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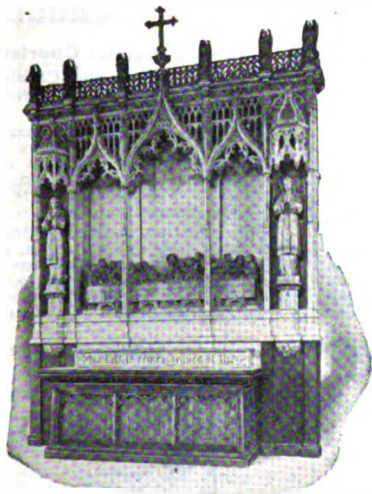
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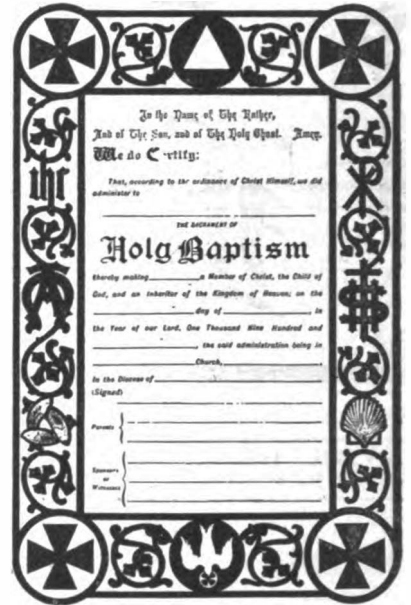
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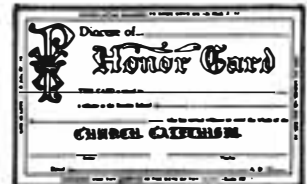
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THE SUNDAY AFTER CHRISTMAS DAY.

CHRIST'S BIRTH AND OUR RE-BIRTH; INCARNATION AND REGENERATION.

THE Christian life is something other than the mere "Imitation of Christ." We are to follow Jesus in the spirit, not in the letter; and this really means that, as the sap of the vine is the life of the branch, so the very spirit of God that was in the Christ shall be in us, perpetuating upon earth the same type of life that was in our Lord; the type not of servant but of son; the type of intelligent sympathy with God's purposes in life, the result of sharing the Divine life, "being made partakers of the Divine nature."

THE GOSPEL (MATT. 1:18-25.)

And hence it is that we have a very direct interest in the story of the birth of our Lord. The life of the Kingdom of God is a regenerate life. "Except a man be born anew he cannot enter the Kingdom of God"; born subject to the flesh and to self and the world, we are to become, under the influence of God's Holy Spirit, subject to love and spirituality. Now the life that our Lord lived upon earth was such a life from the beginning as is our regenerate life. We are to become, by regeneration, what He was by birth; with the difference, of course, that what in us is regeneration, in Him was Incarnation. "Not by might or by power but by My spirit," is the principle of the establishment of God's kingdom—the Spirit received by human faith. And so Christ Himself, who summed up in Himself the kingdom, the totality of human nature in its relation to God, was Himself born in accordance with the same law of life that governs man's regeneration. The Virgin Mary represents human nature in its highest reach of faith, of receptivity to Divine influence.

The Virgin-birth of Christ is thus the expression in concrete fact of the very principles of human salvation in its inception; and gives us also a Christ whose life is to us an example even from His human birth.

THE EPISTLE (GAL. 4:1-7).

The Epistle traces the steps of the development of the regenerate life in ourselves. The child, though born son and heir and ultimately to be lord of all, must, in the first stages of his career, be treated as a servant. The spiritual life is not sufficiently clear or strong within us to be left to its own impulse. A tender sapling must be supported and guided until the time comes in which it can stand alone, pointing heavenward and bearing fruit on earth. So the discipline of the Law was necessary for Israel until "the fulness of time" was reached; so restraint is necessary in the case of a child, until it is able to pass beyond parental control; so our spiritual life must be externally controlled, until the time comes for us to receive the fulness of the gift of the Spirit, the gift of conscious sonship, which enables us to realize our position as sons and to enter into fellowship with God.

THE COLLECT.

A distinguished scientist has recently said he saw no practical value in the Virgin-birth of Christ unless men are to be some day born of single human parentage. He missed the point. Men are reborn of single human parentage. It is the regeneration and not the generation of men that is exemplified in the birth of Christ, a birth, in both instances, by the Spirit of God received through faith.

What a blessed privilege, to be born anew! This is the season at which we enter into completest sympathy with child life; its innocence, its trust, its sweetness, its kingdom of joy within. We are baptized anew with the spirit of childhood, and renew our youth. But there is something lacking! We feel old age creeping upon us; the heaven that lay about us in our infancy is fast "fading into the light of common day." The fountain of perpetual youth is mythical and a strain of sadness mingles with our joy. To this mood comes the Gospel of the Infancy. Greater than any imagined Fountain of Youth is God's gift of regeneration.

A. D. 1907 IN THE CHURCH.

IT has been our custom to devote the editorial leader for the last issue in the year to a review of the progress made by the Church during the preceding twelve months. That review must always be more or less superficial. No one can judge whether devotion to our Lord has increased or decreased. No one can measure the advance or the decline of true religion. No one can estimate the sum total of the deeds for our fellow men that have been accomplished. All this record is set down indeed, in indelible letters, in a Book; but not in a book that can be opened to-day for our inspection.

Yet it is never amiss to seek to weigh at its true value the worth of what the Church has done within a year. In this country her most notable exterior milepost is, of course, the celebration of the Tercentenary in connection with General Convention. As to the Convention itself, it has been too recently reviewed to require new appraisal. We, for our part, are able to trust the Church. There are those who are seriously troubled at the grant of new powers to our Bishops. Their souls are filled with horror at the thought of how these powers may be abused. Quite realizing that danger, we yet believe that few instances will be found in which Bishops will fail to realize the precise limitations with which Churchly order, even more than canonical restrictions, hedges about their action. Thus far some six or eight instances have come to our attention in which the new permission guardedly given to the Bishops in Canon 19 has been acted upon. All of these incidents were premature, the canon not yet being in operation, several of them went considerably beyond the plain language of the canon, most of them showed a misapprehension of what constitutes a "special occasion." Yet the human desire to experiment with something new is the chief explanation of these somewhat grotesque but well-intended excursions into the border-land of the Church's jurisprudence, and we shall confidently expect that the sober sense of our Bishops will lead them to exercise the new canonical permission with caution and not with extravagance. After all, General Convention can tie and then can untie the hands of our fathers in God, but the real power of the Bishops comes to them from the Holy Spirit by virtue of the laying on of hands, and the real limitations to the exercise of their power are those which proceed from the divinely constituted character of the Church. Our own intention is to publish to the Church, at least for the present, every instance in which the new canonical permission is utilized, that we may discover precisely what is its effect in practice, and so learn whether it will be our duty to ask that the canon be amended anew.

Intellectually, there be some who say that the Monroe-like "era of good feeling" in the Church is at an end. There be those who say that a readjustment of party lines is imminent, and that men who have worked together can work together no longer. Should this prove to be true we should be sorry. New issues loom before the Church, and the issues must be met. Issues, however, may be practical or they may be academic. If Churchmen who disagree on academic questions not liable to come before the Church for solution could make such issues subordinate to those which will probably arise for determination within our own generation, there might be avoided divisions which would seriously handicap us in determining the practical questions. We shall not be seriously troubled if some pursue a beautiful dream of reunion with an non-existent primacy, the child, as we view it, of their own imagination; it would be most deplorable if, for the sake of the dream, they should cease to do their duty in that state of life unto which it has pleased God to call them. Pro-Romanism is not likely to be productive of serious results in this generation; anti-Anglicanism would estrange friends and fellow workers and undo much of the progress that has been accomplished within the past generation. We shall be serene under a propaganda of pro-Romanism, which we have long deemed to be inevitable; we shall insist that if pro-Romanism develops into anti-Anglicanism it shall no longer be esteemed a loyal school of thought within the Church. The two are not necessarily identical, although the history of the past four centuries has shown few instances, if any, in which they were separable. It will depend upon the new school of pro-Romans to show whether history will here repeat itself; and the fact that they have begun by taking the extreme Protestant view of the re-written canon 19 does not promise well for their future. A letter printed in our columns two weeks ago on the subject, couched in terms of extreme violence, and deriving its sole importance from the fact that it was dated from St. Elisabeth's Church, Philadelphia, showed a strik-

ing agreement in interpretation with a letter printed last week in the *Churchman* from the Rev. John W. Suter—that Massachusetts representative of the Broad Church school who blandly told his hearers on one occasion that he was accustomed to preach his "doubts and ignorances." We have a right to demand that pro-Romans shall not pursue a policy that plays into the hands of ultra-Protestants, if they would not wholly forfeit our esteem and our confidence.

TURNING to the statistics of the Church as recapitulated in the *Living Church Annual*,* it is a pleasure to discover that the ratio of increase in the communicant list is raised from the 2 per cent. basis that has applied for some years to a 3 per cent. basis.† The clergy, too, have increased by the number of 43. True, that is a gain of less than 1 per cent. in the clergy, as compared with a gain of 3 per cent. in communicants. We should not maintain that this is a satisfactory advance. We need more clergy, and, very especially, more clergy who are willing to remain unmarried. The preponderance of a married clergy, who require settled parishes and "livings" for their sustenance, is altogether out of proportion to the relative number of parishes and missions. We are confronted alike with a crying demand for missionaries for hard, poorly-paid work, and with a demand for "livings" for clergymen with families dependent upon them. If the vigorous method of refusing ordination to any candidate who would not agree to remain unmarried—with possible exceptions for those whose families would not become charges upon the Church—could be enforced for a period of five years at least, it would undoubtedly redound to the benefit of the Church. Young men having the call to the ministry before them might well reflect in advance upon this condition that we find in the Church. *We do not need more clergy for settled parishes* capable of paying living stipends sufficient for the support of a family. We have already more clerical families than we have of such parishes. Newly ordained clergymen who will persist in marrying must do so with the full knowledge that they will either enter upon a life of actual suffering, entailed upon wife and family as well as upon themselves, or they will drive some other married priest with his family into that condition of suffering. Why is not this real and obvious fact presented to our students for holy orders, that they may choose, before it be too late, whether they will leave all and follow Christ in the priestly life, or whether they will enter upon that life with a handicap that will be most distressing during the whole period of their ministry?

This problem of the supply and of the support of the ministry is so often discussed that it seems irrelevant to introduce it here; yet the year's statistics compel us to treat it as one of the year's problems. And it is by no means a problem of the American Church alone. The Roman Church is sometimes said to be an exception to the universality of the problem in America, but that is not true. The Roman Church in America reports (*Catholic Directory*, 1904) a "Catholic population" of 11,887,317, and a clergy list of 13,267, being one clergyman to 896 parishioners. If our own communicants are multiplied by three in order to give us the population ministered to directly by the clergy of the Episcopal Church, we shall find a population of 2,623,488, with 5,424 clergy, so that we have one clergyman to 483 of our population, being nearly double the ratio of clergy to people which the Roman Church in this country enjoys. Moreover the Roman clergy in America are recruited in very considerable numbers from Europe, while we are obliged to raise up our own, with little assistance from abroad. Consequently our condition in this respect is nearly an hundred per cent. more satisfactory than is that of the Roman Catholic Church in the United States, whose larger gross number of candidates for orders is sometimes cited as though it were cause for shame on our part.

BUT THE continued decline in the number of infants presented for Baptism and in the number of children in our Sunday schools grows worse instead of better. More communicants, fewer children; that is the report of almost every year. Will not our Bishops take up this moral problem and make it the basis for their deferred pastoral? We do not need episcopal utterances on the exact limits in which adoration of our Blessed

* *Living Church Annual*; containing a Church Cyclopaedia and Almanac for the Year of Our Lord 1908. Paper, 35 cents. Cloth, 60 cents postpaid.

† It should be noted that the reputed decrease of four per cent. in communicant list in the diocese of Indianapolis (page 314) is due to a misprint; the decrease should read 4, and not 4 per cent.

Lord should be confined, nor on the excess of devotion that is sometimes manifested by an exceptional Churchman who takes his religion in earnest; but we do need some strong, fatherly words of guidance in the face of this social and moral evil that is eating out the life of this American people. Has the Church no message for the family? for society? for her own protection?

Other statistics show a normal year. We raised more money for Church purposes, and gave less of it to general missions; how much, or what proportion, is really applied to missionary purposes we shall not know until our General Board interests itself to discover. The number of parishes and missions on record as giving in any way through the Board is 5,156. The total number of parishes and missions is 7,921, but that includes many that are weak and unsheltered, so that the proportion of non-contributors is not great; but it is greater than it ought to be, and the individuals who give nothing for our general work are very many. Total contributions for all purposes through the Church are \$17,840,309.77; total offerings through the Board of Missions (deducting the United Offering, interest, and "miscellaneous") are \$677,579.20, being nearly 4 per cent. of the whole. It may perhaps be assumed that about 8 per cent. of our offerings are devoted to some form of extra-parochial missionary purposes. These figures, too, do not include the amounts presented at General Convention. On the whole, the financial record is more creditable than is sometimes assumed.

So, as usual, the study of the year reveals both weakness and strength. We are strong only in relation to the extent that we are true to our Lord, and we have little data from which to gauge that strength. The best work does not always produce the best statistics, and the real heroes in the ministry are they who stand firm amidst declining congregations, as happens in many places through causes for which the clergy are not responsible.

With a prayer that the American Church may be divinely guided to be wise in determining the issues which must press upon her in years to come, we leave the year that is past to His mercy.

TWO years ago—on July 22, 1905, to be exact—THE LIVING CHURCH spoke of the lack of clergy and its causes, emphasizing the need of pensions for the aged clergy and synopsisizing the legislation of the General Convention on the subject. There was no marked peculiarity in the leader. The whole Church has always agreed that something should be done, and the Church Press has for years held that that something should be done quickly. But what that something should be, how it should begin, and who should do it, were regarded as open questions, and as a result no one had done anything.

It was reserved for the little parish of Grace Church, St. Francisville, La., to break the long lethargy of the Church in this matter. As a result of the article in THE LIVING CHURCH, inquiry was made by that parish which developed the fact that the General Clergy Relief Fund was directed, by the original legislation of the General Convention constituting it (1853), to receive and invest in a permanent fund all moneys designated for the Automatic Pension of Clergy; and to distribute the income from that permanent fund, as pension, to all clergymen of the Church in good standing and over sixty-four years old, so soon as, in the opinion of the trustees, the income was large enough to warrant such distribution. The legislation had been lost sight of by the Church at large. The General Clergy Relief Fund had never distributed or accumulated such moneys, because it had never received any contribution explicitly designated for Automatic Pension. Further inquiry developed the fact that it stood ready to receive such contributions and apply them as directed by the original legislation.

The Louisiana church tithed its Communion alms for the year and designated the sum remitted for the Automatic Pension permanent fund, thus creating that fund after half a century and putting in force a plan of our great Statesmen-Bishops which had lain dormant for fifty years. It is peculiarly fitting that the first money put into the pension fund should have been Communion alms, and the tithe of Communion alms. The General Clergy Relief Fund duly announced receipt of the sum in all the Church papers, thus giving to most of the present generation their first information as to this forgotten plan of our forefathers.

The permanent fund for Automatic Pension now contains \$10,000 in cash, and holds pledges for \$40,000 more. This it

has accumulated in two years, from numerous contributions, most of which have been small ones. It is evident that many thousands of Church people hold that the original plan of the General Convention is a good one. It is therefore evident that, had the fund existed for fifty years and grown at anything approaching the same rate, the problem which it was created to solve would now be nearing solution. Had it grown faster—and all our great funds seem to gather impetus and grow more rapidly as they grow larger—we might even now be in a position where we could offer an aged priest of the Church the \$600 a year, which means dignified retirement to men past work and peace of heart to those still working. A man can endure poverty with serenity when he knows that his old age is secure. A man must writhe under it when he knows that, because of it, he can save nothing for a time without income and an old age unprovided.

The age of death shown in our yearly necrology lists gives basis for estimating the age of the whole body of the clergy, which works out to the conclusion that about six hundred of our clergy are over 64 years old. The income from the \$10,000 now on hand in the pension fund should be somewhere between \$400 and \$500. It is therefore plain that the time for distribution is not yet in sight. Even when the present pledges are paid and invested the income would be but \$3.00 a man; a trivial amount. It is the day of small things in this matter as yet, and will be for another generation; unless, indeed, God moves some one of means to give a great gift or legacy which shall work in perpetuity, aiding the whole Church forever. But the start is made, and, even at the present rate of growth, the young men now in the seminaries will benefit considerably, if they survive. The men of the next generation, even if the fund grows no faster than it has done in the last two years, will see a day when an aged priest of the Church can give the last ten years of his life, free from all anxious troubles of this world, to the quiet building up of some one mission chapel in the town which he loves best or the village where he was born.

But the fund will grow faster than it has done in the last two years. The last General Convention has appointed a commission to raise \$5,000,000 for this purpose. To the diocese of Los Angeles belongs the honor of procuring this legislation. The money is not yet raised, and ten millions would be better than five; but the work has begun. The Church is roused from lethargy as to this duty. She has done something, or at least has begun, to try to do something, for the pension of aged clergy. The long sleep is over, the indifference is past, the beginning is made, the work is on foot. Awakening is no small thing. The certainty that the aged and the weary are no longer forgotten is, to the clergy, a thought very precious. The assurance that by the time young men now considering the question of entering the ministry are old there will probably be some provision for aged clergy, is of value for many and grave reasons, only part of which are worldly or concerned with money, and all of which should, and in time will, influence the young men of the Church.

A private letter from a clergyman to THE LIVING CHURCH just at hand, says:

"I am no better off than last year"—referring to circumstances known to the editor—"being forced to resign my parish on account of deafness; my only source of income and my wife four weeks in the hospital. . . . After twenty years' hard missionary work in ———, largely at my own expense, the great P. E. C. of the U. S. A. allows me \$150 per annum."

Does not this bring to all of us a realizing sense of what some of the clergy are quietly enduring, while we do almost nothing for their assistance? Possibly some individual may enable us to assist in this one present, specific need, to the relief of this individual suffering. In that event we should be pleased to act as intermediary. But the real relief must be made on a larger scale than this.

Men can endure poverty in their youth as a light thing, if, in their age and weakness, hunger and destitution are done away. Above all things, the knowledge that the Church is very loving and very wise, so wise that our great leaders of half a century ago saw and provided for this need of her servants, is like a trumpet call to all of us. Though the people for a time forgot, it is good to know that we of this day and generation are but beginning to work out what wise leaders, now with the Lord, planned half a century ago.

The raising of the five million dollar fund must be seriously undertaken.

IN attempting to speak so distinctly as not to be misunderstood and so courteously as not to give offense to those with whom one may differ, it is always difficult not to err on the one side or the other. The *Episcopal Recorder* (Reformed Episcopalian) paraphrases much of our recent editorial on the practical application of the so-called "Open Pulpit" canon, and expresses the belief that our view "rightly interprets the spirit of the Church it" (THE LIVING CHURCH) "represents, and although," continues our contemporary, "we differ *in toto* from that spirit, we believe the findings of THE LIVING CHURCH are perfectly consistent with its view-point." Our contemporary wishes, however, "that THE LIVING CHURCH had not used the phrase 'bodies hostile to the Church.' The words do not fit even such a radically Protestant 'body' as our own. We feel no hostility towards 'the Church.'"

By "bodies hostile to the Church," we meant to imply, not a spirit of individual hostility in men, but a system organized in distinct opposition to the claim of the historic Church to universal jurisdiction over all the baptized. That claim the historic Church makes, in the name of the Lord, her founder and head. That claim each other "Church" denies. The issue is clear-cut and distinct. One party must obviously be wrong.

The sentiment of the *Episcopal Recorder* toward "the Church" is declared to be one of "pained amusement at its arrogance." To our contemporary the Church's "supercilious assumption is as repugnant as it is ridiculous." These sentiments seem to us strikingly akin even to personal hostility on the part of our contemporary toward the Church. Happily, however, we reciprocate no such sentiments toward Reformed Episcopalians. Avowing frankly what is the Church's position, understanding perfectly that they deny the justice of that position, we are yet able to think of our brethren who went out most recently from the Church's communion without "pained amusement," without charging them with "arrogance," without characterizing their own counter-claims as "supercilious assumption," and without a thought of those claims as "ridiculous." In fact the Church's position is so strong that it does not even suggest these feelings toward those who are without.

We believe that Christian Unity will be most truly hastened by a frank recognition of what the historic Church holds concerning the work it was commissioned to do; and that only evil can come from any attitude which, under the guise of courtesy towards representatives of systems which are opposed to the Church, leaves those claims to be discovered later, to the chagrin of ministers who find that *in fact* they can be admitted to speak in our churches only as "Christian men."

THE action of school boards in a number of cities in forbidding the introduction of the name of our Lord in connection with Christmas exercises is sad, but it is difficult to know what else they could do if the question were pressed upon them. And, in a way, it is a tribute to the Christian religion. It places Jesus Christ upon a different level from any other man the world has ever known. It recognizes that the Name and the story cannot be, will not be, and ought not to be dissociated from the worship that is due Him as Lord of all. Since, then, it is obvious that school boards cannot take action to enforce that worship, they pursue a logical course, albeit a course the logic of which must be deplored, in forbidding the telling of the Christmas story.

It comes back to this: The duty to tell children the things pertaining to the spiritual life, including the beautiful story of the Incarnation and the Childhood of our Lord, devolves upon parents and the Church. It would be most helpful if they could be assisted in the performance of this duty by the schools; but it is obvious that they cannot.

Let us not waste time in blaming school authorities for this action in places where it is forced upon them by Jewish citizens, whose rights before the law are equal to those of other citizens. Let us rather seek more actively to tell the Christmas story to all the world by bringing men in direct contact with the Church. Slow though that process must be, we know no other whereby the duty can be fulfilled.

THE passing away of Lord Kelvin brings to mind again the fallacy of the common impression that there is any necessary conflict between science and religion. Lord Kelvin was recognized as the first authority of the day in matters pertain-

ing to physical science. In problems of electricity and natural philosophy and in mathematics he was probably without a peer. He had been president of the British Association and of the Royal Society and had been decorated for his services in the interests of science in several foreign nations, while in the nation of his birth he was raised to a baronetcy. The son of an eminent professor of mathematics at Glasgow University, he occupied the chair of natural philosophy at the same institution for more than fifty years, and was afterward its chancellor.

With it all, Lord Kelvin was a devout and earnest Christian, and was always ready to vindicate the intellectual feasibility of harmonizing the Christian religion with advanced science, without making the one subordinate to the other. The record of his long life ought sufficiently to prove that the Christian religion is entirely consistent with the most advanced knowledge in physical science. His death is a severe loss to mankind, both in the realm of science and in that of religion.

THE editor asks that a correspondent who recently mailed to the editorial office a paper entitled "The Relation of the Constitution and Canons of the American Church to the Fundamental Law of the Church" will communicate with him, as the authorship of the paper is not noted on the manuscript and is not recalled.

"MORNING AND EVENING LESSONS."

By MARIE J. BOIS.

IN the *regular reading* of the Morning and Evening Lessons as provided by the *Church of the Prayer Book*, many and wonderful are the messages which reach the heart of the *faithful* reader. One of the most helpful habits which a child of the Church can take, is that of *always* reading the Morning and Evening Lessons of the day. Should the time in the morning be too short to read both, one can be read the evening before; but under no pretext whatever, should one single lesson be missed; thus, and thus only, will the student discover and learn to love the wisdom which appointed the lessons for him. The Bible will become one great, harmonious whole to his mind and heart; a wondrous power in his daily life; the Book of books; and the Prayer Book will be the beloved guide to interpret the glorious truths of God's Word to him.

Thus, led by his guide, he will read the first verse of the Evening Lesson for July 4th: "Also that day they offered great sacrifices, and rejoiced: for God had made them rejoice with great joy: the wives also and the children rejoiced: so that the joy of Jerusalem was heard even afar off." An appropriate verse for the *glorious Fourth*, in all but one particular: "they offered great sacrifices," and in "songs of praise and thanksgiving unto God." As a *Church*, could we not learn a lesson in that respect?

And then, as lesson after lesson comes home to the reader, he will look forward to the quiet moments he spends with his Bible and his Prayer Book. The "Table of Lessons" for the month will be full of meaning to him, something like the unopened regular letter of a dear friend: "What will the message be, to-day?" *not*, "Will there be any message?" for truly the message will *never fail*.

And here comes an inquiry: Why was Nehemiah ix. left out of the Table of Lessons for July? It is such a beautiful chapter: that religious confession of the Levites of "a God ready to pardon, gracious and merciful, slow to anger and of great kindness"—who, in spite of their rebellion against Him, "forsook them not."

Neither in the Table of Lessons for Lent or for Sundays or Holy Days could I find it. Can I, through THE LIVING CHURCH, find out the reason of its having been left out, and whether it really is *never* read in church?

For information, not for criticism, is this question asked. I love the Church far too well to try to find fault in her teaching; but because that love is sincere, the heart and mind long for an explanation of that which they do not understand.

IF THE STREAM had no quiet eddying place, could we so admire its cascade over the rocks? Were there no clouds, could we so hail the sky shining through them in its still, calm purity?—*John Greenleaf Whittier*.

THE POPE OR THE PAPACY?

"Observations of a Solitary, 1900-1907"

UNJUST TO ASSUME THAT PRESENT ROMAN DIFFICULTIES ARE DUE TO INCAPACITY OF THE PONTIFF

[FROM OUR EUROPEAN CORRESPONDENT.]

