked down at the gifts which had hitherto so absorbed her, in an absent-minded way and then said, in a serious tone:

"It is too bad! but I am always in such a whirl of excitement before Christmas, in getting my gifts read, and then in receiving, that, positively, I forget entirely the true meaning of the day. I am merry and happy, of course, but—but that is so different from the way you feel, grandma."

The youthful speaker, too, had not long before dedicated her life to the Prince of Peace, and yet I fear that she represented the majority when she confessed to forgetting that earthly gifts should be regarded as merely a type of God's Gift to the world, which meant peace, and not a "whirl of excitement."

Someone has said that "Christmas is the gladdest or the saddest day of the year," but the latter it can never be to those who have the peace that passeth understanding.

True, the year just lived may have left in its wake vacant chairs and aching hearts, and we well know that the human tendency under such conditions is to say, "There is no peace for me! I can have no share in the Christmas joy when my heart seems breaking." But, dear, bereft one, though in your home-nest "vacant chairs" may be in the majority, as they were in the home of "Grandma," yet, like her, you may smile through your tears as "peace, sweet peace" fills your heart. For, methinks, the heavenly choir is all the sweeter because of earth's vacant chairs, and as we listen we seem to hear "those loved and lost awhile," singing the angels' carol:

"Glory to God in the highest,
Peace on earth, good will toward men."

I long to accomplish great and noble tasks, but it is my duty and joy to accomplish humble tasks as though they were great and noble.—*Helena Keller.*

A LEGEND OF THE SHEPHERDS.

By L. L. R.

AFAR over the green hills of Palestine, and flooding the valleys with its wealth of glory, rode the golden moon, full-orbed and radiant in its cloudless splendor. Soft was the air, for the autumn's mellowed glow yet lingered, despite the crisp night breeze freighted with the breath of snow-capped peaks; and under the sheltering shoulder of the mountainside a little group of shepherds were gathered, keeping close watch over the flocks, requiring on these luminous nights, more than any others, perhaps, their guardian care.

For abroad on the hills roamed the beasts of prey, and the moonlight, illumining the peaceful valley, served as an unwilling torch-bearer, revealing the sleeping fold. Carefully at eventide, therefore, might be heard the resonant voice of the shepherd resounding over hill and glade, and in response the glad bleat of sheep and lamb, recognizing the familiar note, or name; for the true shepherd calleth the sheep by name, and they follow him; for they know his voice.

But now, their work for the day ended, their flocks securely folded for the night, the faithful guardians reclined upon the dewy turf, in friendly comradeship and mutual protection. And thus assembled, one of the group looks enquiringly about him:

"Where is Elah," he asks, "that he is not of us to-night?"

"He wanders yet abroad," comes from another the answer. "Even as the evening fell I met him on the mountain-path; he had counted his flock, full ninety and nine, but one poor lamb was missing, and straightway searching through field and fen, though the darkness deepens and the path is rough, full well I know that he will not return till he shall bring the lost one home on his shoulder rejoicing."

"Aye, for he is a good shepherd," spake Jabal, a veteran of the group, drawing closer his sheepskin mantle about him; "the shepherd true must ever leave the flock all safely folded, and go forth to seek and to save even one that is lost, or astray."

"I trust that no harm shall assail him," said yet another anxiously. "He must have journeyed far; and the hungering beasts lurk ever in the silence of the night."

"True, yet danger will not deter him," spoke Jabal again. "Will not the true shepherd lay down his life for the sheep? Otherwise it might be with an hireling, he whose sheep are not; well might he flee at the bark of the wolf, or the jackal's shrill cry; but he who loves his flock, whose own they are, will, in truth, if need be, lay down his life for them."

"Aye, aye!" cried another, in earnest tones. "How well hath the prophets of old portrayed the shepherd's calling, painting in vivid colors the true and the false, the faithful and unfaithful. And full often hath it pleased me to remember how, from the earliest day, hath Jehovah looked with favor, it would seem, on our peculiar work and mission. Mind you not how Abel, earliest shepherd son of God, brought from his own flock the offering pure to lay upon love's altar? How that, later, our fathers, Abraham, Isaac, and Jacob, each in turn, led likewise his flock on these fair hills of Canaan; and, later yet, on the rocky slopes of Horeb, while as a shepherd leading his flock, God's voice called Moses, bidding him go forth, a shepherd true, to gather and lead his people?"

"Well said, Ehud," came in tones of ringing patriotism from another; "but more glorious yet—think of the pure-hearted shepherd lad, fair son of Jesse, tending his flocks here, on these self-same hills of Bethlehem, when came the call foretelling his high mission, David, the peerless king of Israel, long promised to the lion-crested line of Judah. Is not that memory true to make all shepherds proud and glad?"

"Aye, verily, proud and glad," took up the strain one till now silent, his gaze uplifted to the starry skies; "proud, and glad; yet grander far, more glorious, the remembrance that it is as a Shepherd-Chief that David's greater Son, the Messiah true, is portrayed and promised. How like an ever-recurring refrain through all the songs of prophecy it rings: 'He shall feed His flock like a shepherd; He shall gather the lambs with His arm, and carry them in His bosom.'"

A moment's reverent silence. Then, with a yearning sigh, old Jabal murmured:

"It is, indeed, as though of one of us it speaks. And often do I ponder deep the promise long foretold yet tarrying still, like hope deferred within the breasts of our heart-sick, waiting race: 'I will set up one Shepherd over them, and He shall feed them, even my servant David. He shall feed them and He shall be their Shepherd . . . I the Lord hath spoken it.' Of whom do these words so gloriously tell, seeing that great David had long since slept when the prophet gave them utterance?"

"Of whom, indeed," cried Ehud, "save the Prince, in truth, of the House of David, He who shall come to reign over Israel for ever! He whose Name it is declared shall be 'Wonderful, Counsellor, the Prince of Peace.' Ah, surely the time must be drawing near, the fulness of time foretold. And, of all men, who shall go forth so eagerly to greet, to recognize, and adore Him, as the shepherd! Will He not seem, in very truth, as one of us, coming as He must, to seek and to save the lost sheep of the House of Israel—even as now I discern, afar, faithful Elah returning, his hands and feet sore wounded, I wot, by the stones, and his garments rent by the thorns and briars, but on his shoulder, see, safe sheltered, the rescued lamb, and his heart, therefore, I know, rejoicing."

The gaze of all turned toward the figure emerging from the shadows, as down the rugged mountain path the shepherd came, when—suddenly—over the landscape stole a strange, mysterious radiance, brighter than the moonlight, more luminous than the dawn, gilding the mountain peak, gladdening the valley, till earth and sky seemed thrilling, throbbing, beneath the mystic effulgence!

Gazing about them, startled each by the luminous countenance one of

another, the shepherds sprang, bewildered—then, like affrighted children, with stifled cry they fell with faces hidden on the great Earth-mother's breast. But soft and low, like the sweet chiming of Æolian chords divine, assuring words fell, strong and clear: "Fear not; for behold, I bring you good tidings of great joy which shall be to all people. For unto you is born this day in the city of David, a Saviour, which is Christ the Lord. And this shall be a sign unto you: Ye shall find the Babe wrapped in swaddling clothes, lying in a manger."

And quickly, as though evoked, awakened, by the glorious tidings, lo, the voice thus speaking was lost and merged in a mighty wave of melody, rising, swelling, soaring, deepening, till hill and valley and mountain crest caught it up, and echoed the wondrous chorus:

"Glory to God in the highest, and on earth peace, good will toward men!"

"WHAT IS the secret of your life?" asked Mrs. Browning of Charles Kingsley; "tell me, that I may make mine beautiful too." He replied, "I had a friend." Somewhere in her "Middlemarch," George Eliot puts it well: "There are natures in which, if they love us, we are conscious of having a sort of baptism and consecration; they bind us over to rectitude and purity by their pure belief about us; and our sins become the worst kind of sacrilege, which tears down the invisible altar of trust."—William D. Bennett.

The Christmas Skies

There's a solemn stillness brooding
O'er the frozen world to-night,
And upon the hills and valleys
Rest the snow-drifts, soft and white;
But above the silent places,
Where the dreary winter lies,
Bend the wondrous, golden glories
Of the starry Christmas skies.

There is sorrow, there is sadness
In the world this wintry eve,
There is fear and sin and weakness,
There are lonely hearts that grieve;
But above the heavy-laden,
Gladdening their weary eyes,
Spread the splendid, shining reaches,
Of the starry Christmas skies.

And one Star, serene and lovely,
Beams divinely o'er the earth,
Glowing 'mid the hosts of heaven,
Herald of the Saviour's birth,
While sweet strains of angel music,
Hushing mortal tears and sighs,
Ring beneath the gleaming arches
Of the starry Christmas skies.

Lo! A brilliant light is streaming
O'er the dark and weary way,
Such a light as waked the shepherds
On the first glad Christmas Day;
And the Christ-Child, fair and tender,
Want and woe and sin defies,
When the angels sing triumphant
In the holy Christmas skies.

GRACE E. CRAIG.

LINES FOR CHRISTMAS.

I.

If I had been a shepherd on that night,
When angel hosts descending, gleaming bright,
Dazzled men's eyes with radiant, wondrous light,
And made their vision dim—
I would have sought the stable where He lay
In manger rude, upon a bed of hay,
Fell at His feet as dawned the Blessed Day,
And worshipped Him.

II.

If I had been an ox within the stall,
Would I have let my spirit, sleep enthral,
When near me was the King and Lord of all,
Come on that winter morn?
Ah, no! I would have gazed with reverent eyes,
And with my dumb, brute nature, loved the prize
That came to earth, at midnight, from the skies—
A Saviour born!

III.

If I had been a star up in the blue,
I would have told the whole world what I knew,
And with the Wise Men, others had knelt too,
Presents to bring,
Yet even as I am, upon this day
My hymn of love I joyously can say,
For Christ-like spirit earnestly can pray,
And praise can sing.

MARCIA LOUISE WEBBER.

A SNOWED-UP CHRISTMAS.

By Z.

I DO wish the snow would stop falling! The flakes are coming down so thickly that one can't see anything of the landscape, and I always think it is such an amusement in travelling to look out of the window!"

"There is apparently no prospect of its stopping; you will have to content yourself with your book, Adelaide."

"All very well if I had a book; but, don't you remember, in the hurry of starting I forgot to provide myself with one."

"Well, I shan't offer you Pussy's; for I know that possesses no attractions for a mature mind, being only intended for a very juvenile one!" And young Mrs. Hall again bent her head over the picture-book which she was showing to her little girl while her sister, Adelaide Courtney, resumed her occupation of gazing out of the window, although, as she had said, there was nothing to be seen but thickly falling snow, which blotted out all else. In a little while she again addressed herself to Mrs. Hall.

"Do you know, Florence—I don't want Pussy to hear—" and she lowered her voice. "I am rather anxious. The snow is getting very heavy, and you know one has heard of such things as trains stalled in blizzards! I can't help wishing we had waited another couple of days to start, and then perhaps it would have been over. Grandpapa would have been glad to keep us over Christmas with him. Don't you wish we had stayed?"

"No, I don't. And you wouldn't wish it either, Adelaide," said Florence decidedly, "if you had a husband at home, waiting for you anxiously. I wouldn't be travelling Christmas Day for anything but to get back to him. Christmas is much nicer at home, even though we were at two services before we started."

"Poor Charles! It was very bad of me to forget about you wanting to get to him, Flossie. Of course you do. And it was very nice that we could take the 3 o'clock train, and so have dinner with grandpapa first. How much better he is! I really think he may live to be a hundred after all!"

"I didn't think so when we were called to him in such a hurry, two weeks ago; but he has recovered wonderfully. Well, Pussy, my pet, what is it?" as the little five-year-old girl, who had been dozing as she sat in her mother's lap, stirred and sat upright.

