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HOPE.

THE Second Sunday in Advent is sometimes, perhaps usually,
thought of as Bible Sunday. But the Collect, Epistle, and
Gospel make of the Bible a means to the ultimate end, which is
Hope; "that by patience and comfort of thy Holy Word we may
embrace and ever hold fast the blessed hope of everlasting life."
It makes a good deal of difference whether our belief in the
Bible stops at the evidence it affords of God's past activity, or
whether it is the basis of our confidence in the God of the pres-
ent and the future.

Hope is a necessity to human life. It is the spring of all
man's activity. It is one of God's gifts to the natural man,
though Pope put it rather strongly, perhaps, when he wrote:
"Hope springs eternal in the human breast;" as did Campbell in
the well known lines, referring to the final catastrophe:

"Thou, undismayed, shall o'er the ruins smile,
And light thy torch at nature's funeral pile."

Hope, that it may survive all life's disappointments and
even death itself, must not be as a rose in a vase, whose frag-
rance is transient, but as the rose which grows on a rose bush
that derives perpetual life and renews itself from mother earth.
It is not true in every case that "tribulation worketh patience,
and patience experience, and experience hope." The more exper-
ience some people have, the less hope.

THE GOSPEL (ST. LUKE 21, 25).

As the disciples were expressing their admiration for the
temple, the thoughts of our Lord were directed towards its
coming destruction; there should "not be left one stone upon
another." And this process should have its parallel, also, in the
temple of human life. There should be wars and earthquakes
and famines and pestilence and persecution. But out of this,
through patience (*R. V.*) "steadfastness" should come the
acquiring of soul; and the Divine message of hope is, "*then*
look up and lift your heads, for your redemption draweth nigh."
Heaven and earth should pass away, but not spiritual truth, nor
the life regenerated by that truth and made free.

EPISTLE.

But, after all, this truth came to the listening disciples as
so many waves of sound, while the Master's words beat upon
their ears. No doubt they believed Him; still they could not
realize, could not yet "take in" what Jesus said. They were
going to be "scattered every man to his own," when He who
spake these and other like words so full of promise should be
taken away and nailed to the Cross. The Holy Spirit must
come, and through steadfastness and the illuminating, consoling
word of truth, establish the Kingdom of God in them. St. Paul
writes, accordingly, to the Romans, out of his own experience:
"May the God of hope fill you with all joy and peace in be-
lieving, that ye may abound in hope, through the power of the
Holy Ghost." He, like the other disciples, had been "made con-
formable to the death of Christ" and so known "the power of
His Resurrection." St. Paul, moreover, looked back upon the
Old Testament Scriptures; and from the vantage ground still of
his own experience and that of other Christians, saw the fulfil-
ment of promises made to the fathers.

Hope thus is inspired by a long course of human experience
leading up to personal experience. The primal source of hope is
God Himself, with whom we live in present personal commun-
ion; but our trust in Him is rooted also in the record of a
divinely inspired life, rising higher and higher, until from the
first dim consciousness of God and right, it passes with Jesus
and His disciples into the spiritual kingdom of God.

LET US not care too much for what happens: Let us not leave
our peace of mind at the mercy of events.—*Charles G. Ames.*

HOW SHALL THE NEWLY-GIVEN PERMISSION TO OUR BISHOPS BE EXERCISED?

HAVING considered the legal aspect of the newly-written Canon 19, in which is recognized the right of the Bishop of any diocese to license any "Christian man" to deliver an address in a church on a "special occasion," the larger question arises: to what extent and in what manner may this permission be wisely exercised?

First, as to "special occasions." What days or what services may thus be described?

Obviously, not the regular services of days set forth in our Prayer Book kalendar. Whether viewed as days or as services, these must be construed as regular and not as special occasions. There were some few instances in which the Thanksgiving Day just past was deemed a "special occasion" within the meaning of the canon, and upon which a sectarian minister was invited to speak at the usual morning service in the church. In our judgment this was a distinct violation of the canon, and we believe that it will be seen to be such upon second thought even by those few who inadvertently transgressed it this year.

Thanksgiving is a Prayer Book day. There is a particular modification of the morning office for the day contained in the Book of Common Prayer, and a special collect, epistle, and gospel. Unless, therefore, there is in any church a third morning service, in addition to Morning Prayer and the Holy Communion, or a second afternoon or evening service, it is impossible to assume that a "special occasion" has arisen. The most that can be allowed is that if, in any church for which the daily offices and the Holy Communion have been duly provided, there should be arranged a special and additional service, possibly in the evening, it would be lawful for the Bishop to invite an outside person to deliver an address at such service. And such a special service, in the interest of higher national ideals, of civic reform, of unity among Christians, or for other special purposes, might easily, in our judgment, be attended with good results, and we should deem it quite proper that one or more addresses by fit persons—"Christian men"—chosen because of their fitness to speak on such subjects whether or not they were ministers of other religious bodies should be given. This would fulfil the spirit of the canon and not only its letter. The speakers would not be invited *because* they were ministers of bodies hostile to the Church; but because of their fitness to present certain subjects quite outside the scope of the preaching office of the clergy.

The contrast between such a service and the regular offices of the Church will indicate the proper and the improper use of the permission given in the canon. Thanksgiving Day is an ecclesiastical festival and a civil festival, and a service such as we have suggested would, we believe, be an eminently proper incident of the day. Possibly the evening before the feast would present a more timely opportunity for holding such a service than the evening of the day itself; but it is clear that this service cannot lawfully supersede any of the appointed offices for the day. The "special occasion" must be interpreted by the third and fourth paragraphs of Prayer Book directions "Concerning the Service of the Church" (page vii.):

"On any day when Morning and Evening Prayer shall have been said or are to be said in Church, the Minister may, at any other Service for which no form is provided, use such devotions as he shall at his discretion select from this Book, subject to the direction of the Ordinary.

"For Days of Fasting and Thanksgiving, appointed by the Civil or by the Ecclesiastical Authority, and for other special occasions for which no Service or Prayer hath been provided in this Book, the Bishop may set forth such Form or Forms as he shall think fit, in which case none other shall be used."

From the illustration thus drawn from the services of Thanksgiving Day, and from comparison of the language of the canon with the paragraphs above quoted, we believe no serious question need arise as to what are "special occasions" within the meaning of the canon. They are occasions apart from the appointed services of the Church, "special" either as to a day not particularly set forth in the Prayer Book, or to an additional service of such a day. Public burials, anniversary services, civil holidays, extra services in special interests, as of missions, of labor, of social reform, etc., would all be "special occasions" within the meaning of the canon, in which its permissive clause might wisely be utilized. Parochial missions and extra-liturgical services of Holy Week and Good Friday are other "special occasions" upon which the exception would be

lawful but, generally, less expedient. These are occasions upon which the up-building of the spiritual life of our own people and the presentation of Church doctrine are too inextricably interwoven with the subjects appropriate to the occasion to make it wise for experiments in outside speakers to be wise.

MORE DIFFICULT is the second question: who may wisely be invited to speak on such "special occasions"?

Discretion is left entirely with the Bishop, save for the limitation that the speakers must be "Christian men."

A wise Bishop will, in our judgment, be extremely cautious in setting his precedents. As the sole discretion is his, so the onus of any mistakes and, even more, the onus of refusing requests, will rest wholly upon him.

If he is to grant such licenses upon request of his clergy, it will be very difficult for him to approve the choice made by the rector of one parish and disapprove the choice made by the rector of another. Or if he says "I will license Mr. A—but not Mr. B—," he is bringing down upon his head the scathing denunciations of all the friends of Mr. B—. And in the absence of any opportunity for examination of any of these gentlemen, the Bishop must depend largely upon public rumor in the exercise of his discretion. Truly, like the policeman in *Pirates of Penzance*, the Bishop's lot, according to this canon, "is not a happy one!"

Yet one thing that is quite certain is that the Church will hold each Bishop responsible for the manner in which he exercises the discretion bestowed upon him in this canon. He cannot wash his hands of the responsibility for any "regrettable occurrence" that may arise in connection with the exercise of these special licenses. He is in the position of a man who signs the bond for another. The Bishop's reputation at least, and, probably, some considerable degree of his usefulness in his diocese, are at stake in issuing these licenses.

In dioceses distinguished for the wise administration of their Bishops, therefore, we shall look for very few instances in which the newly given permission is exercised. The wise Bishop will have in mind that in granting a perfectly legitimate request from one of his clergy to license an outside person to speak upon a perfectly proper occasion, he is setting two precedents, both of which will certainly be quoted to him subsequently. One such quotation will be: "You granted the request of the rector of St. A—'s; why should you not grant also the request of the rector of St. B—'s?" The other will be this: "You granted such a license to Mr. C—; why should you refuse to grant a similar license to Mr. D—?" It is obvious that, in his own mind, the Bishop may perceive excellent reasons for both these discriminations; we believe it is equally obvious that it will be a delicate matter for the Bishop to explain to the public the ground for either of them, without involving much bad feeling. The time for the Bishop to think of this is before he sets his precedent. Altogether apart, therefore, from all abstract questions, we anticipate that Bishops distinguished for wisdom will very seldom indeed exercise the authority bestowed upon them by the provisions of this canon.

So far as any influence in the direction of Christian Unity is concerned, we believe this discretionary power reposed in the Bishops is entirely nugatory. We shall be surprised if dissension is not more frequently promoted by it than unity. It is more useful, however, as an incidental aid to the Church in those portions of her work which have to do with social, civic, national, and international movements and with missionary enterprise. The divisions in Christendom have resulted in robbing the Church of her rightful function in the determination of such questions, and we believe that the wise invitation of real specialists to arouse a sense of responsibility in the Church and in a community with respect to them, may be found truly helpful. Here, and only here, is the new canonical permission really a serviceable one in the Church.

The incongruity of inviting ministers of alien and hostile religious systems to speak *in that capacity* in our churches is so patent that we can conceive of few Churchmen extending and few sectarian ministers accepting such invitations. These will probably be confined largely to the weak-minded on both sides. To invite a specialist in some given department of thought to address a congregation on some genuinely "special occasion" is, however, a wholly different proposition. That is quite defensible; and it must have had a commanding influence in leading deputies to cast their votes in favor of the amendment.

WARFARE AGAINST THE SALOON EVIL.

A CIRCULAR letter bearing the signatures of sixty American Bishops was sent out recently, directly the attention of the clergy to the fact that "the Church Temperance Society is the only organization of our body for fighting the gigantic foe of Intemperance, whose victims by thousands are dying every year—nay, every month; whose ravages are destroying the peace of otherwise happy homes; whose foul work is filling our prisons and blasting those who are made in the image and likeness of God." It is a pleasure to have this, as any social question whose base is a moral one and whose ultimate answer must probably be a religious one, presented by so many Bishops to their clergy as a subject for their sermons. Too many feel, whether rightly or wrongly, that the Church is not sufficiently alive to her duty with respect to these great social evils, to make it a small thing for such opportunities for united preaching to pass unnoticed.

The circular of the Bishops contains also these statistics:

America's Drink Bill for 1904.....	\$1,410,236,702
Internal Revenue Receipts—spirits.....	135,810,015
Internal Revenue Receipts—fermented liquors	49,083,458
Arrests for drunkenness during 1903 in 175 of the largest cities of the U. S. A.	400,000
Arrests for all causes	1,102,000

We should not be prepared to rush into the violent denunciation of "drinking" *per se* that has so hampered the cause of temperance in the past. Our Lord viewed it as not improper to conform to the custom of the day with respect to drinking, and it can hardly be unfitting in His disciples to do likewise. This principle has nothing to do with the matter of temperance or of intemperance. The latter vice is one against which the moral and spiritual force of the Christian religion must be relentlessly exerted.

A Kentucky correspondent recently wrote, facetiously, of course, that a dozen years ago "we could view with complacency the demand for prohibition in the North, because we then had the whole of the South to fall back on if we got dry. But now, with the South going dry, and state after state being added to the 'closed season,' the situation is becoming serious indeed."

The vote on November 5th, in Delaware, when all the state, outside of Wilmington, went dry; the recent action of the Georgia and Alabama legislatures establishing prohibition throughout those states; the overwhelming vote for the prohibitory clauses in the new Oklahoma constitution, and the spread of prohibition through the local option law in Texas, serve to bear out the contention that the South is "going dry."

The reason for such drastic measures is unquestionably the negro. Experience has clearly demonstrated that the ignorant darky, plus unlimited access to alcohol, makes a dangerous problem. So the intelligent and public-spirited white man, of which Governor Hoke Smith may be taken as an example, is willing to forego his personal privilege, to try the effect of prohibition as a solvent of one phase of the negro problem.