I HAVE spoken freely of Pope Pius X., but not disrespectfully, for I have a genuine reverence for his goodness and for his exalted office. And I have observed with regret a tendency in some quarters to contrast him to his disadvantage with his predecessor, as if troubles which have arisen from his incapacity would have been avoided by the enlightenment of Leo. This view is, I think, exaggerated; it is hardly fair to an excellent person; and it distracts attention from the real root of the evil I deplore. The root is, I believe, to be sought, not in the character of this or that pontiff, but in the papacy which they administer.

It is a familiar thesis for school essays that the best form of government is a wise and benevolent autocracy—provided that a wise and benevolent autocrat can be secured. It is a valid practical argument against the thesis that no means can be proposed to find him. It is a stronger argument that autocracy tends to injure alike the despot and his subjects: the despot, because the best of men is easily corrupted when his acts are above criticism; the subjects, because they do not learn the lesson of acting under a sense of responsibility. As a matter of fact, neither Englishmen nor Americans are in favor of autocratic government in civil matters, though they may be willing to own that popular government likewise has its defects. Now, papal autocracy, the outcome of a long evolution, was completed by the Vatican Council. It was the sanguine hope of Father Hecker that since that Council "completed and fixed for ever the external authority of the Church," her attention could "be turned more directly to the divine and interior authority of the Holy Ghost in the soul." The experience of thirty-seven years has done little to confirm this hope.

I desire to call attention to a pamphlet called *Observations of a Solitary, 1900-1907*. The writer is a devout layman, whose father fills an important post in the papal household. The essay is not published for sale, but I trust I am not transgressing courtesy by following the example of a respectable part of the Italian press in calling attention to it. Signor Pio Molajoni's essay belongs to the same class of literature with those annual summaries which most journals present to their readers at the end of the year; only it takes for its topic the seven years which began with the murder of Humbert and the accession of Victor Emmanuel III. in 1900, and which are divided for our purpose by the death of Leo XIII. and the election of Pius X. in 1903.

It is no business of ours to trace in detail the general policy of Italy during these years. Before his death Humbert had become unpopular. He lacked the manly and straightforward qualities of his father, he was personally extravagant while his country was in financial straits, and he was identified with a war in Africa which, always disliked, was doubly detested because it ended in calamity. Socialism was gaining ground; Milan, the richest city, was selfishly inclined to stand aloof from the rest of the country; and there were many who thought Italy on the verge of a revolution. I remember the indifference with which the news of the king's murder was received in Florence, the more striking when compared with the generous sympathy with which, the next year, the Italian nation shared the grief of their English friends on the death of Queen Victoria.

It was a moment when all good men should have rallied to the support of the state. If a revolution had occurred, it would have been in favor of socialism, and there was not the least chance of it restoring to the Pope the territory of which he considered himself robbed. When Victor Emmanuel II. lay on his deathbed, Pius IX., like a Christian Bishop, sent to his rival a touching message of kindness and blessing. In the case of Humbert such a gracious act was impossible; but men were shocked when Leo observed a studious silence. At a reception held twenty days after the crime he made no allusion to it. Perhaps a greater shock was felt when a prayer composed by the widowed queen for her husband was discountenanced because some phrases in it were not expressed with the accuracy of a theologian. The *non expedit*, by which Catholics were forbidden to take part either as elected or as electors in parliamentary contests, was enforced, so that the legislature, deprived of the influence of religious men, was too much aban-

doned to the place-hunter. It is true that the bitterness of the strife about the Temporal Power was abated, because time had shown how impossible was its restoration to the Pope; but the Vatican itself contributed nothing to the mitigation.

Molajoni remarks upon the adulation of Leo: "The atmosphere was full of incense." Leo's poems rivalled those of Horace; his patronage of art exceeded that of the Medici; his courage was like that of Leo the Great when he encountered Attila; the home of his youth, Carpineto, was hardly less honorable than Nazareth. When he died the eulogies ceased: no orations were made in his praise; and the prelate who had vaunted Carpineto addressed to the conclave an eloquent plea for serious reforms in the Church.

The new pontiff was a man of humble birth, a lover of simplicity, whose sincere desire it was to restore all things in Christ. He has never professed to be a man of intellect or learning. I remember the hearty praise of his goodness pronounced soon after his election by one who would now be considered a "modernist." When I asked whether he was also a strong man, the answer was an Italian shrug. Regal state was not congenial to him. He reduced the pomp and expenditure of the Vatican. He did not forget that he was an Italian. He relaxed the *non expedit*, though only in cases when the Bishop thought it well to oppose the candidature of a subversive politician. He permitted Cardinal Svampa to appear at a banquet at Bologna in honor of the king. Meanwhile the young king was regaining the popularity which his father had lost, and was aided by the charm of his wife, and especially by the merit of his admirable mother. Some who had been socialists were able to work together with a conservative government; the finance of the country revived; and it became more possible for a man to be a patriot without ceasing to be a Catholic. For this happier condition of the country praise must be given to the king; but we should not refuse a share of it to the Pope.

But he has shown himself a determined enemy of freedom of thought. True; but to admit this is not to prove the liberality of Leo. It is true that Leo promoted Newman; but Newman was not then quoted as the precursor of Tyrrell. The late Pope did less than his successor to check Biblical criticism; but Biblical criticism was not then in the Roman Church the prominent matter which it has since become. If Pius insists on a return to scholasticism, Leo urged it. Many of the positions condemned in the recent Encyclical were condemned by Leo in the case of "Americanism." No doubt the former Pope was astute while the present Pope is dictatorial; and probably the statesman Leo would have avoided the disastrous mismanagement of the French affair. But it seems to me unfair to blame the narrowness of Pius by extolling the liberality of Leo. When the Archbishop of Munich reminded Döllinger in 1878 that there was a new Pope: "A new Pope," answered the theologian, "but the old papacy." And I would urge upon my "modernist" friends to consider whether they are not unjust to Pius in laying on his incapacity the blame which really falls on the papacy. At least he deserves the credit of raising controversy, if controversy there must be, from a petty quarrel about a piece of territory to the worthier area of grave theological questions. And indeed, when the principle of a system is faulty, it is sometimes an advantage when the administration of it passes from the hands of a person of tact into those of a person of less discretion. Hanging judges did more than Romilly to mitigate the severity of our criminal law.

There is a general impression that the present Pope is willing to reduce the tension between Church and State which is so ruinous to Italy. Rumors have been spread that the Vatican is now willing to accept much less than the cession of the old Papal Territory; that Pius was disposed to bless the City and the World from the *loggia* of St. Peter's; that he ordered his carriages to be repaired in order that he might pass the doors of his self-closed prison; even that he has spent a summer *incognito* at Castel Gondolfo. Probably all these rumors were false, but it is something that they were current in a country singularly sensitive to movements in the atmosphere. Molajoni ends with an earnest appeal to the Pope to quit his seclusion. He would probably be received with enthusiastic devotion. Even if some ill disposed persons should insult him, or even assault him, Popes have dared to be martyrs before now. If it is too much to expect the present Pope to value thought, it is perhaps not too much to expect him to restore peace to Italy. Only, the papacy implies not the Pope alone, but the persons who influence him; and once more we must wait and hope.

HERBERT H. JEAFFRESON.

Fiesole, November 30, 1907.

SEMI-CENTENNIAL OF DAVID LIVINGSTONE'S APPEAL

Notable Anniversary Celebrated in London on Behalf of the Universities' Mission to Central Africa

A BISHOP RESPONDS TO THE APPEAL FOR MEN BY OFFERING HIMSELF

Movement in Behalf of Cape Town Cathedral

OTHER CHURCH NEWS FROM ENGLAND

The Living Church News Bureau
London, December 10, 1907

FIFTY years ago last week, on December 4th, David Livingstone, the great African explorer and missionary, having just returned to England from his first travels in the then indeed Dark Continent of Africa, delivered in the Senate House at Cambridge a lecture which, as has been well said in the *Times* newspaper, has since become historic. On that memorable occasion Livingstone made a passionate appeal to the English Church, as represented by the Universities of Oxford and Cambridge, for men to help him in stamping out what he called "the open sore of the world"—*e.g.*, the slave trade in Africa—and opening up the continent to Christian civilization. These were the ringing words with which he concluded his lecture: "I go back to Africa to try to make an open path for commerce and Christianity; do you carry out the work which I have begun. I leave it with you."

That stirring appeal to English Churchmen was all the more remarkable from the fact that Livingstone himself was a Scottish Presbyterian. The direct and almost immediate outcome of the appeal was what has now become so well known as the Universities' Mission to Central Africa; it is perfectly safe in saying, one of the most notable and splendid Christian and Catholic missions in any part of the world.

Last Wednesday night, the 50th anniversary of David Livingstone's famous lecture was commemorated by a great meeting in the Senate House at Cambridge, at which the Vice-Chancellor of the University presided. Among others present were seventy representatives of the U. M. C. A. from the sister University of Oxford, headed by the Archdeacon of Oxford. The chairman mentioned receiving a letter of apology from the Master of Clare (Cambridge), who was Master of his college fifty years ago, and heard David Livingstone's lecture. The Bishop of Southwark, chairman of the general committee of the U. M. C. A., in the course of some introductory remarks, said if the Providence of God guided that great man, Livingstone, to speak as he did there, it was a like providence which moulded and shaped the response. The mission had been a powerful contributory cause in stopping the slave trade, and the Cathedral at Zanzibar was built over the slave market. There had been proof "which would have touched the heart of Livingstone," that the heroic, and even the martyr spirit, was not a thing of the past, but of the present, and of the future. That night there ought to be "a new reverberation of the response to Livingstone's appeal."

The Bishop of Ripon proposed the first resolution:

"That this meeting commemorates with grateful thanks to Almighty God—(1) The Lecture delivered by David Livingstone in the Senate House on 4th December, 1857; (2) The inception of the Universities' Mission to Central Africans the direct result of the Lecture; (3) The progress and development of the work during fifty years."

Great ideas and great personalities, the Bishop said, were factors in achieving moral and spiritual progress. "Both were present when Livingstone made his speech here fifty years ago." Concluding, he pointed out how greatly the commercial benefit of this country had been secured by the opening of Africa to trade: the total exports and imports now represented £133,000,000. Yet only £38,000 was the income of the Universities' Mission last year. This, they would allow, was wholly inadequate.

Mr. J. W. Clark, Registrar of the University of Cambridge, who seconded, gave some interesting recollections of Livingstone's lecture in that room in 1857, at which he was present. He said he never saw any man whose appearance told its own tale as Livingstone's did. Canon Weston of Zanzibar, in supporting the motion, made a singularly stirring appeal to men at both the universities to go out to Zanzibar and help the mission.

The Archbishop of Canterbury proposed the second resolution:

"That, in commemoration of the fiftieth anniversary of David Livingstone's lecture, this meeting supports the appeal of the Church for men and money to establish a third diocese. This diocese is to be called Eastern Rhodesia."

The Primate asked them not to regard the proposal in the resolution as "rather a bit of ecclesiastical machinery than anything else." The real meaning of it was that they wanted to make practical and effective "the bearing of the message of Christian civilization to that and in that very region of Africa in which David Livingstone was found kneeling by his bedside dead on that May day in 1873, a region of quite infinite possibilities, not only for the good of Africa, but of the whole world." There was a marked comparison, he thought, between Abraham Lincoln and David Livingstone. "The two men were almost contemporaries in their births and deaths, each of them were self-made and animated with a high and noble purpose and with a great will power to carry it through."

The Bishop of Ely and the Master of Trinity also spoke, in seconding and supporting the resolution respectively. Both resolutions were adopted.

Eleven thousand pounds is the sum required to endow the new Bishopric. The Bishop Suffragan of Dorking (Dr. Boufflower) has given a good lead to new men for the mission by offering himself.

The Bishop of Birmingham further writes in his *Diocesan Magazine* in reference to the Bishops who will visit him next spring and summer (including the Bishops of Massachusetts, Vermont, and Tennessee):

"All these Bishops will be willing to preach in the diocese morning and evening on the Sunday of their visit. I shall be ready to hear from any of the clergy who would wish to have one of these prelates to preach in his church. In the case of the Missionary and Colonial Bishops we should probably give them the collection at the service at which they preached for some object of their choice."

The Bishop of Birmingham has set a good example to those among his episcopal brethren who appear to be temporizing in the matter of the Deceased Wife's Sister Act. It seems that one of his clergy, the vicar of St. Ambrose's, Edgbaston, wrote to the Bishop that if he were to act in accordance with his own judgment, he would perform unions with a deceased wife's sister when asked to do so; and that he was not able to accept the Bishop's expressed "desire" as a sufficient reason for not doing so; but that he was prepared to abstain if the Bishop would lay upon him an express command. The result was that the Bishop enjoined him not to perform such unions or to allow them to be performed in his church.

At a meeting of the Margaret Street and Mayfair (London) Branch of the English Church Union, held on November 21st, the Rev. Darwell Stone of the Pusey House, Oxford, gave a very able, lucid, and convincing address on the position of the English Church relating to unions with a deceased wife's sister. Messrs. Longmans & Co. are now publishing that address, under the title of *The Christian Law of Marriage*; and it will form one of the series of the Pusey House Occasional Papers.

The annual *Requiem* for departed members and associates of the English Church Union was sung this year at the Church of St. Barnabas, Pimlico, S. W., on November 27th, at 11 A. M., when the church was filled to its utmost limits. The sermon was preached by the Rev. A. E. Oldroyd, vicar of St. James', Hampstead. Prayers were requested for the souls of all deceased members and associates of the Union, probably by this time, as officially stated, quite 12,000, and more especially for those who had departed this life in the past twelve months, among whom were two Bishops and 62 priests. The names of the Bishops were: George Franklin Seymour (Springfield, Ill.) and Hollingworth Tully Kingdon (Fredericton, N. B.), Vice-Presidents of the E. C. U. Among the priests was George Washington (your late European-Continental correspondent). There were also 326 lay members and associates, among whom was George Frederick Bodley. The collection of alms was given, as usual, to the Sisters' Convalescent Home at Ascot, in which Dr. Pusey was especially interested.

An important meeting was held on Friday afternoon at the Mansion House (the official residence of the Lord Mayor of the City of London) to make "an appeal to England" in aid of the Building Fund of the new Cathedral at Cape Town. The Lord Mayor presided. Letters expressing great interest in the matter were read from the Primate and Lord Roberts. Lord Milner moved: "That the creation of a new Cathedral at Cape Town

is a work deserving the support of English Churchmen." Speaking at some length, the late High Commissioner for South Africa showed how strong was the case and exceptional and urgent the need to go forward with the Cathedral at Cape Town.

The Bishop of Southwark seconded. He said the beginning of Cape Town Cathedral had been made on lines of real beauty, and the building was one which gave promise of future greatness and dignity.

Lord St. Aldwyn proposed a resolution to the effect that in order to complete without delay a portion of the building adequate for the commencement of services of divine worship, it was necessary to obtain at once contributions and promises amounting to £5,000.

The Rev. Father Waggett, S.S.J.E., seconded, and heartily supported the appeal. Both motions were adopted.

The committee of clergy in the diocese of Chichester who have been responsible for carrying through the courts the case against the taxation of Easter offerings received by an incumbent ("Cooper vs. Blakiston") have issued another public appeal. The Court of Appeals' decision was in favor of the demands of the Inland Revenue. The committee, having taken counsel's opinion, have decided to carry the case to the House of Lords, if they can secure the requisite support, and they must be prepared with £800 in case they lose and the Crown claims costs against them. The Primate has sent a contribution of £25.

In last week's *Church Times* there appeared the substance of a notable sermon, the first of a series dealing with the grave questions involved in the present condition of affairs in the diocese of Newcastle, which was preached in the parish church of Wallsend-on-Tyne (an important mining center near Newcastle) on Sunday week, after Evensong, by the rector of Wallsend, the Rev. C. E. Osborne—perhaps more widely known as the author of the official *Life of Father Dolling*. The sermon is a powerful indictment of the unhappy attempt on the part of the new Bishop of Newcastle to foist Privy Council law upon the Church in his diocese. Mr. Osborne concluded his sermon as follows:

"Meanwhile, I think sufficient reason has been shown to enable you to retain your confidence in us, your clergy, who decline to accept as the ruling of 'Church and Realm' decisions which the Church has never accepted, and which come from a court whose authority in spiritual things thousands of her priests and faithful laity entirely and absolutely reject. If any suffering in the future be the consequence of this rejection, we are prepared, if need be, to face it, knowing that under the Religion of the Cross only through suffering lies the way to the triumph of the Truth."

There is no fresh development to record in respect of the situation at Newcastle. J. G. HALL.

WILL NOT SOLVE NEGRO PROBLEM.

BISHOP OF TEXAS HAS NO FAITH IN THE SUFFRAGAN SYSTEM.

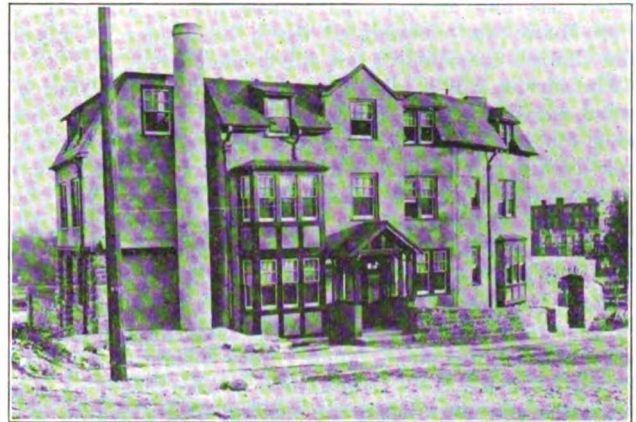
THE Bishop of Texas, in his "Letter" to the *Texas Churchman*, commenting on the recent General Convention, says in part: "Conservatism says: 'Abide your time and wait; all things come to him who waits.' Possibly so, yet we have waited three hundred years with the character and brains of the nation largely on our side, but the people are alienated and prejudiced against us. What is the matter? If our General Convention had set itself seriously to work to answer this question, no time nor labor would have been lost, whether we could have succeeded in fully answering the question or not. . . . The General Convention proposes to give us those impossible non-descript creatures called in ecclesiastical nomenclature 'Suffragan Bishops.' Yes, a Suffragan, which, when properly declined, lengthens out into 'suffragander,' and, when properly defined, signifies an 'answer' as our answer to our colored brethren's appeal. We have heard of black swans: but woe and alas, when we have in our House of Bishops a few of these black 'suffraganders' on the back benches, suffra without suffrage, without voice or vote, or even so much as a hiss or a quack! How have we solved the problem of the work among the colored people? It was the desire of many of us that we should stretch forth a trusting hand and say, 'Ye are men who can be made like unto ourselves in Christ Jesus; arise and stand upon your feet!' Certainly disparagement and debasement can never redeem any people."

LET US awaken to the divine privilege of sharing the heartaches of our friends; of the meaning of good fellowship; of that independence of spirit that does not imitate; of courage and pride that can endure adversity with dignity, and without fear.—*Anonymous*.

CHURCH BUILDING IN THE BRONX.

The Living Church News Bureau
New York, December 28, 1907

THE Third Sunday in Advent was signalized by the dedication of the crypt of the new St. Simeon's church at East 164th and Grand Concourse; and by the blessing of the rectory, at both of which the Bishop Coadjutor officiated. The corner-



RECTORY OF ST. SIMEON'S CHURCH, NEW YORK CITY.

stone of the church laid by Bishop Greer on November 17th, 1906. St. Simeon's is one of the new parishes in the Bronx, of which the Rev. Ralph J. Walker is rector, and it is growing rapidly.

PADDOCK LECTURES FOR 1908.

The Paddock Lectures at the General Seminary will be delivered in Hoffman Hall, at 4:15 p. m., beginning Monday, January 6th, by the Rev. William Porcher Du Bose, D.D., Professor of Exegesis in the University of the South, on the subject: "High Priesthood and Sacrifice: an Exposition of the Epistle to the Hebrews," and will be arranged as follows:

- i. Monday, Jan. 6: "Human Destiny Through Death" (Heb. 1-2).
- ii. Wednesday, Jan. 8: "The High Calling of God to Faith" (Heb. 3-4).
- iii. Friday, Jan. 10: "General Characteristics of High Priesthood" (Heb. 5-6).
- iv. Monday, Jan. 13: "Realization of High Priesthood in Christ" (Heb. 7-8).
- v. Wednesday, Jan. 15: "The Sacrifice that Takes Away Sin" (Heb. 9-10).
- vi. Friday, Jan. 17: "The Faith that Inherits Eternal Life" (Heb. 11-12).

The Church Club of New York commemorated its twentieth anniversary by a special and well attended meeting at its rooms on Tuesday evening, the 17th inst. The first speaker was Mr. George Zabrickie, the first president of the club, who gave a most interesting account of the inception and history of the organization, its achievements and successes. Other speakers followed and, as is customary, the evening ended with pleasant conversation and a collation.

CONSECRATION OF THE REV. R. L. PADDOCK.

THROUGH failure to receive an expected report, THE LIVING CHURCH goes to press without the full particulars of the consecration of the Rev. Robert Louis Paddock, as Missionary Bishop of Eastern Oregon, beyond the fact that the consecration took place, agreeably to notice, at the Church of the Holy Apostles, New York City, on December 18th. The Presiding Bishop, with the Bishops of New York and Washington, formed the designated consecrators, the Bishops of Oregon and Spokane presented the Bishop-elect, and the Bishop Coadjutor of New York preached the sermon. Other Bishops present were those of Long Island, Colorado, and Southern Brazil, and Bishop Courtney.

WE FIND what we look for in the world. I have always been looking for the nobler qualities in human beings, and I have always found them. There are great souls all along the highway of life, and there are great qualities even in the people who seem common and weak to us ordinarily.—*Ella Wheeler Wilcox*.

THE MAN without a purpose is like a ship without a rudder; a waif, a nothing, no man. Have a purpose in life, if it is only to kill and divide and sell oxen well, but have a purpose; and having it, throw such strength of mind and music into your work as God has given you.—*Thomas Carlyle*.

BISHOP OF WESTERN COLORADO CONSECRATED.

TRENTON, N. J., December 20.

THE Rev. Edward Jennings Knight, B.D., rector of Christ Church, Trenton, N. J., was consecrated Bishop for the missionary district of Western Colorado on Thursday, December 19th. It was the first time in more than a century that Trenton has had an episcopal consecration. In 1801, when Bishop Moore was consecrated there, the General Convention of the Church consisted of but thirty members.

The service was held at 11 o'clock, and Christ Church was crowded, most of the clergy of the diocese being present. Among others in attendance were ministers of the various religious bodies in Trenton, with whom Mr. Knight's relations have always been most cordial. The Bishop of New Jersey, father-in-law of Mr. Knight, acted for the Presiding Bishop as chief consecrator, the other designated consecrators being Bishop Lines of Newark and Bishop Talbot of Central Pennsylvania. The presenting Bishops were Dr. Darlington of Harrisburg and Dr. Mackay-Smith of Pennsylvania, who also assisted in the laying on of hands. The Bishop of New Jersey was assisted in the Holy Communion by the Bishop of Newark as epistoler and the Bishop of Central Pennsylvania as gosseller. The Bishop Coadjutor of Pennsylvania read the litany; the credentials and testimonials of election were read by Bishop Mackay-Smith and by the Rev. Dr. W. Strother Jones of Trenton. The attending presbyters were the Rev. Dr. A. B. Baker of Princeton and the Rev. T. A. Conover of Bernardville, N. J.

The sermon by Bishop Spalding, a seminary classmate and personal friend of Bishop Knight, emphasized the social importance for the whole community of the work which the Bishop was consecrated to undertake. We know from the pastoral record of our brother, he said, that he will be such a Bishop, a leader in everything tending towards the uplifting of the community. The lack of candidates for the ministry he attributed in large measure to the failure to press the social message of the Gospel. Men did not feel called to the sacred ministry, because they felt that they could do as good work for God in law, medicine, education, or journalism. The Church must therefore realize its social mission, making of itself a greater power in the bettering of social conditions, if men are to feel drawn to its ministry. It must work for complete social regeneration along all possible lines. The minister of the Gospel must spend more time among those who are outside the fold, if he would be a true evangelist, really bringing men to Christ. He must be concerned about every movement for the public good, interested in everything that makes for the uplifting of the community, a leader in social reform and civic righteousness, an inspiring influence in the work of hospitals, charitable institutions, the public schools, all the educational and humanitarian life of the day. When the Church begins more fully to realize this larger sphere of influence, young men will find in the ministry a call to work for the Master so sure and certain that they will not dare let it pass unheeded.

In the course of the sermon those who knew the new Bishop felt that a picture had been drawn of his ministry in Trenton, which has been singularly successful along these lines.

Mr. Knight has been rector of Christ Church for fifteen years, and it has been his only parish and he its only rector. Its large institutional work is due to his labors and is an evidence of his sense of a mission to those without the Church's walls.

At the conclusion of the service Bishop Knight received the congratulations of the many friends who were in the congregation. The clergy were afterward entertained at luncheon at the home of Bishop Scarborough. Bishop Knight leaves for Colorado the first of January. His successor at Trenton is the Rev. R. W. Trenbath.

STREAM LESSONS.

The wise old Greeks had wonder how although
The waters flow,
The ever-flowing streams, like living flame,
Cease not nor stay nor pass
Their mirrored glass
Forever changing and yet still the same;
But, being older, we
Ponder the sea
Of all-embracing ocean. Never done
Our wonder how at last,
To its own vast,
It doth receive all rivers: yet is one,
And yet is many-fold. And so gain we
Some hint of Him from rivers and the sea.
L. TUCKER.

MISSIONARY BULLETIN.

NEW YORK, December 18, 1907.

THE contributions under the Apportionment Plan to December 1st from parishes and individuals are not quite as large as those to the same date last year; but the amounts all told are small at this season, so the figures are perhaps not especially significant.