"Isn't we nearly home, mamma? I want to see papa, and have my Christmas tree."

"I hope we shall be there before very long, dear; but we have still—" looking at her watch—"three hours in the cars. What can I do to amuse my poor Pussy? Suppose you put on your things and come out on the platform for a little air when we stop. We are going so slowly that I think we must be coming to a station."

The train moved more and more slowly, until finally, after some time, it came to a dead stop, but there was no station in sight.

"Perhaps," Adelaide suggested, "it may be a little ahead, and we cannot see it from the rear car, through the snow."

Florence took her little girl out on the platform; Adelaide remained in her seat, feeling anxious and uncomfortable, though she told herself there was probably not the least occasion for her to feel so; but she saw there was some conversation going on between the only other occupants of the car, an elderly lady and a young man; and in the hush which had succeeded to the rumble of the wheels she caught a few words.

"I never remember such a snowstorm. I feel sure it has something to do with it. Perhaps there is a train stalled ahead!"

"Suppose I go and inquire."

The young man rose to his feet and went to the door.

Adelaide glanced at her fellow-travellers, and felt somewhat relieved.

"They look nice, which is well if there should be any trouble, but I doubt if there is," she thought. "Well, Florence," as her sister and the little girl reëntered the car, "what's the news?"

"I don't like it," said Mrs. Hall, with a worried sound in her voice. "We are standing stock still, and, as well as I can make out through the snow, in a lonely country. What do you think it means?"

"The people at the other end of the car were talking about it. The young man said he would go and inquire. When he comes back, I'm going to ask what he heard."

Almost as Adelaide spoke, he returned, and, though he addressed his aunt, he spoke distinctly enough for the ladies at the further end to hear also.

"It's as we feared, auntie. We are stalled. The worst snowstorm he has known in years, the conductor says. Some of the men are starting to walk through the snow to the nearest village to get people to come and dig us out; but, unfortunately, we are stalled in a very lonely place, and there is no village within ten miles."

"My dear John! I am very sorry to hear it; but I suppose we must make the best of it. Are there many passengers on the train?"

"Very few, auntie. One of the young ladies from down the car is speaking to you."

Miss Davenport turned quickly and encountered the startled gaze of Adelaide Courtney.

"Did you say we are stalled? Are we likely to be here all night?"

"Are we, John?" Miss Davenport referred to her nephew, who answered:

"I am afraid we are. It is already 5 o'clock, and would be quite dark but for the snow. I see little chance of our being dug out before morning."

"But won't some other train come along and run into us?" asked Florence, who, holding Pussy by the hand, and looking still more frightened than her sister, had joined the group.

"No fear of that. They will all be in the same fix that we are—stalled!"

The young man laughed as he spoke, as though it were rather a joke than otherwise; but his aunt looked serious.

"I suppose there are provisions on the train," she said, "so we shall not suffer with hunger; but it seems to me a very unpleasant experience. Is there anything we can do for you, Mrs. ———?" She glanced at Florence, who answered "Hall."

"Thank you. I don't know. I—" Here Pussy, just taking in what had happened, burst into a fit of crying.

"Isn't we going home?" she sobbed. "I wants my tupper, and my tree, and my presents—you said they'd be waiting for me, mamma—and I wants to sing my tarols, and I wants to see papa! I wants to go home. Oh, mamma, take me home!"

"My darling, I would if I could," answered her mother, herself almost in tears. "What can we do for her, Adelaide?"

"Excuse me, wouldn't the compartment be more comfortable for her?" suggested Miss Davenport. "It is unoccupied, and you might take her in there."

"A good idea," said Adelaide, brightening. "You shall sing your carols there, Pussy dear. Come along."

She gathered up her little niece in her arms, and started down the car. Miss Davenport detained Florence a moment to say:

"We ought to introduce ourselves. My name is Davenport, and this is my nephew John. If there is anything we can do for you, Mrs. Hall, let us know?"

"Thank you very much. I will. You are very kind," said the young mother; and then she hurried to the compartment to

console her little daughter. This was easily done, for Priscilla—otherwise Pussy—was a sunny-tempered child, whom it was never hard to amuse. She at once fell in love with “the nice little parlot,” as she called the compartment, and expressed her willingness to spend the night in it.

“I really think we shall be very snug here,” said Florence, cheering up considerably. “Only I keep thinking of poor Charlie, and of how worried he will be when the train doesn’t arrive.”

“They will probably guess the reason at the depot,” said her sister. “That is, if the storm is anything like as severe in the city as it is here.”

“Auntie Addie, I wants to sing my tarols now,” interrupted Pussy. “May I?”

“Yes, dear, but sing softly, for the other people might hear us,” cautioned Adelaide.

The little girl came and stood at her knee, holding her hand, and looking for her assistance in the carol-singing.

“Carol, sweetly carol,” Adelaide began, very softly, but Pussy took up the words, at the top of her shrill, though sweet, childish voice:

“Carol, sweetly carol,
Carol sweetly to-day—”

As Adelaide sang the last verse, she glanced up, and blushed, for in the doorway stood Miss Davenport, asking, as soon as they had finished the carol:

“Will you excuse us? It is the first carol we have heard this season, and it sounded so sweetly that we could not help coming nearer to hear better. Will you let us listen?”

“Oh, come in and sit down! Don’t stand out there!” cried Florence, jumping up and insisting upon putting the old lady into one of the armchairs. “Won’t you come in, too, Mr. Davenport?”

“Thank you. I’ll stand here in the doorway, if I may,” said John, coming forward.

“Come, Pussy, let’s sing another,” went on Mrs. Hall. “We can’t have ‘Stars all bright are beaming,’ for it wouldn’t be true, this snowy night; but we can have ‘Slowly fall the snowflakes,’” and she began to sing, as did Pussy. Adelaide, in the presence of the strangers, did not open her lips.

Miss Davenport listened with evident pleasure.

“How nicely she sings, and remembers all the words, too! Did you teach her yourself?”

“No; my sister did. She knows more about music, really, than I do, and sings better, too, when she isn’t too shy! You didn’t sing a bit in that last carol, Adelaide.”

“I wish you would,” said Miss Davenport, smiling. “Won’t you sing another?”

“I think those are nearly all she knows, except the one about the stars,” said Adelaide. “No, really, thank you, I don’t think I can.”

“I think that was ridiculous of you, Adelaide,” said Mrs. Hall when, after a little more conversation, the Davenports withdrew to their own seats.

“What, Flossie?”

“Why, to refuse to sing. What did make you so terribly shy?”

“It wasn’t only that.” Adelaide colored and hesitated.

“What, then?”

“It didn’t seem to me right to sing carols that way. Oh, don’t you see how I mean? It seemed not like singing them for worship, but to show off to Mr. and Miss Davenport how well Pussy can sing.”

“I didn’t think of that, and I don’t believe they did,” said Florence. “I’m sure I don’t want Pussy to think of it in that way, either. You would make a wiser mother for her than I, Addie!”

The next thing to be thought of was the little girl’s supper, which meal her mother and aunt shared with her.

“And now you shall go to bed real cosy, here on the sofa. Won’t that be nice?” said Florence, eager to keep up her child’s spirits, though her own sank more and more at the thought of the long, lonely night before them, and of her husband’s anxiety.

“Does I say my prayers here, same as at home?” queried Pussy.

“Of course, dear,” returned her mother. “Don’t be frightened. We are taken care of out here just as much as if we were at home; the angels are sent to watch around us just the same.”

“That is a comforting thought,” said Adelaide when, the

little girl having fallen asleep, the sisters sat together, talking in low tones. “Are you frightened, Flossie?”

“Not exactly; but it is unpleasant, and there is such a desolate feeling, out here all alone.”

“But, as you just said to Pussy, we are *not* alone,” returned Adelaide. “Now let us see what sleep we can get, Florence.”

“I am going first to see if that kind Miss Davenport is settled comfortably,” said Florence, rising.

She found Miss Davenport nodding in her chair. Her nephew had gone out to see if there were likely to be any change in their circumstances before morning.

“No,” he reported, coming back. “There is no sign of the diggers coming. We shall just have to reconcile ourselves to spending the night here.”

“Won’t you come into the compartment with us, Miss Davenport?” asked Mrs. Hall. “It seems cosier in there,” and the old lady was very glad to accept the invitation.

In the chilly grey winter’s dawn she sallied out to see how her nephew had fared.

“I have made up my mind to go out and see what help I can get,” he announced. “I don’t believe those men intend to return; perhaps they fell into the snowbanks in the dark! The conductor is going with me, and we will walk to the nearest house and see what can be done. How are the ladies this morning, auntie?”

“Pretty brave, but the poor little girl is tired of it, and is crying to go home.”

“I feel so sorry for them,” said John.

“They are much worse off than we are. Mrs. Hall’s husband must be terribly anxious about them, and it must worry them to think of it; whereas my dear sister Katharine is not at all a person to put herself out, as we know by experience, and, besides, she wasn’t absolutely sure we were coming until to-day.”

“Does all this mean that John is smitten with the young lady?” thought the aunt; but she was wise, and made no comment.

They all watched the young man, accompanied by the conductor, set off across the snow, which lay very deep on the ground, though, happily, it had ceased to fall; and they then proceeded to amuse themselves as best they could, throughout the long morning.

About noon John returned with quite a party of workmen, armed with spades, who at once set to work to dig out the stalled train, and who reported that the road had already been cleared, up to within a short distance of it.

A couple of hours later, the long-delayed train resumed its journey. At the first station at which they stopped, Florence, who was looking out of the window, exclaimed:

“There’s Charlie! He must have come half way to meet us!” and in another moment her husband was on the car. He explained that he had indeed been in terrible alarm concerning them.

“The railway people wouldn’t tell me positively whether there had been an accident, or whether you were delayed by the storm. It was only this morning that they kindly informed me that they had discovered you were ‘merely stalled,’ so I at once took a train and started to meet you.”

The Davenports and their fellow-travellers felt mutually attracted by each other; and, on parting at the station, invitations were exchanged of calling and of keeping up the acquaintance.

A year or two later, a party were standing on the platform of that very station, for the purpose of seeing a bridal pair off on their wedding trip.

“Don’t get snowed up this time!” called out Florence Hall, as the train moved off.

“They wouldn’t care if they were,” put in her husband. “They ask nothing better than a good chance to bill and coo all day, such as they would get in that case!”

“No fear of that,” said Adelaide, smiling as she stood at the open window, with her hand on her husband’s arm; while John added:

“We shall start for home on the 15th of December, and that will give us such a good margin that we shall have no chance of spending Christmas Day on the cars, no matter how it may snow!”

And Pussy, who, though she had grown very much in the past year or so, had not lost her habit of mispronouncing words, shouted after the retreating train.

“Be sure to come home for Christmas, Uncle John and Aunt Adelaide, and help me sing my tarols!”

ON CHRISTMAS EVE.

BY MARY LIVINGSTON BURDICK.

"IN America, they are preparing for Christmas now," I said to the pleasant, prosperous-looking German whose acquaintance my father and I had made on our long tropical voyage.

"And in Germany, also," he added. "There are two Christmas eves which are clearer and in my life more important than all others. Shall I tell you?"

I signified assent, and he proceeded:

"The first was the year following my mother's death. I was twelve years old, and according to my father's idea, ought to have been prepared for a higher grade, but was not. My failure to pass the rigid examination made him very angry and impatient with me. My mother's faith that success would finally attend my work was utterly lacking in him. His mind—the mind of a university professor and scholar—recognized no real worth beyond that of the student. And my brain was that of a boy born for business, not for higher education.

"You shall have no Christmas, Karl," he said, 'until you have learned your lesson. Look! Here is what you must study!"

"Father, I cannot—"

"You must! We shall see!"