Prohibition, however, does not always prohibit, as experience has amply proved. In Indian Territory, for instance, where it is not only unlawful to sell, but also unlawful to give alcoholic liquors away, there is no diminution of drunkenness or of crimes due to intoxication. The liquor problem must be attacked in other ways. Local option is one of these. The strict enforcement of existing laws is another, in which connection Minnesota furnishes a most interesting illustration.

"The lid," as it is known locally in that state, is being "put on" and kept on with great effect. All towns and cities, excepting a very few on the Iron Range, are now enforcing the liquor laws so far as Sunday closing is concerned. The courageous stand of David P. Jones while mayor of Minneapolis has been the main factor in the movement, although he suffered the experience of so many reformers in being defeated for reelection, largely because of his attitude on this question. It was his initiative that started the people thinking and finally crystallized public sentiment and stimulated active opposition to the Sunday saloon in the communities throughout the state. At first a number of mayors of their own volition followed his example, but it remained for the Anti-Saloon League to force the issue, which came about in this way:

The mayor of St. Cloud publicly announced before his election that if elected he would not enforce the law. The saloonkeepers were notified that they could keep open on Sunday, any they did. The Anti-Saloon League secured abundant evidence of the violations of the law, but the local justice of the peace, who was in sympathy with the open-Sunday idea, refused

a warrant. When a justice was secured, the trial which followed was a travesty, the city attorney doing all he could to embarrass the prosecution. Without going into the details of the fight, the League eventually appealed to Attorney General Young, who decided he had power and jurisdiction, and began an action against the mayor of St. Cloud which the Supreme Court of the state has just sustained. Thoughtful observers look for a still further growth of sentiment in the state against the saloon. The next step they believe will be to compel the saloons to close at 11 o'clock instead of at midnight or 1 o'clock. There is also a disposition to hold the saloon up to a higher standard regarding the conduct of their business in other respects, notably the suppression of the wine room and its attendant evils and the sale of liquor to women and minors.

Chicago, which is hardly ever thought of in connection with sumptuary legislation, has made an effort to deal with the saloon evil. It has raised the saloon license from \$500 to \$1,000, which has wiped out a considerable number; and a second ordinance provided that the number of licenses shall not be increased until the ratio reaches the proportion of one saloon to 500 of the population. When this ordinance went into effect, the ratio was 1 to 250. It will thus be seen that no additional saloon license can be granted above the present numbers until the population nearly doubles. This legislation, however, tends to give licenses a value and a standing, which eventually will result in a claim for remuneration if there is no renewal, such as is now the case in England.

The avowed policy of Mayor Tom L. Johnson of Cleveland is thus stated by him in this language:

"In regard to the liquor laws, our policy has been to repress in cases of flagrant violation; that is, where a place was open at forbidden times and where brawling or disorder was permitted or where men were allowed to drink to intoxication. Beginning with the worst of these, we struck at them by stationing uniformed officers at their doors until their trade was driven away, and the idea was forced upon their proprietors that it was 'better business' to limit their excesses than to try to run in disregard of order and decency. In my judgment also—and if you reflect upon the facts, I think you will agree with me—the result of indiscriminate suppression would be wholly at variance with your sincere purpose and mine. It would result in general resistance and evasion. It would create, what does not now exist, a community of interest and purpose between orderly and disorderly saloon keepers. It would open the way, moreover, for the resumption of business by the indecent and disorderly saloons which are now repressed. These considerations suggest to me the desirability of continuing the present distinction between orderly and disorderly saloons.

"I am not defending administrative repression as a general principle of government. But inasmuch as the laws for the suppression of public vice place the responsibility of enforcing them upon the executive, I resort to it as the only practicable method of genuine enforcement."

A committee of twenty-five citizens has been formed in Los Angeles for the purpose of lessening the admitted evils of the saloon business. This committee, which is a representative one, suggests the adoption of the Gothenburg System for the regulation of the traffic, and has submitted the following proposition for the consideration of the voters of the city:

The committee proposes to incorporate a company with sufficient capital to take over the 200 saloon licenses now issued by the city; to close 130 of these saloons, and conduct the remaining 70, paying the same license to the city that it now receives from the entire 200; which is fixed by a local ordinance.

After the payment of the license tax, the stockholders are to be entitled to a dividend not exceeding 6 per cent. per annum on their investment; all profits over and above this dividend to be paid into the city treasury for the purpose of reducing taxation, or of increasing the school facilities and improving the park and roadway system. The books and accounts of the company are to be open to the inspection of the city officers, and to representatives of civic bodies. Moreover, the company offers to buy the furniture and fixtures of the saloons now running at the appraised value, and would also appraise the good will, paying for the latter in annual instalments over a series of years and out of the profits of the business. The payment for the good will, however, is regarded purely as a moral obligation and not a legal one.

The proposition of the Gothenburg Committee is to be submitted under the direct legislation clause of the city charter to a vote of the citizens. The advantages as set forth by the committee are:

First, the reduction of the number of saloons to about one-third the present number, without any reduction in the revenue

obtained by the city. Second, the closing of all saloons of the disreputable class. Third, the sale of only absolutely pure liquors. Fourth, no sales on credit. Fifth, the sale of non-intoxicating drinks, preference to be given to such drinks over intoxicating liquors. Sixth, the discouraging as far as possible of the treating habit. Seventh, the entire elimination of the private saloonkeeper and his organizations from local politics. Eighth, concentration of the liquor selling business, making police supervision easier and more economical.

The liquor problem is with us, just as many another; but it is doubtful if it can be solved or eliminated by a mere fiat of prohibition. The remedy must be individual in its nature, and the application of the old saying that "one cannot make a man sober by act of parliament" remains true; although the experiments which we have herein mentioned indicate that you may be able to keep a man (under certain circumstances) from getting drunk, which is better than sobering a drunken man.

WHEN the Bishop of London spoke to the settlement workers in New York, he gave them this sound advice:

"Don't be impatient with the people. Don't hurry them. We have got to win their confidence. In our neighborhood the man on the street was always saying: 'I wonder what the Oxford House gents are up to now?'"

"In a settlement it's not so much what you say, nor even what you do; the effect is made by your being there at all. If you are living down among the people you are making more impression than anything else; it is the sense of brotherhood that comes from the going in and out among them. Rub lightly and live among the people."

"Secondly, don't fail to work 'the cut out system'; don't be downed until evil has been overcome by at least a part of all that you represent—civilization and morality, and perhaps religion, until you cut out all the work of the devil in this district. Your families may be living in one room, but you can build another wing to their homes like this hall here where the family can be gathered around you. Gather the people around you of an evening. We got a man who was a great drinker to come into one of our evening classes in first aid to injured, and by and by one of his neighbors asked, 'Doesn't he go to the public house now?' 'Oh, no,' was the answer, 'he spends every evening bandaging the cat.' The man was keenly excited over civics in our evening class; with him we effected an interest in life beside that of getting drunk in the public house. Work the 'cut-out system.' Get them interested in all kinds of wholesome things—boys and girls, men and women."

"Lastly, of course, our settlement was definitely a religious settlement. We definitely did desire to pass on the Christian faith. You will find that the poor will take a faith from a friend which they will refuse to take from a stranger. It may take years of work before you see any result; but my experience is that after getting to know them they will take your faith from you because they will trust you."

Our city parishes would increase the efficiency of their work if the Bishop's plans and advice were followed more generally. Indeed if they did their whole duty in the matter, settlements would be unnecessary and the problem of the downtown church would be heard of no more. Churchmen must get over the idea that the Anglican Church is for the respectable and well-to-do only, and we believe they are getting over it in many places. The institutional church is one result, and work like that inaugurated in St. Clement's, Philadelphia, during the past summer is another. A summer school was opened with twelve children, boys and girls. In a few days the number grew to twenty-five, and it closed with sixty-five; twenty-four from our own communion, but by far the larger number from the Latin communion. Boys outnumbered the girls, an agreeable surprise, knowing that the typical small boy has a greater fondness for the street than for any indoor occupation, however attractive it may be. This points out somewhat the kind of work a summer school may do.

Boys must have a vent for their surplus energy, and during the weeks without regular school a way besides being in the streets ought to be provided. How to use a scroll-saw, to cane chairs, to make hammocks, etc., are means to that end. Hence the vacation schools maintained by the boards of education, but there is a responsibility in the spiritual as well as the mental and physical development of the children of the parishes.

It is at an impressionable age at which they come to us; and, surely, there is encouragement for the work of future summers when we realize that these little boys and girls willingly spent three hours, morning after morning, during the hot summer days, not only learning to play intelligently and trying to finish the work begun, but also attentive and inter-

ested in the daily catechising and instruction. On the closing morning, more than two tables were covered with their handiwork, including their manual work illustrating the spiritual instruction, and reed baskets, blotters, a variety of kindergarten work; also wooden match holders cut out by the older boys, and lastly all sorts of designs molded from clay, which boys and girls alike enjoyed doing.

ALARGE portion of the *American Catholic Quarterly Review* for October is devoted to the reprint of the full text of the Encyclical on Modernism, in Latin and in English, covering, in very small type, forty-eight pages. The Latin and the English text of the "Decree Concerning Sponsalia and Matrimony" is also included in the same issue. As the number immediately preceding contained the recent Syllabus, those interested may now consult the official text of these several papers, important as showing what wide-spread variations in teaching and abuses in practice have been current in the communion whose boast has been its freedom from such variations, and important, as well, in the sweeping character of the remedies applied. There is food for thought in the statement contained in the Decree: "not a few marriages were exposed to the danger of nullity; many, too, either owing to ignorance or fraud, have been found to be quite illegitimate and void." Truly the things said against Rome by her enemies hardly equal those abuses that are frankly avowed by her officials in making their attempts at reform; while as to variations in teaching hitherto existing, we are officially informed by the Pope that "the partisans of error are to be sought not only among the Church's open enemies; they lie hid, a thing to be deeply deplored and feared, in her very bosom and heart, and are the more mischievous the less conspicuously they appear. We allude, venerable brethren, to many who belong to the Catholic laity, nay, and this is far more lamentable, to the ranks of the priesthood itself." This reads very similarly to the language used in letters written from Italy by the editor of *THE LIVING CHURCH* last spring, for which letters he was severely taken to task by the organ of the pro-Roman party in our own Church, and by the Roman periodicals, which felt qualified to deny indignantly that such abuses existed.

That the Pope is alive to the dangers to Catholic Faith and practice existing plentifully within stone's throw of the Vatican itself is cause for congratulation. That the reckless manner in which he has condemned all sorts of "modernists" is the right way to eradicate the evil we cannot think, while the excesses into which the Pope falls in the course of his laudable attempt at a much-needed reform, cannot fail to cause regret to men conversant with the intellectual movements of the day, and consternation to those seriously engaged in combating modern intellectual attacks upon Christianity.

We shall take occasion later to review briefly the main postulates of the Encyclical. We direct attention to it now only for the purpose of mentioning the publication of this official text in the *American Catholic Quarterly Review* (211 South Sixth St., Philadelphia, each issue \$1.00), so that those especially interested may have the opportunity of reading it in full.

ANSWER TO CORRESPONDENTS.

E. M. T.—The title Very Reverend is applied to Deans of Cathedrals and of other dignified institutions, as theological seminaries; and less correctly to Deans of Convocations, corresponding to English Rural Deans.

THERE IS NO music in a rest, but there is the making of music in it. In our whole life melody, the music is broken off here and there by "rests," and we foolishly think we have come to the end of time. God sends a time of forced leisure—sickness, disappointed plans, frustrated efforts—and makes a sudden pause in the choral hymn of our lives, and we lament that our voices must be silent, and our part missing in the music which ever goes up to the ear of the Creator. How does the musician read the rest? See him beat time with unvarying count and catch up the next note true and steady, as if no breaking place had come in between. Not without design does God write the music of our lives. But be it ours to learn the time, and not be dismayed at the "rests." They are not to be slurred over, nor to be omitted, nor to destroy the melody, nor to change the key-note. If we look up, God Himself will beat the time for us. With the eye on Him we shall strike the next note full and clear.—*John Ruskin.*

IF YOU always remember that in all you do in soul or body God stands by as a witness, in all your prayers and your actions you will not err; and you shall have God dwelling with you.—*Epictetus.*

A REPLY TO THE PAPAL ENCYCLICAL

Six Italians Write of the Programme
of the Modernists

MODERNISM A MOVEMENT RATHER THAN A PARTY

[FROM OUR EUROPEAN CORRESPONDENT.]