To December 1, 1906, we had received \$36,439.37. To December 1, 1907, we had received \$34,181.96, a decrease of \$2,258.41. Four hundred and fifty-four parishes had sent in contributions toward the Apportionment this year, against 455 a year ago.

The offerings from all sources toward the appropriation of the Board show a net decrease of \$3,860.74. The appropriations for the year amount to \$991,744.28. The recent General Convention, by creating four new missionary districts, added very largely to the obligations of the Society, which in other words means the whole Church.

The regular payments under the appropriations during the last three months have been over \$250,000, while the receipts in the same period from all sources toward the appropriations, including the Woman's Auxiliary, the Sunday schools, and from interest on investments, have been \$62,715.70.

No further statement should be needed to emphasize the urgent necessity for promptness on the part of the parishes in meeting their Apportionment at the earliest moment possible.

It is of the utmost importance that the great bulk of the Apportionment should be received within the next five months; that is, before May 1st, not only for the reason just stated, but because the more able in the strong city congregations begin to scatter for the summer soon thereafter, and especially because the Board each year makes its appropriations for the coming fiscal year at the May meeting, and should know at that time, with reasonable certainty, how the Church has provided for the appropriations already made. A new Apportionment can then be made early and work be commenced under it promptly with the opening of the fiscal year on September 1st.

The earlier all dioceses can make their parish Apportionments, and the earlier the parishes can complete their quotas and send in the amounts, the greater their aid in the work will be.

Yours very truly,

GEORGE C. THOMAS,
Treasurer.

"THEIR STRENGTH IS TO SIT STILL."

BY MARIE J. BOIS.

IN quietness and in confidence shall be your strength." How many Christians in this striving, restless century of ours have learnt the lesson of *quiet confidence in God*? How many of us are willing to *sit still and to wait*, till *He* points out the path we should walk in? How much easier it is to be "up and doing" than to sit still and to wait!

In the great decisive moments of our life, and also in the small every-day occurrences of it, we need to wait upon God and to ask *what is His will concerning us*? How shall we know it, if we have not learnt to listen when He speaks to us?

"*Their strength is to sit still.*" What depths of meaning there are in these words of the prophet! depths which are revealed to him who is learning to wait upon the Lord; fathomless depths of God's love and care for each one of His children. Happy the Christian who has so learnt the wondrous lesson of *patient waiting*, that neither the great trials of life nor the small annoyances of it can ruffle the inward peace of his heart. His trust is in the Lord, his refuge is at the foot of the Cross which has become to him in deed and in truth "*as the Shadow of a great Rock in a weary land.*"

FAITH acts on our souls as a moral tonic; it takes the fret and fever out of our lives; it gives the appetite and desire for noble living; it removes despondency; it gives energy, courage, hope, patience, and persistence; and in its highest manifestations it makes our lives a blending of power, sweetness, and peace.—*James M. Pullman.*

THANK GOD every morning when you get up that you have something to do which must be done whether you like it or not. Being forced to work and forced to do your best will breed in you temperance, self-control, diligence, strength of will, content and a hundred virtues which the idle will never know.—*Charles Kingsley.*

CHICAGO DIOCESAN MISSIONS

Progress Being Made in Suburbs and Rural Sections

SUCCESSFUL MISSION HELD IN AUSTIN

Social Settlement Work at and About the Cathedral

OTHER CHURCH ACTIVITIES IN CHICAGO

*The Living Church News Bureau
Chicago, December 28, 1907*

IN some parts of the diocesan mission field there have been many items of progress, during the fall. Recently there have been given to All Saints' mission, West Pullman (the Rev. O. W. Gromoll, priest-in-charge), two pairs of brass Altar vases, and a Sanctuary lamp. Seven and a half years ago, when the Rev. O. W. Gromoll first came to West Pullman as a lay-reader, there was practically no property belonging to the mission. Now the mission owns property valued at \$6,500, and there is but \$400 of indebtedness resting upon it.

At Pullman, where the mission is called St. Joseph's, and is under the same priest-in-charge, two finely located building lots have been purchased for \$3,500 and the last payment of \$500 will soon be made, so that building can be commenced in the spring. Recently a class of 27 candidates from the Pullman missions was confirmed by Bishop Anderson. The number of confirmation candidates presented by Fr. Gromoll since 1900 has amounted to 170, and the baptisms have numbered 270. The choirs at both missions, under the direction of Mr. Charles Carrington, are doing very good work, and on great festivals sing Gounod's "St. Cecilia" Mass. At St. Joseph's, an acolyte guild has recently been organized, the members of which have arranged to serve at the daily Holy Eucharist.

At Longwood, a Chicago suburb, the Rev. Henry Lodge is in charge, and he has lately opened up work in Blue Island, a neighboring suburb, where there are some 10,000 people, and where, until about four months ago, the Church's services have never been held. Over thirty communicants have been found in twenty-four Church families, and plans are being broached to purchase two lots for \$2,500. One of the Church people has generously promised the gift of a good barn, which can be readily made over into a chapel, as soon as these lots can be secured for this new mission. With but \$500 in hand for the first payment on these prospective lots, this work can thus be placed upon a strong foundation.

The mission work at Chicago Lawn (St. Elizabeth's), under the Rev. W. C. Way, who resides at Lockport, and is in charge of both stations, is advancing to the point where a building is not only possible, but indispensable. There are some 3,500 people in Chicago Lawn, and it is a thrifty community, with no saloons, and with a large church-going element. Three lots are now owned, costing \$1,500, and efforts are being made to raise enough money to build a \$3,500 church as soon as it can be done. The total income of this mission last year was \$1,161. In 1903 there were but 27 communicants. Now there are 62, and there is a Sunday school of about 40 members.

At St. Timothy's mission, on the North-West Side, five lots have been purchased since this work was begun by the Rev. E. J. Randall of St. Barnabas, Chicago, in 1904. The sum of \$1,000 is now in hand, as a nucleus around which to center a building fund, and the plan of building is actively taking shape. There are about 75 communicants in this enterprising mission, with a Sunday school of 70 members, a woman's guild, a branch of the G. F. S., a young people's social club, and a St. Margaret's guild, besides a vested choir of thirty members.

MISSION HELD IN AUSTIN.

The parochial mission held at St. Martin's Church, Austin, during the third week in Advent, was well attended, especially at the latter part. Fr. Parrish was the missionary, and his themes at the evening services were as follows: Sin, and its Treatment; The Sign of The Cross; The Flames of Hell; The Grace of The Sacraments; The Church and Her Mission; Judgment; and The Letter and the Spirit. Resolution cards, specifying nine resolves, as follows, were signed by a good many persons: 1. To be Baptized; 2. To be Confirmed; 3. To contribute to the support of the Church; 4. To make my Communion — times a month; 5. To be present at Friday night service and Sunday night service every —; 6. To read — verses of the Bible daily; 7. To say my prayers — times a day; 8. To say grace before and after meals; 9. To join some guild in the parish. These resolutions are binding until Easter, 1908, upon all who took them. The "Question Box" was freely used, and each evening the missionary an-

swered the questions which were thus placed before him. The mission was attended by numbers from other parishes, and was productive of great good.

SOCIAL SETTLEMENT WORK AT THE CATHEDRAL.

The Rev. W. I. A. Beale, who has been one of the City Mission staff at work at the Cathedral for some time past, has lately been placed in charge of St. John's mission, Rees and Vine Streets. The work at the Cathedral is coming more and more in touch with many of the best philanthropic organizations of the city, through the efforts of Dean Sumner and his efficient co-workers. The General Advisory Committee of the Chicago Bureau of Charities, numbering 190 members from the District committees of the entire city, meets monthly. Dean Sumner was recently elected a member of this Advisory Committee, and the committee held one of its recent monthly meetings at the Cathedral parish house. Dean Sumner has also lately been elected on the Board of Directors of the Juvenile Court Committee, and is first vice-president of this directory (a Roman Catholic priest and a Jewish rabbi being the other two vice-presidents). This Juvenile Court committee recently raised \$100,000 to support the Juvenile Court work recently taken over by Cook County (the county in which Chicago is located).

A new Social Settlement is being organized among the colored people of Chicago, with the help of Judge Sadler and Dean Sumner, who are on the board of directors. It is to be called "The Charles Sumner Social Settlement," and the president is the verger at the Cathedral, Mr. Louis H. Burk. Its limits will be the Chicago river on the east, Twenty-fifth Street on the south, and the city limits on the west and north. A strong committee is at work securing the necessary funds to begin work, and also deciding upon the best location for the building to be occupied by this settlement.

The first of the "Missionary Lantern Lectures" arranged by the diocesan Sunday School Commission, with slides and lectures sent from the headquarters in New York City, arrived in Chicago on the 12th of December, and within a week these attractive slides (on Japan, and the Church's Mission in Japan) were exhibited before the Sunday schools of Christ Church (Woodlawn), Trinity Church (Chicago), Epiphany Church, St. Bartholomew's, and others. The January lecture will be on "General Missions."

Trinity Church's parish paper has begun its eleventh year by adding a new and handsome front page, with a cut of the church and parish house, and by enlarging its size to fourteen pages, each edition. Several columns are to be devoted each month to recording diocesan events. An athletic club, for indoor base ball and basket ball, has lately been organized at Trinity, and has entered into the schedule of the Episcopal Athletic League, whose games have already been arranged for the fall and winter. The Mothers' Meeting at Trinity parish house was resumed during Advent, under the charge of Mrs. Robert Nelson.

At St. Paul's, Hyde Park, the Junior Chapter of the Brotherhood of St. Andrew was revived, early in Advent, with Mr. Charles Brown as director. At Epiphany Church, six more candidates were admitted to the Junior Chapter of the Brotherhood on the evening of the Third Sunday in Advent.

The new Credence Table lately given to St. Paul's Church, Hyde Park, by Mr. Taylor E. Brown, in memory of his mother, who was for many years a faithful worker in the parish, was used for the first time early in Advent. It is of fumed oak, handsomely carved, and is in harmony with the general decorations of the chancel. The wood-work in this chancel is remarkable, both in artistic design and in workmanship. There is nothing like it in the diocese.

After nearly two years of service at St. Peter's, Chicago, the Rev. J. D. McLaughlin has resigned, to become the rector of St. Paul's Church, Kankakee. His new work commenced in Advent.

The speaker at the December meeting of St. Peter's Men's Club was Mr. John J. Healy, State Attorney of Cook County, and his address was "The Question of Crime." Mr. Isham Randolph, senior warden of St. Paul's Church, Riverside, and chief engineer of the great Chicago drainage canals, was the speaker at the November meeting of St. Peter's Men's Club, and his address was on "Deep Waterways." It was illustrated with numerous lantern slides. Mr. Alexander Wilson, the new superintendent of the Chicago Tuberculosis Institute, was the speaker at a recent meeting of the "Bixby Club" (the Men's Club of St. Paul's, Hyde Park). His theme was "Tuberculosis in Chicago." He stated that about 4,000 persons are killed in

Chicago every year by this deadly disease, being more than twice as many as die from all the other dreaded diseases combined. The estimated cost of all this illness from tuberculosis is the enormous sum of \$2,750,000 a year, in Chicago alone.

The December meeting of the Men's Club of the Church of the Epiphany was addressed by Mr. E. P. Bailey, senior warden of Grace Church, Chicago, and his theme was The Laymen's Forward Movement. TERTIUS.

A NOTABLE ADVANCE IN CHINA.

HANKING, the capital of Anhwei, one of the central provinces of China, was lately the scene of an interesting series of functions which betokened a substantial advance in the Church's activities in the very heart of heathendom. The occasion was the opening of the new St. James' Hospital of the American Church Mission.

The whole series of ceremonies connected with the opening was so arranged as to occupy the three days, October 23d, 24th, and 25th. On the first, the governor and highest provincial and capital officials were invited; on the second, the minor and permanent officials, the local gentry and prominent citizens; while the third was reserved for the dedication service proper, in which of course only the members of the Church and their intimate friends were interested.

A list of the more distinguished guests may be of interest: H. E. Hun Ming Yih, representing the Nankin Viceroy; T. E., the Governor, Treasurer, and Provincial Judge, the Tao-tai, and the Commissioner of Education were the more important Chinese guests. The list of foreign guests included Mr. Ker, H. B. M. Consul at Nankin; Dr. Hawks Pott, St. John's University, Shanghai; Dr. Stewart, Nankin University, and several mission members. The Rev. Frs. Lemour and Bouvais of the Society of Jesus were invited, but, to our mutual regret, Fr. Lemour's country work took him from the city a week before the event, and delayed his return till nearly three weeks after; while Fr. Bouvais was unable to be present on account of sickness. This was a matter of sincere regret, as our relations with Fr. Lemour, the "minister" of this district, have been unusually cordial and friendly. Very kind messages, however, were received from him.

All the morning a stream of officials, civil and military, kept arriving till a little after noon when, heralded by guns and bugles, the governor appeared on the scene. He was formally received by Dr. Woodward, the senior physician in charge, Mr. Ker, and Captain Andrews of the U. S. S. *Villalobos*. It should be said that this gentleman, together with Dr. Winn and Mr. Armstrong, were the representatives, in an official capacity, of the United States, having been so designated by the senior naval officers of the U. S. Squadron on the Yangtse.

After a very short delay the governor proceeded to the main door of the hospital, where the Rev. Mr. Lee, the chaplain, offered a short prayer. A silver key in a casket of the same metal was handed by Dr. Woodward to the governor, who threw wide the door and declared the hospital to be "opened." An interesting point in this little ceremony serves to show the readiness of a literary Chinese in his own line. A little speech running in quatrains had been prepared by one of the mission writers. Dr. Woodward used this as he was handing the governor the key, and was considerably surprised to have his little effusion neatly capped by his Excellency, who re-

plied in the same style and metre, without hesitation or slip.

A lunch followed the brief tour of inspection through the building, during which speeches were made and messages were read, all expressing gratification at present achievements and hearty wishes for the future. One point should not be omitted. Sir Robert Hart, the inspector general of the Chinese Maritime Customs, together with a letter containing the kindest expressions of good will, sent a check for 1,000 *taels* (\$650, U. S.). This substantial sum will be of great service in equipment.

The first day's proceedings were concluded by the presentation of diplomas to two medical students who have for six years been systematically trained and examined in the theory and practice of medicine.

The second day was largely a repetition of the first, without so much *punctilio* and etiquette.

On the third day the Christians and their friends, to the number of two hundred and fifty, gathered together in one of the main wards and there, for the first time, the solemn sounds

of Evening Prayer were heard in the worship of God the Father and Guardian of all. Mr. Lee conducted the service, during which two special addresses were delivered.

In these the purpose and object of the hospital were set forth, and its whole future was dedicated to the service of Jesus Christ, the Great Physician. This was the service that had been eagerly looked forward to by all the Church members. As the teacher in the girls' school said to the writer: "Yesterday and the day before we had to invite strangers, but to-day the family is coming together in their own new house."

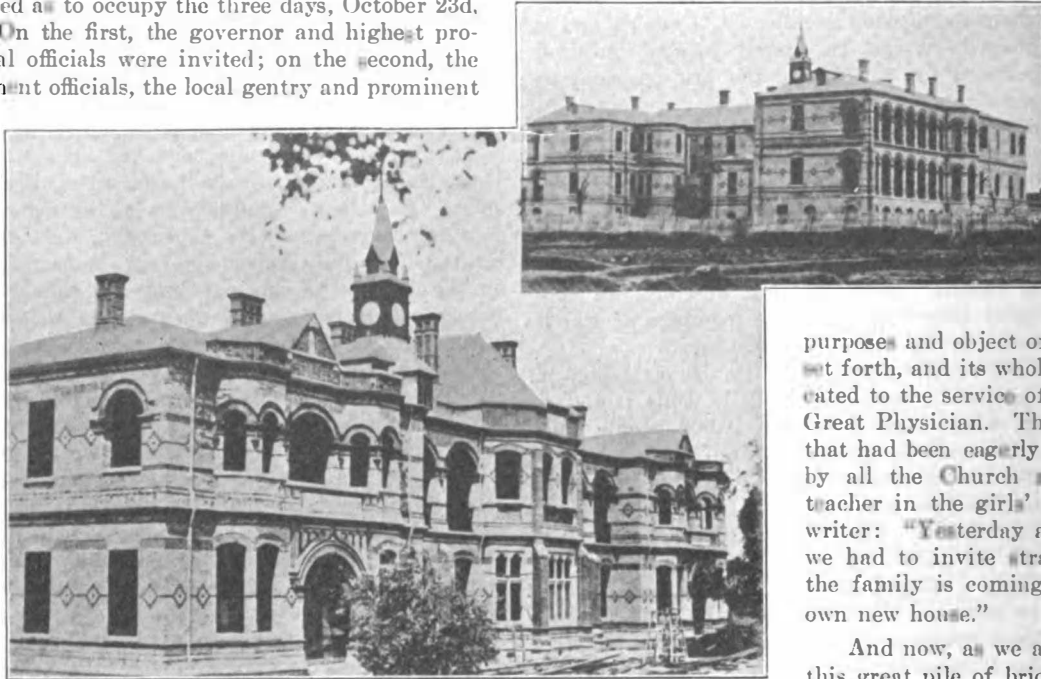
And now, as we are standing before this great pile of brick and stone, what are the thoughts that force themselves on the mind? What meaning has this graceful Gothic form, the mullioned windows of the little chapel, the pointing skyward of all the parts till they culminate in the two white marble crosses, one on each side, that dominate the whole? The answer may perhaps be found in our title. The Church has made one more stride in her advancing conquest of the kingdom of darkness. Light "that cometh from above" has been introduced into one of the dark heathen parts of the earth, and this building is a concrete evidence of the fact.

Mere growth, we know, is not necessarily development; but when we see vast expansion of actual material used in work, coupled with deepened and widened interest in those who use the material; fresh demands springing up, and fresh capabilities being put forth to meet those demands; a simple method displaced by a highly differentiated and intricate system; and, finally, small results becoming great ones, we are forced to the conclusion that true development is being attained.

It is an inspiring thought that here in the very heart of heathendom the Church has built up such a monument of Christian faith and charity. Could those whose loving benevolence provided the means of accomplishing so notable an end but see the work which the new hospital has even now entered upon, their hearts would be gladdened by the thought that they have been permitted to share the work of the Great Physician, whose word brought healing to the sick, and whose touch gave sight to the blind.

YES, we know that it is written by men, but there is a Presence within. The research which is outside controversy, which starts in faith and reposes in conviction, bids us press on through the pages of the Bible where the critic lingers with his scissors, until we reach the real Presence of God.—*Canon Neubolt*.

SWEAT is the destiny of all trades, whether of the brows, or of the mind.—*Bishop Hall*.



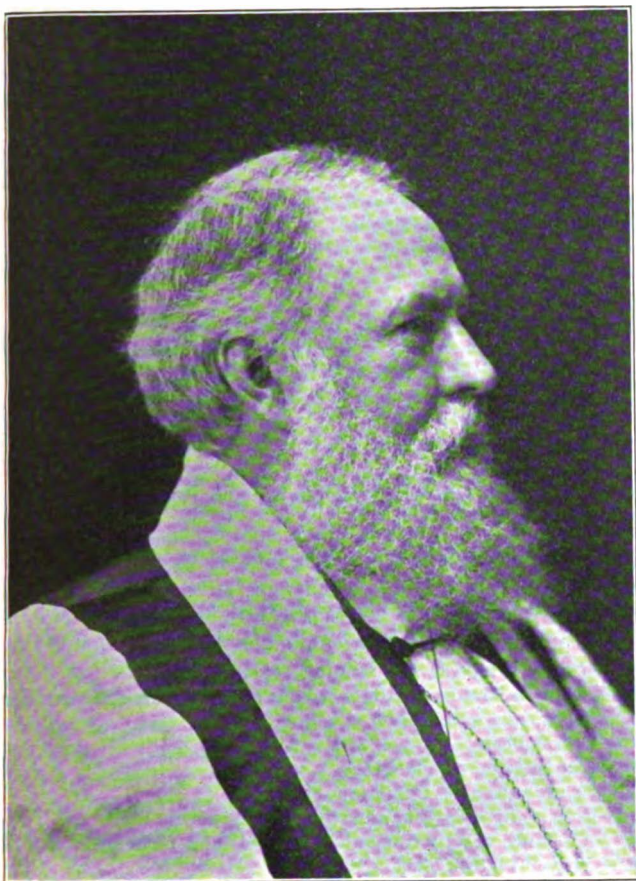
ST. JAMES' HOSPITAL, ANKING, CHINA.

BURIAL OF BISHOP COLEMAN.

THE body of the late Bishop of Delaware was laid to rest in the private cemetery of the duPont family in Christiana Hundred, on Tuesday of last week.

The burial service was at St. John's church, Wilmington. The services of the Third Sunday in Advent in many of the churches were of a memorial character, especially those in Trinity and St. John's, Wilmington. From noon on Monday until noon on Tuesday, the public had an opportunity in the chapel at Bishopstead, to gaze once more on the face of one glad to be their Bishop in the fullest sense, and loved by all as they knew him. A steady stream of persons of all ages, ranks, and color passed beside the plain oaken casket in which the Bishop's body rested, clad in his purple cassock. His pastoral staff stood beside it, and his chapel chair was draped in purple, and a wreath of beautiful flowers lay in it.

Many friends waited in St. John's from the Eucharistic service in the morning at 10:30 o'clock until the afternoon. Before noon others from a distance began to arrive. The choirs of the city churches, visiting and diocesan clergy, the Rev. T. G.



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

Littell, D.D., and the Archdeacons of Delaware and Central Pennsylvania, clerical members of the Standing Committee, and the Bishops present, after vesting in the parish building, proceeded in the order named to the church, meeting the body at the gate. The Rev. Dr. Littell, for a quarter of a century rector of St. John's, and a life-long friend of the Bishop, said the sentences. The Bishop of Washington read the lesson and the Bishop of New Jersey said the creed and prayers. The address was made by the Bishop of Pittsburgh, who preached the consecration sermon for the Bishop in St. John's in 1888.

He said in part:

"I know of no one sentence that better describes the life of the Bishop of Delaware than these words in our service to-day—"Always abounding in the work of the Lord." There never was a man more consecrated. He was faithful to his own diocesan duties. Whatever made for the welfare of the community he welcomed and aided. He lent his strength and energy to various organizations for the general work of the Church; among them the Brotherhood of St. Andrew, Daughters of the King, Girls' Friendly, the Church Unity and Temperance Societies, the Woman's Auxiliary, and a number of others. Outside the Church, he was constant in his support of the Law and Order Society and many others, and stood high in Masonic ranks. In these he saw opportunities for doing the Lord's work, and welcomed each. His genial manner and ready courtesy will ever be remembered and his power to adapt himself to all people and places. A fine physical vigor enabled him to use each day without sparing him-

self, and to face life's trials with more energy. In the homes of his people and friends everywhere he was more than welcome, and delighted in cheering and comforting others along life's pathway. He was strong in his convictions and brave to do his duty wherever he saw it, while always charitable to those with whom he differed. *Omnia in caritate* was his signet motto. Like a full river flowing onward in majestic power, his life without any backward movement flowed out into the ocean of God's love. We may well pray that we, too, like him, may receive the blessing of those who abound in the work of the Lord."

The Bishops sat in the sanctuary, the parish choir in the stalls; the visiting choirs and clergy occupied the front pews on either side of the church. Behind these were the family and honorary pallbearers, members of vestries, of the Woman's Auxiliary and diocesan organizations, with invited guests from a distance. The rest of the building was filled with friends. A very large number, unable even to enter the church, remained in the yard.

The interment was in the duPont private cemetery by the side of his wife. The Bishop of Brazil said the sentences as the casket was borne by eight priests of the diocese to the grave. The Bishop of New Jersey, who also took part in the consecration in 1888, said the committal and, later, the benediction. The president of the Standing Committee said the Lord's Prayer and other prayers.

Other Bishops present were those of Maryland, Central Pennsylvania, Harrisburg, and the Coadjutor of Pennsylvania, and a representative of the Bishop of Newark. Regrets were received from the Bishops of New York and Easton at their inability to be present and to take part in the service as requested.

The honorary pallbearers were: Judge George Gray, Governor Preston Lee, Chief Justice Charles B. Love, Joseph Swift, General James H. Wilson, Charles Bird, Mayor Horace Wilson, Charles M. Curtis, James P. Winchester, D. E. G. Shortlidge, Captain Willard Thompson, and William P. Bancroft.

In the historical sketch of the Bishop printed last week in THE LIVING CHURCH, it should have been added that Dr. Coleman was elected first Bishop of Fond du Lac in 1875, when the diocese was first organized, but declined the election.

THE SUICIDE MANIA.

THERE SEEMS to be something approaching an epidemic of suicide throughout the country, and people in far greater numbers than ever known before are evidently dwelling with complacency on the theory that the easiest way to end trouble is by self-inflicted death. The mania appears to have seized old and young, men and women, and the high and low alike. The situation is deplorable and worthy of the gravest study.

Among the many causes for the sad conditions that exist it may be safely put down that the lack of sane and old-fashioned religious sentiment is foremost. Once men and women drift into the easy notion that death ends all, or that suicide is not a crime, they stand in danger. The specious argument that any human being has a right to end his or her life if they see fit to do so, has been allowed to go uncombated to a great extent of late. The undermining of the religious faith of our fathers is what is playing sad havoc.

The individual who has been trained in an atmosphere of Christian religion, and who has not drifted away, will not commit suicide for the reason that such a person cannot reconcile the deed with his conscience. He knows that no matter what his suffering of mind or body may be, he must bear it all in patience and humility, waiting God's good time for the welcome relief. His religion is that of Job and not of the Roman or the Grecian stoic who was ever ready to fall upon his own sword in the hour of trouble or disgrace.