"Yes; we shall see," I muttered angrily.

"The next morning, before daylight, I had sailed for America on a cattle vessel. When I landed in New York I was utterly penniless, for the contents of my broken savings bank had gone to pay for my passage. So I gladly travelled West with a stock drover, who engaged me to help him with his cows. After he had disposed of them I worked for three years on his farm in Iowa, studying English at the country school. Then an opportunity to learn milling offered; the right one for me, apparently, for after a few years of very hard work I commenced to make money rapidly, and have continued to do so.

"All this time I believed that I hated my father. I never wrote to him, nor took care that he should know that I was living. On every Christmas, when other fathers in the neighborhood gave their children presents, I would say over to myself his words: 'Karl, you shall have no Christmas,' and when I received gifts from the people with whom I lived, I would think, fiercely: 'You cannot make others cruel like yourself. See! I have my Christmas!"

"At twenty-eight I married a very gentle, lovely young girl whose acquaintance I had made some months before. After I knew her I thought less of my anger against my father, and when the memory surged over me it was sad, rather than bitter. But it was not until our first son was two months old that I told her the entire story, and of my lonely boyhood.

"The tears stood in her eyes, and she clasped my hand.

"But you will forgive him now, Karl, will you not?" she whispered. 'You were his son, once, as this boy is yours.'

"I do not wish him harm," I said.

"Our child thrived nicely, but my wife did not seem to be strong. One day the doctor spoke to me of her lack of spirit, asking whether she could have any cause for nervous depression.

"I will ask her," I answered.

"It was as I feared. The thought of my alienation from my father was always with her. She had taken my burden as her own, but with so different a heart! Her great love for her child had taught her what a parent must suffer by estrangement.

"Still, I made no effort for reconciliation. The day before Thanksgiving there was an accident in one of my mills, and a young fellow was carried out, crushed and insensible.

"An old man followed the stretcher. When he saw me he burst into terrible sobs.

"It is my boy, Mr. Heinz, mine! We quarreled to-day! And if he comes not back, better I were dead!"

"That night I told my wife I would go to see my father. And on the day before Christmas I set foot in the city of my birth.

"It was late in the afternoon. Lamps shone on the streets and twinkled through the heavily curtained windows of my father's home. The old house had not changed in exterior.

"A maid answered my ring.

"Yes, the Herr Professor was at home—in his study. She would call him.

"I am a relative," I said. 'I will go up alone.'

"As I reached the long hall at the end of the stairway, a

young girl passed me. I wondered—can you think how it seems to wonder whether someone is your sister or not?"

"A turn to the left, and again I stepped aside to let a lady go by. This time I *knew*—for it was as if my mother had come to welcome me!"

"A rap at my father's door. His voice answered: 'Come.'"

"Slowly I entered. He looked up from his book. The same face, but so lined! He had suffered deeply. I did not speak.

"Well, sir?" he said, and, a moment later, 'Sir?'"

"Still I was silent. Perhaps it was not strange that I could not speak.

"He rose from his chair, and came forward. He looked at me with eager, intent gaze.

"Father!"

"Karl! My son! My dear son!"

"Everything else was forgotten. Our hands were on each other's shoulders. And it was—Christmas eve!"

THE CHRISTMAS KINDERGARTEN.

"THIS Sunday school is not what it used to be," observed the good pastor of a mission church as he glanced around the large room, with its gathering of small-sized humanity in its best bib and tucker. "There was a time when it was full to the doors, but now, owing to lack of teachers, there are, as you see, empty benches. However, just at present it is growing fuller every Sunday. In short, Christmas is coming."

Such mild cynicism may be excused in one who, year after year, cannot fail to observe the periodical ebb and flow of attendance, and perhaps has heard hints of individual longings thrown out from time to time for that particular variety of Santa Claus who is in the wholesale line of presents, bringing dolls by the gross and marbles and balls by the bushel.

And yet, in spite of the trouble it entails among Church workers, in spite of the small appetite for spiritual food apparent in pupils as contrasted with the enormous craving for Christmas toys and candies, no one with a spark of good will towards men in his disposition would say: "Down with the Christmas tree!" No one would deprive the children of the poor of their Yule-tide kindergarten.

It is different with the children of the rich. In some novel of the day we read of a bachelor millionaire who, by his presents all the year round, had given the sons and daughters of his former lady-love a most heterodox contempt for Santa Claus. Something like this occasionally happens outside of books, as for example:

"I remember," said a young society lady, "that at a Sunday school Christmas celebration, not long ago, I had a doll handed me, at which I fairly turned up my small nose. 'I don't want it,' I said to mamma, quite audibly. 'It is nothing but china, and it would look so common by the side of my wax dolls.' Mamma 'sh-shed' at me, and then so smoothed things over with the official who was personating Santa Claus that the next thing I heard was: 'Here is a dear little girl who, as she already has a nice doll of her own, wishes to give her new one to some other little girl who is not so well off.' Oh, how good and generous that made me feel!"

Yes, the children of the rich are sometimes ungrateful to the Sunday school Santa Claus; but, all the same, Reformer, spare that Christmas tree! No matter if the children of the tenements, being wise in their generation, and having the same longing for material blessings as had those grown-ups of Galilee who bore in mind the loaves and fishes, flock into the Sunday schools as the festival season approaches, good will towards men is the best understood when it takes the form of what may be seen and touched; and so long as a hundred thousand Christmas trees serve, once a year, as a hundred thousand object lessons, teaching by sight what the angels taught in song nineteen centuries ago, there can be little fear of the rising generation's failing to grow gradually into a practical knowledge of the great eleventh Commandment. C. M.

A MAN IS SIMPLE where his chief care is the wish to be what he ought to be; that is honestly and naturally human. We may compare existence to raw material. What it is matters less than what it is made of; as the value of a work of art lies in the flowering of a workman's skill. True life is possible in social conditions the most diverse and with natural gifts the most unequal. It is not fortune or personal advantage, but our turning them to account, that constitutes the value of life. Fame adds no more than does length of days; quality is the thing.—Charles Wagner.

Church Calendar.



Dec. 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.

Personal Mention.

THE Rev. C. S. ABBOTT, priest in charge of the Church of the Good Shepherd, Washington, was recently obliged to seek treatment at the Episcopal Eye, Ear and Throat Hospital. He is rapidly recovering, and will soon be at his work again.

THE Rev. WILLIAM HENRY BARNES, engaged for the past five years in work as a parochial missionary, has accepted a call to the rectorship of the Colonial parish of All Hallows, diocese of Maryland.

THE Rev. ELLIOTT W. BOONE has accepted a call to the rectorship of St. Peter's Church, Milford, Conn., and terminated his temporary engagement as minister in charge of Calvary Church, Bridgeport, Conn., December 16th.

THE address of the Rev. HENRY K. BROUSE, M.D., is changed from Dallas, Texas, to 601 Drew St., Houston, Texas.

THE Rev. THOMAS CASADY, priest in charge of St. Mary's Church, Oelwein, Iowa, has been appointed priest in charge of St. Mark's, Des Moines, by Bishop Morrison.

THE Rev. W. G. CLARK, who has had charge of the mission field in southeast Alabama, goes to Montgomery to assist the Rev. E. E. Cobbs in extending the work of the Church in that city.

THE Ven. J. H. DODSHON has returned to this country after travelling abroad the past two years. He commenced his duties as Archdeacon of Columbus on December 1st, and should be addressed, 1553 Franklin Park, Columbus, Ohio.

THE Rev. SAMUEL S. DRURY, at one time a lay worker at St. Stephen's Church, Boston, and for two years in the Philippines under Bishop Brent, has been selected to take charge of St. Stephen's, and will assume his new duties February 1st. He will be ordained priest by Bishop Brent in January.

AFTER December 16th the address of the Rev. G. F. G. HOYT will be changed from Brooklyn, N. Y., to 516 Walnut Street, Columbia, Pa.

THE Rev. HORACE WEEKS JONES, rector of St. John's Church, New Decatur, Ala., has accepted a call from Trinity Church, Demopolis, Ala., to fill a vacancy caused by the death of the Rev. Dr. J. A. Harrison. He will leave for Demopolis about the 1st of January.

THE Rev. F. KALTENBACH, now studying in Munich, has withdrawn his acceptance of St. James', Manitowoc, Wis., and the Rev. HERBERT B. PULSIFER has accepted a call to the parish.

THE BISHOP of Tennessee has appointed the Rev. GRANT KNAUFF general missionary of the Convocation of Knoxville. Mr. Knauff will also be assistant in St. Luke's Church, Cleveland (the Rev. C. W. Knauff, rector). Address: Cleveland, Tenn.

THE Rev. LEOPOLD KROLL, having resigned the rectorship of St. Mark's Church, Hoosick Falls, N. Y., to take effect February 1, 1908, has accepted the appointment from the Board of Missions to serve under Bishop Restarick of Honolulu. He will enter upon the work at Lahaina, Island of Maul, H. I., some time during the latter part of February, 1908.

THE Rev. B. B. LOVETT of Christ Church and St. Paul's parishes, Calvert County, Maryland, has been called to the rectorship of St. Matthew's parish, Hyattsville, diocese of Washington.

THE Rev. THOMAS G. C. McCALLA, rector of Trinity Church, Bellefontaine, Ohio, has accepted a call to be Dean of Trinity Cathedral, Little Rock, Ark., in succession to the Rev. Percy J. Robottom. He is a graduate of Kenyon College and Bexley Hall, and has been at Bellefontaine for the past five years, where he has just completed a handsome stone church.

THE Rev. CARL A. NYBLADH, rector of St. John's Church, Galesburg, Ill., and dean of the Swedish work of the diocese of Quincy, has resigned both positions, and will after the first of the year take up new work.

THE Rev. CHAS. N. TYNDELL, rector of St. John's Church, Gloucester, Mass., has accepted a call recently extended him by the vestry of the Church of the Good Shepherd, Augusta, Ga., and will take charge on January 12th.

THE Rev. WM. N. WEBBE, rector of Grace Church, Lyons, N. Y., has received a unanimous call to the rectorship of Emmanuel Church, Great River, L. I.

THE Rev. PERCIVAL M. WOOD, formerly of Delta, Col., has accepted the appointment as head of the Associate Mission, Trenton, N. J., succeeding the Rev. Robert W. Trenbath, on January 1st, when Mr. Trenbath enters upon his duties as rector of Christ Church, Trenton.

THE address of the Rev. HENRY B. WILSON is changed to Boonton, N. J., he having accepted a call to St. John's Church in that place.

ORDINATIONS.

DEACONS.

ALABAMA.—On the First Sunday in Advent, WILLIAM SMITH POYNER was ordered deacon in St. Stephen's Church, Eutaw, Ala., by the Bishop of the diocese. The candidate was presented by the Rev. R. H. Cobbs, D.D., and the sermon was preached by the Rev. E. A. Penick of Tuscaloosa. The Bishop has assigned Mr. Poyner to the work in the mission field in southeast Alabama, of which the Rev. W. G. Clark has been in charge.

NEWARK.—On December 12th, in the Church of the Redeemer, Morristown, N. J., Bishop Lines ordained to the diaconate BARRETT P. TYLER, who for a year has been assisting the rector, the Rev. Dr. William M. Hughes, who preached the sermon and presented Mr. Tyler for ordination, Archdeacon Cameron and the Rev. P. F. Sturges of Morristown, assisting. Mr. Tyler is a Virginian, a graduate of Randolph-Macon College. He has been also a graduate student at Yale and in Germany. He will remain for the present at work in the Church of the Redeemer, Morristown.