I HOPE I shall not weary my readers if I recur to the controversy about the Encyclical; but I can hardly do otherwise when the matter is of vast importance, and when it occupies so much of the attention of Italians, so far as Italians are capable of taking an interest in religious subjects. It is not merely a question whether this or that form of religious philosophy is to prevail, nor even whether those who stand for freedom of thought are or are not to find their places in the great Roman communion. It is really the question whether an estimable prelate, whose opinion ten years ago on a theological topic would have seemed to nobody of the least consequence, has now by the votes of those who are taken to represent an Italian Chapter been raised to a position in which his judgment is to be regarded by all Roman Catholics as the authoritative voice of God.

For it is election and not consecration which raises him to this position. When a layman is admitted to the diaconate, when a deacon is raised to the priesthood, when a priest is elevated to the episcopate, in each case election is not sufficient; a sacramental act of consecration is required to give him authority to speak and act in the Name of God. But when a Bishop is elevated to the Papacy he receives no consecration, there is no sacrament, a mere election is sufficient to confer a dignity by virtue of which he becomes Bishop of Bishops, the supreme head of the Church on earth, on subjection to whom it depends whether a Christian is or is not a member of the Catholic family.

For all my sympathy, then, with much of what is called "modernism," I cannot profess to consider its position as logical or ultimately tenable. I cannot forecast the future, but I am sure that the "modernists" will not stand forever where they are; and the best way of forecasting the future is accurately to study the present. In order to do this we must give our attention to the *Programma dei Modernisti* which has been addressed to Pope Pius X.

I must own at once that the form of this declaration is open to dispute. What right have the authors to speak in the name of "modernists" in general? They seem to have fallen into a trap prepared for them by the authors of the Encyclical, who, by binding together by the fallacious tie of two assumed principles a number of men of very different views and attitudes, prepared for them all a common condemnation; and in a similar manner the present writers say what "modernists" think, as if "modernists" were all men of one opinion. They seem to make the dangerous mistake of turning what is really a movement into a party. There are certainly many men who are important helpers in the cause of reform who are by no means disposed to go with the writers to the full extent of their bold criticism, or perhaps are not greatly concerned with criticism at all, but as practical men strike valorous blows at the superstition and ignorance which are the common foe. These men also are likely to suffer persecution. Is it fair to suggest that they are sharers of critical views with which perhaps they have scant sympathy? There is, I believe, in fact no party of "modernists" in the Roman Church, but there are many men who in diverse ways are fighting against obscurantism; and it seems to me false tactics to suggest a common bond of opinion among those who can fight best as individuals.

The apologists begin with the assertion that the starting-point of the movement is not a couple of hardly reconcilable philosophical principles, but biblical and historical criticism. Until a few years ago nobody doubted that the books of the Old Testament were written at the date popularly assigned to them and by the persons to whom they are traditionally ascribed. Critics, they say, have detected various strata in these books, marked by different grades of religious and moral conceptions, and pieced together at a comparatively recent date. In a word, the Hebrew religion is found not to have been given once for all in a complete form by Moses, but to bear evident traces of development.

Then, says this document, the critics turned to the New Testament, and found in the Synoptic Gospels a similar development, carried still further under the influence of theological ideas by St. Paul and by the author of the Fourth Gospel.

But not even St. Mark, the earliest Evangelist, gives a picture of the life of Jesus as it actually struck observers. The facts have passed through his own mind, and are recorded with some degree of interpretation. What St. Mark began the other Evangelists and St. Paul carried still further. It would be hard to contradict the truth which lies in this statement. No doubt each of the sacred writers sees something in the acts and words of Jesus Christ which his predecessors could not see, just as the modern scientist sees more in the electric spark than the savage who first rubbed amber upon fur. Where we do not agree with the writers is in the suggestion, rather than the assertion, that if we could have a purely historical record of Christ's life, such as the photographic camera and a phonograph might furnish, we should find it materially different from the picture of the Evangelists. The time was too short between the events described and the writing of the Gospels, the infant community was too full of persons who had personal experience of those wonderful days in Galilee and were jealous for the memory of Him whom they loved, to allow space for any substantial alteration of the facts recorded, though no doubt there was room for interpretation of the facts.

The development of which we have seen the beginning in Holy Scripture, they continue, has been continued in later ages. Each generation of Christians has not merely studied the life of Christ as a record of distant events but has found in it the secret of their present experience, and, in turn, has used their present experience to unfold the meaning of the ancient record. The Christian revelation is not only given to man, but also *through man*. The place in which this development takes place is the Catholic Church, of which every member may contribute his share; the office of authority is to examine and affirm that which the Christian consciousness has discerned; and dogmatic decisions are in their nature rather symbolical than absolute.

I have tried to give the pith of the *Programma*, though, as I am not reviewing it, I have not scrupled to use my own language rather than that of the writers. Three points there are which I wish to see more clearly expressed. The first is, that the actual, historic life of Jesus Christ is the supreme revelation, of which all subsequent developments are only the unfolding. The second is, that development implies the possibility of exaggeration; what is held to be true to-day may be only an unbalanced statement of one element in the original deposit, and needs correction to keep it in line with historic religion. And the third is, that this ratification is not ensured when the Catholic Church is narrowed down to a single part of it, which is slow to recognize the experience and testimony of any but those who submit to the Roman see, itself developed out of very obscure elements. I suppose it is impossible but that in course of time "modernists" will be forced to see that the predominance of that see is really the point of dispute.

Meantime, the Vatican thunder growls, but no lightning flash has fallen. Rumor states in the newspapers that five out of the six writers of the *Programma* have made their submission. I do not know who the writers are, but I do not believe the report. 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; and it would say little for the value placed on candor by the authorities if they were satisfied by such a formal submission.

Yet such insincerity, though not on the part of the men in question, must be expected. I may mention the case of a Dominican priest with whom I have recently been in correspondence. He wrote to me, a stranger, to say that he had been forced into his community and into holy orders against his will; that he could no longer bear the "rotten system of deeds and doctrines" to which he was committed, and asked whether he could find work in the English Church. I replied that the English Church makes no proselytes from other parts of the Catholic family, and urged him to stay where God had placed him, preaching the Gospel as many of the Italian clergy do. A little later came a letter asking a loan of me. This I refused, and then other letters followed, containing silly controversial charges against the English Church: it had never existed before Henry VIII, it derived its doctrine from the king, and so on. It is clear that such a man might readily profess "modernism," and might sadly disappoint such as put confidence in him. But it would be very unfair to regard such a man as typical. There are many priests in Italy diligently seeking truth, not always in entire consent with the views of the writers of the *Programma*. What will be the issue of their adventure I cannot forecast.

Only I do not think that they will follow the example of those Germans who, thirty-five years ago, formed the Old Catholic Church. Those men had a Teutonic incapacity of veiling independence under a semblance of submission. Moreover, many of them were laymen, who had to face the problem of bringing up their children as Christians while excluded from Church fellowship, and from the Sacraments. In the present case the movement is mainly clerical, and many of those who are influenced by it have the Southern conscience which does not fret at the concealment of opinions.

For my own part, I look upon it as providential that, probably, few will be forced by authority or by conscience to relinquish the position they occupy; and I am glad that few of them understand the position of Catholicism apart from Rome which the English Church asserts, though many of her children, alas, do not live up to it. To understand this might add a reason for secession when submission is almost intolerable. Perhaps the number of those who are actually censured will be small, and most of the "modernists" in Italy will find some way of concealing their convictions. The flame may be extinguished for the present, but sparks have a way of retaining heat, which will break out when the time is come.

Fiesole, Nov. 8, 1907.

HERBERT H. JEAFFRESON.

DEATH OF THE ARMENIAN CATHOLICOS.

FROM AN OCCASIONAL CORRESPONDENT.

A REMARKABLE personage has passed away from the stage of the religious world. A despatch from Russia announces the decease of His Holiness Mugurditch, Supreme Patriarch and Catholicos of All Armenians.

Probably no prelate who has filled the chair of Etchmiadzin since the time of St. Gregory the Illuminator (the first Catholicos) was so beloved by his people and so renowned throughout Christendom for his great piety and large-heartedness.

Mugurditch Khrimian was in many respects a person of unique character. He was well known for his great love to the

Church and nation, to whom he rendered distinguished services for many years before ascending the pontifical throne. So great was his popularity that by the general consensus of the Armenian people he was called by the endearing name of *Hairik* ('little father').

Born in Van in 1820, he was educated in his native city and was admitted to holy orders in 1855, after having been a writer, traveler, and teacher. Some of his published works are *The Pearl of the Kingdom of Heaven*, *Discourse on the Cross*, *Family Paradise*, *Sirach and Samuel*, and *Little Grandfather and Little Grandchild*. They are said to be excellent, instructive, and popular books and it is a pity that they have not been

rendered into English. He published his first paper in 1859, which was suppressed later on by the government.

He was consecrated Bishop in 1868 and a year later was appointed Patriarch of Constantinople, which position he filled for a period of four years, being forced to resign on account of his fearless attitude toward the Turkish government. After the Turko-Russian war he was chosen one of the delegates sent to Europe to plead the cause of Armenia before the courts of Christian powers and then at the Congress of Berlin. The result of these labors was the 61st article of the treaty of Berlin. This was enough to enrage the Turks. He was sent to the remote province of Van, but when the Armenian agitation began to grow he was considered a dangerous man to stay in Armenia. He was, therefore, called to Constantinople and sent as an exile to Jerusalem. The unanimous vote of 72 clerical and lay delegates (representing all Armenian dioceses) elected him Catholicos of All Armenians in 1892, when he was 72 years old.

Mr. H. B. Lynch, the author of the scholarly book, *Armenia, Travels and Studies*, was present at Etchmiadzin when he was solemnly anointed and enthroned in 1893. Let me quote his lines about the departed Catholicos:

"Khrimian is the ideal high priest. He is a figure which steps straight out from the Old Testament with all the fire and all the poetry. At the ceremony of his consecration [anointing], it seemed as if at the foot of Ararat the ancient spirit were still alive and that the holy oil which descended upon the venerable head from the beak of the golden dove anointed a law giver to the people who announced the Divine Word. . . .

"With him religion and patriotism are almost interchangeable terms. He has for many years been in the forefront of the Armenian movement, and it was he who pleaded the Armenian cause at the Congress of Berlin. A people whose spirit has been crushed and whose manhood has been degraded, gathers new life from such a teacher and learns to become men. As the throng press around him, the holder of their highest office, and endeavor to kiss his hand or gain a glimpse of his face, the mind travels back to the solemn scene in which the Greek king receives his stricken and distracted people: 'O my poor children, known to me, not unknown, is the subject of your prayer. Well I am aware that you are afflicted all, yet though you suffer, there is not one among you who suffers even as I. For the grief you bear comes to each one alone himself for himself, he suffers and to none other else, but my soul mourns for the state and for myself and you.'"

Such was the character of the grand old patriarch who has just passed away amid the tears of his people.

In 1904 he sent a delegation to some of the leading European Christian rulers on behalf of his afflicted flock, and also to the President of the United States in order "to raise the mighty voice of humane and liberty-loving America in defense of my [his] long-suffering people in Turkey."

Let us pray that the labors, the tears and the prayers of "the sorrowful father of Armenians"—as the beloved Catholicos styled himself—may not have been in vain, and that God may vouchsafe him light and rest, peace and refreshment, joy and consolation, in the ample folds of the Redeemer's great love, and that his life so troubled here may there unfold itself and find a sweet employment in the spacious fields of eternity, and that to his bereaved and sorrowing people God may grant peace and consolation and a happy issue out of all their afflictions.

CHEAP ARABIC VERSIONS OF THE HOLY GOSPELS FOR CIRCULATION IN THE NEAR EAST.

(FROM OUR JERUSALEM CORRESPONDENT.)

November 2, 1907.

INDEPENDENTLY of the Authorized Greek Testament, with the Imprimatur of the Ecumenical Patriarch of Constantinople attached, which circulates throughout the four Patriarchates of the Orthodox Greek Church, the British and Foreign Bible Society is now actively pushing through its local agents an extraordinarily cheap edition of the four Gospels in Arabic among Syrians in Palestine and Copts in Egypt. Each separate Gospel is well printed at the American Press, Beirut, on good paper boards, and sold for the equivalent of one penny.

About 2,500 copies of these editions in Arabic have been ordered by the Orthodox Greek Patriarch of Jerusalem in the course of the last eighteen months for distribution among the natives of Palestine, who only speak Arabic.