If there were no other argument in favor of religion than this, it would suffice. Therefore the man who encourages disbelief does more harm than he dreams of. The teaching of one man like Ingersoll has led to countless suicides, and will continue to do so. Certainly, if after death the body rots into the senseless clod and the soul dies with the body, there is nothing to fear from the plunge in the dark. But if it be true that there is another world than this into which we must enter and "render an account for every idle word," then it is indeed another matter.

Surely it is time that something were done to prevent, as far as may be possible, this mania for self-destruction that besets the people. A propaganda that would have for its object the teaching of optimism would be worth the effort. If the man contemplating suicide could be made to feel that his troubles are amenable to betterment, that life always holds out hope, and that to-morrow may, as it often will, change gloom into gladness, perhaps conditions would improve. But, above all, the effort to impress upon the human mind the truth that self-destruction is an act for which whoever commits it will be held to account should be redoubled. We take our religion too lightly in these days of haste and greed, of sham and superficiality. We are playing with the fire.—*Los Angeles (Cal.) Times.*

THE HISTORY AND USE OF THE OFFICE OF THE VISITATION OF THE SICK.

BY THE REV. FREDERICK CROSBY LEE,
Chaplain of St. Mary's School, Knoxville, Illinois.

INTRODUCTORY.

PERHAPS one of the most neglected of all the occasional offices in our Book of Common Prayer is the office for the Visitation of the Sick. Account for this as we may, either from the view of its being distinctly a priestly office in its intention and character, or from the view of the difficulty of its use at the present time, the fact remains the same. Yet, though its form in our American Book lacks many of the original features (and to its detriment, as I hope to show), it is one of the most beautiful and ideal of the offices we have and expresses a prime duty of every Christian, be he cleric or layman, the comforting of the sick enjoined by our Lord Himself.¹

It is not to be supposed from its disuse, however, that Churchmen have failed to carry out so great a command of Christ. The desire to comfort the afflicted is too keen in all of us for such a thing to come about. It is rather that the office has not been made use of, no doubt on account of the prevailing idea that it is for use *in extremis*, and few Christians nowadays, the more to our shame, seem to wish to face the idea of death.

Besides, many seem to think that the Prayer Book services are too solemn a thing for daily use, and often they turn to other books for their private devotions. Yet one cannot help wishing such a thing were less done. Taken all in all there is no devotional book published that meets so many needs in so many ways as does our Book of Common Prayer. Especially do I feel this to be true of the office before us. It has its blemishes. What office has not? We may desire to see certain lost parts restored. So we do of other offices. But all this does not militate against its present usefulness and beauty. Let us at least see to it that we make it play the part intended for it to play in the life of a Christian community.

The discussion of the office that is to follow I intend to base on these lines: (1) The liturgical basis of the office found in Holy Scripture and the rationale there set forth in relation to the office down to the present time. (2) An analytical discussion of the office as it now stands in relation to the office in the past. (3) A discussion of Auricular Confession and Unction in the office. (4) The present use of the office as a preparation to its sister office, the Communion of the Sick. In all of these I shall try to make the discussion as brief as possible.

I.—LITURGICAL BASIS AND RATIONALE OF THE SERVICE.

What may be called the first liturgical reference to the visiting of the sick is to be found in the Epistle of St. James, as follows:

"Is any sick among you? Let him call for the elders of the Church; and let them pray over him, anointing him with oil in the name of the Lord: And the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins they shall be forgiven him. Confess your faults one to another, and pray for one another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much."²

In this passage we have all the elements which from time to time have made up the Christian office of Visitation. An examination of the passage shows these elements to be:

- 1.—Sending for the "Elder."
- 2.—Prayer of faith over the sick, accompanied by—
- 3.—Anointing of the sick in the name of the Lord;
- 4.—Confession of faults one to another;
- 5.—Prayer one for another for healing.

It is in conformity to these elements that we must judge the structure of every visitation office; for every true office must combine the whole of these or their essential parts if it is to be in accord with apostolic teaching.

Let us, therefore, take the rationale as deduced above and apply it successively to the four great types of the office that form, as it were, the links of the chain from the past to the present: the Sarum, the First Book of Edward, the Book of 1662, and the American Book of 1892.

The Sarum office contained these parts:

- a.—Seven Penitential Psalms with antiphon, said by the priest on the way to the sick man's house.
- b.—"Peace on this house," with sprinkling of holy water, followed by *Kyrie, Pater Noster*, and versicles.
- c.—Nine collects.

- d.—Short exhortation to patience and faith.
- e.—Examination of the sick in Christian Faith, with an alternate form for the unlearned.
- f.—Exhortation to charity and hope.
- g.—Exhortation to contrition and confession.
- h.—Confession and absolution.
- i.—In place of penance, an exhortation to give alms.
- j.—Short collect for the sick and benediction.
- k.—Prayers by the priest while the sick person kisses the crucifix and the bystanders.

(i and j are omitted if unction is to follow.)

- l.—Psalm 71 and antiphon.
- m.—Prayer incorporating passage from St. James about unction.
- n.—Anointing the five senses.
- o.—Communion of the sick if possible, or else "faith is sufficient."
- p.—Psalms and benediction.

Comparing this with our rationale, we find that the first is the only element not directly expressed in the office; but it is implied by the fact of the going of the priest. The second element is represented by the parts *a* to *f* inclusive; the third element by *l* to *n* inclusive; the fourth by *g* to *i* inclusive; the fifth by *j*, *k*, and *p*. *O*, of course belongs to the office of Communion. In other words, the Sarum rite, long and elaborate as it was, expressed all the elements. As to whether the *kinds* of expression in regard to unction and confession agree with the original intent of St. James, must be left to the discussion of those points later.

Let us examine, in a similar way, the office of 1549. This consisted of—

- a.—Peace be on this house.
- b.—Psalm 143 and antiphon.
- c.—*Kyrie*, Lord's Prayer, and versicles.
- d.—Two collects.
- e.—Exhortation on duty.
- f.—Examination of the sick in Christian belief.
- g.—Rubric directing an examination in brotherly love, and for the sick to set in order worldly affairs and to give to the poor.
- h.—A chance for confession if desired, and form of absolution.
- i.—Prayer for the sick.
- j.—Psalm 71 and anthem.
- k.—Benediction.
- l.—Unction (if desired), with prayer and Psalm 13, followed by Communion of the sick.

Here again we find every part present except No. 1, which is implied.

In the Book of 1662 many marked changes are apparent from the foregoing. An outline of this office is as follows:

- a.—Rubric directing the sending for the priest.
- b.—Peace on the house, followed by anthem with answer, *Kyrie*, Lord's Prayer, and versicles.
- c.—Two collects.
- d.—Exhortation of the sick.
- e.—Examination of Christian Faith.
- f.—Rubric directing examination of sick as in 1549.
- g.—A chance for confession, if desired, and form of absolution.
- h.—Prayer for the sick.
- i.—Psalm 71, vs. 1-17, with anthem.
- j.—Two benedictions.
- l.—Communion of the sick.

Here, for the first time, element No. 1 is distinctly expressed in the first rubric. (a) No. 3, however, is left out, but its preparatory Psalm 61 remains as a reminder of the loss. Pullan, in his *Book of Common Prayer*, thus sums up this omission:

"The Scriptural practice of anointing the sick was retained throughout the Middle Ages, and by our own Reformers in 1549. It disappeared in the Calvinistic revision of 1552, and its disappearance throws a lurid light upon the attitude of English Puritanism towards traditions 'not repugnant to the word of God,' but in accordance with that word."³

I shall have occasion to say more about this later.

Let us last of all compare the elements of our own office with the standard of St. James. Our office contains the following:

- a.—Rubric directing the sending for the Minister.
- b.—Peace on the house, anthem and answer, *Kyrie*, Lord's Prayer, and versicles.
- c.—Two collects.
- d.—Exhortation of the sick.
- e.—Examination of Christian faith.
- f.—Rubric directing examination of sick for repentance, charity, brotherly love (to forgive and ask forgiveness of all enemies), reparation of all wrong done in the past, together with an exhortation to

¹ St. Matt. 25: 36ff.

² St. James 5: 14-16.

settle temporal affairs,* followed by an exhortation to give to the poor.

- g.—Prayer for the sick.
h.—Psalm 130 with antiphon.
i.—Two benedictions.

Here again are changes. Numbers 1, 2, and 5 of the rationale are fully represented. No. 3, as in the English office, is wanting, even the remnant, Psalm 61 giving way to Psalm 130; while No. 4 is alone represented by a rubric numbered *f* in the analysis. It is true that the passage which follows is a precatory absolution of very ancient date, but I venture to suggest that it would be more helpful to a penitent if preceded by a direct assurance of absolution which Christ has empowered His priesthood to give, and which the rubric that directs the examination of the sick seems to imply should be given here, as it is in the English Book. But of these points I will treat later. I only wish to add that since the exhortation at the end of the Communion office directs the opening of grief to our spiritual advisers if we can by no other means quiet our conscience, that we may obtain comfort and guide; and since the sick bed, especially when death is near, can not but be a time of some unrest, even for the best of us, it seems but reasonable that some form be given us of assurance that we are forgiven other than is found in the prayer already mentioned. That God *does* forgive the truly penitent no one doubts, but there are many who feel more sure of the fact when hearing the assurance in a positive manner from the lips of one of His accredited ministers, and surely such have a right to ask for the same.

*I have been explicit here not because the rubric differs from the English office, but because, since the Absolution is gone, this represents all we have of number four of the *Rationale*.

[To be Continued.]

THE BISHOP OF SPRINGFIELD ON THE SO-CALLED "OPEN PULPIT."

[FROM HIS ADDRESS TO THE DIOCESAN SYNOD, DECEMBER 5.]

FIRST we must note that this is a mere newspaper phase invented, I believe, by some reporter at Richmond, with probably little knowledge of that of which he wrote.

The Church knows no such phrase, nor has the General Convention made it easy or possible for any but duly ordained ministers to preach in the pulpits of the Church, rather the Convention has, in my judgment, closed the door against any other ministers more firmly than before.

Let me show this:

A resolution was offered making a Canon to allow sectarian ministers to preach in churches. This, being referred to the Committee on Canons, was killed by that committee.

The committee offered instead of it an addition to Canon 19, saying that nothing in this Canon "*should prevent the minister in charge of any congregation, when authorized by his Bishop, from permitting a sermon or address therein by any Christian person approved by the Bishop.*"

This resolution passed the Lower House but was not concurred in by the Bishops, and therefore died.

The Bishops then took the matter up and after very long and careful consideration deemed it expedient to sanction lay addresses, believing that there are laymen of the Church fully qualified to make useful addresses upon moral and religious topics, and that such men should be used under careful safeguards.

They therefore passed by resolution, without reference to the Committee on Canons, this addition to Canon 19: "Nothing in this Canon shall *prevent the Bishop of the Diocese or Missionary Jurisdiction from giving permission to Christian men who are not ministers of this Church to make addresses in the Church on special occasions.*"

Being accepted by the Lower House, this amendment is the law on the matter. You will note that the word *sermon* is struck out, and also the word *person*. This latter had been inserted to allow of women addressing meetings in churches.

Further you will note that the clergyman has no power to invite whom he will. In every case there must be the Bishop's permission; and the Bishop himself is only to give such permissions on *special occasions*.

It is worse than foolish to use the words "Open Pulpit" of such a permission as this.

There is no recognition by the Church of any ministry other than that which comes through the threefold order of Bishops, Priests, and Deacons. The Church knows of no au-

thority to preach or teach the Word of God other than that conveyed in the Bishop's words to the newly ordained—"Take thou authority to preach the Word of God and to minister the Holy Sacraments in the congregation, where thou shalt be lawfully appointed thereto."

For clearness let me add the whole Canon as amended:

"Canon 19.—*Of Persons not ministers in this Church officiating in any Congregation thereof.*

"No minister in charge of any Congregation of this Church, or, in case of vacancy or absence, no Churchwardens, Vestrymen, or Trustees of the Congregation, shall permit any person to officiate therein, without sufficient evidence of his being duly licensed or ordained to minister in this Church; provided that nothing herein shall be so construed as to forbid communicants of the Church to act as Lay Readers or to prevent the Bishop of a Diocese or Missionary Jurisdiction from giving permission to Christian men who are not Ministers of this Church to make addresses in the Church on special occasions."

As I have already been asked what I shall do in the matter, I will add a few words, though it might be sufficient to say that I shall do nothing.

Should there be a special occasion on which it might be desirable for a man not a priest to speak in church, having satisfied myself that the man was a baptized Christian, I should give such a man permission. But the occasion must be a very special one. For instance, the Child Labor question is a great and pressing one. If I knew a Christian man thoroughly familiar with the subject and able to speak on it, I should be quite willing that he should have the opportunity to bring it before the Sunday morning congregations in our more influential churches. It would not matter whether such a man were a recognized preacher in some religious society or not; he would come to us as a *simple layman* who had a message to all Christian people on a vital subject.

Further, I venture to believe none of the clergy of the diocese will ever ask permission for any minister of a sectarian body to speak as such on general religious topics. Such a request will only bring on priest and Bishop the pain and discomfort of a refusal.

For further reasons why this must be so I refer to the paper of the late Bishop of the diocese on *Why Do Not the Clergy of the Church Exchange with Other Ministers?* Copies can be had at the Diocesan House.

The tradition of the diocese in this regard will remain unchanged.

The phrase, "Open Pulpit," may now be dropped.

A DIALOGUE.

BY THE REV. PERCY T. OLTON.

Visitor from Mars.—Pray explain the cause of all this stir and bustle which I observe on your planet: the laughter and good cheer and merry-making. Your world seems given over to joy.

Christian.—Yes; it is the preparation for Christmas.

Visitor.—Indeed! And what is Christmas?

Christian.—Christmas is one of the great festivals of our Church.

Visitor.—What is this festival?

Christian.—It commemorates the coming of God to this world in human form. On Christmas Day God and man were united in the Person of the Babe at Bethlehem.

Visitor.—Wonderful! Glorious! What a religion is yours! I suppose that all of these happy people fill the temples on Christmas Day to celebrate this great event.

Christian (hesitatingly).—Yes, a few of us meet in God's House.

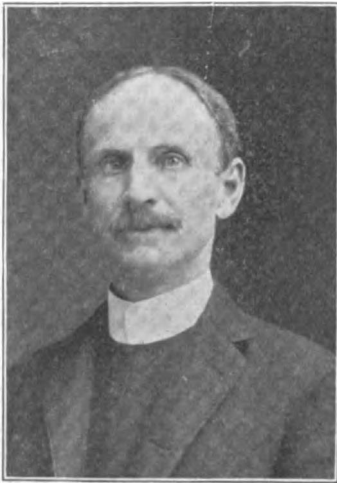
Visitor.—Did you say a few! I do not understand. Surely you are not in earnest.

But Christian had fled in shame and confusion, and the visitor from Mars was left wondering at the strange behavior of a people who celebrate one of their chief festivals by neglecting the One in whose honor it was created.

JUST AS YOU now play a piece without the music and do not think what notes you strike, though once you picked them out by slow and patient toil, so, if you begin of set purpose, you will learn the law of kindness in utterance so perfectly that it will be second nature to you and make more music in your heart than all the songs the sweetest voice has ever sung.—*Frances E. Willard.*

**BENEDICTION OF CALVARY CHURCH,
PITTSBURGH.**

ON Thursday, December 19th, was held the benediction of Calvary Church, Pittsburgh, one of the finest architectural structures that have been reared in the American Church. Long before 11 o'clock, the hour of service, the church, seating 1,400 people, was filled to its utmost capacity, and the number of men, who had given up their business for the day to attend was remarkable.



REV. J. H. MCILVAINE, D.D.

The Bishops of Ohio, Southern Ohio, West Virginia, and Pittsburgh were present, and about forty of the clergy who, with the choir, vestry, building committee, and architects, formed the procession. After the opening sentences and prayers the Bishops and parish clergy went in procession to each of the three memorial altars to consecrate them, and the Bishop then offered the prayers of blessing for the church and the memorial gifts. These are very numerous and rich, including, beside the altars, a great reredos crowded with statues of saints and angels, a rood screen of wonderful

carving and tracery, the Bishop's chair, clergy stalls, altar rail, pulpit with ten statues of prophets and preachers, lectern and many windows.

The service was most impressive and beautiful. The sermon was preached by Bishop Vincent, who for fourteen years was the rector of the parish, on the text, "I was glad when they said unto me, Let us go into the house of the Lord." After the service, luncheon was served for the clergy, and in the evening a reception was given in the parish house, with an organ recital in the church, at which several thousand people were present. The rector, the Rev. Dr. McIlvaine, and those who have been associated with him in this triumph of ecclesiastical architecture, received, as they deserved to receive, most hearty congratulations.

Generally speaking, the design of Calvary church follows the principles of such notable monuments as Netley Abbey. The proportions, the relation of height to nave breadth, spacing, and dimensions of the piers and columns, the vertical proportions, all are studied from this same Netley Abbey, but, on the other hand, no single detail has been incorporated in unchanged form. The pier sections, bays, capitals, mouldings, windows, doorways, indeed all the architectural details, are related to thirteenth century work only in principle and no copying of any kind has been permitted. The west front is a good example of this adaptation of thirteenth century forms; while the tower, with its spire, is in its entire design and in the manner in which the square of the crossing develops into the octagon of the spire itself, entirely without historical precedent.

It may be said, generally speaking, that in the exterior the effort has been made to restore, in principle, the supposed and probable qualities of such a building as St. Mary's Abbey, York, which is now a complete ruin, and affords indications only as to what originally existed. The window treatment throughout is lancet, almost no tracery appearing anywhere except in the Lady Chapel and in the west façade. These lancet windows have been grouped in such a way as to emphasize the apparent effect of height. One quality worth noticing in the building is the extreme massiveness of its construction, whereby in certain places passageways are actually provided in the thickness of the walls. This is particularly true of the east and west fronts, where unusual depth of shadow is obtained by this unusual massiveness. All the other walls of the building are of unusual thickness, and the buttresses have the great dimensions that are usually found only in mediæval work. The floors throughout are of masonry construction, while the transept and chancel aisles and the vestibules of the west front are vaulted in stone. The roof is an unusual piece of elaborate design, and follows lines not before attempted in this country. The unusual dimensions of the lancet windows will be noticed, those at the west being 21 feet high, those at the east 32 feet high, while the transept lancets are no less than 41 feet from sill to apex.

The church is 192 feet in clear inside length, and 90 feet wide across the transepts. The total nave width is 65 feet, while the distance between the nave, choir, and transept columns is 32 feet 6 inches. The chancel is 50 feet in depth, the altar being raised above the floor of the church by twelve steps. The clear inside height of the tower

is 75 feet, the total external height of the tower and spire being 235 feet.

The material throughout, both for the exterior and for all columns, arches, window reveals, etc., of the interior is Indiana limestone, and the same material is used for the narthex screen, which is a rich piece of design containing many statues taken from the Old Testament. The ambulatories of the main body of the church are of tiles, while the entire choir and sanctuary are paved with sheets of richly colored marbles, combined with colored tiles.

The glass is in part temporary, but a complete scheme for all the windows has been laid out, and many memorial windows have already been given, and are now being made both in America and in England. All the glass will be based on thirteenth and fourteenth century types, such as may be found in Chartres, Amiens, and Le Mans in France, and in York Cathedral in England. The color will be very deep and rich, little paint will be used, the figures will be comparatively small, and the windows will be built up of innumerable small sections of antique glass, no "picture windows" being permitted in any case.

The woodwork of the chancel of carved oak is of particularly elaborate description. It includes a great reredos, set with many figures of saints, stalls in the sanctuary for the Bishop and his chaplain, and sedilia for the clergy, together with a credence, and in the presbytery, canopied clergy stalls, and stalls for the choir. A rood screen of unusual richness and elaboration forms the line of demarkation between nave and choir. This rood screen is heavily canopied after a type constantly found in English fourteenth century work, but seldom employed hitherto in the United States. This screen is continued in the open bays of the choir in the form of parclose of similar design, forming canopied stalls for the clergy. The pulpit is particularly rich in its design and symbolism, and the same is true of the lectern. All the woodwork of the choir is crowded with statues of saints and angels, there being no less than forty statues in the interior of the church and eight on the exterior. Apart from these, much of the decoration of the woodwork is in the shape of coats of arms of Anglican and American sees, all richly carved and blazoned in color and gold. The altar, a memorial, is of carved Caen stone with figures of the Evangelists at the four corners.

Beautiful stone altars have been placed as memorials in the two side chapels, but as yet the reredoses and the additional enrichment of woodwork have not been provided for. A font for the baptistery is being constructed, and this will ultimately be crowned by a very high architectural canopy suspended from the ceiling.

The lighting of the interior has been carefully studied, in order to provide against dazzling masses of lights in the direct line of vision.

The organ is divided, half on each side of the choir, with electric action, and fifty-five stops.

The parish house is a three-story building of the same material and construction as the church, 100 x 60 feet, with an extension connecting with the church, 50 x 25 feet. It contains gymnasium, baths, club rooms, guild rooms, kitchen, choir, sacristy, and Sunday school rooms.

The church is adorned with many memorial and other gifts, all of them harmonize with the building itself. They are as follows:

GIFT.	IN MEMORY OF.	GIVEN BY.
Main Altar.....	Edward P. Botsford..	E. P. Botsford.
South Chapel Altar..	Ellen Rumsey McLean	Mrs. H. D. W. English.
North Chapel Altar..	Sallie Ward Childers Emily Hardley Childers	C. E. Childers.
Reredos	Elizabeth Nimick Bonham	Mrs. D. C. Stewart.
	Elizabeth Nimick Bonham	
Altar Rail.....	Anne Holdship Robinson	Miss Mary Robinson. Miss Anne Robinson.
Clergy Stalls and Lectern	Kate A. Clapp.....	D. C. Clapp.
Pulpit	Harry G. English....	H. D. W. English.
Rood Screen.....	William Raymond.... Nancy H. Raymond...	Mrs. William Carr.
Altar Service and Hymnals		Mrs. H. K. Porter. Miss Hegeman.
Altar Cloths and Linen Prayer Book.....		Rev. George Hodges, D.D.
Spire		H. C. Frick. Miss Helen C. Frick.
Chimes		John B. Jackson. John Jackson Bissell.
Organ		Mrs. Geo. W. Guthrie. Mrs. James W. Brown.
Font		Mrs. W. D. Corcoran. George Howe.
Chancel Window....	Thomas M. Howe.... Mary Ann Howe..... Alice D. Howe..... Eleanor Howe Nimick	F. B. Nimick.
South Transept Window	Edwin Bindley.....	Mrs. Edwin Bindley.
South Aisle Window..	John P. McKenna.... Catherine McKenna...	Mrs. Harriet Grammer. Mrs. Annie Grammer. Bowman McKenna. John P. McKenna.

[Continued on Page 293.]

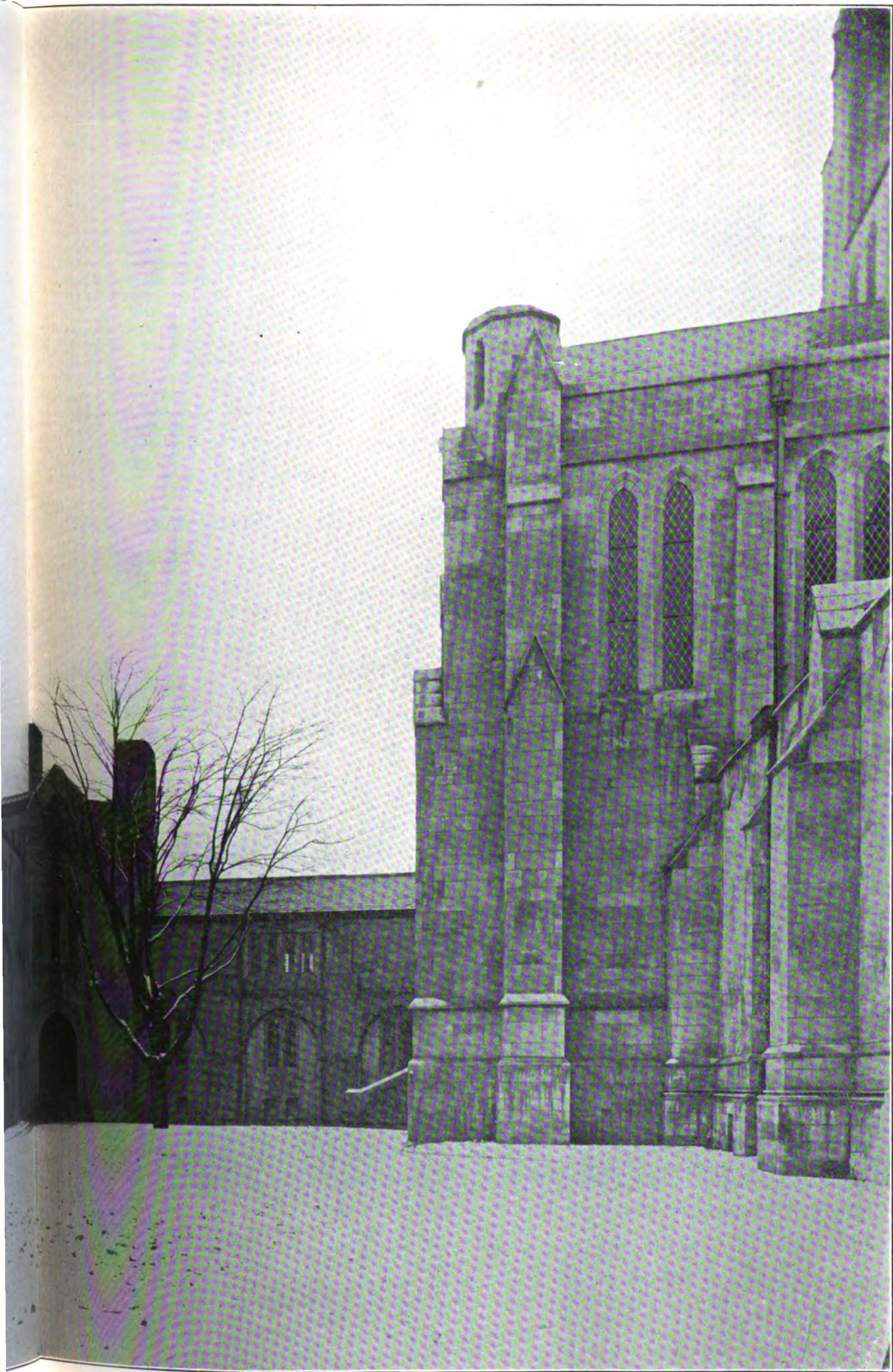


CALVARY CHURCH, PITTSBURGH, FROM THE SOUTH.
[Illustrations from Photographs by R. W. Johnston.]