NEW HAMPSHIRE.—On Sunday, December 8th, in St. James' Church, Keene, N. H., THADDEUS W. HARRIS, Ph.D., was ordained to the diaconate by the Bishop Coadjutor of New Hampshire. The Rev. J. S. Littell, rector of St. James' Church, in which Dr. Harris had long been senior warden, presented the candidate, and the Rev. W. E. Patterson, rector of Trinity Church, Claremont, preached the sermon. Dr. Harris will serve his diaconate as curate of Trinity Church, Claremont.

PRIESTS.

KANSAS CITY.—At Calvary Church, Sedalia, Mo., the Rev. DOUGLAS H. ATWILL was ordained to the priesthood on Wednesday, December 11th, by the Bishop of Kansas City, the father of the candidate, who also preached the sermon. Mr. Atwill has for some time had charge of the Sedalia parish.

DIED.

BENNETT.—Entered into Rest on Friday, November 8, 1907, at her home, Route 6, New Richmond, Wis., HATTIE BENNETT, wife of Watson Bennett. The service was held in the Church of St. John the Baptist, Star Prairie, Wis., on Monday, December 11th.

"Christ's faithful soldier and servant unto her life's end."

DANA.—At Cambridge, Mass., November 26, 1907, SARAH WATSON, the widow of Richard Henry DANA, Jr., and daughter of the late William Watson of Hartford, Conn., aged 93 years.

METZ.—Entered into rest on Tuesday, October 8, 1907, at the residence of her son-in-law, the Rev. Joseph P. Taylor, 698 West Seventh Street, MARY, widow of Henry METZ, of Detroit, Mich. Funeral services were held at Grace Church, October 11th, at 11 A. M. Interment was at Detroit, Mich.

MEMORIALS.

ADELE SEJOINE MONROE HARRADEN.

HARRADEN.—Fell asleep in Jesus, just at Evensong, on the feast of St. Thomas, A. D. 1900, ADELE SEJOINE MONROE, relict of the late Jabez Richards HARRADEN.
 "Make her to be numbered with Thy saints."

THE REV. HERMAN F. ROCKSTROH.

WHEREAS, At the meeting of the Milwaukee Clericus, held at the University Club, Milwaukee, on Monday, December 2nd, announcement was made of the demise of the Rev. HERMAN F. ROCKSTROH, an honored and beloved member of the organization;

Resolved, That all members of this organization learn of his decease with sincere sorrow and deep regret.

Resolved, That we feel that the Church, and especially this diocese, has lost a most loyal and devoted priest, whose short term of service in it has been so suddenly brought to a close.

Resolved, That we do hereby express our deep sympathy for the bereaved ones and assure them of our earnest prayers to God for them, that He may sustain and comfort them in their hour of affliction.

Resolved That a copy of these resolutions be sent to the Rev. Johannes Rockstroh (father of our late brother) and one to Mrs. Herman F. Rockstroh, (the stricken widow) and that they be published in THE LIVING CHURCH and the Church Times, and spread upon the minutes of the organization.

(Signed) GEO. FRED'K BURROUGHS,
 WALTER G. BLOSSOM,
 JAMES L. SMALL,
 Committee.

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.

WANTED—Young women in every parish to sell Christian Year Calendar. Sells quickly; pays well. Apply CHRISTIAN YEAR CALENDAR, 34 West Congress Street, Detroit.

CURATE WANTED—Young, unmarried priest, sound Churchman, good reader, able to take choral service, manly, willing to work. Fine suite of rooms in parish house; fair salary; intellectual privileges. Address: Dr. ARTHUR W. LITTLE, St. Mark's rectory, Evanston, Ill.

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MID-DAY CHRISTMAS EVE CAROL SERVICE, 12 noon to 1 P. M., IN ST. PAUL'S CHAPEL, Broadway and Fulton St., New York City, WITH FULL CHOIR.

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HEALTH RESORT.

THE PENNOYER SANITARIUM (established 1857) combines in most perfect form the quiet and isolation of country life, the luxury of first-class hotels, and the safety of experienced medical care and nursing. Reference: The Young Churchman Co. Address: PENNOYER SANITARIUM, Kenosha, Wis.

MISCELLANEOUS.

THE THERMOSCOPE. New! Novel! This thermometer changes color with the temperature—from pink at 30°, through rainbow shades to deepest blue at 90°. Postpaid, 20 cts. IMPERIAL NOVELTY COMPANY, Box 584, Milwaukee.

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NOTICES.

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. McCLURE, Assistant Treasurer and Financial Agent, The Church House, Philadelphia.

GIFTS OR BEQUESTS

for Domestic Missions, for Foreign Missions, or for General Missions, intrusted to the Church's agent,

THE BOARD OF MISSIONS

for investment, aid permanently to maintain the Church's work at home and abroad.

The Board has never lost a dollar of its Trust Funds.

The report of the Trust Fund Committee will be sent free on request.

A. S. LLOYD, General Secretary, 281 Fourth Avenue, New York. GEORGE C. THOMAS, Treasurer.

LEGAL TITLE FOR USE IN MAKING WILLS:

"The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America."

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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.

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The Young Churchman Co., 412 Milwaukee St.

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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.

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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.

EDWIN S. GORHAM. New York.

English Bible Versions. With Special Reference to the Vulgate, The Douay Bible, and the Authorized and Revised Versions. By the Rev. Henry Barker, M.A.

A. C. ARMSTRONG & SON. New York.

Positive Preaching and Modern Mind. By P. T. Forsyth, M.A., D.D. The Lyman Beecher Lectures on Preaching, Yale University, 1907. Price, \$1.75 net.

E. P. DUTTON & CO. New York.

Phillips Brooks. 1835-1893. Memories of His Life, With Extracts from His Letters and Note-Books. By Alexander V. G. Allen, author of Life and Letters of Phillips Brooks. Price, \$2.50 net.

Cities of Italy. By Arthur Symons. Price, \$2.00 net.

THE FRANKLIN PRESS. Petersburg, Va.

Bruton Parish Church Restored and Its Historic Environment. By Rev. Wm. A. R. Goodwin, A.M., rector of Bruton Parish Church, Williamsburg, Va. Illustrated. 1907.

NOVELLO & CO., LTD. (Through The H. W. Gray Co.)

The Appreciation of Music. A Course of Study for Schools, Colleges, and General Readers. By Thomas Whitney Surette and Daniel Gregory Mason. Price \$1.50. The Musical Illustrations are published in a supplementary volume. Price \$1.00.

MOFFAT, YARD & CO. New York.

Our American Holidays Series. Christmas: Its Origin, Celebration, and Significance as Related in Prose and Verse. Edited by Robert Haven Schauffler. Price \$1.00 net.

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The Romance of an Old Time Shipmaster. Edited by Ralph D. Paine, author of The Greater America. The Story of Martin Coe, etc. Price, \$1.25 net.

PAPER COVERED BOOKS.

A. W. CRAMPTON. Rock Island, Ill.

Thoughts for the Thoughtful. Gathered Chiefly from Editorials in Recent Magazines and Papers. By Rachel A. La Fontaine, author of The Days and Hours of Raphael. Price, 50 cents.

The Key of Life: A Mystery Play. By Frederick George Scott. Quebec. 1907.

PAMPHLETS.

Annual Report of the American Church Institute for Negroes. First Year, 1906-1907. Office of the General Agent, the Rev. Samuel H. Bishop, 500 West 122d Street, New York, N. Y.

Annual Convention Address of the Bishop of Albany. 1907.

The Charity Organization Society of the City of New York, 1882-1907. History: Account of Present Activities. Twenty-fifth Annual Report for the year ending September 30th, 1907. By Lillian Brandt.

ALMANACS.

Whittaker's Churchman's Almanac and Parochial List. Published by Thomas Whittaker, 2 and 3 Bible House, New York, N. Y. Price, 35 cents.

WHO ART THOU that complainest of thy life of toil? Complain not. Look up, my wearied brother; see thy fellow-workmen there, in God's eternity; surviving there, they alone surviving; sacred band of the immortals, celestial body-guard of the empire of mankind. To thee, heaven, though severe, is as that Spartan mother, saying while she gave her son his shield, "With it, my son, or upon it." Thou too shalt return home in honor; to thy far distant, home in honor; doubt it not—if in the battle thou keep thy shield! Thou, in the eternities, and deepest death-kingdoms, art not an alien; thou everywhere art a denizen. Complain not.—Thomas Carlyle.

THE CHURCH AT WORK

DEATH OF REV. WILLIAM V. DAWSON.

THE DEATH of the Rev. William V. Dawson is reported, without particulars, as having occurred last week. Mr. Dawson was vicar in charge of the Church of the Incarnation, York, Pa., in the diocese of Harrisburg. He was graduated at the General Theological Seminary in 1895, and in the same year was ordained both as deacon and as priest by the Bishop of New York. He was engaged in work in Massachusetts, at Roxbury, and then at Framingham, until 1891; then assistant at St. John Baptist's, Baltimore until 1901; at Christ Church, Elizabeth, N. J., 1901-1902; and since 1904 has been in York as stated. He has been seriously ill at a hospital in Baltimore, and the news of his death is now received.

SIXTY-ONE YEARS A VESTRYMAN.

A MEMORIAL has been placed in the venerable St. Peter's Church, Hebron, Conn., in a window panel reserved for the purpose, to Frederic Phelps Bissell, a vestryman of that church for sixty-one years. He was warden and parish clerk at the time of his death. In the lower part of the panel his wife is commemorated.

"THE CHURCH AND THE NEGRO PROBLEM."

THE CHURCH CLUB of Cleveland, Ohio, held a successful meeting at the Colonial Club on Tuesday evening, December 10th. The president, Mr. John N. Stockwell, Jr., was chairman. The appointed speakers were Bishop Leonard, whose subject was "A Glimpse at the House of Bishops," and the Rev. Samuel H. Bishop of New York, general agent of the American Church Institute for Negroes, whose subject was "The Church and the Negro Problem." Bishop Leonard, in vivid and graphic terms, sketched most aptly some of the more conspicuous figures in the House of Bishops and spoke in some detail on the legislation of the recent General Convention. The Rev. Mr. Bishop's address was an eloquent plea for the negro and a clear setting forth of the cause of past failures of attempts to elevate the race. He took the position that mere education and manual training will not solve the problem, although they had accomplished some excellent results, and that the only solution of the negro question was to be found in the Church of Christ. He further maintained that no religious body is better able to deal with this question than our own American Church. Addresses were also made by the Hon. U. L. Marvin of Akron, the Rev. Dr. Cyrus Townsend Brady of Toledo, and Mr. Charles W. Chestnut.

RETIRED PRIEST PASSES AWAY.

THE REV. LEONIDAS BRADLEY BALDWIN, a retired priest of the diocese of Easton, died suddenly, at his old home in New Haven, Conn., on the Second Sunday in Advent, in the 74th year of his age.

Mr. Baldwin was a native of New Haven, an A. B. A. of Trinity College (1860), M. A. (1863). He was graduated from Berkeley Divinity School, in the class of 1863, and was ordained deacon by Bishop Williams in the same year, and priest, the year following, by Bishop Chase. He served at the altars of the Church at Nashua, N. H., St. Mark's, New Britain, St. James', Birmingham (now Derby), St. Mark's, Boston, Mass., and St. James', Keene, N. H. His last parish was St. Peter's, Easton, Md. Of recent years, he had

resided in New Haven, in impaired health. The funeral was from Trinity Church, New Haven, on Wednesday, December 11th. He is survived by a widow and one brother.

DETROIT RECTOR-ELECT.

St. PETER'S CHURCH, Detroit, has called to the rectorship and received the acceptance of the Rev. H. C. Attwater, rector of St. Peter's Church, Pittsburg, Kan. Mr. Attwater is a grandson of Henry Smith Attwater, a priest in Connecticut, who served the Church faithfully until his death at the age of 90 years. He was prepared for orders at St. John's School, Salina, Kan., at the Kansas State University, and at the Seabury Divinity School, was ordained deacon at the age of 25 by the Bishop of Kansas at Grace



REV. H. C. ATTWATER.