The translation of the Gospels into Arabic is by the late Dr. C. T. Van Dyck, in connection with a number of Oriental and European scholars.

The Copts in Egypt naturally give the preference in purchasing copies to St. Mark's Gospel, whereas the pilgrims in Galilee generally select St. John's Gospel.

The B. and F. Bible Society depot in Jerusalem is no longer officially connected with any of the missionary societies established in the Holy City.

WE COMPLAIN of the slow, dull life we are forced to lead, of our humble sphere of action, of our low position in the scale of society, of our having no room to make ourselves known, of our wasted energies, of our years of patience. So do we say that we have no Father who is directing our life, so do we say that God has forgotten us, so do we boldly judge what life is best for us, and so by our complaining do we lose the use and profit of the quiet years.—*Bishop Huntington*.

LET US lay hold of the happiness of to-day. Do we not go through life blindly, thinking that some fair to-morrow will bring us the gift we miss to-day? Know thou, my heart, if thou art not happy to-day, thou shalt never be happy.—*Anna Robertson Brown*.



MUGURDITCH I.,
Late Catholicos of All
Armenians.

LIDDON HOUSE DEDICATED

Unique Work Undertaken by Churchmen in London

IRISH BISHOPS PROHIBIT MARRIAGE WITH WIFE'S SISTER

Trouble in the Diocese of Newcastle

SOCIETY OF THE CATECHISM

The Living Church News Bureau
London, November 19, 1907

THE benediction of the new Liddon House, which has been founded in London as a memorial of the great Dr. Liddon through coöperation between a private person and the governing body of the Pusey House, Oxford, took place on St. Leonard's day (November 6th). At 8 A. M. the Bishop of Kensington, who is chairman of the Governors, celebrated the Holy Eucharist in the chapel of the House, and at 3:30 P. M. took place the actual service of benediction. Among the representative clergy and laymen present was the Rev. Father Benson, S.S.J.E., who was one of Dr. Liddon's most intimate friends.

The service began with the invocation, and the following exhortation to prayer read by the Bishop of London, standing before the altar vested in his cope and mitre:

"Dearly beloved, forasmuch as Almighty God has vouchsafed to put it into the hearts of men to show their thankfulness for the high gifts and loving labor of His servant Henry Parry Liddon, sometime Student of Christ Church and Professor of Exegesis of Holy Scripture in the University of Oxford, Canon-Chancellor of St. Paul's, and the beloved friend and helper of Edward Bouverie Pusey, by providing a house of sacred learning and religious counsel; now we, entirely allowing and approving this pious work, do call upon all here present to beseech Almighty God that He will graciously accept and perfect this offering to the honor of His Name, the welfare of His holy Church and the spreading abroad of the Catholic faith."

The Bishop gave an address. He would not attempt, he said, anything in the way of panegyric of Dr. Liddon; there were others present who from an intimate friendship with Dr. Liddon would be far better qualified than himself for such a task, were it necessary; but he would say, as Bishop of the diocese, that he felt there was a unique fitness in having a memorial of Liddon there in London: "When they contrasted the condition of St. Paul's Cathedral as it had been in the early days of the last century, and as it was now, and asked what was the driving force which filled with vigorous power all the recognized machinery of St. Paul's, and made it a great spiritual center of the diocese, and not of the diocese only, but, as was acknowledged in America, of the whole English-speaking world, they could only answer, 'Dr. Liddon's sermons.' It was not only that he was a great preacher, he was the great teacher of Catholic doctrine, and it was to his influence that we owed many of the greatest blessings in the way of recovered Catholic doctrine and ritual, which we now took almost as a matter of course." Therefore, as Bishop of the diocese, he welcomed with thankfulness and joy this memorial of Dr. Liddon and of the great debt which the diocese owed to him. The Bishop then spoke in regard to the objects of the House; to work among men who, after their public school and university days, poured into London and for the most part vanished from sight. "They were neither doing good work for the Church, nor even to be seen in their churches, . . . The vast majority seemed to slip through the mesh of the parochial net." It was to keep in touch with such men that the House was founded. As to the manner of the work, they would realize how quietly, how tactfully, and how patiently it would have to be done. "They must not expect to hear much about Liddon House for some little time." What made him believe in Liddon House was his knowledge of the men who were to work there.

At the conclusion of the Bishop's address, the warden (the Rev. W. B. Trevelyan, late vicar of St. Matthew's, Westminster) and the other two priests connected with the House (the Rev. Messrs. C. H. S. Matthews and E. deG. Lucas) knelt before the Bishop, who formally admitted them to their work. Mr. Lucas, who is chaplain of Hertford College, Oxford, will give his help during the University vacations. After this the Bishop proceeded to bless in turn the various rooms in the House, including the chapel and altar. The Liddon House is very centrally located in the West End, being in Thurloe Square, and only about two minutes' walk from South Kensington District and Tube Railway station.

The E. C. U. Theological Library now contains a copy of the Rev. Dr. F. J. Hall's notable book, *Introduction to Dog-*

matic Theology. It was presented by the editor of the *Church Union Gazette*, the monthly organ of the E. C. U.

It is satisfactory to note that the Archbishop of Dublin and the Bishop of Derry have both declared—the Archbishop in his visitation charge, and the Bishop in Synod—that no clergyman of the Irish Church is free to perform unions with a deceased wife's sister. The clergy are absolutely barred from doing so by the eleventh Irish canon.

The trouble caused in the diocese of Newcastle by reason of the insistence by the Bishop upon the supremacy of Privy Council law, is most acute. To the Bishop has been forwarded a letter of protest, signed by nineteen out of twenty-five incumbents within the city of Newcastle (one benefice only being vacant), together with a letter from the vicar of Newcastle. In the covering letter, Canon Gough, on behalf of himself and his co-signatories, concludes as follows: "We are concerned solely with the great principles at stake. We have approached the consideration of them with calmness and gravity, at the same time without the least breach of amity or good will towards our brethren who may differ from us, or of loyalty to yourself as our Bishop." The "Declaration" states that the undersigned, being beneficed clergy within the city of Newcastle-upon-Tyne, "in view of your lordship's statement, conveyed to us in a letter to the vicar of Newcastle, dated November 5, 1907, that the decisions of the Judicial Committee of the Privy Council with regard to matters affecting the worship of the Church of England must be obeyed in the diocese," beg most respectfully to inform his lordship that they are "unable to admit the validity of such decisions." They believe that this position is "entirely a loyal acceptance of the Royal Supremacy and of the promises solemnly made by us at our ordination." Furthermore, the Bishop having referred to a statement in the report of the late Royal Commission to the effect that the decisions of the Privy Council have "authority" as the latest judicial interpretation of the rubrics, they proceed to point out to his lordship that the same report also contained certain statements which in effect would support their position. In conclusion, the signatories desire to assure the Bishop of their wish to work loyally with him "in all things relating to the well-being of the diocese."

A public meeting in connection with the Society of the Catechism was held on the 6th inst. at the Church House, Westminster, when there was a good attendance of members of the society and others. Canon Brook, vicar of St. John's the Divine, Kensington, presided. In opening the proceedings, he wanted to insist that they were not there to spread any particular doctrine, but to further a particular method. They were interested especially in the method, because (1) it puts in the hands of those who are mainly responsible for the teaching in their parishes the actual teaching itself; and (2) it is the method which has been found by experience to interest the children. The Bishop of Dorking said that he, with others, were looking towards the system of the Catechism, because it, if anything, offered hope of improvement in religious education. If the day schools were going to be secularized, then the "instructional side" of Sunday work would become unspeakably vital. "And then the Catechism, or something like it, with its principles of definite instruction, will, I think, have to become general." He went on to speak of the moral and spiritual value of the principle embedded in the St. Sulpice Method—namely, that of giving the children something to do. Mr. Frederick Rogers expressed his belief that in this system of the Catechism the Church had an instrument of enormous power.

J. G. HALL.

BE OF GOOD CHEER, brave spirit; steadfastly serve that low whisper thou hast served; for know, God hath a select family of sons now scattered wide through the earth, and each alone, who are thy spiritual kindred, and each one by constant service to that inward law, is weaving the sublime proportions of a true monarch's soul. Beauty and strength, the riches of a spotless memory, the eloquence of truth, the wisdom got by searching of a clear and loving eye that seeth as God seeth. These are their gifts, and time, who keeps God's word, brings on the day to seal the marriage of these minds with thine, thy everlasting lovers.—*Ralph Waldo Emerson*.

YOU MUST be serving something, some one, that needs your help in order to really appreciate the divine care. It may be the parents' care for their children; the teacher and her scholars; the charity-worker and the poor, the friendless, the benighted; it may be friend helping friend—in some way the life of loving service must be there as something out of which God can help us think of and value the care which infinite love bestows upon us.—*Julian K. Smyth*.

DR. HUNTINGTON ON PROBLEMS OF THE CHURCH

Sermon Before the Federation of Church Clubs

OTHER CHURCH NEWS OF NEW YORK

The Living Church News Bureau
New York, December 2, 1907

ON the afternoon of Sunday, November 24th, there was held at Grace Church a special service for the Federation of Church Clubs which was attended by about five hundred members of the Federation. This was an excellent showing considering the very unfavorable weather. The Rev. Dr. Huntington preached the sermon, on "The men whose hearts God had touched," who were the mainstay of Saul after he was chosen king of Israel, and said:

"How stands the notion of the kingdom of God here in democratic America, in the New World, with its new standards of conduct? Very much at a discount, is the answer we feel the impulse at first to reply. People say that the Church is outworn, and cannot solve the problems which weigh so heavily on men's hearts; that it is taken up with controversies about the method of worship, and wedded to tradition. They ask what is it doing for modern men, to calm the social unrest, and to obtain justice between the classes and the masses."

The preacher admitted that there was some basis for the indictment, which, he said, sounded as though it had been taken from a newspaper editorial, but he declared that to accuse the Church of dereliction of duty was grossly unjust.

"The problems of social science," he said, "have taxed for centuries the most profound thinkers. The Church is not wiser than its wisest member, and has not hidden away some colossal brain which could settle every difficulty if it would only brace up and try. It would be as foolish to call a General Council to settle the living wage or the line between municipal and private ownership as to ask it to decide by show of hands the atomic weight of radium."

Dr. Huntington referred to the Roman Catholic doctrine of the Papacy and said:

"The encyclical letters on social subjects of the late Pope of learned memory take high rank as literary and economic documents, but they have not been accepted by the world at large. The true function of the Church is not to settle by decree, but, pending settlement, to bring about such good feeling among party leaders as to lessen the tension of modern life."

He went on to define the true leaders as those "whose hearts God had touched," who had received the four cardinal virtues—justice, prudence, temperance, and fortitude—and the three evangelical graces—faith, hope, and charity.

"Men such as these, he said, "will find a way to do justice. The duty of the Church to society is to teach, to preach, to pray, to show mercy. Let the Church teach the cardinal virtues, let it preach the evangelical graces, let it maintain worship with doors open to all sorts and conditions of men. Let it practice beneficence, care for the sick, and comfort the sorrowful. If it acts thus, who can doubt that it will win back the high prestige and gratitude once accorded to it but now withheld?"

"Why has it of late been withheld? I have admitted that part of the indictment of the Church is just. It is just because there has been a shortage of men 'whose hearts God had touched,' and for this the Church is blamed.

"I heard recently a fervent appeal from the Police Commissioner for a larger force to fight the crime of the city. I could not but reflect how much better the city was equipped for the control than the prevention of crime. The power to prevent comes from the Spirit of God working in the hearts of men. Who can doubt that if the city had a united Church working as thoroughly to prevent crime as the municipality does to cure, many of the millions spent on night sticks and revolvers might be devoted to making the city beautiful?"

"We must not despair. From this very assembly may go forth men whose hearts God hath touched here and now to be an influence for right, not only in this city, but throughout the land."

On the afternoon of Tuesday, November 26th, the diocesan branch of the Woman's Auxiliary held its meeting at the Church of the Heavenly Rest. Bishops Greer, Roots, and Johnson, with the Rev. Dr. Lloyd and the Rev. N. P. Boyd, made addresses.

At 8 A.M. on Thanksgiving Day in the crypt of the Cathedral of St. John the Divine, the Annual Corporate Communion of the New York Local Assembly of the Brotherhood of St. Andrew was held with Bishop Greer as celebrant. A very large number of men—the largest on record—received the Holy Communion. A preparatory service had been held the previous evening at the Church of Zion and St. Timothy. The rector of the church, the Rev. Dr. Lubeck, led the devotions with an address on the words, "That He may dwell in us, and we in Him."