SUNDAY SCHOOL BUILDING.

ENTRANCE
GROUP OF BUILDINGS, CALVA
E. J. W. SCOTT



PLACE TO PARISH GROUP.
CALVARY CHURCH, PITTSBURGH.

SACRISTIES.

CALVARY CHURCH.



CALVARY CHURCH, PITTSBURGH—WEST FRONT.

BENEDICTION OF CALVARY CHURCH, PITTSBURGH.

[Continued from Page 288.]

GIFT.	IN MEMORY OF.	GIVEN BY.
South Aisle Window..	George Henry Thurston	Mrs. Lewis B. Stillwell.
	Mary Lewis Thurston	Mrs. Phillip B. Barton.
		Miss Anna L. Thurston.
		Miss Alice M. Thurston.
South Aisle Window..	Calvin Jarvis Adams..	Mrs. S. Jarvis Adams.
	Alfred Holmes Adams	
South Aisle Window..	Mary Howe Childs....	Mrs. A. J. Wurts.
		Mrs. W. H. Rea.
		Howe Childs.

Calvary parish was organized in 1855, with thirteen communicants, and was known as "The Little Church Behind the Mill," being situated in Collins Avenue. In 1861 a larger church was built on Penn Avenue, which was twice enlarged, and was occupied until the removal into the new Church on the day of the benediction service. Five rectors have served the congregation during that time, the Rev. W. H. Paddock, the Rev. Robert B. Pette, the Rev. Boyd Vincent, D.D., now Bishop of Southern Ohio, the Rev. Dr. George Hodges, now Dean of Cambridge Divinity School, the Rev. Dr. W. D. Maxon, now of Detroit; and the present rector, the Rev. Dr. McIlvaine. The congregation has grown from 13 communicants to over 1,300, as reported at the convention of 1907, although four missions organized under its auspices and helped by it for several years are now independent parishes. The Sunday school of the parish numbers 500, and the parish now has under its care a Sunday school in a thickly populated part of the city, where a service also is provided for Sunday evenings, and where hopes are entertained of erecting a temporary chapel in the not far distant future.

HOW TO MANAGE A CHURCH CLUB FOR MEN.

BY WILLIAM C. GRAVES.

President Men's Club of the Diocese of Springfield, Ill.; Former President Men's Club of St. Peter's Church, Chicago; and Founder and First President North End Churchman's League, Chicago.

THE formula for organizing and conducting successfully a men's club, as one of the creative and constructive auxiliaries of a Christian Church, resembles, in one particular, an ancient recipe for making rabbit pie. The recipe naively specifies that you must first catch the rabbit. The formula for making a men's Church club prescribes that you first must snare the men.

But here the similarity ends. Your rabbit, caught and prepared for the table, is dead. It cannot run away. But your men, after capture, remain alive. They are wary as foxes. They will slip away, after a meeting or two, if you don't use tact. If you prematurely "talk religion" to them, away they will run. If you provide them with too heavy entertainment, they will yawn, nudge the men next to them, and whisper, "Just what I expected." The club room will know them no more. In many ways false steps may be taken, which will run a club down and leave it composed of a faithful handful, already Church members. But the men from the outside will have escaped—the very men you intended to draw into the Church.

RESULTS OF ST. PETER'S MEN'S CLUB.

There are certain basic human principles, slightly modified to meet varying local conditions, that ought to be successful anywhere. These principles can be set forth, with some assurance, because they won—"won big"—in the Men's Club of St. Peter's Church, Chicago. Its greatest success came with the inauguration, during recent years, of the policies set forth herein, policies in carrying out which the then rector, the Rev. Dr. Frank Du Moulin, a virile, human man, gave his cordial coöperation. The attendance the first year of the new way increased 145 per cent. over the previous year. On occasions the club room was filled to overflowing. At the first "smoker" men stood on three sides of the room, every chair being occupied. In subsequent years a healthy growth was experienced, until this fall (1907) the club outgrew its club room and was obliged to hold forth in the assembly hall of the parish house. This club has performed physical service.

A further evidence of proved value of the policies set forth herein was the federation into the North End Churchman's League of the men's clubs of the seven parishes in the northern part of Chicago. This league helped St. Peter's Club celebrate its tenth anniversary on a memorable occasion in a "Harvest Home Smoker" that brought out 500 able-bodied men.

BEGIN WITH MEN IN THE CHURCH.

The first step in organizing a men's club is to be taken, I believe, within the male membership of the Church. Call a meeting of the men. Get them together. Tell them the story told in colors by Sigismund Goetz' painting, "Despised and Rejected of Men." Then ask them what they are doing for Christ. Tell them their rector and their vestry need their help in the physical work of the parish. Be sure you emphasize physical work. Say to them: "Be the rector's strong right arm! Perform the tasks he assigns! Help him! Don't leave all the work to the vestry and the women!"

Men with red blood will respond to such a rational and business-like appeal. They will like it. That is the way to get at them. You will have steam up and be ready for business in short order. Elect as your officers and executive committee, men of varying traits. Your president will need a variety of talent to aid him in directing the club into prosperous channels.

CONFINE AND USE CLUB ENERGY.

Now comes a time of peril. One must be careful that the steam is not blown off. It must be confined and used. This means work and results. Men are energetic. They must be doing something. Then focus their energy! Harness it! Use it! Give the men of your club a specific task to perform.

First of all the club must have a home. Get a home. If it is a bare room with four bleak walls, naked post supports, and shameless windows—don't be discouraged. Build cheap circular seats around the posts. Cushion them. Build cheap corner seats in the corners. Cushion them. Build a platform for speakers. Put a light above and in front of the platform so the rays will fall upon the speakers' faces. Dig into your pockets and buy a few rugs, some furniture, a big table. Cover the table with the best magazines published, including technical and trade papers. Drape the windows. Thus at small expense the club will change the bare barn-like place into an inviting club room. Let the men smoke in it whenever they please. Let them lounge in it. Have it open every night. Do you think any club will refuse to respond to an appeal to furnish its own home? If you do, try it and learn your mistake.

The club room is the nucleus of a parish house, with billiard and pool tables, with a gymnasium, with shower and plunge baths, with musical instruments, with facilities for teaching domestic and sanitary science, and all those other true preventives of sickness, crime, and poverty.

There should be organized forthwith a boys' club to have all prudent facilities of the men's club freely at its disposal. The boys' club is the natural feeder to the men's club.

When the men's club is equipped with its home, crude or elegant as local conditions determine, keep a sharp eye out to prevent a lapse into indolence, which means inefficiency and death. Give the men, time by time, more tasks to perform. Let it be raising money to lift a mortgage debt on the church. Let it be collecting cash for a new church. Let it be starting a mission. Let it be any good task, but keep them at work. Then stand back. Watch them achieve results.

There need be no anxiety that tasks will be wanting for such a club. The great field of applied charity is always open. Greater than that, the work of preventive service always demands recruits. National, state, county, and city governments and voluntary charity organizations which care for the wrecks of humanity, realize that the greatest need of philanthropic endeavor to-day is toward the removal of the causes of dependency and crime by means of proper housing, proper nourishing, proper education, proper recreation and amusement, decent industrial conditions, education as to the deadly results of intemperance and immorality; and so on to the end of the long list.

HOW TO BRING IN OUTSIDE MEN.

Having avoided the danger of stagnation, the next step is to bring in new blood from the outside. How? Here again is a perilous pass. Students of the problem differ as to methods. I am a radical at this stage. I am set in the belief that meetings should be made attractive to non-church-goers by any honorable, decent methods, even approaching the danger line of what some people would call impropriety. This stage is where you must catch the rabbit, if you would have pie for dinner; or, in other words, if you are to have a completely successful Church Club composed of men recruited from the non-church-going public.

Suppose, with the consent of your rector, you set up a lure for the outsiders in the form of a "smoker." The men smoke

at home, in billiard halls, in bowling alleys, in their social clubs and in saloons, if they visit saloons.

Appoint a committee to call upon your rector. Ask him for the names of men in the parish who occasionally come to church, or who come indirectly under Church influence, because of a Christian wife, mother, daughter, sister, sweetheart, brother, father, son or companion. Send printed invitations to each of these men to visit the club on some specific occasion. Make the invitations attractive. Use unique language. Write crisp sentences. Name the function "A Harvest Home Smoker," "A Yule-Tide Smoker," "A Midwinter Smoker," or anything else that has a timely, inviting ring; that calls up memories of the old farm and childhood days. Get up a lively program. Call the numbers "stunts." Pick up some real talent. Be sure there are numbers that have "go" in them, that make men laugh.

Follow your printed invitations with personal visits by selected members. Ask each man to come over and have a cigar or pipe with the boys of the club. Tell him what a rattling good time you are going to have.

HAVE A HUMAN ICE CRUSHER.

When the night of the "smoker" arrives, have a committee of big-hearted fellows meet the guests at the door, give them a cordial handshake, introduce them around, and break up the ice. Be sure to get a human ice crusher to head your reception committee. He will break up frosty cliques. He will make men mix. He is an indispensable club machine. There was one at St. Peter's—Frederick T. Morris. He did more to make that club a success than all the others of us. The club elected him president in recognition of two years of this sort of service.

When you have your men inside, turn loose your "smoker." Keep things moving. Top off with refreshments. Tap a keg of cider. The "smoker" will open the eyes of the non-church-going men. They will say it is a good thing; they didn't expect such a jolly time. Surely the club is conducted by good fellows. Perhaps, after all, the church next door is worth visiting too.

HOW TO HOLD THE MEN.

Now you have caught your men. See that you keep them. This can be done by putting variety into your monthly meetings and by getting up catchy invitations. Have a stereopticon lecture or two with funny pictures scattered in among the serious ones. Get men of the hour to discuss their work. They will gladly give their time. Act on municipal abuses. Act on moral issues. Keep out of partisan politics. Always have music, with refreshments. I do not think much of parish club banquets. They are expensive, and church banquets are apt to be stiff.

In my judgment it is unwise to have spiritual exercises or talks or anything even indirectly spiritual at men's club meetings, after the lure has been flashed for outsiders. The ultimate purpose of your men's club is to build up the male membership of your church. To do this you must study human nature. If you desire to multiply male membership, you must use agencies that appeal to men, that recognize the fact that human nature is selfish, that each outsider will ask himself: "What will I get out of that club?" "Isn't this a scheme to get me into some sort of prayer meeting?"

FROM THE CLUB TO THE ALTAR.

But some one may ask, after hearing this non-spiritual talk: But how are devout, working Christians to be made of these outside men, lured by artifice and fitted into membership in our club? In reply and in conclusion let me state: That is a problem to be solved by the rector and curates and others associated with them in spiritual work. It is their business. They are trained to it. The Men's Club places in their hands the raw material to be worked, at the psychological moment, into finished product. It is a simple business proposition to be solved in a simple business way. Let the clergy attend to it!

I believe a men's club, conducted along the lines laid down herein, will bring outside, or non-church-going, men under vital Christian influence. It indirectly, by the subtle power of contiguity and association, should make them receptive of spiritual advances at the proper time, if they are handled adroitly and as individuals. It may even cause them, when in need of solace, to invite spiritual advances. I believe there are very few non-church-going men who would turn a deaf ear to the voice of Jesus, after they had had a sub-conscious preparation for things spiritual through the agency of a men's church club operated along business lines with the definite, but unproclaimed, purpose of bringing them to the altar.

SELF-MURDER.

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

MR. LECKY remarks that Christianity in the West, and Islam in the East, suppressed suicide. Judaism, inasmuch as it promised special blessings to a long life, also discouraged, if it did not condemn, self-murder. And during the Middle Ages the Church, although weak in many things, was particularly pronounced in her view on self-murder. Religious rites were strenuously denied to those who of a sound mind had committed suicide, and both the rubric of the Church of England Prayer Book and that of the American Church forbid the Order of the Burial of the Dead to be used for "those who have laid violent hands upon themselves."

Until the middle of the nineteenth century everything was done that possibly could be done to intensify the sense of horror with which Christianity regarded self-destruction. Suicides were buried ignominiously on the high road, with a stake thrust through their body and without Christian rites, hence Tom Hood, in his poem of "Faithless Nelly Gray," says:

"They buried Ben at four cross roads
With a stake in his inside."

Gradually there has been a change of sentiment, and Christians of all schools of thought within the Church and of the various sects without have been more lenient. But it is a question whether this change of feeling has been for the better, for there can be no doubt that suicide is dreadfully on the increase in America. Within a week or a fortnight there were said to have been at least ten cases of suicide in connection with the recent failures of banks in New York alone, and it seems impossible to regard their suicide as the result of insanity. They appear to have been clear cases of self-murder to avoid disgrace. Sir William Temple, the great English statesman, writes: "By all human laws, as well as divine, self-murder has ever been agreed on as the greatest crime."

William Cowper, we know, suffered from melancholia almost amounting to insanity, and yet he wrote:

"Beware of desperate steps. The darkest day,
Live till to-morrow, will have passed away."

Sir Philip Sidney, of pious memory, wrote: "It is no less vain to seek death than it is cowardly to fear it."

The Salvation Army in New York is so conscious of the growing evil that it has established a Suicide Bureau, where persons contemplating self-destruction can obtain not only advice, but temporary relief, when needed.

In the ten cases to which I have referred as having taken place in New York, apparently the sole object of the suicide was to escape disgrace, and the proverb still holds good that "Suicide is confession."

Writing in a heathen age, when suicide was considered meritorious, Aristotle condemned it. He says: "To die in order to avoid the pain of poverty, or the disappointment of love, or any other trial, is not the part of the brave man but of the coward."

Instead of extending a mistaken sympathy, it would seem that it is the solemn duty of the Church to

"Bid abhorrence hiss it round the world";

to quote the caustic words of Young, the author of *Night Thoughts*.

George Darley, a British poet, not very well known, quaintly writes: "Fool! I mean not that poor-souled piece of heroism, self-slaughter; Oh, no! the miserablest day we live there's many a better thing to do than to die."

The prevalence of suicide at a time of great financial depression is undoubtedly an evidence of the materialism of the age in which we are now living, and it is the duty of the preacher to lift up his voice against it. The divine Saviour refused the anodyne which would have mitigated His suffering ("when He had tasted thereof He would not drink"). And in the great Temple of Fame handed down to us by God Himself in the Epistle to the Hebrews, we read of those who were "destitute, afflicted, tormented," but not the word of self-murder. Men in these days are "money mad," and when the crash does come they have no resources. Very few active men of business read anything but the daily papers and works of fiction. Fewer still seek the comforts and support of the Christian faith, the highest duty of which is to suffer and to bear. How different would the world have appeared to the ten suicides to whom I have referred, if, instead of seizing the pistol or the razor, they had bowed their heads before God, with their hands stretched on the God-sent Book, and had said: "For this light affliction,

which is but for a moment, worketh for me a far more exceeding weight of glory." But in the hour of need these men sought not the consolation of religion, but just simply took their lives to end it all.

Truly does Longfellow say:

"Know how sublime a thing it is
To suffer and be strong."

PRO-ROMANISM.

BY THE RIGHT REV. THE BISHOP OF FOND DU LAC.

HERE are times when we must stay and fight. There are times when the Church, having rejected the Faith, we must leave it. Thus Newman mistakenly thought years ago, and so left his post and deserted. Is that the case with us to-day?

For nigh a century the Catholic Movement has gone on leavening the Anglican Communion. There has been no spiritual movement like it, a great man said, since the day of Pentecost. It has changed the whole character of the Anglican Church in England and America.

The Anglican Church, we admit, has had great opportunities. It has had its days of visitation. Doubtless it has made its mistakes. We admit that it did not deal wisely with Wesleyism. It missed in the United States a great opportunity when it did not respond to the advances of the Polish Old Catholics. We are now in the face of this question: has it responded to the call of Christ given through the Catholic Movement? God has spoken to it through that movement, just as the world and Satan has by the broad and rationalistic one. If it has formally rejected the Catholic religion for modern Protestantism, with its negations of the ancient faith and priesthood and sacraments, then all souls loyal to Jesus Christ must leave it. That is the issue as it presents itself to some, which events are pressing upon all conscientious souls loyal to Jesus Christ to-day.

It is said, on one side, that our Church has repudiated the Catholic Faith, by the preamble it placed to its own constitution, and by its non-repudiation of a Bishop's attendance at a conference at Shanghai, and especially by the legislation of the Open Pulpit.

As to the Preamble, it is true as far as it goes, and is practically harmless. It does not deny the Faith. And it is yet a matter for future legislation, and is not now a part of the constitution.

As to the Conference at Shanghai of one of our Bishops with sectarian ministers, and the withdrawal, as he had the right to do, by another of one of his clergy from a work in Japan; it is to be noted that the former refused to commit himself to the proposed declaration of faith, and that the place of the clergyman withdrawn was made good by the appointment of another of our clergy by the Bishop of Japan. Whether wise or not, neither of these actions committed the Church to any denial of our orders.

As to the Open Pulpit, the construction of the canon does not involve any denial of the root principle of the Church's Apostolic ministry, for it asserts that no one can teach unless by the Episcopal license. We do not hold any brief for it and think it is unconstitutional, should be protested against, and ought to be altered.

Let us look at the situation fairly. Great distress has been given. If the Church has denied the faith, we must go. But has the Church so committed herself to error or heresy that we are justified in leaving and not staying and fighting it out?

Like all religious movements, the Catholic one has had its times of temporary defeats and reactions. Let us look at the matter in God's light. There is the Carolinian movement. It had glorious leaders and saints, like Andrewes and Laud. It suffered temporary and terrible defeat. The Prayer Book was set aside. The worship of the Church was stopped, the Puritan preached in the Church's pulpits. But the hearts of Churchmen stood firm and God brought about a great deliverance. The Catholic party came into power and the Prayer Book of 1662 was all the better for the Puritan assault. Then came the disaster of the secession of the Non-jurors; but the Church in Queen Anne's time revived, and again asserted her Catholicity. Then followed the Georgian oppression and the Erastianism of the eighteenth century. The priesthood was ignored, the services neglected, and a cold morality took the place of the Gospel message. But the Church not only survived, but arose in the nineteenth century, like a giant refreshed with wine. The Tractarian movement came, and, unchecked by the ban of Bish-

ops, the condemnation of Pusey, the desertion of Newman, went on transforming the English Church in its revival of the Catholic faith, practice, and worship. The supplementary Ritualistic movement came to the front and, in spite of Privy Council decisions, steadily advanced. The English Church Union came into existence with its many thousand clergy and laity. The religious orders arose and increased so that there are now more consecrated women in the Anglican Communion than there were at the time of the Reformation.

In America there has been the same progress. In the early part of the nineteenth century we find Miss Seaton going to the rector of Trinity, New York, in vain asking for a weekly communion. As late as in the forties Dr. Muhlenberg and others met and discussed whether it was possible anywhere to have the Communion celebrated weekly. Now it is almost a matter of course in every active parish. Then the Bishops were so set on putting down the tiny Catholic movement that stone altars, crosses, flowers, intoning, bowing in the Creed, and many other forms were made serious matters of condemnation. All this is practically done away. In 1844 the charge of the Bishops and the General Convention was thought to have silenced forever the Tractarian school. Early in the fifties the Rev. O. S. Prescott was three times tried, and condemned at last, not for hearing confessions, which was not proved, but for claiming in sermons his right to do so. Now confessions are heard by hundreds of priests and made by thousands of the laity. In 1873 the General Convention passed a Canon which was intended to forbid adoration of Christ in the Blessed Sacrament. It was far worse than anything the Richmond Convention has done. It came to naught.

About this time Dr. Seymour was arraigned before the General Convention for having given, it was said, permission to the present Bishop of Fond du Lac to make a visit to the General Seminary, and now he is in the House of Bishops. Not many years ago it would have been difficult to find a Catholic-minded Bishop in that body. Now there are some twenty at least. A daily Mass was unknown till lately, and now there are about 150 in the States; and at Richmond two daily were on the formal programme of the Convention. The Catholic movement has not spent its force. It has presented itself to the Church and has been more and more received.

The issue, "Will you be Protestant or Catholic?" was not presented to the General Convention, but to the Church at large, and by a growing welcome and assent the Church has accepted the movement. It cannot be put down or driven out. It has come to stay.

The General Convention has not altered the Prayer Book, which is our bed rock. Its proposed Preamble is a harmless thing and has yet to be confirmed.

The Open Pulpit legislation we believe to be unconstitutional. Any way, it only asserts that the power to preach lies with the Episcopate. If that power is abused, let it be taken away.

We have met the question raised. No one who is loyal to Jesus Christ will desert his post. The Church has not rejected Catholicity, but is accepting it daily more and more. We have but to be patient, to work in a sacrificing spirit, and make sanctity our aim, and we shall win the day. When a collision took place between two British warships in the Mediterranean, the officer of one called the men together on deck, and as the ship was lurching and preparing to go down, his word ran down the line, "Steady, boys, steady—now cheer," and so they did, like faithful, loyal, brave men that they were.

After some sixty years of battling for the cause, and as the Superior General of the C. B. S., and as a Bishop of the Church of God, inspired, I believe, by His Holy Spirit, I call on all our Catholic clergy to fear nothing, to stand to their posts, to gird on their spiritual armor, give way to no despondencies, listen not to unsettling temptations, stand shoulder to shoulder, and let the word of command run down the line, "Steady, boys, steady," "Cheer, boys, cheer." The ship is not going down. Christ and the saints are with us. Cheer for your Lord and Master and King. Cheer for the Catholic Faith. And that cheer of Faith shall either hasten on His blessed coming, or, as in His Name I assure you, bring deliverance to our Church.

FAR BETTER is it to dare mighty things, to win glorious triumphs even though checkered by failure, than to rank with those poor spirits who neither enjoy nor suffer much because they live in the gray twilight that knows neither victory nor defeat.—Theodore Roosevelt.

Helps on the
Sunday School Lessons

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

THE VISIT OF THE WISE MEN.

SECOND SUNDAY AFTER CHRISTMAS.

Catechism: VII and VIII. First Commandment. Text: Isa. 60:3.
"The Gentiles." Scripture: St. Matt. 2:1-15.

WHEN we really believe a thing, our conduct is affected by that belief. We believe that the sun will "rise" to-morrow, and so we make plans for the day. We believe that the postal service will deliver our letters to the persons to whom they are addressed by virtue of the stamp which is affixed to them, and so we do not send them by messenger of our own. The farmer sows a large field of grain because he believes that with the aid of modern machinery he can take care of it. These will suggest other illustrations which show that we act upon our faith. Unless we do act upon it, we have either no real faith, or else the belief is not one which concerns us.

Now, the lesson which is given us illustrates this kind of faith and its opposite. When Jesus was born He came to His own people who had said that His coming was the one thing for which they were waiting. The actions of many of them gave the lie to their words. These same people had looked upon all people who were outside of their own nation as not having any knowledge of, or faith in, the one true God. Whenever Jesus came into contact with those Gentiles, however, they showed that they were willing to give him a true faith, and to obey Him. The test of belief is action resulting from it. Let us study the lesson from that point of view.

Look at the Magi. We meet them first in the streets of Jerusalem. They have already seen the star, and their presence here is evidence of their willingness to act upon their faith in the heavenly light. Already they have taken a long journey, and the marks of travel are still upon them. Now think for a moment what this means. A few humble-hearted shepherds had received a message from heaven by the appearance of angels, and had made a short journey to visit the Infant Christ. But aside from that the Jews, who had so many prophecies about the Christ, paid little attention to His coming. Simeon and Anna had welcomed Him, but few others. Among people in distant lands there had sprung up a hope and expectation of the coming of a King to reign in righteousness from the chance words which they had heard from the lips of travelling Jews. These men who now came seeking the newborn King had not so sure a ground for their hope as had the people of Jerusalem. Yet because they had hearts willing to act upon their faith, God could give them a sign of what He had done, and they understood the sign and came to find the Christ.

Try to see them as they stand in the streets of Jerusalem, asking their strange question. What did they look like? Would they attract attention? Did boys and girls come running to follow them? St. Matthew begins his account of their coming by giving us this picture in the streets. Use it. Then there is another scene in the palace of King Herod. Other "wise men" are summoned, and give a strange answer to the question put to them by their king. They based their answer upon Micah 5:2. Doubtless they unrolled the roll and pointed to the place. Having given their answer, they are dismissed and King Herod is left alone with the Magi. What instructions did he give? Did he whisper them? Why? Did he deceive the Magi? Were men who could read the stars entirely deceived by such a hypocrite as King Herod? Did the dream which came to them later have no foundation in their waking thoughts? We have here the materials for arousing keen interest from our pupils. Learn to see the pictures yourselves, then you can make your pupils see them also.