Cathedral, Topeka, on Trinity Sunday, 1901, and advanced by him to the priesthood on the feast of the Ascension next following. He served as general missionary of northern Kansas until two years ago in March, when called to St. Peter's Church, Pittsburg, in the same diocese, since which time he has also been editor of the *Kansas Churchman*, the diocesan organ. These are relinquished to accept a call to St. Peter's Church, Detroit, as rector, acceptance to be effective in thirty days.

GEORGIA CONVENTION CALLED.

THE Standing Committee of the Diocese of Georgia met in Savannah on December 10th, to file vacancies caused by the organization of the diocese of Atlanta. The committee is now as follows: Rev. C. H. Strong, D.D., President, St. John's Church, Savannah; Rev. C. T. Wright, rector of Albany; Rev. D. W. Winn, rector of Frederica; Messrs. H. C. Cunningham, Savannah; W. K. Miller, Augusta; R. S. Elliott, secretary, Savannah. The committee took order for the summoning of the Annual Convention (the date for which had been left open by the last convocation) on February 12, 1908, in Augusta, for the election of a Bishop and such other business as may come before it, and meantime requested the Bishop of Atlanta to retain spiritual supervision of the diocese.

CHURCH FOR BELGIANS CONSECRATED AT GREEN BAY, WIS.

THE BISHOP of Fond du Lac recently consecrated the Church of the Blessed Sacrament, at Green Bay. The church, which is of stone and cement, was designed, erected, and furnished throughout by the Fond du Lac Church Furnishing Co. The services began by the blessing of the Presbytery by the Bishop. At

the consecration of the church the music was rendered in English by the choir of Christ Church, Green Bay. The liturgy was in French, and the celebrant was the Rev. M. J. de Villereal, vicar of the mission. Bishop Grafton preached in English and Father Villereal in French. The church was crowded with people, principally Belgians, for whom the church was built. Among the clergy present were the Rev. F. W. Merrill of Oneida and the Rev. John B. Gauthier of Gardner.

DEATH OF REV. SOLON A. WHITCOMB.

ON THURSDAY, December 5th, the Rev. Solon A. Whitcomb departed this life, aged 65 years. He came into the ministry of the Church in 1893 and was at one time previous a missionary in India. The funeral was held on December 7th in St. Luke's Church, Rochester, the Bishop of the diocese officiating, assisted by the Rev. Dr. Converse, rector of the parish, the Rev. E. P. Hart, and Archdeacon Davis. The burial was in Mount Hope Cemetery, Rochester.

FIRST CHURCH FOR THE STEEL CITY.

AS THE RESULT of a meeting of the missionary board of the diocese of Michigan City, held at South Bend, Ind., and presided over by Bishop White, the Church will have the distinction of erecting the first church edifice at Gary, Ind. A proposition made by the United States Steel Company, of Gary, offering four lots, centrally located, as a church site, was accepted. The steel company will also contribute largely toward the erection of the church, which will cost about \$20,000. Ground will be broken in the spring.

CONSECRATION OF CHURCH FOR COLORED PEOPLE.

SIGNIFICANT as an event and impressive as a service was the ceremony of consecration of St. Andrew's Church, Cleveland, by the Bishop of Ohio, on Wednesday, December 11th. The edifice is maintained by and used wholly for the services of a colored congregation.

The service of consecration began at 10:30 o'clock, at which hour the vested choir, preceded by the cross-bearer, entered the church and took their places in the chancel, which was handsomely decorated with flowers and potted palms. The Bishop then rapped for admittance upon the outer door of the nave, which was opened to him by the vestry. Preceded by his chaplain, the Rev. J. L. P. Clarke, who bore the pastoral staff before him, and accompanied by the Very Rev. Frank DuMoulin, Dean of Trinity Cathedral, and the Rev. Messrs. Avery, Bigelow, Bishop, Bunday, Foster, Freeborn, Forbes, Leffingwell, Walker, and Wood, the Bishop passed up the center aisle to the chancel, where he was met by the rector of the parish, the Rev. Robt. W. Bagnall. The Hon. John P. Greene, a member of the state senate, one of the vestrymen of the parish, then read the instrument of donation, following which, after the appointed prayers, the rector read the sentence of consecration. Morning Prayer was then said by Dean DuMoulin, the First Lesson being read by the Rev. Alsop Leffingwell of Toledo, the general missionary of the diocese, and the Second Lesson by the Rev. Samuel H. Bishop of New York, the general agent of the American Church Institute for Negroes. A celebration of the Holy Communion followed, the Bishop being the celebrant, assisted by the Rev. Stephen D. Phillips, rector of St. Philip's Church,

Buffalo, N. Y., as the epistoler, and the Rev. J. M. Forbes, rector of Grace Church (South), Cleveland, as the gospeller. The sermon was preached by the Rev. Scott Wood, rector of St. Augustine's Church, Allegheny, Pa. Before the beginning of the service of consecration the Rev. Mr. Bagnall was presented with a silk cassock and a gold cross by guilds in the parish.

A SECRET ORDER FOR THE BOYS.

A SECRET ORGANIZATION for the boys, with ritual, passwords, signs, etc., just like those of the men!

The above is one of the means adopted by Mr. L. W. Motsuff and the Rev. William Donald McLean, rector of St. Paul's parish, Pekin, Ill., to reach the youth of the land and keep them in the way they should walk. The name of the organization is The Knights of St. Paul. It was started with three or four boys at Pekin, and now has 56 members in that city alone, besides six or seven chapters in neighboring parishes and missions. In a letter describing the organization Mr. Motsuff says: "The Knights of St. Paul promise not to use tobacco in any shape or form, to neither drink or swear, and to always conduct themselves in a gentlemanly manner, and those who know can truly say that it has done the boys a world of good, as well as swelling the membership list of this parish quite materially. The ritual is beautiful, and has been copyrighted by its author. The organization promises to prove a great auxiliary to Church work, as well as giving its members additional training to that of their home life, that cannot but prove of the greatest benefit to them in their future life."

STUDENTS' SERVICES ASKED.

IN A recent article on the work of the Students' Associate Mission, the *services* and not the "support" of volunteers for the work should have been asked. The Rev. J. Norton Atkins, Valle Crucis Associate Mission, Blowing Rock, N. C., will be pleased to hear from any one interested in the work, which is in the mountainous district of North Carolina.

RELIGION AND HEALTH.

A CONGREGATION composed of ministers, nurses, teachers, and, in general, of thoughtful men and women, filled St. James' Church, Winsted, Conn., recently when the Rev. Samuel McComb, D.D., told of the work of Emmanuel Church, Boston, and made an address on "Religion and Health." He answered questions and made a profound impression. Hymns were heartily sung, the vested choir leading. The speaker touched all deeply, save, perhaps, the Christian Scientists, this being their strongest place in the county. He is engaged to speak in Trinity Church, Torrington. After the service a leading physician advised that a prominent townsman patient be sent to Emmanuel parish for treatment. Both physician and patient are Congregationalists.

OPENING OF ST. MARTIN'S COLLEGE, PHILADELPHIA.

THE NEW buildings of St. Martin's College for Poor Boys, connected with the Church of the Evangelists, Philadelphia, were formally opened to the public on Tuesday, December 17th, from 4 to 6 P. M. Addresses were made by the Rt. Rev. Alexander Mackay-Smith, Rev. H. L. Duhring, D.D., Mr. W. G. Littleton, and the Rev. Charles W. Robinson, president of the college. At 5 o'clock tea was served by members of the ladies' committee, headed by Miss Percival. The new college adds another to the many excellent educational and philanthropic institutions in the city. The building is large and commodious, and is equipped with all the latest and modern improvements. On the first floor is a

refectory which will accommodate 125 boys, and also a library. The dormitories occupy the whole of the third floor, and on the fourth floor is a fine gymnasium, 80x20 feet. The inmates will have the privileges and advantages of the daily services and teachings of the Church.

CLUB HOUSE FOR DRAMATIC WOMEN.

THERE WILL shortly be opened in Philadelphia a club house for women of the dramatic profession, under the auspices of the Philadelphia chapter of the Actors' Church Alliance, to be called the "Cushman Club." There will be provided suitable conveniences, including bedrooms and meals, with a housekeeper in charge of the house capable of looking after the sick. Religious work is not to be attempted unless desired by the guests, but the club house is under the direction of a board of managers consisting almost entirely of Churchwomen, and an advisory board in which Churchmen predominate.

WASHINGTON'S DEATH COMMEMORATED.

FOLLOWING its yearly custom of commemorating the anniversary of the death of George Washington, the First Troop, Philadelphia City Cavalry, marched in a body to St. James' Church, Philadelphia, on Sunday, December 15th, and attended service at 4 P. M., it being the Sunday nearest the date of the anniversary, December 14th. A special sermon was delivered by the rector, the Rev. Wm. C. Richardson, D.D. During the time of Washington's residence in this city the troop acted as his special bodyguard on many occasions. For many years the annual Sunday pilgrimage was made to old historic St. Peter's Church, but of late St. James' has been selected, being only a short distance from the troop's armory.

COMING CONFERENCE OF SEVENTH MISSIONARY DEPARTMENT.

THE THIRD annual conference of the Seventh Missionary Department, which includes the states of Missouri, Kansas, Oklahoma, Arkansas, Louisiana, Texas, and New Mexico, will be held at Houston, Tex., January 7, 8, and 9, 1908.

At the opening service, Tuesday night, January 7th, the speaker will be the Bishop of the Philippines. On the second night the speaker will be the Bishop of Brazil. In addition to these, Bishop Tuttle of Missouri, Bishop Sessums of Louisiana, Bishop Garrett of Dallas, Bishop Johnston of West Texas, Bishop Kinsolving of Texas, Bishop Brooke of Oklahoma, Bishop Millsbaugh of Kansas, Bishop Kendrick of New Mexico, Bishop Brown of Arkansas, and many notable priests and laymen will be present to address the conference. Mr. John W. Wood, the corresponding secretary of the Board of Missions, New York, will preside at one of the meetings.

MISSIONARY WORK IN MINNESOTA.

HAVING been appointed Dean of the Faribault Convocation, the Rev. W. H. Knowlton has requested information of the clergy of that Convocation in regard to missionary work that might be feasible within its bounds, as a consequence of which, and with the approval of the Bishop, he submits the following suggestions:

1a. The sub-districting of the Convocation into four (say) sub-convocations (or councils), each to consist of not less than three clergymen in the active exercise of their ministry, and who can be brought together on call of the Bishop, the Dean, or the local secretary, at the least expense of time and money.

1b. An agreement between the members

of each sub-convocation (or council) to the end that each may have a definite understanding of the geographical lines within which he is supposed to exercise his full cure, and take responsibility therefor.

2. An individual preparation for the special work to follow (which must consist largely of week-day ministrations and week-night preachings): First, by prayer, and after, by each of us devoting at least one day per month to prospecting our respective cures with reference to a discovery of where, and under what auspices, an occasional preaching service can be held to the best advantage.

3. The association of ourselves by "twos" (of which the Dean agrees always to be "one," should the need arise), for making service beginnings at any given point.

4. The making of "summer campaigns" and again by "twos," of at least one week's duration throughout our respective cures, preaching or ministering wherever we may find, or can make, the opportunity.

MISSION AT ST. LUKE'S CHURCH, RACINE, WIS.

ST. LUKE'S parish, Racine, Wis. (the Rev. W. G. Blossom, rector), during the second week in Advent experienced a spiritual treat when the Rev. E. V. Shayler, rector of Grace Church, Oak Park, Ill., and Director-General of the Society of St. Jude, conducted a mission for its people. Beginning Tuesday, December 10th, and continuing through the following Sunday, the interest and enthusiasm grew day by day. Every night saw the large church crowded to the doors, when for two hours and a half Mr. Shayler preached upon the great truths of God and His Kingdom, and man's place in that kingdom.