At the monthly meeting of the trustees of the Cathedral of

St. John the Divine last week it was reported that by the will of the late Martha Potter, the sum of \$5,000 was added to the Cathedral Fund. Miss Potter was the daughter of the late Orlando B. Potter.

Commencing on Tuesday, December 3rd, at St. Agnes' chapel, there will be an additional weekly celebration of the Holy Communion at 7 A. M., which it is hoped will become a permanent institution.

The Second Sunday in Advent is to be observed by the Sunday schools in the diocese as Bible Sunday, a resolution recommending such observance having been passed by the diocesan Convention. The Sunday School Association, taking up the matter, has asked that arrangements be made in Sunday schools for the scholars to commit to memory the collect for the Second Sunday in Advent and the books of the Bible, and that the number who satisfactorily recite both these be reported to the Association. They ask also that "an effort be made to encourage the personal ownership and use of copies of the Word of God among the scholars and a sermon be preached in each church upon this subject. Advent offerings are to be made in Sunday schools for diocesan missions."

DEVOTIONAL WEEK OBSERVED IN CHICAGO

Thanksgiving Day and St. Andrew's Day Functions
Noted

OTHER CHURCH NEWS OF THE WESTERN METROPOLIS

The Living Church News Bureau
Chicago, November 29, 1907

THE week of special prayer for Missions and for the deepening of the spiritual life of the men and confirmed boys of the Church, was observed quite generally in Chicago, commencing with the Sunday next before Advent. Special services were arranged in some cases, and in the other instances the regular services of the week included specific intercessions and thanksgivings on behalf of all phases of missionary work. Some of the parish clergy, with the help of the Brotherhood men, addressed personal letters to the men and boys within their membership, one Brotherhood chapter alone mailing 600 of these personal circulars, inviting the men and boys of their parish to these special services, and also to the corporate Communion of Advent Sunday. The scheduling of Thanksgiving Day as the Thursday of this week brought to bear upon these intercessions the attention of a good many persons who would not otherwise have been enlisted. Here and there, services of special preparation for the Advent Holy Communion were arranged, on the Wednesday or Friday evening of this week of prayer.

Thanksgiving Day itself was one of rare beauty, so far as the weather was concerned, in Chicago, and the attendance at many of the churches was unusually large. Among the notable sermons of the day was that preached by the Rev. Dr. J. S. Stone, rector of St. James' parish, dealing in part with the public themes now uppermost in Chicago and the nation. Dr. Stone has no sympathy with those who try to ascribe the blame for the recent financial flurry to President Roosevelt, and he said so in no uncertain terms. He also expressed his sympathy with the unprecedented efforts now being made by the Chicago Law and Order League to enforce the closing of the saloons of Chicago on Sunday, in conformity with the state law on this subject. This whole topic was brought before the Church-going population of Chicago on the Sunday next before Advent, when possibly 500 clergymen and preachers delivered sermons advocating the enforcement of this state law, and upholding the earnest work now being done in this direction by the League. At the recent meeting of the Northeastern Deanery the motion to endorse this campaign for Sunday closing was adopted. In some cases our clergy followed this plan because of the invitation of the Church Temperance Society, asking them to observe the Sunday next before Advent as "Temperance Sunday," in common with the clergy throughout the Church.

On St. Andrew's day, Saturday, the annual meeting of the Chicago Local Assembly of the Brotherhood of St. Andrew was held at the Church of the Holy Comforter, Kenilworth (the Rev. E. Reginald Williams, rector). After supper, the delegates being the guests of the parish, the evening service was held, there being two addresses. One was by Mr. Robert H. Gardiner, the President of the Brotherhood, and the other was the preparation for the annual corporate Communion of the Brotherhood, made by the Rev. F. DuM. Devall, rector of St. Andrew's Church, Chicago. On the same afternoon, the Juniors were the guests of All Saints' parish, Ravenswood. The addresses

of the afternoon were listened to with enthusiasm, and the reports of the work showed that the Juniors are well organized in many parts of the diocese. Mr. Robert H. Gardiner greatly impressed the boys by his earnest words, as he made the principal address of the afternoon. The other addresses were by some of the boys themselves.

Much sympathy has been expressed all through the Brotherhood circles of the diocese with Mr. John Henry Smale, the secretary of the Executive Committee of the Local Assembly, who was operated upon for appendicitis a few days ago. He is now at his home, convalescing rapidly.

The Thanksgiving donation from the Chicago branch of the Woman's Auxiliary to the Chicago Homes for Boys was larger this year than ever before, and stocked the larder of the Homes with an abundance of good cheer. A very pleasant feature of the day at the Homes was the reunion of large numbers of the working boys, who had in previous years been residents of the portion of the Homes set apart for boys over 14 who are at work instead of at school. Invitations had been sent to all of these former residents, and many of the boys accepted.

On the Sunday next before Advent there were special services in several of the city and suburban churches. At St. Paul's, Hyde Park, the church was crowded to its utmost capacity at the 4:30 P.M. service, and the combined choirs of St. Paul's, Christ Church, Woodlawn, and St. Bartholomew's Church united in singing Maunders' cantata, "A Song of Thanksgiving." There were over 120 choristers in the procession, and there were hundreds of people turned away from the church unable even to enter. So many requests have been received for the repetition of this cantata that a special service will be held at 4 P.M. at St. Paul's Church, on the Second Sunday in Advent, December 8th, when it will again be sung by these three choirs. The offering of the afternoon will be given to the work at St. Thomas' Church, Chicago. The service is being eagerly anticipated by a great many people.

At St. Mark's Church, Evanston, the new organ, purchased from Steinway Hall, Chicago, and remodelled to suit the chancel of St. Mark's, was used for the first time and proved most effective. The music, always of a high order at St. Mark's, was unusually beautiful and elaborate. At the Church of the Epiphany, in the evening, the second annual service for the men and confirmed boys of the parish was held, the rector preaching on "Manliness." A large number of men and boys were present, in addition to the usual evening congregation. Four candidates were admitted to the senior chapter of the Brotherhood of St. Andrew at this service.

The annual day of prayer for missions, observed by the Chicago branch of the Woman's Auxiliary, was kept this year by the holding of a Quiet Hour at the Church Club rooms, conducted by the Rev. C. E. Bowles, rector of All Saints' parish, Ravenswood. There was a large attendance from many branches of the Auxiliary, and the meditations were most helpful, the leading themes being watchfulness, prayer, and temptation.

Considerable aggressive work is being undertaken in some parts of the diocese this fall, aimed at widening the scope of Church activities, and of increasing attendance at services. The 104th local branch of the Woman's Auxiliary now organized in this diocese was formed at St. Mary's mission, Morton Park, on the 26th of November. This mission has been in the charge of the Cathedral and city mission staff of clergy for some time past, and its growth is manifest from the formation of this new Auxiliary branch. One of the city parishes situated in the midst of a large number of college students has, during November, sent out about 800 personally addressed invitations to the neighboring students, asking them to feel free to attend the Church services, the meetings of the Men's Club, the parish socials, and Bible classes, etc. There is an increasing disposition among some of the clergy to avail themselves of the public press in advertising their services and parish gatherings. For the most part, the papers are very willing to chronicle such data, in addition to the usual Sunday Church notices. TERTIUS.

IF YOU ARE my friend you cannot be indifferent to my faults of character, any more than you can be indifferent to my sickness or suffering. But, if you care to help me cure these faults, please let them alone! Please make much of my good qualities if you can discover any. And especially bless me with the encouraging sight of a better man than myself, and cheer me with a high example. I know that there are times when a sharp or gentle rebuke is in order, and that "faithful are the wounds of a friend." But the wiser doctors have lost their faith in blood-letting; and they know that clumsy surgery kills more than it cures.—Charles G. Ames.

BREAD UPON AMERICAN WATERS.

BY THE RT. REV. WILLIAM F. NICHOLS, D.D.,
Bishop of California.

ONLY at our last General Convention has the American Church scientifically classified its area like the Geography, as consisting of "land and water." Theoretically, no doubt, every square foot of the surface under our flag is under some definite Church jurisdiction and benediction. But save at some half dozen local centres like New York, Philadelphia, Boston, and San Francisco, the work does not seem to have caught the Master's spirit as when He "went unto them walking on the sea." The sailors, the fisher folk, the men of all occupations on our great Atlantic and Pacific and Gulf seacoast and inland lakes and rivers have been almost a negligible quantity in missionary enterprise, outside of a comparatively few local efforts working independently of each other.

The organization of "The Seamen's Church Institute of America," it is safe to say, has within it the possibilities of becoming one of the most marked forward movements of the Church. Distinctly made an auxiliary of the General Board of Missions as it now has been by the General Convention, it can think and plan "continentally" rather than locally. Having the hearty coöperation of those at points abroad, it is estimated it can wisely become a national propaganda to spread the work among men on the waters to many ports and points now not covered. Having a simple and practiceable principle of federation, without disturbing healthy local autonomy, its common flag and common welcome in all ports can make the seafaring man everywhere feel at home in its common atmosphere, as do the Missions to Seamen of the Church of England, from the experience of which, as well as from the authorities of which, it has had no little help in its organization.

And there are a number of considerations to enlist interest in it and win to it a widespread and substantial attention to its objects. To some a sentiment may appeal. We should not forget that Jamestown and the colonizing ventures of those beginnings of our nation were made possible by "those who go down to the sea in ships and occupy their business in great waters." Robert Hunt was a missionary on the sea before he was on the land, as he saved the expedition by composing the difficulties and assuring the hearts of the storm-tossed and home-and-sea-sick colonists to go on after their six weeks' buffeting in very sight of the mother land they were leaving. God's way for the American civilization and Christianity was in the sea and His path in the great waters ere it led to the new land. Sheer dismay at realization of water-front conditions may bestir others. The beginning of the work in San Francisco, for example, dates from the call which God put into the heart of an intrepid young English clergyman, the Rev. James Fell, to volunteer to come to remedy some of the conditions on the water front so appalling in their menace to English sailors and young apprentices on the ships visiting the port as to make especial anxiety at their homes. And if clergy and laity will, wherever there are the water fronts of travel and commerce, give especial heed to their needs, not to say their opportunities, there will hardly be any points for Church extension more pressing or more responsive to right missionary work than such "unoccupied territory" where it exists. Clerical associations, convocations, boards of missions, and all who are keen for doing the right thing at the right time may well put it in their immediate purview.

Then here is an opportunity that a thoughtful voyager will be quick to perceive, to spread throughout the Church the habit of emphasizing the provision for thanking our Heavenly Father for the blessing of preservation in our journeys. As travel thickens over our waterways, and with a consciousness of perils of the great deep or elsewhere we commit anxieties to God's care, let Churchmen and Churchwomen everywhere "make a conscience of their ways" in taking the first opportunity after the journey to return thanks to God, both by the Thanksgiving provided in the Prayer Book and by an offering for the work of this Institute. If our clergy and congregations could establish such a perpetual "Thank Offering," what a new and blessed source of God's providence and a revenue for the treasury there would be from every summer exodus to Europe, not to mention other tides and times of travel!

And when navies and the argosies of commerce are multiplying men upon the waters, and when Hague Conferences are aiming in their way to bring about pacific measures in the regulation of fleets and the fierceness of naval warfare, it is high time that Christian forces should concentrate upon carry-

ing the peace of God, in direct approach to the unshepherded multitudes afloat, substituting religion for a characteristic tendency to superstition of the sailor amid the mighty forces of wind and wave, and wholesome and attractive surroundings ashore, where so often he is the prey of the most degrading and insistent influence. And it is really a question whether, proportionately, there is as much religious provision on shipboard now as there was in those colonial ventures three hundred years ago. Let us make "The Seamen's Church Institute of America" one of the evidences of the Church's surely enough new discovery of itself and its big heartedness so manifest at the Richmond General Convention.

The Secretary of the Institute, the Rev. A. R. Mansfield, 34 Pike Street, New York City, or the Associate Secretary, the Rev. Frank Stone, 242 Stewart Street, San Francisco, are both peculiarly well qualified to furnish information and advice in the work.

THE SERVICES AND THE MAN WHO READS THE SERVICES.

BY A PARSON.

WE will not undertake, like Macaulay, to say "Every school-boy knows," but every English-speaking man of culture reads Hamerton, or hopes some day to find time to read him. He cannot be ignored, and every student can learn something from his clear and beautiful sentences. It is true that we might wish that Hamerton had added, to his knowledge, his fairness, his delicacy, his straightforward thinking, a faith that is the evidence of things unseen. But we all know that Hamerton could justly entitle his noble collection of letters "The Intellectual Life," for his life was intellectual—yes, in a very honest and rich sense. He ranks with such men as Thackeray and Lord Houghton; with Andrew Lang and Arthur C. Benson; he has that culture which we in hurried America cannot hope to win, although Washington Irving and Edward J. Phelps came fairly close to it.