Having looked at these pictures in the city of Jerusalem, we may ask once again, was the persistent questioning of these earnest seekers not another evidence of the reality of their belief in the message God had sent to them? God never sends us a message but there comes with it questionings and testings which would make us doubt if we were not in earnest. Realize the fact that these men, who had nothing more certain than a "star," coupled with certain beliefs in their hearts as to the

meaning of that star upon which to base their faith, were not turned back when they found out that the reigning king of the Jews knew nothing of the birth of the Prince, and the learned men of Jerusalem were not enough interested in their report to ask to accompany them. If their long journey had proved the reality of their faith, the fact that they were not made to doubt by the reception they received in Jerusalem was still greater evidence that they were sincere in their faith.

Whenever we meet a test successfully we are made stronger by the very fact that we have used and exercised our faith. Boys who know anything of training will understand that. So these men as they left Jerusalem had a reward given them. The star reappeared, and led them to Bethlehem, and even to the house where the Christ Child was. Here was the final test of their faith. When they found the King of the Jews, to find whom they had made the long journey, what did they find? He was in the city of David to be sure, where the roll shown them in Jerusalem had said that He would be found, but not in the palace of a king. He was only a little helpless Babe, in the arms of a mother who was poor. They were no longer in the stable but in a "house," but there was nothing kingly about the circumstances surrounding Him. Yet here again they showed their faith in the guidance of the star by accepting Him as the One for whom they were seeking. They opened their treasures and presented their gifts—gold, frankincense, and myrrh. The fathers early agreed on the symbolism of these gifts; gold as to a King, incense as to God, myrrh as to One about to die.

There are some facts which throw light upon the lesson which may be mentioned. King Herod was an Idumean usurper. By religion he was a sort of half-Jew, and pretended to be very zealous in all things required by the Jewish religion. His apprehension upon hearing that One had been born King of the Jews was not unnatural under the circumstances. That these strangers should come to the capital city of the Jews and ask where to find the Christ, and be directed to Bethlehem, is concrete evidence that the prophecy which pointed to that place as the birthplace of the Christ was clearly understood before the fact that Jesus was actually born there brought the prophecy into greater prominence. See also St. John 7:27, 42. The effect upon the virgin mother of this visit is worthy of consideration. To her it must have been evidence that her Son was indeed destined to "sprinkle many nations."

The wise men have always been looked upon as having a representative character. They represent the Gentiles. We keep each year the feast of the Epiphany in commemoration of the fact that Jesus was manifested unto them. It is a strange fact, and worthy of notice, that throughout His ministry He was always welcomed by the Gentiles. While He came as the Saviour of the world, He confined His active ministry for the most part to the Jewish nation. The fact that He did so while all the time conscious of His world-wide mission is evidence that He was conscious of His divinity. It shows that He had that divine patience which sees the end from the beginning and so does not "make haste." He was content to set in motion the forces which would in the end result in the salvation of the world. Yet while He used Jews as the material out of which He organized His Kingdom at the beginning, the few times when He came into touch with Gentiles, or with Samaritans, show them much more willing to give heed to His message than were the Jews. This attitude was reflected even in the way He was received as a Babe.

The concluding verses speak of His sojourn in Egypt as a Babe. King Herod died in the spring of 4 B. C. This fixes the time of the return from Egypt with some definiteness. Evidence for the time of the birth of Christ now seems to indicate about 7 B. C. The prophecy which St. Matthew quotes as being fulfilled by the return of the Infant Christ from Egypt is taken from Hosea 11:1. As given by the prophet it referred to a definite historical fact, the calling of the Chosen People out of Egypt. St. Matthew regards it, however, as a typical prophecy, and sees its fulfilment at this time. It is quite in line with other New Testament references to prophecy. The tendency is to ask, not what did the prophet mean, but what did the prophecy mean.

LIFE IS FULL of new beginnings. Some change may come, something is sure to come, to close one chapter and begin another. Life is planned just so . . . that there should be a break from former link and habit, often from imperfection and mistake, and a clear, clean start for the fulfilment of the best one has grown to, even in desire, unhampered by the poorest one has ever happened to be, or to get credit for.—Mrs. A. D. T. Whitney.

Correspondence

All communications published under this head must be signed by the actual name of the writer. This rule will invariably be adhered to. The Editor is not responsible for the opinions expressed, but yet reserves the right to exercise discretion as to what letters shall be published.

THE SALOON EVIL.

To the Editor of *The Living Church*:

I WAS glad to read your editorial the other week on "Warfare Against the Saloon Evil." There is now hope that "This American Church" will soon become alive to the most burning question of the day. "That the Church is not sufficiently alive to her duty with respect to" this great social evil, has been the conviction, for a long time, of not a few of her priests whose ministry has been saddened by the ravages of the saloon.

While you have not written from the standpoint of political prohibition, it is a pleasure to note that you have qualified the time-worn objection to this policy, that "Prohibition does not prohibit." You say, and say truly, that "prohibition does not always prohibit." This, I take it, is a decided movement upward from the low plane at first assumed by the Church Temperance Society, that the only successful policy, in the warfare against intemperance on its political side, is the policy of high license.

If Prohibition does not always prohibit, the positive side of that negative statement would certainly be that it does sometimes prohibit, with a possibility of that "sometimes" covering more time and more territory than the "not always."

It is also a comfort to read the last clause of your final sentence. It seems to me that it bears the same relation to all that goes before that the last sentences of the 17th Article of Religion bears to the previous statements of the article. Holy Scripture is the final test of doctrine, and human experience is the final test of social economy.

There can be no quarrel, as you say, with the old saying that "one cannot make a man sober by act of parliament;" but the more important truth is that which you recognize in closing, that "you may be able to keep a man (under certain circumstances) from getting drunk, which is better than sobering a drunken man."

Now, if that be true, and you admit the experimental indications of its truth—the subject ought not to be left swinging in the air. What are those "certain circumstances;" and are they of necessity limited in their application?

There are just two ways of keeping a man from getting drunk: give him moral stamina enough to make him let liquor alone, or make it so difficult to obtain that he will have neither the time nor the energy to accomplish his desire. The former is, of course, the nobler method, and it is a part of the purely spiritual work which the Lord imposed upon His Church. But it is a potent fact that the Church, in this line of action, has signally failed. She has not kept men from getting drunk by making them living branches upon the Vine.

But perhaps we are including too much in the spiritual work of the Church. Perhaps alcoholism is a physical disease, to be treated as we treat any other disease, medicinally when contracted, and by the elimination of its cause before contraction.

I have heard the theory advanced that the saloon is like the tree of knowledge of good and evil in the Garden of Eden; that it is a test of character, that a man who succumbs to its temptation goes to his own place, and that a man cannot be sure that he is a temperate man and possessed with the virtue of self-control if he is deprived of this temptation. But I cannot think that the sober thought of the age will believe that God needs the help of man in planting his trees of forbidden fruit. I cannot think that God would have the state or the nation, even by the Gothenburg system, make vice easy and virtue hard. I cannot think that God would first make a man inherit an appetite for drink, and that then it should be His will for you and me to place a stumbling block in His way.

It has been the work of the Church in the past, to supplement her failure through moral suasion, to keep men from getting drunk, by caring for the drunkard, by attempting to cure him, and by caring for his helpless family. Dr. George Hodges, Dean of the Cambridge Seminary, has said some very wise words

in advocating a departure from this policy. I read in his sermon on "The Christian in the City," these words: "The Christian . . . would have evil prevented rather than punished. He is one of those who believe that it is not well to be forever spending money for ambulances and surgeons at the foot of a dangerous cliff; better set a stout fence along the top of the cliff to keep people from falling over." Then, speaking of our national altars to the heathen divinities, Bacchus and Venus, he concludes that "when there is a majority of good Christian citizens, there will be an end to such a state of things as this." And I notice that in more than one city in Dr. Hodges' own state, the citizens are following his advice, and are building that stout fence.

The only question now for the Christian citizenship of the country to decide is, Will the fence hold? Will prohibition prohibit? Six years ago the late editor of the *Church Standard* wrote these words: "Whatever else may be said of the saloon-smashing operations of Mrs. Carrie Nation in Kansas, there is no escape from the fact that they proclaim the utter failure of legal prohibition to suppress the liquor traffic. . . . What a pitiable farce it is, to be sure. What an object lesson in the fact that, in Kansas as elsewhere, prohibition does not prohibit. We are frankly sorry that it does not." When I first read the editorial, I asked myself, are the people of Kansas a set of lunatics in not at once repealing the law, if that be true?

But Homer sometimes nodded, and Dr. Fulton was not thinking clearly when he thus called into question the sanity of the voting population of Kansas. Because a few men jump over the fence at the brow of the precipice, and a few more break through it, does not prove that the fence is a failure. The Hon. C. W. Trinkett, Assistant Attorney General of Kansas, in a recent address in Illinois, gave this testimony: "They sometimes make the statement that Prohibition does not prohibit in Kansas, that it doesn't lessen drinking. I will read you a statement made by the Governor of Kansas quite recently, and published over his signature. Listen: 'Of the 106 counties in Kansas, only 21 have any paupers; only 25 have poorhouses; 35 have their jails absolutely empty; 37 have no criminal cases pending upon the dockets of their courts.' Is there a county in Illinois that can make statements similar to this last? Kansas has the smallest number of paupers of all the states in the union."

Of course state prohibition cannot be a complete success with contiguous states under license; but to say that state or even county or city prohibition does not keep 99 men sober, where under license 100 would get drunk, is to shut the eyes to the glaring figures of the police records.

Wendell Phillips was once asked if Christianity was a failure. He answered: "No, it is not a failure because it has never been tried." So, Prohibition has not yet been tried, and it will not be tried until it is made a national issue. When a majority of the states follow the example of Maine and Kansas, as the states of the South are beginning to do, then the crisis will come. And may we not hope and pray that "This American Church" will not be the last to come to the help of the Lord against the mighty, in laying this final foundation stone of the Kingdom of God on the earth—"the Twelfth an Amethyst"?

J. D. HERRON.

Portsmouth, Ohio.

WHENCE DOES THE PAPACY DERIVE ITS AUTHORITY?

To the Editor of *The Living Church*:

YOUR European correspondent in his article in THE LIVING CHURCH for December 7th, states "that when a Bishop is elevated to the Papacy he receives no consecration, by virtue of which he becomes Bishop of Bishops . . . on subjection to whom it depends whether a Christian is, or is not, a member of the Catholic family," etc.; thus arguing that he cannot be infallible.

Kindly permit me to explain to your valued readers this apparently perplexing position.

As no one can give that which he does not possess, the Pope cannot be consecrated in the same manner as a Bishop can consecrate another Bishop, but rather as a Bishop would consecrate a king. We must here remember that the papacy is an office, given him by all the Bishops in communion with the Holy See, who, having delegated their respective powers ("what ye shall bind on earth shall be bound in heaven") to the College of Cardinals, thus elect him.

But the Roman Church does not differ so much from the

Church of England. It believes in the *three-fold* ministry, viz., Bishops, Priests, and Deacons. The Pope is, as it were, the Primate or Presiding Bishop, chosen to the historic see of Peter, in accordance with our Blessed Lord's distinguishing gift to Simon Bar Jona as the *Prince* of the Apostles (Thou art Peter, and on this Rock [*Petros*, which we accept in its literal sense] I will build My Church, and the gates of hell shall not prevail against it); possessing special powers delegated to him by the combined authority of all other Bishops. Thus when a Pope, on matters pertaining to faith and morals, speaks *ex cathedra*, i.e., in a manner which under ordinary circumstances should be determined and decided by an *Ecumenical Council*, which for some untoward reason cannot convene, his decisions are held to be equally infallible; hence the opinion of Leo XIII. regarding Anglican Orders cannot reasonably be looked upon as infallible, the teachings of some Ultramontane clergyman to the contrary notwithstanding. Unfortunately, some Roman Catholic priests, like some clergymen of other denominations, entertain *very* narrow opinions and teach them as though they were infallible truths, to the detriment of the Church.

"It is inconceivable that thoughtful persons who have expressed in a grave document what they hold to be the result of their search after truth, should eat their words, because they are bidden to do so," etc., writes Mr. Jeaffreson. Evidently the writer does not understand obedience to constituted authority.

In the Crapsey case it was argued: "Either preach the doctrines of the Church in whose ministry you are, no matter what your personal belief, or quit," which in my opinion is exactly what the Roman Pontiff says, only he uses more lenient language.

His lordship in his recent Encyclical coined the new word "Modernism," by which he condemns errors of various kinds and degrees; errors like Crapseyism, Loiseyism, Tyrrellism, Shellism, etc., etc., each one less Orthodox than the combined heresies of Evangelical Protestantism, but he mentions no one by name, nor does he excommunicate them in this document, nor does he question their intellectual abilities or their sincerity; but he condemns their erroneous teachings, by quoting decisions of councils and his predecessors.

Luther was probably more provoked, had very likely more cause to complain, than any of these; but by rebellion against Christ-constituted authority in the Church, he did not bring about reform, but secession, division, strife, bloody wars, conflicts, misunderstandings, and distrust. Is not simple obedience better?

In the same issue of your valued paper is suggested the purchase of the *American Catholic Quarterly Review*, to those interested in the subject (price, \$1.00, which it is more than worth to those interested in its other subjects as well); but as not everybody cares to spend a dollar to find out the views of an alien Bishop, which the average Anglican holds the Pope to be, permit me to state that the full text of the Encyclical, in both Latin and English, can be found in an English weekly, entitled *Rome*, for September 21st and 28th, respectively, published at the Eternal City, price, 6 cents the copy. Address Mr. A. O'Kelly, manager of *Rome*, Palazzo Taverna, Rome, Italy.

In the interest of truth, and the angels' Christmas song as rendered in the Vulgate, "Glory to God in the highest, and on earth, peace, to *man of good will*," which peace we can only attain by good will toward one another, a willingness to understand one another rather than by bitter criticism, I remain

Sincerely and faithfully yours,

Philadelphia, December 16, 1907.

F. J. Voss.

[We are always ready, we trust, to give space to any explanation tending to clear difficulties; and obviously we shall never promote either truth or unity except by adequately understanding each other. We are obliged to point out, however, with respect to the position of the Papacy in claiming unique powers, that the election of a Pope by Cardinal Bishops dates only from the year 1059 (*vide* Addis and Arnold's *Catholic Dictionary*, published by authority, p. 679). On the hypothesis of our present correspondent, the "special powers delegated to him by the combined authority of all other Bishops"—"given him by *all* the Bishops in communion with the Holy See who, having delegated their respective powers . . . to the College of Cardinals, thus elect him," cannot be dated earlier than that year, prior to which the choice of the Pope was made entirely apart from the Bishops. On the same hypothesis it would be perfectly tenable that other Bishops should decline to "delegate their respective powers," as the Eastern and Anglican Bishops have done. Moreover, the Roman claim differs totally from that of our correspondent, for the Papacy is held to exercise its supremacy, not by delegated authority from the collective episcopate, but by divine

right; so that the Pope gives jurisdiction to the Bishops and not the Bishops to the Pope. As to the range of infallibility, we have simply pointed out that Romans must first determine how they are to know what decrees of the Pope are infallible before Infallibility could become a gift of value. We have cited Roman authorities who differ with our correspondent absolutely as to whether the decree on Anglican Orders is thus to be construed. And the Crapsey judgment was not akin to a decree that the convicted priest should "preach the doctrines of the Church . . . no matter what your personal belief, or quit," but: "If you cannot conscientiously preach the doctrines of the Church, as you declared in your ordination vow you could and would do, then quit."—EDITOR L. C.]

A GRAVE SITUATION.

To the Editor of *The Living Church*:

THOROUGHLY appreciating the patience and charity with which you have undertaken the position of apologist for the state of the Church since the adjournment of the General Convention, in view of the action and non-action of that body, I believe it is necessary to acknowledge that we face a grave situation. The efforts to strengthen and solidify the organization of the Church or to express a belief in itself failed in that lay-governed meeting. Measures which looked toward the destruction of its entity and the abandonment of its ground of vantage succeeded there.

It is to be feared that even the Convention's enthusiasm for missionary activities will have small results if they cannot be uncompromising propaganda of Catholic truth. What incitement is there to service under a banner which is inscribed "In this sign we succumb"? What is to inspire our young men to buckle on the armor for a fight which is no fight? What call does this sacramental Church proclaim which, on the one hand, intrudes into Apostolic jurisdictions, and on the other, sacrifices its principles by geographical definitions and denies its challenge to those without, by seeking a false unity in partial truth?

That which attracts, and which has attracted all along, to the ministry of the Church, is the belief that it contains a special grace and possesses a special power, that through its ordained priesthood it can alone supply the sacraments "generally necessary" to salvation. There may be found persons (it is to be hoped there may) inspired by that love of humanity which has come into the world through the Catholic Church, who will become social, medical, and ethical missionaries in foreign lands or in the dark places of our own country. Why should they seek a priesthood in the Church if she has no unique special gifts to offer; such as men have lived and died in hardship and in torture to convey to those who otherwise could not obtain them, to Jews, Turks, infidels, and heretics, whether they be Chinese, Japanese, African, or the unbaptized of whatever name at home or abroad? Having this ministry and apostleship, this splendid privilege and tremendous responsibility, if the world believed it because we believe it, our schools of the prophets would be thronged with men ready to undertake poverty, hardship, and any sacrifice even to death, in the priesthood, like Xavier, Jogues, or Patterson—the noble army of martyrs and missionaries of the Faith from the beginning until now.

It seems, indeed, like the time of a great falling away, when the few here and there, who hold fast to their calling, should join with hidden faces in penitence and prayer, to intercede for the Church which has despoiled herself, so far as her Council could do so, of her glorious heritage. Let our Ember prayers be instant, not only that there may be unexpected additions to our ranks, but that there be not grievous defections therefrom.

ERVING WINSLOW.

LET THE hypochondriac and pessimist, the scoffer and doubter, the sneerer at religion and missionaries, explain if he can why those who can find abundant and profitable opportunities to labor in comfort and even luxury are ready to offer themselves upon the altar of service to others, and putting behind them home and friends and kindred and comfort, bury themselves in the depths of an Alaskan forest, and amid snow and ice and all manner of discomfort and hardship, seek out and minister to the needs of the stranger, the poor, the weary, the suffering and dying, and when death has ended the tragedy of life close the eyes and compose the limbs of the toiler and wanderer, and give him Christian sepulture. Unbelief has no explanation, but the answer has rung down the aisles of the ages, and echoes in the hearts of each heroine in the wilderness, even amid the terrors of the arctic night—"The love of Christ constraineth me."—*Houston (Tex.) Chronicle*.

LITERARY

BIOGRAPHY.

François Rabelais, in the "French Men of Letters" Series. By Arthur Tilley. Philadelphia: J. B. Lippincott Co.

To the superficial, Rabelais is associated with that which is the mere accident of his art—the coarseness of the day in which he wrote. There are not half a dozen chapters in his writings which could be accused of conscious grossness. Rabelais does not portray vice in pleasant colors or excite the imagination with purient suggestions. Though his greatness is in the province of pure fun, an exuberant gaiety of heart which seems to bubble over with mirth and nonsense, from sheer inability to contain itself, he is much more than an amusing story-teller and his prologue to Gargantua is to be taken in good earnest when he advises the reader to penetrate beneath the surface and get at the "substantial marrow," for he will find "much in that which concerns our religion and also the public polity and domestic economy."

Rabelais is a wonderful stylist. His mastery of words and his mastery of phrase are absolute. His feats of construction are almost inimitable and whether long or short, the sentences, clause by clause, link together like a firmly welded chain and fall upon the ear with perfect cadence.

But it is as a product of the Renaissance, the great opponent of the Obscurantists, that Rabelais' life and writings are chiefly notable and that they justify the thought and study which has been given to them by the *Société des Etudes Rabelaisiennes* and the Review which is its organ. The orthodoxy, such as it is, which influenced his later writings was probably dictated by prudence. Such examples as were afforded by the religious persecutions of the *Chambre Ardente* could not fail of their effect. It is interesting to observe that the "Modernists" of the days of Rabelais did not fail to find priestly and even episcopal encouragement and that his irregular acts and words often had the sanction of authority. The author of Gargantua and Pantagruel will continue to be a great figure as one of the first of the Humanists.

Mr. Tilley's book is extremely lively and interesting and his resumé of his author's works is quite sufficient to give that sort of general knowledge which is the characteristic object of the day. Mr. Tilley furnishes a good bibliography and a very admirable index.

ERVING WINSLOW.

Life of Edward Henry Bickersteth. By F. K. Agillonby. New York: Longmans, Green & Co.

The Bickersteth family has in three generations produced an unusual number of dignitaries of the Church of England: a Bishop of Exeter, a Bishop of Ripon, a Bishop of South Tokyo, a Dean of Litchfield, a secretary of the C. M. S., a vicar of Leeds, and a gifted member of the Society of the Resurrection. Of these, the late Bishop of Exeter is perhaps best known, not only as the holder of an important see, but also as one who exercised a deep influence by his genuine spirituality. "His gracious gentleness, his saintly ways, were not passive things; they were the veil behind which there lay quietly active, high qualities of judgment and discernment, practised in other spheres among many types of men." As Bishop Temple remarked, when he knew that Bickersteth had been appointed to succeed him at Exeter, "That man will do; he is so transparently good." He belonged distinctly to the spiritual brotherhood of such saints as Andrewes and Ken, who have exhibited the supremacy of goodness and the peace-making power of a genuine charity.

Bishop Bickersteth was born and bred an Evangelical, and is a typical example of the best type of Low Churchman in the latter half of the nineteenth century. He possessed the force that comes from the positive principles of Evangelicalism, without the negations and limitations that sometimes go with them. He was at his best as a leader of devotional meetings and retreats, and was a life-long champion of the cause of missions. He had an Evangelical liking for hymns, edited a hymnal, and wrote a number of hymns, of which "Peace, perfect peace" is the one likely to be longest remembered. In 1866 he published *Yesterday, To-day and Forever*, a religious epic in twelve books, which, theologically, is a sort of mean between *Paradise Lost* and *The Dream of Gerontius*. This poem had a wide circulation in England and an even wider in America.

Those who know Bishop Bickersteth through his devotional poetry will welcome this recent memoir by one of his examining chaplains.

F. J. K.

Mary Stuart. By Florence A. Maccunn. New York: E. P. Dutton & Co. Price, \$2.00.

Perhaps the story of no woman in all history has possessed such perennial interest and charm as that of the unfortunate Queen of Scots. Probably no one has been more bitterly assailed or more passionately defended by scores of contradicting historians from her own day until the present. Hers was a character and a destiny to evoke

in life or death a strong partisanship or a bitter enmity, and so many have been the chronicles of her troubled existence that another memoir added to the list would seem unnecessary. But after all, the number of fair and magnanimous versions of her story have been few. And this last history of Mary Stuart by Florence A. Maccunn should have a distinct and honorable place among the latter. It is carefully and conscientiously written, with an almost affectionate appreciation of the remarkable personal charm and mental power of the most romantic character in the history of the British Isles. The story, which is succinctly told, detailed only where detail was necessary to the complete understanding of Mary's relation to external events, reads with the rapid action of a modern novel. The very sketchiness of the outline, with the intelligent, unbiased criticism of characters and happenings in that strange, eventful history, add to the clearness and vividness of the presentation of Elizabeth's great rival, helping one to understand, as it were at a glance, the forces and passions controlling her fate. It is a history of distinctly popular value. The forty-four excellent reproductions of portraits, etc., help to make up a very handsome edition.

ABBIE FARWELL BROWN.

Hidden Saints. A Study of the Brothers of The Common Life. By S. Harvey Gem, M.A. London: S. P. C. K. New York: E. S. Gorham. Price, 85 cents.

As a product of the teaching and training of the Brothers of the Common Life, Thomas à Kempis is evidence of their thoroughness and devotion. Without any vow, such as is required in monastic institutions, these associations called Brotherhoods and Sisterhoods of the Common Life sought to establish and live up to the highest ideals of devotion and self-sacrifice. Without ostentation, and sometimes condemned by the authorities, these saintly men and women showed that it was possible to live the life of Christ on earth and yet be free from the bonds of strict and ascetic vows. To them the development and growth of education for all classes in the period beginning about 1340 owes a very great debt. It was in one of their schools for boys that à Kempis learned the secret of holy living.

The study of the lives of these men, beginning with Gerard Groot, the founder, is of the greatest interest and the book before us, though small and general in its character, gives ample scope for a comprehensive grasp of the leaders of the "Modern Devotion," as the movement was called. The writer has adopted the best style of biography in giving copious extracts from the writings of the Brothers. We commend the book most heartily, particularly to students of the Church and its history. It opens up a field of investigation that well repays the labor expended.

J. RUSHTON.

Alfred Tennyson. By Arthur Christopher Benson. New York: E. P. Dutton & Co.

Mr. Arthur Christopher Benson is inexhaustibly fertile and laborious. Contemporaneously with the appearance of new essays and the three great volumes of the *Letters of Queen Victoria* under his editorship, appears the monograph on Alfred Tennyson containing a narrative of his life, with a sketch of his temperament, character, ideals, and beliefs, an analysis of the poet's views of the poetical life and character, and a discussion of the technical qualities of his art from Tennyson's own recorded words. Mr. Benson, in the appendix, gives the various readings from different texts of *The Palace of Art* and *The Lady of Shalott* and supplies (too brief) an index. There are five portraits of Lord Tennyson and one of Lady Tennyson and views of Farringford and Aldworth.

In this shorter narrative of Tennyson's life it must be confessed that the disagreeable, salient characteristics of the man impress themselves upon the reader much more forcibly than in the voluminous pages of the Memoir with its great variety of material.