Each morning there was a celebration early. At 10 Morning Prayer was read and a meditation held. At 3 was a Bible conference for women, and at 8 the mission service and sermon, with an instruction following. An interesting feature was the Question Box, which afforded the missionary an opportunity of placing before the people of Racine the Church's true position.

On Sunday afternoon a mass meeting for children was held and a great mass meeting for men in the guild hall, the local Y. M. C. A. joining in this meeting. The missionary's subject was "Purity in Our Social Life." The mission closed with Evensong Sunday night, when St. Luke's could not contain the large crowds which sought admittance. It was altogether a most earnest, helpful, and instructive mission, and much good is anticipated.

SUNDAY SCHOOL WORK IN CALIFORNIA.

THROUGH the efforts of the Committee on Sunday School Work appointed in the House of Churchwomen, a diocesan association has been formed which has developed a spirit of unity among the Sunday school workers. The signing of a pledge to pray daily for Sunday schools and to endeavor, if a teacher, to be faithful in attendance on teachers' meetings is the one requisite to membership in this association. Apart from this association, an association has been formed in Alameda county and more recently in San Francisco county. These local associations are for the purpose of discussing methods of teaching and of instruction from competent advisers. At their quarterly meetings some experienced educator presents the methods used in his or her especial line; frequently a kindergarten or an adult class is taught to illustrate the principles set forth in the address.

A rather novel procedure was taken in the recent meeting of the San Francisco county association, when Miss Fiedler, a sometime training teacher in the State Normal School, considered the assembled clergy and teachers as a class of children between the ages of 10

and 13 and treated them accordingly. The subject of her lesson was "The Feeding of the Five Thousand," and by her questions and her treatment of the story she developed thought in the minds of her mature pupils.

"WHY WE ARE PROUD OF THE EPISCOPAL CHURCH."

THE ABOVE is the caption of a short article in the Greenville (Mich.) *Call*, by David Fisher of Kalamazoo. It reads as follows: "The Church of England (Episcopal) was the first Church that came to the United States. It made the first prayer, baptized the first convert, married the first couple, buried the first dead, administered the first Holy Communion in our land. This was thirteen years before the *Mayflower* came to New England. The first prayer in Congress was made by the Rev. Mr. Duchet, who was an Episcopal clergyman. It was an Episcopalian who first kept Christmas in this country. It was an Episcopalian who wrote the first book against the 'blue laws of Connecticut.' The first church founded in Boston, King's Chapel, was an Episcopal church. The first church built in New York, Trinity, was an Episcopal church. The first Commander-in-Chief of our country was an Episcopalian—Washington. It was an Episcopalian who first organized Sunday schools, the Rev. Thomas Stocks, in 1780; afterwards he was assisted by Robert Raikes, an Episcopalian.

"The Episcopal Church was the first to translate the Bible into English, and this same Church has made almost every good translation since then. It was an Episcopalian, William Wilberforce, in England, who first made a public movement against the slave trade."

ALABAMA.

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

Church Commenced at Bridgeport.

IN NOVEMBER the Bishop of the diocese laid the corner-stone of a new church building at Bridgeport, of which the Rev. J. C. France is in charge. The church is to be of stone to seat 150 people. One of the most beautiful sites for Church purposes in the town was provided by the congregation, but the church is to be erected by friends who formerly lived in Bridgeport.

THE REV. JOHN R. MATTHEWS has entered upon his work as general missionary of the diocese of Alabama, his work to be in established parishes, rather than in the mission field.

ASHEVILLE.

J. M. HORNER, D.D., Miss. Bp.

Notes of the Morganton Convocation.

A MEETING of the convocation of Morganton was held in St. Francis' Church, Rutherfordton, on December 3rd, 4th, and 5th. At the business session the clergy discussed liturgical questions with a view to establishing greater uniformity in the rendering of the Prayer Book service. This is to be a feature of the next meeting. The Rev. John Norton Atkins of the Valle Crucis Associate Mission preached the sermon on the evening of the 3rd, and at the Eucharist at 8 o'clock A. M. December 4th the sermon was preached by the Rev. F. D. Loddell of St. Elisabeth's, Philadelphia. Although the weather was inclement, the attendance was good. The next meeting of the convocation will be held in St. Luke's Church, Lincolnton; the time to be appointed by the dean.

CALIFORNIA.

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

Opening of the New Seamen's Institute at San Francisco.

THE NEW Seamen's Institute, San Francisco, was formally opened on the afternoon

of December 7th, although it had been in operation for some little time previous to that date. Bishop Nichols and several of his clergy, the Mayor of San Francisco, and the British Consul-General were in attendance.

CENTRAL PENNSYLVANIA.

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

New B. S. A. Chapter at Mahanoy.

A CHAPTER of the Brotherhood of St. Andrew was organized recently at Faith Church, Mahanoy (the Rev. O. P. Steckel, rector), by W. A. Haberstro.

CONNECTICUT.

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

Special Archdeaconry Session at Norwich—Advent Instructions.

A SPECIAL meeting of the Archdeaconry of New London was held on Monday, December 2nd, at Trinity Church, Norwich, to fill the vacancy caused by the resignation of the Rev. Lucius M. Hardy as archdeacon. He had served since 1902, but resigned on account of impaired health. The Rev. J. Eldred Brown of Norwich was nominated to the vacant office. He has served for several months, during the disability of Archdeacon Hardy. Mr. William M. Stark of New London has completed twenty-five years as secretary and treasurer of the archdeaconry.

AN ADVENT mission was held at St. John's Church, Rockville (the Rev. J. Francis George, rector), December 2nd to 7th. There was a good attendance.

A SERIES of Advent instructions is in progress in Hartford, under the auspices of the Seabury Club. These are given by Sister Emily Constance of the Sisterhood of the Holy Nativity. The topics are: December 5th, "The Blessed Sacrament—The Real Presence"; December 12th, "The Blessed Sacrament—The Sacrifice"; December 19th, "The Blessed Sacrament—The Communion."

EASTERN OREGON.

ROBERT L. PADDOCK, Miss. Bp.

Correction as to Pendleton Choir.

AN ITEM printed in the issue of November 30th mentioning that a new surpliced choir had been formed at the Church of the Redeemer, Pendleton, might more correctly have said the choir was reorganized, since more than ten years ago, during the rectorship of the Rev. W. E. Potwine, such a choir was organized and attained a high level of efficiency. The choir was disbanded after the close of Mr. Potwine's rectorship, thus making necessary the formation of the new one at the present time.

IOWA.

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

Cedar Rapids Deanery Session.

THE AUTUMN meeting of the Cedar Rapids Deanery was held in St. John's Church, Clinton (the Rev. Allen Judd, rector). At the morning session a paper on "The Early British Church" was read by Rev. W. D. Williams of Iowa City. In the afternoon the Woman's Auxiliary held a session and Mrs. F. W. Loring of Sac City and Miss Gregory of Iowa City made addresses. A session of the Sunday School Institute was held the same afternoon, at which an interesting illustration was made by Miss H. E. Henningsen of Lyons on "A Practical Method of Teaching Missions." Other speakers were the Rev. G. DeWitt Dowling and the Rev. Wilbur S. Leete.

KANSAS CITY.

E. R. ATWILL, D.D., Bishop.

Distinguished Brotherhood Visitor.

THE Brotherhood of St. Andrew Week of Prayer was observed in Christ Church, St. Joseph, with a noon-day service of interest-

sions and addresses. Mr. Hubert Carleton, secretary of the Brotherhood and editor of *St. Andrew's Cross*, visited Christ Church on December 6th and made a very helpful address on the use of personal influence in winning "the other fellow."

KENTUCKY.

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

Louisville Clericus—Anniversary of Bishop's Consecration.

THE LOUISVILLE Clericus met on December 11th at the residence of Dean Cruik. Bishop C. C. Penick was the guest of honor. The Rev. Henry S. Musson read a paper on "Our Work Among Boys." The secretary was instructed to send a letter expressing deep regret at the enforced absence of Archdeacon M. M. Benton, who has, on the advice of his physician, departed for Los Angeles, Cal. His trouble is a bronchial affection.

THE ANNIVERSARY of the consecration of Bishop Woodcock will be observed on the 23d of January. The Holy Eucharist will be celebrated at the Cathedral at 9 A. M., followed by a Quiet Hour with the clergy, who will afterwards meet for a conference and luncheon.

A TEN DAYS' mission will be held by the Bishop at Hickman, beginning on January 26th.

LONG ISLAND.

FREDERICK BURGESS, D.D., Bishop.

New Bell for Morris Park Church—Memorial Window Presented.

ALL SAINTS' CHURCH, Morris Park, has been presented with a bell by Mrs. E. B. Briggs in memory of her husband, Dr. E. B. Briggs.

ST. GEORGE'S, Hempstead, at present without a rector, has received a beautiful memorial window from the family of the late Thomas H. Clowes, who served the parish for many years as a vestryman.

LOS ANGELES.

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

Successful Mission at Los Angeles.

A MISSION, beginning on Advent Sunday, was held in the Church of the Ascension, Boyle Heights, Los Angeles (the Rev. John W. Thursby, rector), the missionaries being the Rev. Harry Wilson and the Rev. Fred T. Henstridge, assistant priest of St. James', South Pasadena. During the mission there were three celebrations of the Holy Communion each day, and every afternoon a service was held for children. It was essentially a teaching mission, the missionaries presenting the Catholic faith simply, faithfully, and powerfully. The daily Sacrifice and the reservation of the Blessed Sacrament are now the rule at this church.

MARYLAND.

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

Coming Missionary Mass Meeting.

THE ANNUAL missionary mass meeting of the diocese of Maryland will be held at the Lyric, Baltimore, on Sunday, January 5th, at 8 o'clock. The Rev. Dr. R. F. Alsop of Brooklyn will speak on "Some Impressions of Our Missionary Work in the Far East," and Archdeacon Stuck will talk of the mission work of the Church in general. On the afternoon of the same day there will be a missionary meeting for children at St. Peter's Church, Baltimore.

MASSACHUSETTS.

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

Meetings of the Catholic and Episcopalian Clubs—Death of Mrs. R. H. Dana.

THE REV. DR. VAN ALLEN is giving an interesting series of Friday night lectures during the Advent season on "Heroes of the Faith."

THERE WAS an interesting meeting of the Catholic Club at the Church of the Advent, Boston, on December 11th. The Rev. William F. Cheney of Dedham gave an address on "The Invocation of the Saints."

THE EPISCOPALIAN CLUB held its regular meeting at the Hotel Vendome, Monday evening, December 9th, and the special guest was Bishop Roots of Hankow, China. President William V. Kellen presided, and previous to the dinner the members had an opportunity of extending a cordial welcome to the Rev. William H. Falkner, the new rector of St. Paul's. "The Awakening of China" was the theme of Bishop Roots' address. Another who spoke was Dr. Charles D. Tenney, former president of the Chinese University at Tientsin, and he was most enthusiastic in favor of secular education in that country.

MRS. RICHARD HENRY DANA, widow of the author of *Two Years Before the Mast*, died at her home in Cambridge, Mass., November 26th, at the age of 93 years. She had been confined to a wheel-chair for many years and her Christian fortitude, courage, and serenity were an example to every one. She had preserved all her faculties to a remarkable degree, except that her eyesight had lately been failing. She was a native of Hartford, Conn., where her father, William Watson, was one of the early leaders of the Peace Movement and founder of the *American Peace Advocate*. Mrs. Dana had six children, four of whom survive her. Of these her son, the present Richard H. Dana (who married Miss Edith Longfellow, daughter of the poet) is a Boston lawyer and publicist, and active in the Civil Service and other reforms. Ten of her twelve grandchildren survive her, and one great-grandson.