Hamerton, in a letter which no one will call ecclesiastical in its tone, says: "It may be observed, however, that the regular performance of priestly functions is in itself a great help to permanence in belief by connecting it with practical habit, so that the clergy do really and honestly often retain through life their hold on early beliefs which as laymen they might have lost."

This is a striking sentence, and it may be asked if the clergy who drift into unbelief are, as a rule, careful to read their daily offices or whether they rather pride themselves on being above such formality. A man who delights in his daily office has his faith strengthened by it. Year after year he goes to the altar on stormy winter mornings to begin the week with the Advent message, and this deepens his conviction that there will be a second Advent. The martyrdom of St. Stephen, the exile of St. John the Evangelist, the slaughter of the little children at Bethlehem, the conversion of St. Paul, the birth of St. John Baptist, the deliverance of St. Peter, these events become more real to one who has regularly for years observed them. In an age of bold unbelief and careless disregard of spiritual powers, it is a great help to be told that one day in each year specially honors the angels of God. If we think that saints are forgotten we blush for the ungrateful thought, for the All Saints' day collect sounds reproachfully in our ear. The humblest parish priest is a teacher of history, and the lessons he reads, the prayers he utters, ought to deepen his faith in the history of the greatest Life that earth ever saw. Each year he passes through the great drama with the birth, the manifestation, the fasting, the agony, the death, the glorious Resurrection and Ascension, and the coming of the Holy Ghost.

So much can be said, and anyone who has known a saintly priest will think that we have said too little. Might not so generous a critic as Hamerton have gone a step further? He says, with his peculiar gracefulness, that the clergyman's life "offers the happiest combination of duties that satisfy the conscience with leisure for the cultivation of the mind"; but he might have said that the round of services is admirably calculated to develop a man's thinking power. The relation between Gospel and Epistle, the harmony between the Scripture that is read and the collect that accompanies it, the dim fore-shadowings of the Old Testament and the glorious fulfillments of the New furnish an intellectual training the value of which cannot be overestimated. Laymen sometimes look with un-

certainty on a devout young man just ordained, with a yearning to do his work, but with a mediocre intellect and a defective education. Ten or twenty years after people are surprised that the youth has grown into a plain, earnest preacher who never ends his sermon without doing some good to everybody who listens to it. He has learned to note, to reflect, to combine, to see how the Scripture now suggests a thought, now states a truth, now comforts, now warns, now condemns, now appeals to the hope that is within us, and now addresses the conscience that makes cowards of us all.

For a proof of this, take the average small town and compare the average rector of a moderate-sized parish with the average pastor in the denominations about us. If the Methodist or Baptist brother is a zealous man and the rector is a lazy humbug, the humbug will fall to the rear, as he deserves. If the Methodist or Baptist is a man with the faith that moves mountains and the rector is a hypocrite, the hypocrite will in time find his level. If the Methodist can preach like Alfred Cookman, if the Baptist is of the Robert Hall type and the rector is a blockhead, alas for the blockhead. But assuming that all three were in boyhood on an intellectual level and that all three are good, true men, the rector will, after twenty years be ahead of his neighbors. This is not said in consequence of the writer's Churchmanship; it is based on many observations.

A veteran Methodist said to me: "You do not know how much you are indebted to your system of sacred seasons and carefully selected lessons." A narrow Presbyterian may preach continually on election, a narrow Methodist may endlessly dwell on conversion, a narrow Baptist may never cease from talking of immersion, but the Prayer Book in some degree softens the most stubborn and broadens the most narrow of those who use it. Against his will, almost without his knowledge, it forces a man to recognize that there are great facts and great doctrines to which he must bear witness.

We may say that the most unspiritual, the most thoughtless man who is now in our ministry would have been even less spiritual and even more thoughtless without his Prayer Book than with it. That is surely no extravagant claim. Another reflection less frequently made than it should be is that liturgical observance ought to humble the priest. He may be, let us suppose that he is, a good parish worker, an excellent judge of diocesan affairs, a well read man, and an impressive preacher. For all this he may well be thankful. But, in his graver moments, he feels that, whatever his particular friends may say to flatter him, the Church never looks on him except as a servant under orders. His round of sacred observances is marked out for him, the offices and lectionary are to him what the rules of practice are to a lawyer or what a manual of tactics is to an officer in the army. If he should die not one person in five hundred, probably not one in a thousand, would remember the anniversary of his death, but every year he commemorates the martyrdom of men who died more than eighteen centuries ago. The people who tell him that they will never forget his sermons would turn from his just closed grave to go to a lawn party, but the saints' days remind him that St. Matthew and St. John, St. Paul and St. Peter, St. James and St. Jude wrote down words that cannot be forgotten in time or eternity.

A parish may get along very well without any receptions in honor of the priest, but there is no recorded event in the life of our great High Priest that is not commemorated in the round of holy days. Each week has its special recognition of Wednesday, the day of our Lord's betrayal; Friday, the day of His death, and Sunday, the day of His resurrection. The repeated commemorations of the sacred steps along the way of sorrows have an effect in teaching us to think how little importance the Church attaches to us and how she adores Him whose servants we are. Lincoln said of the fallen heroes of Gettysburg: "The world will little note nor long remember what we say here, but it can never forget what they did here." With still deeper feeling we contrast the feebleness of what we can say with the infinite grandeur of what our Lord did. Freeman, Goulbourn, and a host of others have not said all that can be said about the Book of Common Prayer, but the humblest priest who uses it right can say that it has deepened his faith, strengthened his thought, and shown him his own littleness.

NEITHER let mistakes nor wrong directions, of which every man, in his studies and elsewhere, falls into many, discourage you. There is precious instruction to be got by finding we were wrong. Let a man try faithfully, manfully, to be right; he will grow daily more and more right. It is at bottom the condition on which all men have to cultivate themselves.—*Thomas Carlyle.*

THE INCIDENTAL STUDIES OF THE PRIEST.

BY A PRIEST WHO TRIES INCIDENTALLY TO STUDY.

ON leaving the seminary, the young ordinand makes good resolutions about his future studies, and, as a rule, breaks them all. He has not the leisure to become a canonist, a liturgist, or an exegete; he vainly dreams of being a Hebraist, a Hellenist, or a Latinist; he cannot work as he is bound to work and at the same time study as he would like to study. A few clergymen make great progress in literature, philosophy, or science, but they are tempted to neglect "the trivial round, the common task." The average rector or missionary must content himself with such incidental study as can be carried on in the early summer mornings, or the stormy winter nights, while he is waiting for a belated visitor, while the trolley car is delayed by a drawbridge, or while he rides home from a distant graveyard.

Still, long before the good advice of our preceptors and Bishops came the solemn words: "The priest's lips should keep knowledge." A man in holy orders must teach, and to teach he must not only hold fast to what he knows but also press forward to new thoughts. Those of us who complain that we have not the time for the special post-graduate courses that dangle so temptingly before us, might well look on the brighter side of the case. After all, have we not a better, a richer chance for culture than our brethren who practice law or medicine? Is not the life of a busy parish priest more favorable to culture than that of an equally busy pedagogue or editor? We think that it is.

Not long ago a lawyer said: "You ought to be thankful for your Prayer Book. A lawyer may develop a good English style, but he certainly does not get it from the statutes. You cannot forget your English while you read, as a matter of duty, the finest English in the world." It is worth while not to grumble because we have not time to write essays which we think might equal Benson's or J. B.'s (query: would anyone else rate them so highly?), but to think how unconsciously the Church helps us to strengthen and purify our English. However highly we may estimate our powers, whatever the world may lose because we have not more leisure for writing, we might not use any English better than "Whose service is perfect freedom," "the changes and changes of this mortal life," or "granting us in this world knowledge of Thy truth, and in the world to come life everlasting."

Our offices will teach us to write and speak, that is, if we have any ower of expression. Next we may consider what we speak about—what ought to be our subjects? We may have a strong historic bent, but we have not time to look up original documents and gather unpublished manuscripts. Here again our work helps us to look at life historically. It is our duty to study how a family broadened into a tribe, how that tribe became a nation, how that nation, threatened by Assyria, conquered by Babylon, trodden down by Rome, yet remains. Parish work may keep us from many a tempting book of memoirs, but a close reading of the reigns of Saul, David, and Solomon will fit us to understand the jealousies, the plottings and counter-plottings, the terrible differences between the apparent and the actual which mark all political history. The sorrows of Clarendon in his exile, the chagrin of Bolingbroke, the long stories of those who were embittered by real disappointment or nauseated by apparent success, we may not have time to read of all this, and yet we know that if we have read Ecclesiastes we have the gist of it all.

Innumerable chapters of history, startling, almost incredible, tell how official dignity was as nothing and some mysterious power behind the throne was everything. We have the germ of all these chapters in David's wild cry, "I am this day weak, though anointed king, and these men the sons of Zeruiah be too hard for me." If we follow our lectionary we insensibly develop the historic sense, and we have the advantage the average layman does not have of reading the Scripture, now with the altar behind us and now by a sick man's couch, now repeating what we have learned to a schoolboy who seeks Confirmation, and now reading to an aged sufferer who is close to the valley of the shadow of death.

Possibly we have a dramatic bent, and think we could annotate a play or an epic. We have not the time to enrich the world with our marginal notes, but we can develop all that responds to the tragic and the sublime. We can enter the silent church, and read again the catastrophes that open the book of Job and the words from out of the whirlwind toward its close. The marriage service and the burial service may

come so close together as to startle us by the contrast. Our routine, the joys and sorrows of so many families, the gayety of the young folks on a picnic, the moth fretting the garment in the sick room, the constant recurrence of sacred festivals, ought to make us all poets and dramatists.

Even in the noblest dramas outside of Holy Writ there is something of the unreal. Shakespeare had to strive after effect. But the proud young mother who wishes the parson to baptize her infant, the sick man who sends for the priest that he may receive the Blessed Sacrament, the people who tell those plain, touching stories of their troubles, and feel that we ought to be interested in all their cares and burdens, the familiar church walls that now echo to an Easter hymn and now resound with the words pronounced over the coffin—is not all this more dramatic than anything on the stage? Those three great realities—the font, the altar, and the grave—how they tell us that every moment some one is entering our Lord's earthly kingdom, some one is craving spiritual food and drink, some one is entering the land wherein the mysteries will be revealed.

If the parson's lot is cast in a small parish, he will find a pleasure in reviewing old studies with his juniors. Some boy or girl will want his aid in reading a paragraph of Latin, or in fathoming the difficulties of arithmetic. An occasional half hour spent in this way refreshes the mind and broadens the sympathies. The junior learns unconsciously to regard the clergyman as a companion, a fellow-student who has possibly travelled a few steps further, but who frankly owns that he has forgotten some of the ground already traversed. Old school days come back, former associations rise to mind, the parson remembers his own difficulties and the patient teachers who removed them. A busy parish priest may not be able to publish anything that will immortalize him, but now and then he can help make the crooked straight, and the rough places plain.

Perhaps we know enough German to relish old folk-lore and to read some grand resounding chapter in Luther's version. If we had time enough to attend a University for half a decade we might then feel that we could make German notes on Kant, or translate some masterpiece of German criticism. But this half decade does not come, and we may fret because we have not Such-a-one's opportunities, or we may stop at a couch in the hospital and read one or two of the Psalms in German. To see an invalid's face lighten, to hear the grateful response, gives one the feeling that even if we never reach the German heights we may help somebody who is in the depths. It is something to do that. After all, we ought not to complain because we have not the time (perhaps not the talent) to be specialists. Our incidental studies may be a comfort to others and a blessing to ourselves.

ADVENT PREPARATION.

BY MARIE J. BOIS.

MAY thankfulness be the keynote of your whole life." These words reach me on the last day of the Christian Year; they were written on Thanksgiving Day, it may be at the same time when I was writing on that very subject: A Thanksgiving Meditation. Truly the message is a welcome one; the greater part of this morning has been spent in church, preparing everything for Advent. It is a German custom, that every detail in a household should be thoroughly attended to, before the close of the year, so that the New Year may be begun with an absolutely *clean* record. For many years I have followed this practical method and it seemed but natural to apply it to the service of His house.