Lord Tennyson on one occasion, in discussing autobiographies, is reported to have said that he "thanked God Almighty with his whole heart and soul that he knew nothing, and that the world knew nothing, of Shakespeare but his writings." The world, which reverences and admires the late poet-laureate, might be better, perhaps, for the same lack of knowledge of his personality. No man ever lived a life so calculated to develop the frailties, vanities, and passions of human nature, secluded in a kind of stately remoteness from his fellow-creatures and permitted a royal freedom of speech and action; his eccentricities, his rude words and bad manners, received with slavish adulation by those who made his circle. It is difficult to be patient with one who, in his own house, having listened in silence to an interchange of amiable compliments between his wife and Mrs. Oliphant, as that lady relates, abruptly burst out: "What liars you women are!" Can this be passed by as the frankness of the "imperishable child"? Or can we forget the poet's treatment of our own dear and venerable Oliver Wendell Holmes, who paid a visit to Tennyson and afterwards felt obliged to make the comment: "He did not realize, I think, that I am an old man and accustomed to being treated kindly!"

Mr. Benson's discussion of the principles of the poet's art is most interesting and its characteristics and technique, the wonderful flower and fruit of observation, thought and study, are very finely and lucidly set forth. No man's life was ever before so absolutely devoted

to one object and end. True it is that the earlier work had a higher promise and affords greater delight to the critic. To the great English-speaking public of refinement and culture, Tennyson appealed more and more widely, however, as he grew in grace of style and elevation of moral appeal.

Tennyson has been called the great Christian Poet, but it is notable that he does not seem to have grasped the great central doctrine of the Faith, the Resurrection.

ERVING WINSLOW.

EDUCATIONAL.

Pioneers in Education: Rousseau, Pestalozzi, Herbart, Montaigne, Herbert Spencer, Horace Mann. By Gabriel Compayré. 6 vols. New York: Thomas Y. Crowell & Co.

Teaching is an art, but like other arts it has a science which must be learned and studied so that one may practise the art successfully. Pedagogy and psychology belong to the science of teaching, not to the art. Just as one can know perfectly the theory of musical harmony without being able to be either a great composer or a great performer, or just as one can acquire almost perfect knowledge of the laws of perspective and of colors without painting one canvas that lives; so one can teach successfully without having read one line of pedagogy or psychology. Still a knowledge of the science of any subject does promote successful application of the art thereof.

Teachers of our Church schools fail because they fail to realize the need of acquiring any knowledge of the science of their profession; they are usually college-bred men with good intellectual abilities; if they should add to this a knowledge of the theory of education, they would not find their work so irksome and they would produce better results. The failure of the public school teacher is in the lack of broad culture, not in the knowledge of theory.

M. Compayré is one of the sanest writers, to-day, on the subject of education; consequently we can recommend these studies of his to all teachers. The men whose theories of education he here studies were veritably pioneers; they were men who blazed the trail which others have followed. It is difficult for us, teaching to-day, to realize what work they did. Rousseau, for instance, with his wild dreams, still brought the world to realize that the nature of the child was to be considered, not ignored; that the child's physical nature had an equal share in his education with the mental. M. Compayré, in these studies, endeavors to bring before us men who should be honored by educators, to represent them as they lived, to present their thoughts and exhibit their theories and methods of education, and by criticism of these to aid us in solving present-day problems and those which belong to this century. In this we think he has succeeded admirably. The views of Herbart, for example, are summarized succinctly and clearly, and his gold separated from the dross with care and skill. The influence of Herbart on modern education is great, greater than most teachers realize; yet it is a herculean task to read what he has written, and scarcely worth the while. But Herbart has developed many methods which are extremely valuable. M. Compayré presents them to the busy educator in a manner that is attractive and instructive. Frenchmen are usually clear thinkers and the French style lends itself to a clear exposition of the thought. Hence these books are delightful reading, in spite of some defects of the translators, notably the use of the split infinitive. One wonders also why Herbert Spencer is given his English name instead of the French form of it, while the German Johan Friedrich Herbart masquerades as Jean Frédéric Herbart, and the English Richard H. Quick appears as R. Hébert Quick.

In spite of these slight defects, we heartily recommend these books to all teachers and especially to those in our Church and private schools, for careful study. These will find them very helpful and very suggestive.

H. P. SCRATCHLEY.

Home, School, and Vacation. A Book of Suggestions. By Annie Winsor Allen. Boston and New York: Houghton, Mifflin & Co. The Riverside Press, Cambridge. Price, \$1.25 net.

The author has brought together a number of chapters or essays bearing on education, which ought to be helpful to both teachers and parents. In her first chapter, while giving due credit to the teacher and admitting the necessity for experts, she makes a strong plea for the parents as being the natural teachers of the child, and as being most interested in him. The object of the whole book is to encourage true education, that is, the symmetrical training of all the powers. The writer is, in consequence, opposed to many of the pedagogic theories of the day, realizing the absurdity of many of them. She says very shrewdly: "It would be quite interesting to investigate how many of them were set going by childless persons of an ingenious turn, who had not even a niece or a nephew under familiar observation!" There are also excellent suggestions in regard to health and discipline.

The Teacher That Teaches. By Amos R. Wells, Managing Editor of the *Christian Endeavor World*. Boston and Chicago: The Pilgrim Press.

Mr. Wells, a business man and an active Sunday school worker, in his *Teacher that Teaches* has given us a most helpful work on the Sunday School. His teacher is one who teaches because he loves God and the souls of children. All his work has this in view—the bringing of the child to Christ. Such a teacher creates his class,

not merely "takes" it; and uses every means to promote the end in view. Mr. Wells believes in organizing the class, giving the boys or girls plenty to do; and letting the success of the class, as far as numbers are concerned, rest on them. His suggestions for the use of material helps is excellent, and if carried out would help wonderfully in building up a strong school. Mr. Wells' book deserves the attention of every conscientious, religious-minded teacher.

THEOLOGICAL.

In *The Christ That Is To Be*, by the author of *Pro Christo et Ecclesia* (Macmillan), we have a truly remarkable book. The form which it takes is that of a series of essays following, not without a good deal of divergence, one line of thought. The author assures us in the preface that the essays are "successive efforts to think what the Gospel of Jesus really is"; and we may take as the line of thinking that outlined in the chapter called "Salvation by Joy," about which the other portions of the book group themselves.

Before Christ came the world, so far as it sought salvation, sought it through pain. Christ unfolded a plan for regarding pain as an incident of the love-born joy. Christ in His Passion suffers no more than other men and is consoled by love's joy. In Christ's plan of salvation pain happens, but joy is essential.

joy. Christ in His Passion suffers no more than other men and is consoled by love's joy. In Christ's plan of salvation pain happens, but joy is essential.

This brings the author to the problem of physical evil, and its solution he finds in Christ's purpose to bless all with physical well-being. For this, conditions are required without which God cannot act. Salvation being universal in purpose and scope, certain corporate characteristics, as for instance, faith, must be found in the community before the individual can be fully benefited by salvation. God's works in nature require a "sympathetic" atmosphere. All of which is well and ably stated.

Considerations incidental to the argument, however, one feels have been dealt with from a different standpoint. Beyond doubt, if the Christian religion is rational, it must be capable of adjustment to the true thinking of any age and patient of being stated in the terms of whatever method of genuine reasoning may be current in a given period. Yet all popular (in the sense of general acceptance) reasoning is not necessarily true nor all current conceptions real, nor should the Gospel be accommodated to whatever will eliminate temporary difficulties resulting from prevalent impressions. One feels that the author has consciously or unconsciously done this in support of his positions and thereby made his positions no stronger. It is fair to quote the preface in this connection, where the author says that "each line of thought is unfinished, and there is much in what is said that in a mature work would be more carefully guarded from misconception." One can only add that it is a pity so powerful a book should not have been more carefully revised with the object of thus protecting its statements.

It is impossible not to pay the author every compliment on the ground of his style and language and his readiness in illustration. In these respects he reminds one forcibly of Mr. Chesterton. The book bristles with incisive statements which penetrate the mind and find lodgment there; and nowhere is this gift of happy expression more delightfully noticeable than in the chapters on "Faith" and "Physical Power."

The whole work in its suggestive power is a distinctly valuable contribution to the library of modern treatment of primitive Christian truth.

FREDERICK S. PENFOLD.

MISCELLANEOUS.

A USEFUL study book for the intelligent amusement of children on Sundays is *My Sunday Book*, arranged by Agatha G. Twining (Mowbray). The book is intended as an illumination of the Creed, partly through the work of the child himself. For each clause of the Creed there is reference to a number of texts to be looked up and written into the volume. Young children may use the illustrations as the basis of simple painting, and all will find in it an encouragement to collect suitable pictures to be pasted in the blank pages for the purpose on each of the topics. The book is quite a novelty in the religious instruction of children.

Uniform with two other "St. Agnes' Mystery Plays" is a new one by the same author, Marie E. J. Hobart, entitled *The Vision of Saint Agnes' Eve* (Longmans). Mrs. Hobart's Mystery Plays have supplied a real want in our Sunday School work, in giving to the children an opportunity to incorporate into an interesting, simple, and very instructive play some measure of Church teaching or of history that they will not forget. This play is devoted to representatives of the Church in all ages, most of them children, who are severally introduced by St. Agnes, the leading character, and Ancilla, her attendant, to Peace, Joy, Innocent, and Faithful, who are represented as modern Sunday School children. Church history is well conveyed in the text. The play, like those which preceded it, was written especially for the children of St. Agnes' Chapel, New York City, and occasional local reference to that chapel would require some change in using the play elsewhere. That, however, could be done without difficulty.

"A CHILD IS BORN—A SON IS GIVEN."

The merry children's voices,
Ring out in every home,
The happy world rejoices,
Because our King is come.

Born of the Virgin Mary,
Christ Jesus comes to-day:
Conceived by the Holy Spirit,
He comes in God's own way.

His little baby laughter,
Is heard within the stall;
That voice shall judge hereafter;
For He is Lord of all!

What thinks the Virgin glorious?
"How God doth bless the earth;
His will hath been victorious,
His Son hath come to earth!"

Laugh on, ye blessed voices
Of children in the home,
God's world entire rejoices,
His Son, our Lord, is come!
W. L. K.

LIVING THE LORD'S PRAYER.

BY KATE WOODWARD NOBLE.

I.—"OUR FATHER."

WELL, Mis' Draper, how've y' ben? That's good. I heerd 'bout y'r bein' sick while I was away, but y'r lookin' reel kinder chirk now, an' I guess as the warm weather comes on an' y' c't git ou' doors, 'twon't be long 'fore y'll be round, lively 's ever.

Yes, I had a reel good time while I was over to Cynthy's. Y' know she wa'n't never very well—kinder peakid as it comes along towards spring every year. Th' doctor he said she ought t' git clean away fr'm home an' see somethin' new. There wa'n't no reason in th' world why I shouldn't shet up my house an' Dave an' I go down there an' stay while she an' George went out to see Nettie an' Jim, out t' Californy. So, 's y' know, we got our Tom t' take th' cow an' th' chickens over t' his place, put th' cat in a basket, an' Dave an' I an' th' dog, drove over t' Cynthy's. 'Twas kind of a cold drive, but we was wrapped up warm an' we stayed over night t' Cousin John Simmonses, so we got there first rate. Th' cat didn't fancy travelin' in the basket much, but we put her down cellar t' Cousin John's, an' fed her, an' she lived it through. Th' dog was all right, long's Dave an' I wa'n't away from him.

Dumb creeters are a good deal like folks, ain't they? Now I couldn't of slep' a wink if I hadn't had Tabby an' Bose along. I should of imagined they was bein' abused, or scart t' death the hull livin' time. Cynthy hadn't no pets except a parrot, an' I knew the dog nor the cat wouldn't bother her much. Well, we got there all right, an' the day after George an' Cynthy started off fr' Californy, leavin' Dave an' me in full possession. It's a real comfortable house, not too big, an' with all conveniences—plenty of coal in th' cellar an' a furnace that run itself, 'most. George showed Dave about how t' run it, an' he an' Cynthy both told us t' make ourselves t' hum an' use th' house jest as if 'twas reely ourn. There was enough t' do not t' git lonesome, an' we enjoyed every minute of th' two months we stayed.

Th' church was right near by, an' Cynthy had th' minister come in an' stay t' tea the night we got there, so'st we c'd git acquainted with him. I kinder stood in awe of him at first—he was dressed so dignified like, in a vest fastened in the back or on one side, an' a plain round collar an' his face shaved clean as a baby's. I mistrusted he was High Church, an' you know, Mis' Draper, how folks round here look at that sort o' thing! But he was so pleasant an' jolly, an' welcomed Dave an' me so cordial that we got over feelin' afraid of him pretty quick, an' before the evenin' was over he an' Dave was crackin' jokes an' talkin' politics as if they'd ben cronies allers. I hardly ever see Dave take t' anybody, 'specially a young man an' a minister, so quick, an' th' best of it was he kep' it up right along.

In th' course o' th' evening he said t' Cynthy: "By th' way, Mis' Carter, did you tell Mis' Hallam 'bout th' Bible class?"

"No, I didn't," says Cynthy. "It's a good thing y' spoke of it, Mr. Carleton." Then she told me how th' women's Bible class had ben holdin' its meetin's at th' house, an' she'd like t' have 'em keep right on, if I didn't mind. They come Friday afternoons, she said, from three to five, an' she thought I'd like t' jine 'em while I was there. I told her I was agreeable

t' th' plan, an' so 'twas arranged they should keep right on. Mr. Carleton said they was studyin' different things in th' Prayer Book, an' that now they was goin' t' begin on th' Lord's Prayer an' try t' find out how t' live accordin' to it. It sounded real kinder good an' interestin' an' I promised t' go in with th' class while I stayed.

After Cynthy an' George had gone, I had plenty t' do git-tin' acquainted with th' house. Tabby an' Bose made 'emselves t' home pretty quick, an' Polly, th' parrot, was all right so long as she was fed an' kep' clean, though she did enjoy callin' Bose an' Tabby, an' wakin' 'em up from a sound sleep every chance she got. Friday come 'most before I knew it, an' in the afternoon the class was on hand, prompt as could be. Mr. Carleton introduced 'em, they was all as friendly as if they'd allers known me.

When it was time fr' th' class t' begin, Mr. Carleton asked us all t' kneel down an' say th' Lord's Prayer t'gether, which we did. Then he gave us each a Prayer Book an' asked us t' find th' Catechism an' read th' prayer an' th' question about it. I don't s'pose I can tell what he said as he said it, but I'll try t' pass along what I learned about it, an' that, let me tell y', is consid'able. I'd ben sayin' it all my life, an' should of said I knew all about it, but I soon found there was lots in it I'd never thought of an' never should, if it hadn't ben fr' this visit t' Cynthy's.

That first day, he says: "Now, everybody notice how the prayer begins." He said we wa'n't told t' say "My Father" but "Our Father," an' that every livin' bein' had a right t' say so. Then he asked each one of us t' think about our own fathers. He said his father died when he was a little feller, an' his mother used t' tell him what a good man his father was, an' how brave an' lovin' t' her an' t' his boy. He used t' look at his father's picture an' imagine that God was a good deal like him, an' when he said "Our Father" he allers kinder mixed the two up in his mind till he was old enough to know different. He believed God gave good fathers so we could know how t' think of Him, as somethin' like 'em only a great deal bigger.

Some of the women agreed with him. One woman, however, said: "I'd hate t' think of God bein' jest like my father, fr' he was a dreadful stern man, an' used t' punish us children awfully fr' anything we did, till we was 'fraid as death of him. I was dreadful restless an' it was hard fr' me t' set still in church, an' I got more whippin's fr' that than I like t' remember. He was a good, honest man, an' meant t' do right, but he was awful severe."

"Don't you think that was a good deal owin' t' his own bringin' up?" asked Mr. Carleton. "Y' know in them days there was a good deal said about th' justice of God, an' of th' punishment th' wicked was bound t' git, an' folks feared rather than loved Him. That was the way with a good many old-fashioned fathers. But with all their sternness, I think they tried to do right, an' their children can't help but respect the memory of what was good in 'em."

"That's so," said the woman. "I never had any reason t' be ashamed of my father, an' he softened a good deal th' last part of his life."

Then another woman spoke up. "I had a new thought come t' me t'other day," she said. "I was down t' New York, an' when I was waitin' fr' a train, I looked round at the big crowd in th' waitin' room. There was all sorts of folks; old an' young; rich an' poor; clean an' dirty; good an' bad; all colors an' kinds, it seemed t' me, black an' white an' yellow, all goin' somewhere. As I looked at 'em I thought that they was all God's children, each with a soul our Lord died t' save, whether they knew it or not, n' whether or not they wanted t' be saved. It made me a good deal more patient with the baby that was squallin' an' the dirty old man in front of me, an' the stupid lookin' folks on the next bench that smelt of onions an' looked as if they didn't know soap an' water even as a bowin' acquaintance. I thought the Lord would of known how t' help 'em. So when an old woman asked me t' read a letter she had an' tell her how t' git her ticket, an' another woman wanted t' know where t' git a drink o' water, an' a little boy wanted his shoes tied, I helped 'em all, jest because I thought of 'Our Father.'"

I didn't feel like sayin' much, because I thought of my dear old father, an' how folks used t' think he was a heathen because he didn't talk much about religion except in a kind of off-hand way. But he loved God, if ever a man did, an' there was never a kinder neighbor than father. Then I thought of Dave, an' how patient he was with our Tom when he was inclined t' be wild an' careless an' th' neighbors was all predictin' he'd come t' no good. But Dave never give him up, an' you know

how it's turned out. Many an' many a time I've heerd Tom say that if he'd had a father who turned him off t' shift f'r himself he'd have gone t' ruin.

Mr. Carleton said we was t' think of all the good fathers we ever knew, pick out their good traits, an' then imagine one person with all them good traits to the highest possible degree—love, an' justice, an' patience, an' wisdom, an' kindness—an' we'd have some idee of what God was. Then we should love Him as we ought to, an' we couldn't help tryin' t' obey His commands an' hallow His name.

After a short prayer an' the blessin' the class broke up. Dave had been in the next room, takin' it all in, an' he was as much interested as anybody, I tell ye, an' as anxious as I was t' hear what would be said the next week.

When Sunday come we went t' church, an' I'm free t' confess, Mis' Draper, I didn't jest like it at first. There was candles on the altar, an' purple hangin's an' the minister he wore a purple scarf instead of the black one old Mr. Jones allers wears. Then every time they said the name of Jesus, most everybody bowed their heads a little, jest as they do in the Creed, an' so they did when they said or sang "Glory be to th' Father." The minister an' choir boys an' men with white surplices on all turned round in the Glorias, too, an' when they said the Creed, and there was a big brass cross on the altar. But I liked the singin' an' the sermon was real good; plain Christian talk, interestin' too. Dave an' I talked it over when we got home, an' we agreed we didn't like so much fuss in the service, though we had t' acknowledge the folks acted as if it meant somethin' to 'em an' responded real hearty, not whisperin' like the folks here do. But I was dreadful 'fraid it was too near like the Catholics, an' that I thought I couldn't stand, any way.

I've got to go now, but if I hain't tired y' out this time, I'll come over agin first chance I git, an' tell ye 'bout th' next class, an' how some things was explained to Dave an' me so we see 'em in a different light before we come home.

[To be Continued.]

A PAPER COLLAR.

WE had gone to Mrs. Lee's garden to buy some roses for our *pot-pourri*, and while the old woman gathered them, one of her frail looking grandchildren insisted upon our resting in the tiny parlor and seeing the family portraits.

"And that's papa," said the little girl, finally, pointing to a crayon sketch of an athletic, dark-eyed man, with regular features.

"Handsome, isn't he?" was my sister's comment. Before I could answer, Mrs. Lee's voice interrupted:

"Go play in the garden, Sarah," and as the child obeyed, she continued:

"So you think he's handsome, do you? So did my poor girl when she married him. But 'handsome is, as handsome does,' and when you figure it all out, he's only a paper collar."

"A paper collar?" I asked.

"Yes, Miss, a paper collar. One of the stuff that wilts down in the first wearing and can't stand a single wash! Deserted his wife and babies when the second was only a week old. So I took them home; and I do the house work and sell roses, while my daughter works in the canning factory.

"That picture! I wouldn't have it there one moment, only my daughter would cry if I took it down. In spite of all she's suffered, she still cares for him. And he only a paper collar!"

A strange expression, yet a terse one, conveying an accurate summary of the man's character. And one which can be recalled at a warning by those whose aim as Christians is to be not of such order of goods, but of material which wears well and, purified, comes forth from the cleansing water.

M. L. B.

THE WEEKLY EUCHARIST.

By MARIE J. BOIS.

CO one who has at last discovered the wondrous power granted in a humble and faithful participation of the weekly Eucharist, it comes with a certain sense of dread to hear that there are preachers in the Church who hold the view that *once a month* is enough to accept our Lord's invitation to His Altar; once a month, sufficient to store up the strength, the grace, the love so much needed in each Christian life, so bountifully given in each Sacrifice. Earnestly and sincerely, I have no doubt, they teach their people, young and old, that their com-

ing, once a month only, to our Lord's table will give them a deeper sense of its wondrous privilege and power.

Last night, as I asked one of our new pupils to accompany me to church and to share the privilege of an early Communion, I found that she had carefully been taught the above principle of "once a month only." Of course, I would not insist, but how could I help thinking of all she was losing because of a *mistaken notion*.

Truly, this is not written in a spirit of controversy, though I am aware it may stir up the antagonism of those who hold the view of "once a month" but I must deliver my message, I must tell, even though I do not know how to do it eloquently, of the distinct gain of those who accept our Lord's invitation and every Sunday morning go to *feed on Him*, and as surely, of the distinct *loss* to those who do not obey His summons.

Yes, it is true, we may not realize *every time* what a wondrous mystery we are participating in, we may not *at first* come with the clear knowledge and the firm belief of the "Real Presence," but he who perseveres will soon be enlightened by the wondrous indwelling Presence which comes to him every time he kneels at the Altar. Asking, he receives; seeking, he finds; knocking, unto him is opened.

It would seem presumptuous for me to attempt to tell how true this is. I can but simply send out the message: Would you be strong in Him? go and *feed on Strength*; would you be loving? go and feed on *Love*; would you be pure? go and feed on *Purity*, and this, *not once a month only but every week*.

Thus, each Sunday shall truly be an Easter Day, bringing anew its message of resurrection and of love into your heart and life; Thus, you will come to understand that truly there is no danger of presumption or of indifference to the loving heart who, meekly, accepts the loving call of its Saviour.

To begin each week by coming to Him, feeding on Him and receiving Him, with an ever deepening sense of our own unworthiness will surely heighten our sense of gratitude. We shall learn more of His love and, taught by Him, we shall truly learn to love Him with all our heart, with all our soul, and with all our mind, while that burning flame, kindled by His Presence on the altar of our heart, shall realize our earthliness, and shall make us more and more like Him; "meek and lowly in heart."

CAN LOVE GROW COLD?

Inscribed to the Lord Bishop of London, and inspired by his beautiful sermon at Holy Trinity, Brooklyn, October 10, 1907. The part of the text I specially refer to is "Nevertheless, I have somewhat against thee, because thou hast left thy first love." Revelation II. 4."

I.

Can love grow cold? and shall the Saviour ask
In vain of men who find their work a task,
The "thirst for souls," they deeply felt of yore?
Each year should make them love their labor more.
While sinners wander from the Shepherd's fold
Can love grow cold?

II.

Can love grow cold? Though youth must pass away
The flowers of the soul should not decay.
No cry for help the faithful hear in vain,
Lord, teach us how to lighten grief and pain
Nor let us toll "In selfish greed for gold,"
While love grows cold.

III.

Can love grow cold? Alas! we know too well
The brightest seraphs in the heavens fell.
Lord, teach us how to pray and work aright,
Our love for Thee forever burning bright.
No more as sheep are gathered to Thy fold
Shall love grow cold.

MARTHA A. KIDDER.

SOURCE AND END.

The sea has loaned the land all rivers. Look
How every brook
And stream by cloud-born rain is made and fed.
Not from the rock or earth
They have their birth,
But from sea-nourished storm-clouds overhead:
Feeble and changed and thin
Yet somehow kin
To the vast waters of the sea they go;
And only on its breast
Can they find rest.
So ever to the coasts the rivers flow.
Thus is God round us as eternally
Around all rivers is the endless sea.
I. TUCKER.

Church Calendar.



Dec. 20—Sunday after Christmas.
1908.
Jan. 1—Wednesday. Circumcision.
5—Second Sunday after Christmas.
6—The Epiphany.
12—First Sunday after Epiphany.
19—Second Sunday after Epiphany.
25—Saturday. Conversion of St. Paul.
26—Third Sunday after Epiphany.

CALENDAR OF COMING EVENTS.

Jan. 7-9—Seventh Dept. Missionary Conference, Houston, Texas.
16-17—Sixth Dept. Missionary Conference, Des Moines, Iowa.
16—Conv., Southern Florida.
25—Church Laymen's Missionary Conference, New York.
Feb. 2, 3—Fifth Dept. Laymen's Forward Movement, Indianapolis.
12—Conv., Georgia, election of Bishop.

Personal Mention.

THE REV. B. W. BONNELL of Manitou, Colo., arrived in New York on the *Majestic* on December 19th, after two months' vacation in Europe.

THE REV. S. M. BIRD, who recently resigned his parish at Brenham, Texas, and accepted a position on the Cathedral staff at Chicago, has resigned the latter and returned to Brenham.

THE REV. H. ST. G. BURRILL is credited in THE LIVING CHURCH ANNUAL as being on the non-parochial list of the diocese of Fond du Lac, instead of that of Milwaukee, to which he belongs.

THE REV. HENRY EVAN COTTON has been elected assistant at Emmanuel Church, Baltimore.

THE ADDRESS of the Rev. WILLIAM J. CLEVELAND has been changed from Pine Ridge, S. D., to San Diego, Cal.

THE REV. HOWARD G. ENGLAND has accepted the position of assistant at St. Paul's Church, Rock Creek, D. C.

THE REV. GEORGE F. FLICK, in charge of the deaf mute work in Washington, has been appointed to a like position in Chicago and vicinity. He enters upon his new duties February 1, 1908.