Funeral services were held at Christ Church, Cambridge, November 29th. The rector, the Rev. Prescott Evarts, officiated, and the boy choir sang the *De Profundis* to an old French chant, and the hymns, "Art Thou Weary, Art Thou Languid" and "Jesus Lives! Thy Terrors Now." The pall-bearers were Mrs. Dana's six grandsons—Richard H. Dana, Jr., Henry W. Longfellow Dana, Allston Dana, Edmund T. Dana, Richard Dana, Lyman and Richard Dana Skinner.

MILWAUKEE.

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

Prominent Platteville Churchman Dies—Saloon Problem Discussed at St. James', Milwaukee.

A LIFELONG Churchman and leading member of Trinity Church, Platteville, passed away on December 5th in the person of Mr. John McArthur. He was 84 years old and up to the time of his death was a faithful and regular attendant at the services of the Church. He was stricken with paralysis on November 27th, from which he never recovered. The funeral services were held in the church on the following Monday, the missionary, the Rev. Edward T. Pancoast, officiating.

THE MEN'S CLUB of St. James' Church, Milwaukee, listened to several speakers in a discussion of various phases of the problem of the regulation of saloons at a largely attended meeting held last week. The club is a manifest success. Its organization is very simple, including no membership roll. There is a small guarantee fund raised for the purpose of routine expenses, and notices are given through the press and otherwise of monthly meetings with topics for discussion,

which are open to all who desire to attend by payment of the small price of dinner tickets, which are placed at a low figure. The results have been very satisfactory.

MISSISSIPPI.

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

Session of the Jackson Convocation.

THE CONVOCATION of Jackson (the Rev. William Mercer Green, Dean) met in Trinity Church, Crystal Springs, December 10th, 11th, and 12th. The Bishop was in attendance on the last afternoon and night. The speakers and subjects discussed were "The Church and the Sunday School," the Rev. Halsey Werlein, Jr.; "The Bible and its Place in Our Present Day Problems," the Rev. E. McCrady; "What is Catholicity," the Rev. R. E. Grubb and the Rev. A. Martin. On Thursday afternoon the general subject was "General Convention Results." The Rev. J. T. Bovill was elected secretary and treasurer. Two candidates were baptized, and two presented for Confirmation. Flora was chosen as the next place of meeting.

NEWARK.

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

"Quiet Day"—Priest's Fiftieth Anniversary.

THE "QUIET DAY" under the auspices of the Woman's Auxiliary was conducted at the House of Prayer, Newark, on Wednesday, December 18th, by Archdeacon Cameron. All women of the diocese are invited to be present.

THE REV. J. I. MOMBERT, D.D., for some time past residing in Paterson, is to keep the fiftieth anniversary of his ordination on Sunday, December 22nd. He will preach on that morning in St. Paul's Church, Paterson, and a few weeks later the Paterson Clericus will observe the anniversary in a special way.

OHIO.

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

Another Mission for Negroes at Youngstown

UNDER the direction of the Rev. Abner L. Frazer, rector of St. John's Church, Youngstown, assisted by the Rev. Robert W. Bagnall, rector of St. Andrew's Church, Cleveland, a new mission for colored people has been inaugurated in the former city. This is the second mission maintained by St. John's parish.

PENNSYLVANIA.O. W. WHITAKER, D.D., LL.D., Bishop.
ALEX. MACKAY-SMITH, D.D., Bp. Coadj.**Mission for Negroes at Newtown—Bequest to Church Hospital.**

THE REV. WM. C. EMIHARDT, rector of St. Luke's Church, Newtown, has established a mission for the colored people of his parish, to be known as St. Thomas' mission.

FROM the heirs of the late Charles J. Coxé the Episcopal Hospital, Philadelphia, receives the sum of \$10,000 for the endowment of free beds, to be known as the Sixth Pennsylvania Cavalry Free Beds, the late Major Coxé having served in that company during the Civil War.

MRS. AUGUSTA S. APPLETON, wife of the Rev. Samuel E. Appleton, D.D., associate rector of the Church of the Holy Apostles, Philadelphia, died on Monday, December 9th, of heart disease, aged 75 years. The burial office was said on Thursday at the Holy Apostles', the Rev. Nathanael Thomas and Rev. Dr. Duhring officiating.

PITTSBURGH.

CORTLANDT WHITEHEAD, D.D., Bishop.

Brotherhood Mass Meeting.

THE WEEK OF PRAYER for the Brotherhood of St. Andrew was observed in many of the

parishes in the city and vicinity, and in almost every church there was a corporate Communion for members of the Senior and Junior Chapters on the First Sunday in Advent. The Pittsburgh Assembly held a mass meeting on the evening of that day in Carnegie Music Hall, Pittsburgh. Addresses were made by the Bishop of the diocese, the Hon. George W. Guthrie, and the Bishop of Chicago.

SPRINGFIELD.

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

Mission at Bellville.

THE REV. JOHN BARRETT recently conducted a five days' mission at Belleville, Ill.

TENNESSEE.

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

Results of "Week of Prayer"—West Tennessee Convocation—Communicants' League.

THE "Week of Prayer" undertaken in Memphis by the Local Assembly B. S. A., helped the work of the Church in many ways. Father Hughson, O.H.C., conducted it.

THE CONVOCATION of West Tennessee met at Memphis at Calvary Church during the last week of November. Missions and Sunday school work were the chief subjects discussed. The Convocation decided to put a Sunday school in every possible town and village in its boundaries and, where that is impracticable, to start home study classes. A field secretary is to be sent out at the beginning of the year.

ON THE First Sunday in Advent, at Epiphany Church, Knoxville (the Rev. C. B. K. Weed, rector), there was a corporate Communion of the congregation, with the result that over 165 out of 191 communicants were present.

AT TRINITY CHURCH, Clarksville (the Rev. Wm. Johnson, rector), a Communicants' League has been formed, which meets once a week for the study of the Bible and the Church.

THE Sunday School Institute of Nashville met December 14th, with an address by one of the professors of Vanderbilt University on "The Personality of the Teacher."

WASHINGTON.

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

A Notable Convert—College Park Chapel to be Consecrated.

THE CHURCH in this diocese has gained a valuable convert from Presbyterianism in the person of Dr. W. F. Gales, professor of Greek in the Washington High School.

ST. ANDREW'S chapel at College Park (the Rev. C. I. La Roche, rector), is about completed and will soon be consecrated.

WESTERN MICHIGAN.GEO. D. GILLESPIE, D.D., Bishop.
J. N. MCCORMICK, D.D., Bp. Coadj.**Memorial Gifts for Marshall Church.**

TRINITY CHURCH, Marshall (the Rev. Frederick Hewitt, rector), is rejoicing over a new pipe organ. This fine instrument was consecrated with special prayers by the rector on the First Sunday in Advent. It is a gift from Mr. Way in memory of his parents, Mr. James Atkins Way and Anna Malvina Way. A. B. Felgemaker of Erie, Pa., was the builder. Another memorial gift to the same church is a handsome brass prayer desk, given by the parents in memory of Richard Perrett, who recently entered the life beyond.

THE NEW pipe organ which for some time has been under construction in St. Paul's Church, Grand Rapids, is now completed. It is a very satisfactory organ and is paid for except about \$400.

WESTERN NEW YORK.

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

Rochester Church Celebrates Patronal Festival. Paper on "The Emmanuel Church Movement" at Buffalo Clericus.

THE PATRONAL FESTIVAL of St. Andrew's Church, Rochester, was marked by very impressive services. At choral Evensong on St. Andrew's eve the Bishop preached the sermon, the first lesson was read by the Archdeacon of Rochester, the Rev. W. E. Davis, and the Rev. Rob Roy Converse, D.D., of St. Luke's Church, read the second lesson. The rector, Dr. James B. Thomas, conducted the service. Following this was an informal reception at the rectory, Bishop and Mrs. Walker receiving with Dr. and Mrs. Thomas. The attendance was very large.

AT THE REQUEST of the Buffalo Clericus the Rev. C. J. Davis, rector of Trinity parish, read at its meeting on December 9th a paper by Mr. Wm. Macomber, on "The Emmanuel Church (Boston) Movement."

CANADA.

Many New Churches in Diocese of Saskatchewan—War on Saloons—The Layman's Missionary Movement—Guelph Church Enlarged—Impetus to Bishop's Building Fund in Montreal.

Diocese of Montreal.

AT THE monthly meeting of the diocesan branch of the Woman's Auxiliary in the Synod Hall, Montreal, December 5th, it was announced that the Bishop had appointed Mrs. Paterson Hall to be a delegate to the Pan-Anglican Conference next spring, representing the Churchwomen of the diocese. Mrs. Holden, diocesan president, who was first appointed, was obliged to refuse the honor.

THE Church Extension Fund has been benefited by a contribution from St. George's congregation of \$560 to the Bishop's Building Fund, for which the thanks of Bishop Carmichael were conveyed through the rector to the contributors.

Diocese of Ottawa.

THE PARISH GUILD of St. John's Church, Cryder, has presented a beautiful carved oak altar to the Church.

Diocese of Saskatchewan.

ABOUT a dozen new churches have been or are being built in the district of Lloydminster. A meeting of the Rural Deanery was arranged for December 10th in St. John's Church. The travelling missionary for the district has begun his work and has been well received.

Diocese of Huron.

A CHAPTER of St. Andrew's Brotherhood has been formed in connection with the Church of the Holy Trinity, Lucan. The new church of St. Paul, Egremont, was dedicated by Bishop Williams, November 17th. The church building is handsome and convenient, and is practically free from debt.

ST. JOHN'S CHURCH, Alvinston, and St. James' Church, Parham, have been much improved.

Diocese of Ontario.

DEAN FARTHING has declared his intention of waging war on the liquor traffic in Kingston; he thinks that twenty-eight saloons are altogether too many for the size of the city.

AT THE half-yearly meeting of the executive committee of the diocese, held in Kingston, November 28th, it was recommended that a diocesan conference should be held next May, as the usual meeting of the diocesan Synod will have to be postponed till after the summer, on account of the Pan-Anglican meeting in England, in June.

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In addition to the favorable commendations these booklets have received in the various Church papers, we quote the following from among a large number of commendatory expressions received from Bishops, Priests, and laymen of the Church:

COMMENDATIONS.

Bishop Gallor, of Tennessee, says:
"I have your interesting and useful tracts, which will do good wherever they are distributed. I shall recommend them in this diocese."

Bishop Potter, of New York, says:
"They are interesting and timely."

Bishop Grafton, of Fond du Lac, says:
"I shall try and get your booklets well distributed in my diocese."

Bishop Brown, of Arkansas, says:
"I shall undoubtedly commend your publications."

Bishop Whittaker, of Pennsylvania, says:
"I have no doubt that their circulation will be productive of good."

Bishop Williams, of Nebraska, says:
"I shall use your valuable booklets in my work. They are, each and all of them, simple in language, truthful in statement, and right to the point."

Bishop Garrett, of Dallas, says:
"I have no doubt your booklets will do a great deal of good. I will gladly advance their circulation every way I can."

Bishop Brewster, of Connecticut, says:
"I shall take pleasure in calling attention to your booklets."

Bishop Fawcett, of Quincy, says:
"Your booklets are all good, profitable, interesting, and worthy of wide distribution."

Bishop Leonard, of Ohio, says:
"It will give me great pleasure to commend your booklets favorably in *Church Life*."

Bishop Scadding, of Oregon, says:
"I shall make good use of your booklets."

Bishop Woodcock, of Kentucky, says:
"I will call the attention of the Publicity Committee of the Laymen's League to these booklets, as I believe they are just the thing for their purpose."