Strangely enough, my eyes fell this morning on the verse: "They shall enter into My sanctuary, and they shall come near to My table, to minister unto Me, and they shall keep My charge." Without presuming to apply the deeper meaning of these words to my poor little service, yet they lent a wondrous glow to the time spent in His house, while I was busy around His altar.

But, how empty it would be if our whole heart were not in this service! if we did not consider it as a blessed privilege, of which indeed we are unworthy, but in which we delight as being the one great joy of our life. How meaningless this preparation for Advent—the cleaning and polishing of all that belongs to His altar—would be if the service were but an *outward* one; if we did not ask Him at the same time to prepare our hearts for the renewal of His forgiving love for the *inward* cleansing which shall make us ready to welcome Him.

Helps on the Sunday School Lessons

JOINT DIOCESAN SERIES

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

ST. JOHN THE BAPTIST, HIS FORERUNNER.

FOR THE THIRD SUNDAY IN ADVENT.

Catechism: IV. Obligations. Text: St. Luke 1: 17.

Scripture: St. Luke 1: 59-80.

LAST year we had a lesson about St. John Baptist as one of the series of biographies which we were then studying. This year we study the record of his life in its relationship to "the life and teaching of our Lord Jesus Christ." This change in the viewpoint suggests that we study his life in its relationship to the work of the Saviour.

All the long years of the world's history had been a preparing for the Saviour's coming, as we have seen. But even the special preparation of the Chosen People had not been as successful as it should have been in making ready a people prepared for the Lord. This fact made the mission of the special messenger sent for that purpose all the more important. Yet his coming was not an after-thought. Isaiah and Malachi had spoken clearly in prophecy of his coming (Isaiah 40:3-8; Mal. 3:1; 4:5, 6).

His work was to prepare the way for the Coming One. In this he was like the forerunner or herald which precedes an earthly king. He could not make so general a preparation as it was designed that the Jewish Church should make. But the Jewish Church having so generally failed, his mission was to supplement the work which had been done by it by preparing certain individuals to welcome the Saviour. This he did. He himself did not know who were the chosen ones. His mission was to his generation, and all who would were given the opportunity of helping to make welcome, in the true way, the Coming One. He "was a man sent from God" (St. John 1:6); and he was received as such. Some believed and obeyed his message; others opposed him, and put him to death. From the little company of those whose hearts were truly reached by his message came most of those who were to be the Apostles of the Christ.

The Collect, Epistle, and Gospel for the day make this the great "Christian Ministry Sunday." It is a fitting day for considering the lessons of the life of this great prophet. Every one of Christ's disciples has a duty symbolized by the work of the Baptizer. The Advent season reminds us that the Saviour is to come again to claim the world for His own. In view of that coming, it is the duty of His friends to prepare the world for Him. Just what form that duty takes depends upon the place unto which we are called in this life. Let the teacher take this opportunity to present the claims of the Christian ministry upon the best of the boys. A word fitly spoken may have far-reaching results.

Closely akin to this topic comes in the estimate of the Baptist given by the Master. Ask your pupils who was the greatest man to live before Christ. Then have them read St. Matthew 11:11. Then ask them why St. John was such a great man. And why is it that any true member of the Church of Christ is greater than he? You will need to help them here. Christians may not be as great as St. John in character or in individual worth, but they belong to higher order, and therefore are in a place of greater privilege than even the greatest under the old order. The baptized disciple belongs to a higher kingdom than the man who is not baptized. There are great men outside the kingdom. They may be greater in other ways than are the disciples. But they are not as great as they themselves would be if they were also in the higher kingdom.

Our appointed Scripture lesson brings before us the interesting story of the circumcision of the infant John Baptist. The Church of God at that time was the Jewish Church. Into this the rite of initiation was circumcision instead of baptism, as it now is. Every Jewish boy was circumcised when eight days old (Gen. 17:9-14). It was usual, we are told, to have an invited company of relations and friends present at the home of the parents, where the rite was to be performed. The ceremony began with a blessing; the rite was performed; grace was then said over a cup of wine, and the name given in a prayer that

the child be brought up to live a life of health and honor. The father usually led the service, but in this case the dumbness of the father prevented his saying the grace, or giving the name. Some one else, in preparing to do this part, started the discussion as to his name, which was finally settled when the aged priest scratched on the wax tablet which was brought, "John is his name." It was the name given by the angel. In giving it to the child he acknowledged that all that the angel had foretold would come true, and his lips were unsealed by that act of faith and obedience.

It will be necessary to explain the cause of his dumbness (5-25), which was the judgment visited upon him for his doubt, and at the same time the sign for which he had asked. For six long months an unusual silence had reigned in the home of the aged couple in the hill country of Judea. Then three months more followed during which the presence of the Blessed Virgin Mary helped to brighten their home life. Although the home had been silent, it was not the silence of gloom. During those months the aged priest must have pondered the significance of the angelic announcement and its approaching fulfilment. When the anticipated event had become an accomplished fact—the humanly impossible realized in accordance with God's word—the seal of silence fell from his lips as he acknowledged his faith in the remainder of the angel's message by naming the child John. As utterance was given him, the long, long, thoughts of those months burst from his lips in the inspired song with which we are so familiar from the place given it in our service of Morning Prayer.

In studying this hymn of praise, which is called the *Benedictus* from the first word in the Latin version of it, it may be helpful to notice that it falls naturally into two parts. The first refers to the Saviour and His blessed work (68-75). The second to St. John and his place as prophet and forerunner. Let it be studied in class, explaining its phrases in the light of the occasion of its first deliverance. Did Zacharias understand the same things by its words as we do? Which stanzas have a fuller and deeper meaning to us than they had to him who spoke them?

The little that we are told of his early life (St. Luke 1:66, 80, and by inference, 15-17) marks St. John as an unusual child, boy, and young man. He probably lived at the country home of his father until he was made a "son of the Law," when about twelve years old. Doubtless his aged parents died about that time, and the boy lived a lonely life of meditation away from the haunts of men in the wild wooded country known as the wilderness of Judea. Here he lived a self-reliant life, living on such coarse fare as the wilderness afforded. A Nazarite from his birth, his main study had been the Bible, then consisting only of the Old Testament. Unlike others of his time, he was not taught the interpretations of the traditional teachers, who had buried the messages of God beneath a mass of traditions. Instead, he learned to listen to the voice of God. His conscience was not blunted by familiarity with the sins of society. His judgment of right and wrong became unerring. By obeying the promptings of the Holy Spirit, he learned to hear and recognize that Holy Voice. Before he began his work, he himself tells us that he had had a call to his peculiar mission. That call had revealed to him that a Greater than himself was coming in his own day. He was told how to know Him as the Coming One (St. John 1:30-33).

Whatever other lessons he may teach us, he certainly shows us the value of keeping an unblunted sense of right and wrong. As we become familiar with the ways of the world it is not always easy to realize the sinfulness of ways which are commonly condoned. Prosperity brings great temptations. Many men in the past few years and months have seemingly been surprised that they belonged in the penitentiary. They did not know that they were dishonest. We must learn to ask not "Is it lawful?" nor, "Do others do it?" but, "Is it right?" and be guided accordingly.

YOU ARE in God's world; you are God's child. Those things you cannot change; the only peace and rest and happiness for you is to accept them and rejoice in them. When God speaks to you, you must not believe that it is the wind blowing or the torrent falling from the hill. You must know that it is God. You must gather up the whole power of meeting Him. You must be thankful that life is great and not little. You must listen as if listening were your life. And then, then only, can come peace. All other sounds will be caught up into the prevailing richness of that voice of God. The lost proportions will be perfectly restored. Discord will cease; harmony will be complete.—*Phillips Brooks*.

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.

THANKS FROM "THE AMERICAN CATHOLIC."

To the Editor of The Living Church:

WE wish to thank you for publishing Mr. Wetmore's kind words in your current issue. We wish also to express our gratitude to THE LIVING CHURCH and its editor for continued interest and generous sympathy in the establishing of a new Church periodical.

It is surely of good omen to the Catholic cause when a publication which is the production of the most popular publishing company in the American Church maintains a policy which is not only always consistently Christian and courteous but, viewed from contemporary business standpoints, generous.

The editors of *The American Catholic* have been for years subscribers to THE LIVING CHURCH. It reaches us here on the Pacific Coast on Monday, and that Monday, which, on account of delayed trains, passes without bringing it in our mail, brings with it a disappointment. We cannot get along without THE LIVING CHURCH.

When the editors of *The American Catholic* determined to start the new paper, they felt that there was a field unoccupied which could supplement that of THE LIVING CHURCH, and that, regardless of the success of the new periodical, the two papers would always be engaged in a common cause. They have not been disappointed. They have been encouraged and helped as only editors of a new paper can understand, by the attitude of the editor of THE LIVING CHURCH.

EDITORS OF "THE AMERICAN CATHOLIC."

CLERGY WANTED FOR WORK IN MEXICO.

To the Editor of The Living Church:

PLEASE allow me space to call attention to the present urgent need of missionary priests for work among English-speaking congregations in Mexico. Several points for which appropriations have been made are now vacant. It is largely pioneer work under difficult but promising conditions. The people are earnest and will respond loyally to good leadership. The climatic conditions are good. The altitude ranges from 3,000 to 6,000 feet.

Sincerely yours,

Calle Isaac Garza, 97,
Monterey, N. L., Mexico.

HENRY D. AVES.

THANKSGIVING DAY.

To the Editor of The Living Church:

WHEN I read in your issue of November 23d the opening words of the article, "The Origin of Our National Thanksgiving Day," I rubbed my eyes to see if I could be mistaken. But still I read "Thanksgiving Day originated . . . in the year 1863."

Then I thought that I must be mistaken in supposing that the first American Prayer Book gave this national Church "A FORM OF PRAYER AND THANKSGIVING TO ALMIGHTY GOD, For the fruits of the earth, and all the other blessings of His merciful Providence; to be used yearly on the first Thursday in November, or on such other day as shall be appointed by the Civil Authority." But on looking into my Prayer Book I found that I was not mistaken, but that such a form of service for a yearly Thanksgiving Day was set forth in 1789 to be used by all the members of "this American Church" "from and after the First Day of October, in the Year of Our Lord one thousand seven hundred and ninety."

It would thus appear that a national Thanksgiving Day "originated" long before the year 1863, and that it has been a "holy day of obligation" among Churchmen since the beginning of our existence as a national Church. (See the "Tables and Rules for the . . . Feasts, page xxiv. of the Prayer Book.)

For my own part I am glad that the observance of the day dates from long "before the war," and is not the product of national strife. The nation was rent in twain at the time of

President Lincoln's Thanksgiving proclamation of 1863, which was a *Te Deum* of victory of one section of the States over another section. Such was not a really national Thanksgiving. The Southern States are now in the Union again, and we do thank God that North and South are one nation still; but it will not commend the observance of Thanksgiving Day to Southern Churchmen to say that "our national day of thanksgiving had a definite and national origin at the hand of the great Emancipator, in the month of November, 1863."

In an endeavor to place our national Thanksgiving Day on a less sectional basis than the New England custom, it thus seems to me that the writer of the article has placed it on a sectional basis himself. He has forgotten that the Thanksgiving of 1863 was for the Northern States alone, being based on the defeats and disasters suffered by the Confederate cause. The Southern section of our now reunited country had no part in that Thanksgiving, although they may now see the hand of God in their failure.

Why need we seek for its origin when we have had a national Thanksgiving Day in the Prayer Book ever since our origin as a national Church? Through all the quarrels and disputes of North and South, of East and West, we have had there as Churchmen an absolutely unsectional Thanksgiving Day.

WM. L. GLENN.

[Our correspondent will be able to reconcile the language criticised with that of the Prayer Book by observing that the establishment of a Thanksgiving Day by the Church made the day an ecclesiastical feast dating from 1790, being the continuation of the English Harvest Home festival, but to be observed on the day any state feast might be proclaimed by the "Civil Authority" of any state; but that in fact, it only became a "National Thanksgiving Day" in 1863, by the proclamation of the President of the United States. Since that time it has been in this country all three forms of festival: ecclesiastical, state, and national.—EDITOR L. C.]

THE EXPRESSION, "ROMAN CHURCH."

To the Editor of The Living Church:

MAY I suggest to your correspondent, Mr. Dray, that there can be nothing disrespectful in the use of the term "Roman Church," as it is used not only in official documents, but also in the Breviary. *Breviarium Romanum* are the words on the title page, and in the *Protestatio Facienda Ante Missam* the words "*sanctae Romanae Ecclesiae*" occur twice. Probably what is objectionable is the use of the term Romanist, which we not infrequently hurl at the head of a member of the Holy Roman Church as David slung the stone, in the hope perchance that we may slay someone.