THE REV. T. H. GILBERT, Ph.D., has resigned the rectorship of St. Andrew's Church, Moor, Iowa, and accepted a call to Christ Church, Indiana, Pa., to which place he will move December 31st, and should be addressed accordingly.

THE ADDRESS of the Rev. DAVID W. HOWARD has been changed from 152 Bottetourt Street to 305 Mowbray Arch, Norfolk, Va.

AT THE request of Bishop Weller the Rev. F. W. MERRILL has taken charge of St. Stephen's Church, Menasha, and the mission of All Saints at Kaukauna, Wis., until after Easter.

THE REV. W. HOWARD MILLS of Ft. Covington, N. Y., has accepted a call to Calvary Church, Calro, N. Y.

THE ADDRESS of the Rev. WM. E. MAISON is changed from National City, Cal., to Escondido, San Diego County, Cal.

THE ADDRESS of the Rev. THOMAS DOWELL PHILLIPPS will be in care of the Rt. Rev. W. M. Brown, D.D., Little Rock, Ark., until May 1st.

THE REV. JAMES W. SMITH has been received by transfer from the diocese of Minnesota where he has held clerical cures in Minneapolis, and has been attached to the staff of the Cathedral Church of St. John, Quincy, and assigned duties in Carthage, Pittsfield, and Griggsville. He will reside in Quincy.

THE REV. JULIUS J. SAMS has been elected Rector Emeritus of Holy Trinity Church, Baltimore, in recognition of his long and devoted service.

THE REV. CHARLES L. STROMBOM, rector of St. Andrew's Church, North Grafton, Mass., has been called to the rectorship of the Church of the Holy Comforter, Poughkeepsie, N. Y.

THE ADDRESS of the Rev. E. R. SWEETLAND has been changed from 185 Williams Street, Providence, R. I., to 181 Waterman Street, Providence.

THE REV. EDGAR M. THOMPSON has resigned the rectorship of St. John's Church, Wausau, Wis., and has accepted that of the parish of the Intercession, Stevens Point, Wis., the change to take effect on January 1st, 1908.

ORDINATIONS.

DEACONS.

CONNECTICUT.—At Christ Church, Bridgeport, BENJAMIN FRANKLIN ROOT, B.D., for some years a Congregational minister, was ordered deacon, being presented by the Rev. Arthur J. Gammack. The sermon was preached by the Rev. Dr. Lewis on "The Service of the Diaconate." The Litany was sung by the Rev. C. M. Murray of Trinity Church, Bridgeport, and the Epistle was read by the Archdeacon of Fairfield. There were present about a dozen of the clergy. The Rev. Mr. Root immediately enters upon his duties as field secretary of the Church Temperance Society.

HARRISBURG.—On Sunday, December 15th, at St. Stephen's Church, Harrisburg, JOHN COSTELLO was ordered deacon by the Bishop of the diocese. The sermon was preached by the Rev. Henry L. Jones, D.D., rector of St. Stephen's Church, Wilkesbarre, Pa.

PRIESTS.

HARRISBURG.—On Sunday, December 15th, at St. Stephen's Church, Harrisburg, the Rev. A. G. BUXTON, Ph.D., was ordained priest by the Bishop of the diocese. The Rev. Henry L. Jones, D.D., rector of St. Stephen's Church, Wilkesbarre, Pa., preached the sermon.

PENNSYLVANIA.—On Ember Day, December 18th, 1907, the Bishop of the diocese advanced to the priesthood, in Trinity Memorial Church, Warren, Pa., the Rev. JOHN MERRITT HUNTER, missionary at Kane and Johnsonburg. The candidate was presented by the Rev. J. M. Robertson. The sermon was preached by the Bishop. Archdeacon Matthews and the Rev. Messrs. Helsley, Van Dyke, the Rev. Dr. Mallette, and the rector, the Rev. W. H. Jones, united with the Bishop and presenter in the laying on of hands.

DIED.

JARVIS.—On December 18, 1907, MURIEL GURDON, wife of the Rev. William Oscar JARVIS of Liberty, N. Y., and youngest daughter of William Jones Seabury, D.D., of the General Theological Seminary.

TUTTLE.—At Bath, N. Y., November 27, 1907, SARAH DANFORTH, widow of George W. TUTTLE, and daughter of the late John M. and Jeannette Bogardus Donnelly of Catskill, N. Y.

COMPLIMENTARY RESOLUTIONS.

REV. THOMAS D. PHILLIPPS.

At the annual meeting of the Northeastern Deanery of the diocese of Chicago, on November 12th, the following resolution, moved by the Rev. W. O. Waters, rector of Grace Church, and seconded by the Rev. J. H. Edwards of the Church of Our Saviour, was unanimously carried:

"WHEREAS, The Rev. THOMAS DOWELL PHILLIPPS, who for several decades has been a member of the diocese of Chicago and of the Northeastern Convocation, has reached the fiftieth year of his active service in the ministry of the Church; and,

"WHEREAS, The members of this Convocation have heard that he has accepted missionary work in the diocese of Arkansas for the coming winter; be it

"Resolved, That we extend to Mr. Phillipps our hearty congratulation upon having arrived at the half-century mark of his ministry, and that we take this opportunity of expressing our appreciation of his scholarly attainments, loyal Churchmanship, and general character; and of

further wishing him many more years of health and usefulness, and much success in the work upon which he is about to enter."

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.

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

WANTED—At once, for this growing city of forty thousand souls, two more Lay Assistants—students for holy orders. Sufficient remuneration, and the best opening in the Middle West. Two missions already organized; one church secured, another to be built in the spring. Deacons or Priests willing to work for small stipend at the beginning will reap an immediate harvest. Apply, with testimonials, Rev. Dr. FENN, Wichita, Kansas.

POSITIONS WANTED.

EXPERIENCED CHOIRMASTER AND ORGANIST (boy voices specialist), holding excellent position, desires to locate near Chicago or New York. Highest references, etc. Address: CHOIRMASTER, care of THE LIVING CHURCH, Milwaukee, Wis.

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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.

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

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.

THE MACMILLAN CO. New York.

Christianity and the Social Order. By R. J. Campbell, M.A., Minister of the City Temple, London, author of *The New Theology*, *New Theology Sermons*, etc. Price, \$1.50 net.

YOUNG MEN'S CHRISTIAN ASSOCIATION PRESS. New York.

Taking Men Alive: Studies in the Principles and Practice of Individual Soul-Winning. By Charles Gallaudet Trumbull. Cloth, 60 cents; paper, 40 cents, postpaid.

LONGMANS, GREEN & CO. New York.

Hope and Strength. Addresses by P. N. Waggett, M.A., of the Society of St. John the Evangelist. Price, 2/6 net.

PAMPHLETS.

Fifty-First Annual Report of The Society for the Increase of the Ministry, Hartford, Conn. November 5, 1907.

The Election of Clerical and Lay Deputies to the General Convention. Being a Paper read before the "Clerical Association of the Diocese of Florida." on November 7, 1907, by the Ven. L. E. Goodwin, M.A., Archdeacon of Eastern Florida. Printed at the Request of the Members Present, and Ordered to be Circulated Amongst the Clergy of the Diocese and the Lay Delegates to the Diocesan Council.

History of the Church of the Holy Trinity, Philadelphia, 1857-1907.

ALMANACS.

The American Church Almanac and Year Book for 1908: Volume LXXVIII. Edwin S. Gorham, Publisher, New York. Price, 35 cents.

The Church at Work

MEMORIAL DECORATIONS GIVEN TO BAY CITY, MICH. CHURCH.

AN INTERESTING and impressive service was held in Trinity Church, Bay City, Mich., on St. Andrew's day. The occasion was the blessing of a handsome set of violet decorations, the gift of Mrs. Emily J. Vance in memory of her late husband, Emery J. Vance, long a member of Trinity Church. The gift consisted of a super-frontal, burse, veil, lectern and pulpit hangings, stole, and book markers. The work was exquisitely done by the Sisters of All Saints' Home, Baltimore, Md., the design used being the passion flower, and the lettering in gold and aluminum. The memorial is completed by an altar book, supplied by Spaulding & Co. of Chicago. This is bound in violet Russia with silver edges and adorned with a heavy silver cross. In the congregation present at the service were the members of the Chancel Guild, with which Mrs. Vance had long been associated, and as a member of which it was her desire to make this gift to the church.

ANOTHER UNION SERVICE ON THANKSGIVING DAY.

ONE MORE instance is reported in which the revised Canon 19 was prematurely put in force on Thanksgiving day, and not at all in accordance with the terms of the canon. The occasion was at St. Matthew's Church, Wilton, Conn., where local Congregational and Methodist ministers assisted the rector, the Rev. A. C. Marks, in rendering the service. The Congregational minister is reported to have read the opening sentences and the first lesson, and the Methodist minister the psalter and the second lesson, while both of them, with a layman, made addresses. The rector read the prayers and gave the benediction. It is obvious that the canon could not be stretched to the extent of legalizing that service.

SUBJECTS THE SEVENTH MISSIONARY DEPARTMENT WILL DISCUSS.

THE TOPICS for discussion at the annual meeting of the Seventh Missionary Department at Houston, Tex., include "How to En-



list More Men for the Ministry," "The Necessity for a More Vigorous Campaign for Church Extension Within the Department," "How to Get Missionary Information to the People," "Some Successful Plans for Meeting the Apportionment," "How Can the Busy Parish Priest Further the Church's Mission?" "What Can the Busy Layman Do to Further the Church's Mission?" Bishop Brent has promised an address on "Home Missions on the Threshold of Asia," Bishop L. L. Kinsolving on "The Church Under the Southern Cross," Bishop Sessums on "Missions the Measure of Christian Vitality," the Presiding Bishop on "What Will the Church Do About It?" and the Rev. R. W. Patton, department secretary, on "The Challenge of the Mission Field to the Church To-day." A discussion by all the Bishops present on "Conditions Within the Department as Seen by the Bishops" will be the feature of one of the afternoon sessions.

PROGRAMME OF THE SIXTH MISSIONARY DEPARTMENT.

THE FIFTH Conference of the Sixth Missionary Department, which comprises the dioceses and missionary districts within the states of Colorado, Iowa, Minnesota, Montana, Nebraska, North Dakota, and Wyoming, will convene in Des Moines, Iowa, on Thursday, January 16th, 1908. The chairman of the Committee on Arrangements, the Rt. Rev. T. M. Morrison, assisted by the department secretary, the Rev. Rufus W. Clark, D.D., and the late secretary, the Rev. Carroll M. Davis, acting in conjunction with the local diocesan Committee on Arrangements, have prepared an excellent programme.

The sessions will open with Holy Communion at St. Paul's Church, the celebrant to be Bishop Hare, and the sermon will be preached by Bishop Edsall. Among the subjects discussed and the speakers will be the following: "Objections to Missions and How to Meet them," Mr. Clement Chase and Dean Davis; "How to Get Missionary Information Before the People," the Rev. Dr. Clark, the Rev. Dr. Lloyd, and the Rev. George A. Beecher; "Sunday School," Dean Hart and the Rev. G. W. Hills.

A mass meeting will be held on Friday, to be addressed by Bishop Brent and the Rev. Arthur Selden Lloyd.

THE WORK AMONG DEAF MUTES.

THE RECENT quarterly report to the Board of Missions by the Rev. Austin W. Mann, missionary to the deaf mutes in the mid-western district, contains some very interesting figures which bear witness to the constant endeavor that is being put forth on behalf of the silent children of the Church.

Mr. Mann reports the number of services held during the quarter in eleven different dioceses as 49; baptisms, 23; conventions attended as representative of the Church Mission to Deaf Mutes, 4; celebrations of the Holy Communion at missions hundreds of miles apart, 13; number of deaf mute schools visited during the quarter, 4.

VALLEY FORGE SUFFERINGS COMMEMORATED.

THE PENNSYLVANIA SOCIETY of the Sons of the Revolution on Sunday afternoon last held their annual service in commemoration of the encampment of the American Army at Valley Forge. As usual the service was held at old Christ Church (Rev. Dr. Washburn, rector), and the services were in charge of the Rev. G. Woolsey Hodge, chaplain of the Society. Many representative men of the city and state were present and listened to an excellent address by the Bishop of Harrisburg, who is also a member of the Order.



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LIBERAL BEQUESTS FOR CHURCH PURPOSES.

A CONTINGENT bequest of one-eighth of a \$100,000 estate is made to old Christ Church, Philadelphia (the Rev. Louis C. Washburn, rector), by the will of John E. Creth, late vestryman and warden of the church. The Female Prayer Book Society receives \$10,000 from the same estate, and upon the deaths of the present heirs without issue the remainder of the estate will form a fund the income of which will be given annually to old Christ Church and the Church of the Ascension, Atlantic City.

DEATH OF DEAN WEEDEN.

THE SAD NEWS is received of the death of the Very Rev. Burr Miller Weeden, Dean of St. Mark's Pro-Cathedral, Grand Rapids, Mich., on the early morning of December 21st at the home of his parents in Evanston, Ill. The Dean was but 35 years of age and had entered upon his position in Grand Rapids during the present year. He was graduated from Northwestern University in 1889, receiving a degree of B.A., and in 1892 was given the degree of B.D.

In 1894 he was ordained a deacon by Bishop Huntington of Central New York and a year after was ordained a priest by the same Bishop. His active work began in 1894 when he assumed the rectorship of Christ Church in Sackett's Harbor, N. Y. This post he occupied until 1898, when he was called to San Jose, Cal. Here he served as rector of Trinity Church until 1900. In that year he began his duties as rector of St. Luke's Church, San Francisco, and in the years that followed became a leading figure among the clergy of that city.

At the time of the earthquake the terrible scenes and tragedies enacted around him, in many of which he had a leading role, shattered the health of the young man. He narrowly escaped complete nervous prostration and until the summer of this year, when he was called as Dean to St. Mark's Pro-Cathedral, he had spent his entire time in rest and recuperation. When he resumed his labor in October he was not strong, but with the permission of his physicians he took up the duties gladly. He appeared to be improving when about three weeks ago, during the course of a sermon, he was taken suddenly ill and was obliged to discontinue. Immediately after Thanksgiving he was removed to his home in Evanston, where his condition became gradually worse and he passed away early on December 21st. His wife and little daughter and his mother, father, and one brother were at his bedside when the end came.

On Tuesday Bishop McCormick visited the sick priest and administered the Holy Communion. The body was taken to Grand Rapids for burial, leaving Chicago Sunday evening. The funeral was held at St. Mark's Pro-Cathedral Monday morning.

The burial in Grand Rapids is in accordance with a request by Dean Weeden. Because he liked Grand Rapids and its people the sick man asked that should he be called away his earthly remains be laid to rest in the city which had been his home for but a few months.

"Dean Weeden was one of the most brilliant and scholarly young men that I have ever met," said Bishop McCormick in the Grand Rapids Press, "and during his short service here he had made a wonderful impression upon all those with whom he came in contact. His place will be a difficult one to fill and the sad ending of a career which bore such fruitful promise is a loss not only to his immediate relatives and friends, but to the Church which he so faithfully served and to society at large. He was a scholar, a forceful preacher, and a good man."

CALIFORNIA.

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

Presentations—Prospective Church at Clovis.

CALVARY CHURCH, Santa Cruz, celebrated on December 10th the twenty-fifth anniversary of the rectorate of the Rev. C. O. Tillotson, by special services and a reception and by the presentation of a well filled purse, to their esteemed rector. The clergy of the convocation of San Jose presented him with a handsome Morris chair.

THE REV. H. S. HANSON, rector of St. John's Church, Fresno, has established missions at Clovis and Randsburg, the latter a deserted mining camp. The mission at Clovis has grown from its nucleus of three families to a strength which justifies it in building a small church on land already secured for that purpose. A mission at Sanger has also been established and a lot secured for a new church.

CONNECTICUT.

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

General Mission to Be Inaugurated in New Haven.

THE PARISHES of New Haven are about to inaugurate a general mission in that city, and thousands of announcements are being circulated announcing the event, which is to commence January 12, 1908. It will be conducted by the Order of the Holy Cross, under the direction of Father Huntington.

DULUTH.

J. D. MORRISON, D.D., LL.D., Bishop.

Vested Choir Inaugurated and Equipped—Memorial Window.

A VESTED choir of men, women, and boys has recently been installed in St. John's Church, St. Cloud, Minn. The choir stalls and vestments were given by the ladies of the parish. The memorial window given in memory of Mr. and Mrs. Henry Allyn Warner, was completed on All Saints' day. Mr. Warner at the time of his death was senior warden of the parish.

FOND DU LAC.

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

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

Archdeacon Wilbur Returns from the East.

THE VEN. ARCHDEACON WILBUR has returned from the East, where he assisted at a mission at Harvard College with Bishop Weller in November, and had been detained by illness in New York.



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KEMPER HALL, Kenosha, Wis.

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

HARRISBURG.

JAMES H. DARLINGTON, D.D., Ph.D., Bishop.
Organ Dedicated at Lykens.

A FINE ORGAN, costing \$1,000, was dedicated in Christ Church, Lykens, on December 12th. The Archdeacon of Harrisburg, the Rev. Alex. McMillan, and the general missionary were present and made addresses.

LEXINGTON.

LEWIS W. BURTON, D.D., Bishop.
Banquet of Kentucky Parish Men's Club.

ON WEDNESDAY, December 18th, at 8 P. M., the first annual banquet of the Men's Club of St. John's parish, Bellevue and Dayton, Ky., was given at the parish house. Among the guests and speakers of the evening were Bishop Burton, the Rev. T. W. Cooke, Professor James McGinnis, the Rev. R. B. Nelson, and the Rev. Edgar H. Dickerson.

LONG ISLAND.

FREDERICK BURGESS, D.D., Bishop.
Fraternal Order Attends Church Service.

TRINITY CHURCH, Brooklyn (the Rev. Norman O. Hutton, rector), was well filled on Sunday afternoon, December 7th, when Protection Lodge, I. O. O. F., attended service in a body. Members of the order from Hempstead, Glen Cove, Mineola, and Port Washington, were present.

MAINE.

ROBT. CODMAN, D.D., Bishop.
Gift to Church at Hulls Cove.

THE CHURCH OF OUR FATHER, Hulls Cove (the Rev. Aubrey C. Gilmore, deacon-in-charge), has been equipped with electric lights at the expense of a summer visitor. The church is one of the most attractive stone structures of its size in the diocese, and the future of the mission is full of promise.

MARYLAND.

WM. PARET, D.D., LL.D., Bishop.
New Church at Baltimore — White Priest for Colored Church.

THE NEW Church of the Epiphany, Baltimore, will be open for service on Sunday, January 5th. The building has cost about \$15,000, and it is regarded as a memorial to the Rev. George C. Stokes, who, during his long rectorship of the Church of the Redeemer, Charles Street Avenue, Baltimore, established several missions, of which the Church of the Epiphany is one.

St. PHILIP'S CHAPEL for colored people at Annapolis has been placed under the charge of St. Anne's Church, Annapolis. The work will be carried on by a white priest, who will be assistant minister of St. Anne's, his chief duties being among the colored people of St. Philip's Chapel.

MASSACHUSETTS.

WM. LAWRENCE, D.D., LL.D., Bishop.
Bishop Lawrence Entertains Clergy — Private Confirmation.

BISHOP LAWRENCE entertained the clergy of the Massachusetts diocese at luncheon on December 18th. At 11 o'clock they assembled at Emmanuel Church, which is near the Bishop's residence, and listened to a sermon by the head of the diocese. The Bishop also officiated at the Holy Communion and was assisted by Bishop Jaggar and the Rev. Dr. Worcester, rector of Emmanuel.

BISHOP CODMAN of the diocese of Maine came to Boston on December 22nd to confirm privately a small class which he had prepared. The service took place at the Church of the Advent prior to the regular evening service.

MILWAUKEE.

WM. WALTER WEBB, D.D., Bishop.
Debt on St. Andrew's Church, Milwaukee, to be Liquidated.

A MOVEMENT is on foot to create a fund for the purpose of liquidating the indebtedness on St. Andrew's Church property. The fund has already reached about \$1,900 and pledges are being invited, payable within the coming year, with a view toward paying the entire indebtedness not later than November 30th, 1908, the tenth anniversary of the dedication of the church. The parish is in excellent condition under the rectorship of its founder, the Rev. George F. Burroughs.

OHIO.

WM. A. LEONARD, D.D., Bishop.
Cleveland Clericus Meeting — Miss Lindley Addresses Woman's Auxiliary.

ON DECEMBER 16th the Cleveland Clericus met at Trinity Cathedral for "Quiet Hours," from 11 A. M. to 1 P. M., with Bishop McCormick of Western Michigan. The service was held in the new chapel of the Cathedral. About twenty-five clergy were present. The Bishop took as his subject the service for the Ordination of Priests, especially the vows. He laid special emphasis on loyalty to the standards of the Church and diligence in the work of the ministry in the three offices of pastor, priest, and teacher.

ONE of the largest meetings held by the Woman's Auxiliary in Sandusky assembled under the auspices of Calvary and Grace parishes on December 17th. The speaker of the occasion was Miss Lindley of New York.

OREGON.

CHAS. SCADDING, Bishop.
Projected Church Home for Girls.

A CHURCH HOME for girls is to be established soon at Eugene, to be named Mary Rodney Hall, after Mary Rodney, who was the first principal of St. Helen's Hall, Portland. Miss Sheffield, a graduate of the Deaconess' Home in Philadelphia, has been in Eugene looking after the preliminary work. The establishment of this home will be appreciated by the young women of the University, and will go far toward solving a difficulty that has been encountered in the past by the young women students in finding suitable homes.

PENNSYLVANIA.

O. W. WHITAKER, D.D., LL.D., Bishop.
ALEX. MACKAY-SMITH, D.D., Bp. Coadj.
Memorial Pulpit Dedicated—Death of Mrs. Burk.

A BRASS PULPIT in memory of the late John Fish was dedicated and used for the first time in St. James' Church, Philadelphia, at the 10:30 A. M. service on the Fourth Sunday in Advent, the Rev. Charles A. Maison, D.D., rector emeritus, delivering the sermon.

ON DECEMBER 17th the wife of the Rev. W. Herbert Burk, rector of All Saints' Church, Norristown, entered into rest, after an illness of only a few days. Mrs. Burk rendered valuable assistance to her husband in the founding and developing the work of the Washington Memorial Chapel at Valley Forge.

THE REV. SAMUEL F. HOTCHKIN celebrated his 30th anniversary as rector of the Memorial Church of St. Luke the Beloved Physician, at Bustleton, on the Third Sunday in Advent. The occasion was somewhat saddened, owing to the sudden death the previous day of the Bishop of Delaware, who was the first rector of the parish.

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VERMONT.

A. C. A. HALL, D.D., Bishop.

Lectures by the Bishop on the New Testament.

THE BISHOP continues his instructions on the New Testament at the University of Vermont. He has just concluded his Advent lectures at St. Paul's parish hall, Burlington, on Wednesday evenings at 8 o'clock, preceded by Evening Prayer in the chapel at 7:30. The later lecture hour was chosen for the convenience of attendants (or those from a distance and outside of the parish) who could not come to both services. The general subject of the Bishop's lectures or familiar instructions, was "Life and Death." His descriptions of the "Life and Death of the Soul," were most vivid and impressive.

The rector of St. Paul's (the Rev. Dr. Bliss) has also been giving Advent sermons on "The Last Four Things: Death, Judgment, Heaven, Hell." On the Second Sunday in Advent his sermon, preceding the annual offering for Domestic Missions, was on the Wants and Opportunities of the Western Field, dwelling specially (for want of time to speak of other places) on those of the five dioceses or districts of North Dakota, Idaho, Montana, and the two in the state of Washington. It was a notable sermon; and would all the Church's rectors fearlessly preach with like fulness and earnestness, on the most important and interesting subject of missions, it must be that funds and men would abound, and the whole field "rejoice and blossom as the rose."

WESTERN MICHIGAN.

Geo. D. GILLESPIE, D.D., Bishop.
J. N. MCCORMICK, D.D., Bp. Coadj.

Gift to St. Mark's, Coldwater — Progress of Grand Ledge Mission.

MRS. HUSON of Cambridge, Mass., has presented to St. Mark's Church, Coldwater, a handsome litany desk and a fine reredos, both after the same general design as former gifts that have come from her to this her parish church of childhood days.

THE NEW MISSION organized at Grand Ledge now has a Woman's Auxiliary with over twenty members. The outcome is regularly established services, a good Sunday school, a class desiring instructions for confirmation, and the men looking about for a suitable lot which they propose to purchase at once for the church edifice of the future.

CANADA.

Dedication at Melbourne — Good Effect of the Laymen's Movement — Captain in Charge of Mission.

Diocese of Quebec.

BISHOP DUNN dedicated a memorial window in the Church at Melbourne on the 12th.—THE recent appointment of the Rev. Radley Walters, rural dean of Gaspé, to be a canon of the Cathedral, Quebec, seems to give general satisfaction.

Diocese of Huron.

THE Laymen's Missionary Movement has already awakened interest in the amount given by Church members to missionary objects with very encouraging results. In London, the see city of the diocese, the laymen recommend that the average of last year of each Church member's contributions to missions of \$2.70, be raised this year to at least \$6.00.

Diocese of Selkirk.

BISHOP STRINGER and his family have taken up their residence in Dawson City, since his return from Europe.—THE widow of Bishop Bompas has returned from England and taken up her residence in Montreal, with her nieces.—THE mission church at Quartz Creek is in charge of a lay reader, Captain Galpin.

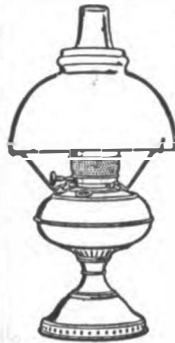
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