Bishop Darlington, of Harrisburg, says:
"I have no doubt the circulation of your booklets will do much good."

Bishop Olmstead, of Colorado, says:
"I will call attention to your booklets in our diocesan paper."

Bishop Atwill, of Kansas City, says:
"The booklets are good and meet a need."

Bishop Partridge, of Kyoto, Japan, says:
"I shall take pleasure in circulating your booklets."

The Rev. S. J. French, of Waycross, Ga., says:
"I shall keep your booklets 'in stock' and make free use of them. You have the gift of putting things tersely, forcibly, and, therefore, most usefully. I want to thank you for the labor you have expended, and to express my conviction that a great deal of good will be done by these same booklets."

Mr. Hubert Carleton, General Secretary of the Brotherhood of St. Andrew, and Editor of St. Andrew's Cross, says:

"You are to be congratulated on the splendid work you are doing for the Church."

Diocese of Niagara.

A BEAUTIFUL memorial service was held in St. Mark's Church, Niagara-on-the-Lake, November 20th, on the occasion of the passing to her rest of Miss Mary Beaven, daughter of the late Rev. Dr. James Beaven, professor of Metaphysics and Ethics in the University of Toronto. The Woman's Auxiliary and the Ladies' Aid of the parish attended the funeral in a body.

AMONG other gifts sent to St. Alban's Church, Acton, for the reopening on Advent Sunday, was an altar cover, given by St. George's Church, Guelph. The church has been greatly enlarged and beautified. The special preachers at the reopening services were the Bishop and the Rev. G. Davidson, rural dean of Wellington.

Diocese of Keewatin.

BISHOP LOFTHOUSE is spending the winter at his old home in England.

Diocese of Toronto.

A PART of the business brought before the December meeting of the clergy of the Rural Deanery of Toronto, was the reception of a deputation in connection with the Laymen's Missionary Movement. The speakers showed the importance of this movement, since its great object would be to relieve the clergy of much of the responsibility of raising funds. It was a movement by laymen to inspire laymen, and should result in increased contributions for Church objects.—THE NEW parish hall just built for Christ Church, Botcageon, was dedicated by Bishop Reeve.

Music

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

The recent production of Wolf-Ferrari's remarkable work, "La Vita Nuova," by the Oratorio Society of New York, was an event that has attracted the attention of choral societies and conductors all over the country. Notwithstanding the vocal and instrumental difficulties of this unique cantata, it will probably be sung by other choral bodies in the near future, especially by those on the lookout for something new, vigorous, and strikingly effective.

"La Vita Nuova" is the title of a book which Dante is supposed to have written about the year 1292, and in which he gives the story of his boyhood's love. He recounts his early passion (at the age of nine) for a girl one year younger than himself, and describes the bliss and sorrows of that love to its earthly end, that is, until the loved one died on the 9th of July, 1290, at the age of 24.

Dante speaks of her as "the divine mistress of my spirit, who was called Beatrice by many that knew not what name to give her." The name Beatrice signifies "bestower of bliss."

"La Vita Nuova" eventually led to the conception and writing of the "Divine Commedia." Dante called this later work "Commedia"—the word "divina" was prefixed subsequently. Both of these works express the terrible violence of emotion, "the like of which many other mortals have experienced, but never anything like as intensely."

Love and death are two subjects that are quite sufficient to supply a talented composer with "material" for a cantata, and Wolf-Ferrari has within the short space of one hundred and eighteen pages placed upon his canvas a musical painting of extraordinary force and richness of color. The cantata may be described as a tonal delineation of the two books we have mentioned.

Musical compositions of very unusual

merit are rare enough from men of age and experience. When such a work as "La Vita Nuova" flows from the pen of a mere youth of twenty-five years, the rarity becomes little short of phenomenal.

The following sketch of the composer may be of interest to our readers:

Wolf-Ferrari was born in Venice on the 12th of January, 1876. He is of German extraction on his father's side, and of Italian on the side of his mother. He educated himself in southern Italy up to his seventeenth year, studying the master-works of Bach and Beethoven, and other writers of the German school. Later he took up the study of composition in Germany under Rheinberger at the Munich Academy of Music. In spite of his admiration for that celebrated master of counterpoint, he found it difficult to submit to his rigid discipline. His strong individuality compelled him to strike out for himself, and to forge ahead through his own exertions. He returned to Italy in 1895, and made a profound study of Italian composers from Palestrina to the present day. He associated with Verdi and many other famous contemporaries, and in this way his German way of thinking and composing became modified. His choral work, "Sulamith," was performed in Italy in 1899, and met with marked success. His opera "Cinderella" was presented at Bremen in 1902.

At Easter, 1903, Wolf-Ferrari was appointed director of the Conservatory Benedette-Marcelle, in Venice, his native city. This important appointment was the result of the successful production of "La Vita Nuova" in Munich, in the "Kaim" Hall, by the Porges Choral Union.

The performance roused great enthusiasm, and was pronounced a musical event of the highest order. Since that time "La Vita Nuova" has been increasingly successful in Germany and Holland, and has been performed more than thirty times.

Among the unusual features of this work we may cite the employment of a chorus of boy voices, and the division of the main body of singers into Soprani I and II, Contralti I and II, Tenori I and II, and Bassi I and II. But these divisions are not used as double choruses, or eight distinct and independent choirs. The additional choruses are employed for augmentation of tone, like the *ripieni* of old. There are two solo voices—baritone and soprano. The baritone is individualized as the poet himself, and the soprano voice is identified with Dante's Beatrice.

On the occasion mentioned the choir boys were taken from the choir of Christ Church; Mrs. Edith Chapman Goold sang the soprano solos, and Mr. Campanari was the baritone.

The performance was on the whole a satisfactory one, taking the difficulties of the cantata into consideration. Mr. Campanari, however, seemed to be afflicted with a distressing *tremolo*—possibly owing to some temporary cause. It is past comprehension why some of our most eminent concert and operatic singers use this prohibited production of voice, and expose themselves to well-merited criticism.

The attendance was not all that could be desired, and it certainly was not a promising indication of the growth of musical culture in New York. One paper sarcastically remarked that the people were saving their receptive energies for the annual performance of Handel's "Messiah," with which the Oratorio Society fills the house to overflowing every



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Christmastide, and with which they also fill their coffers.

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The twenty-ninth annual meeting of the Music Teachers' National Association will be held at Columbia University, December 27th to the 31st. The association aims to be the rallying-point for all classes of musical workers, whether teachers, composers, performers, critics, or students, who regard their art as a dignified and valuable branch of social culture and not merely as a lucrative business, and who therefore are ready to unite in continuous efforts to elevate standards of thought and action. It has always been notable for the wide range of its influence. Last year's roll included members from thirty-six states, of which eighteen were represented at the annual meeting.

The president of the Association is Waldo S. Pratt of the Hartford Theological Seminary, one of the best known authorities on hymnology and musical history in this country.

Among recent service lists sent for publication in this column are quite a number from Methodist, Presbyterian, Christian Science, Baptist, and other religious bodies employing choirs of boys and men. While we cannot print such lists in a Church paper, we are very glad to have them, as they show conclusively the broad advance of the male choir movement. One of these lists was accompanied by a dignified and convincing article from a local paper, stating that the choir represented (in a well-known city in central New York) was the best that ever had been formed in that place. The chorus consisted of twenty-five boys and fifteen men. It would appear that boys' voices in denominational churches are too valuable to waste. As sectarian Sunday schools are generally well organized, and flourishing, there is an abundant supply of material for male choir purposes.

The Magazines

REVUE CATHOLIQUE DES EGLISES for November contains the second instalment of the Pope's Encyclical on Modernism, and some interesting notes on the Marriage with a Deceased Wife's Sister in England, and matter relating to the Reunion of Churches. There is a good abstract of the Rev. Spencer Jones' address before the (Roman Catholic) Guild of our Lady of Ransom, in Caxton Hall, Westminster, on the Reunion of the Churches. The other articles are of no special interest to Anglicans.

AN AMERICAN agency for the *Hibbert Journal* has been established with Messrs. Sherman, French & Co., 6 Beacon Street, Boston. The increasing number of American writers for this magazine is a notable incident in its progress; and if few of them are Churchmen, it is partly because the "liberalism" of the magazine is more widespread, in this country, without than within the Church. The magazine is one that scholars cannot afford to ignore, and in spite of much in its pages to regret, it is yet the proper forum for the discussion of speculative questions, and the most orthodox thinker, if he be a real thinker, needs this quarterly kaleidoscope of the theological mind.

Among other strange views, a writer in the October number propounds and defends

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the startling proposition that John Calvin was a "reactionary" rather than a "reformer." With the Borgias undergoing a coat of whitewashing in the literature of the day, and John Calvin being launched in the guise of reactionary, it only needs some equally imaginative writer of the *Hibbert* order to prove that St. Peter was a Theosophist and that Judas Iscariot was the real founder of Christianity.

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FIRST, when I feel that I am become cold and indisposed to prayer, by reason of other business and thoughts, I take my psalter and run into my chamber, or, if day and season serve, into the church to the multitude, and begin to repeat to myself—just as children used—the ten commandments, the creed, and, according as I have time, some sayings of Christ or of Paul, or some Psalms. Therefore it is well to let prayer be the first employment in the early morning, and the last in the evening. Avoid diligently those false and deceptive thoughts which say, Wait a little, I will pray an hour hence; I must first perform this or that. For with such thoughts a man quits prayer for business that lays hold of and entangles him, so that he comes not to pray the whole day long.—*Martin Luther*.

WE ARE haunted by an ideal life, and it is because we have within us the beginning and the possibility of it. God is our continual incitement because we are His children. So the ideal life is in our blood and never will be still. We feel the thing we ought to be beating beneath the thing we are. Every time we see a man who has attained our ideal a little more fully than we have it wakens our languid blood and fills us with new longings.—*Phillips Brooks*.

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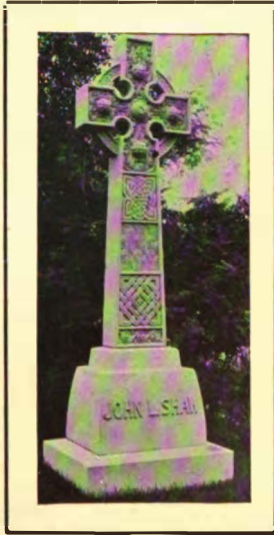
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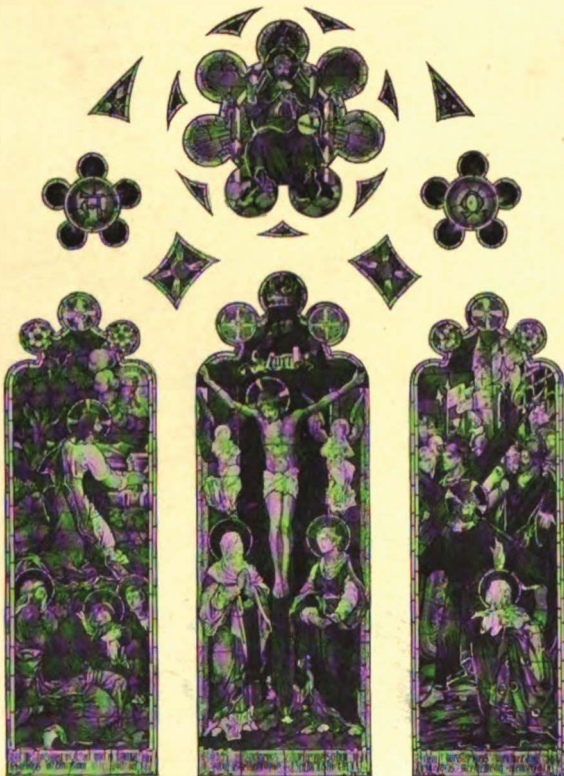
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