J. B. HASLAM.

Philadelphia.

ROME AND REUNION.

To the Editor of The Living Church:

AS I had some share in writing the little work—*The Prince of the Apostles*, which was lately reviewed in your columns (October 26), may I say some words of explanation?

I feel sure you will not desire anything in the way of controversy, and I shall not write in that spirit.

1. Speaking only in my own name, I desire to thank you for the courtesy you display throughout the article in question; more particularly in what you say about loyalty—you say: "It is the veriest nonsense to reply by charging disloyalty against these writers." Of course it is. But I think it is the first time a representative Church newspaper has allowed itself to say this; and so far your statement marks an epoch in the history of the movement. It does not commit you, of course, to one of our positions; but it insists upon the spirit of fairness and as much consistency as we can command in all controversial questions of this kind.

The ground we all have in common is a belief in some sort of continuity between the Church in England before the Reformation and the Church of England afterwards.

With this assumption in view, then, it is open, of course, to any one to urge that he does not necessarily agree with our view of the relations between Rome and England in 597 to 1534. Or, that he thinks we have overstated it. But since we can quote many passages from representative English Churchmen in support of our case, that case cannot be ruled out simply as absurd, or as intentionally misleading. It is open to any one, of course, to say that we are dreaming if we suppose that England can ever be reunited to Rome as she was then, even in spirituals, without great changes on both sides. But to say that we are

dishonest or disloyal for proposing that the relations of the two Churches should be reconsidered, or even for advancing opinions of our own upon the question with a view to constitutional change—this may be natural where prejudice is strong, but once men's eyes are opened it is a position that cannot be sustained or countenanced.

2. Another point. You say, if in accordance with Art. XIX. National Churches may err, the Church of England may have erred. Certainly; but have you noticed our inconsistency here; the difficulty of arguing from anything but an assumed infallible basis? A man will protest: let Rome change her Vatican definition. And here he countenances the principle of change. And yet if you reply, why not England change, then? the cry of disloyalty goes up at once.

3. Mary Tudor. Personally I have recognized her full share in the imperious temperament of the family.

"Henry . . . having willed that the Pope should be repudiated . . . the separation inevitably followed. . . . So again, when Mary had willed that the two should be reunited, reunited they consequently were; and finally, when Elizabeth willed that they should again be forced asunder, separated once more they were" (*Rome and Reunion*, p. 25. Published in 1904).

4. One-sidedness. I have always maintained, not that the "Anglican side" was always in the wrong, but that the king did a grave injustice to both sides. To forbid the study of the Canon Law, to grant licences to preachers only on condition that they shall preach up the divorce, and preach against the Pope—and the original documents are only too clear on this point—was not merely an act of tyranny of the most serious kind in itself, but also it had the effect of paving the way for those extreme reformers who were so evident in the following reign.

They represented a forced and therefore unnatural growth, because their natural, normal, and most formidable critic and corrective had been put out of sight, by force.

5. The spread of Catholic Ideas. May I touch another point, the suggestion that our attitude would "make the spread of Catholic ideas in this American Church an impossibility"? I venture to differ here. It appears so at first; but not so, I think afterwards. A newly appointed Bishop in England is just now attempting to force the decision of the Privy Council in matters spiritual upon the priests of his diocese; and in today's *Standard* (November 18) nineteen of them write to say that while they accept loyally the Royal Supremacy, they cannot accept the judgments in this case. And so if Anglicans should come to recognize the dignity of the Holy See it would not mean that they must repudiate their own Orders because the Holy See does so. It is not even professed that such a judgment proceeds from infallibility; nor can it be maintained historically that Rome has not pronounced such decisions in regard to other communions before and yet changed them afterwards.

At first sight it appears that to acknowledge the supremacy of the king is to swallow every decision of every king's court; but it does not work out so in history; and it need not work out so with the Holy See.

6. Once more: I agree that individual submission is to-day and always will be—that is a point—always will be demanded by Rome; that is only another way of saying she cannot formally change.

If 100,000 Anglicans submitted this year one by one, they would have to make their individual submission. That is precisely what Rome is, what she has been, and what she will be; and if Reunion has to wait for a change here, Reunion will never come.

But this does not preclude the fact that Rome has made concessions in the past and does make them in the present in matters of discipline; and that the accession of 100,000 Anglicans at one point of time would be a phenomenon of quite a different order from that of individuals dribbling in, with long intervals between the dribbling. Such a vast total, such an array of various minds, coming in sight all at the same moment, would exert an irresistible influence, not in every department of thought, but in that very department of discipline where, more than anywhere else, the shoe may be felt to pinch, and where Rome can change it so as to adapt it and make it fit. I shall venture to consider your remarks more fully another day in the pages of *The Lamp*.

I have made the above remarks without any reference to any one else.

Yours faithfully,
Moreton-in-Marsh, England. SPENCER JONES.
November 19, 1907.

THE SO-CALLED "OPEN PULPIT." C

To the Editor of *The Living Church*:

THE great difficulty with the so-called "Open Pulpit" Canon as it arrived in the House of Bishops, adopted by the other House, was the very fact that it was urged for two diametrically opposite reasons. Although no "Open Pulpit" measure could have carried on its own plain merits, the canon as proposed seemed, to many, to open the door, as never before opened; and if it had been adopted would have been a cause of continual strife. As first amended in the committee of the House of Bishops, there were more marked restrictions, but it was still open to grave objection on the score of the different interpretations which could be offered. In the mind of the public and the press it was still largely the same proposition.

The canon as finally amended is vastly different. It says nothing about people not *members* of this Church. It does not enter into questions of the validity of any other form of ordination. It does not nullify or attempt to nullify the Constitution. The canon first proposed seemed almost certainly to be against the meaning of the Preface to the Ordinal, and every part of the Prayer Book is part of the Constitution. There was not a vote against the canon as amended finally, although I am free to say I did not vote for it, but sat mute. But I was never more relieved in my life than when the matter closed as it did, and am convinced that a great danger was, for a time at least, escaped.

No debate I have ever listened to in the House of Bishops developed such intense feeling. I am satisfied that the Church was then facing a real danger, and that the final agreement was providential.

Truly yours,
Marquette, Nov. 29, 1907. G. MOTT WILLIAMS.

To the Editor of *The Living Church*:

IN view of the continued discussion of the so-called "Open Pulpit," as the introducer of the resolution which brought the question before the Convention, and therefore as, constructively, the originator of the whole matter, I desire to say:

First: That I drew the original resolution as broadly as possible, reserving to myself the right to suggest modifications for it later, should such modifications appear to be proper. The amended resolution presented by the committee on Canons removed any lingering doubts in my mind as to the propriety of the proposed action, and I at once accepted it, as I subsequently urged the immediate acceptance of the still more restricted amendment to the canon which was received from the House of Bishops. For I felt that those who favored the opening of the pulpit were contending for a principle; that the only vital thing was to get the principle recognized; and that when the principle was recognized, the details would sooner or later adjust themselves. We had waited three hundred years, so to speak, for an open pulpit, and the fact that we had got it open, if ever so little, was the only fact that counted. It will be for the future to determine how much farther the pulpit shall be opened. I am one of those who hold the Church's orders sacred and inviolate. I am also convinced that the admission of godly men, Christian ministers or Christian laymen, to our churches, to make addresses with the permission of the Bishop, does not in any way weaken, impair, or invalidate our orders. If such a course would have such a result, it would be an evidence of the weakness of our claim rather than anything else.

Second: As to the phrase, "Open Pulpit," I may be in error, and I speak subject to correction, of course, but the first time that I heard it used on the floor of the House, of whose proceedings I was a close and constant observer, was by the Rev. Dr. George McClellan Fiske of Rhode Island, who so characterized the measure in his very able report advocating it. In conversation with Dr. Fiske after the measure had passed the House, he remarked to me that he objected to that phrase, but when I pointed out to him that he had so characterized it himself for the first time, at least, that I heard the words attached to the resolution, he had nothing to say. I believe, if my memory serves me, that in his public reference Dr. Fiske described it as "the so-called open pulpit resolution." And I furthermore do not believe that it was so described, and will continue to be so described, because of the rather intemperate speeches of the opposition, but because the phrase justly expresses the intent of the amendment!

Nor do I believe that it can be construed as a measure in which ecclesiastical position was a determining consideration. When the vote is scrutinized, it will be found that High Church-

men and Broad Churchmen and Low Churchmen, and that dioceses of like ilk, were found voting side by side, *pro* or *con* as the case may be. If the affirmative vote is analyzed, it will be seen that the amendment was truly a catholic measure.

Third: So far as I was able to discern the feeling of the House, and I discussed the question freely with many members thereof, the resolution was considered as an "Open Pulpit" resolution by the great majority of those who favored it. At the same time I have no doubt that some who voted for it did so on account of its restrictive features. The truth is, the measure appears to have been so cleverly drawn by the committee on Canons as to appeal with almost equal force to those who wanted the pulpit closed, to those who wanted the appearance of our laymen in our pulpits legalized, and to those who wanted it open more generally and more widely. Be it remembered that I had no hand in determining the final form of the resolution. I think, however, that I am correct in maintaining that the majority of that Convention did intend to open, and believed that they were in effect opening, the pulpit of the Church. Most, if not all, of the speeches in its favor took that position unequivocally. I know that my own did, although I was quite aware, and called attention to the fact, that the resolution also prevented the lawlessness in the matter which had prevailed, of which I had never been guilty and which, like all lawlessness, I abhor. I dare say that most of the Church at this moment agrees with me. It seems to be only the other side which has had its say in your columns.

As for myself, as a loyal, devoted, consistent Churchman, I can only add that I am most happy in being identified in any degree with this beginning toward Christian comity, which, I think, must precede Christian unity.

Yours very truly,

CYRUS TOWNSEND BRADY,
Rector Trinity Church, Toledo, Ohio.

To the Editor of The Living Church:

THE supposedly restrictive Canon XIX as it now stands amended may be an improvement on the original, which was variously interpreted and doubtless sometimes misinterpreted. But three years will probably be quite enough to satisfy the authorities of the Church that even Bishops and priests should only be permitted to exercise liberty under laws which safeguard the faith.

Except for the amendment of the Upper House, Mrs. Eddy or any of her female disciples might have been invited to give addresses in the pulpits of Episcopal churches by an unbelieving rector and the invitation approved by an accommodating or unbelieving Bishop. But now no woman need apply. No, not even though as gifted as Priscilla, who expounded the way of God more perfectly to the early converts to the Catholic religion.

Why may not the loyal sons and daughters of the Church be permitted to tell the story of the Cross wherever a congregation may be gathered to hear the message? They have received the laying on of hands in the Sacrament of Confirmation when the sevenfold gifts of God the Holy Ghost were offered, and, charity requires us to believe, were received by them. How much more fitting this would be than that disloyal Catholics should be invited to speak in the churches of the faithful.

It is of course admitted everywhere and by all that Bishops of dioceses and rectors of parishes are only human, even after ordination or consecration. The writer lately heard a Bishop declare in what was otherwise indeed a great sermon, that "doctrine was not very important, but character and service were the important things after all." And that what the Church needed was prophets, who would speak, not by authority, but out of their own hearts. Now, it is well known that the founder of every sect in our country thought himself a prophet, but time has proved that the founders of all sects were false prophets, judged by the fruit of their labors. It would be very hard to believe that a man was a prophet of God who advised his followers to forsake the unity of the Catholic Church, and this is generally the first thing which the founder of a sect considers proper.

On the Sunday after the conviction of the late rector of St. Andrew's, Rochester, the writer listened to the sermon preached by one of the prominent rectors in New England, in which he condemned the Church as "narrow" and defended the right of any priest to deny the physical resurrection or the Virgin Birth of our blessed Lord. Some time before this, the writer listened to four discourses on four successive days in

Lent given by the rector of one of the largest parishes in our country, in which, after he had proven himself an unbeliever, he frankly told the great congregation that "what he taught in these discourses was not what the Church believed," and added that it would be better for the Church if her teaching agreed with his. And then he volunteered the information that Paul did not preach the Gospel but only his thinkings about it, as did Augustine and Luther. These instances are cited to show that great caution is necessary to safeguard the faith lest the Church become, what some say it is now, honeycombed with heresy.

The writer does not believe that even the worst that could happen under Canon 19 would kill the Anglican Church in the United States, for if she could be killed by friends within or foes without, she would have been dead long ago.

A. D. HOLLAND.

To the Editor of The Living Church:

WILL you allow me to say a word in reference to the letter of the Rev. Edwin A. White in your number of November 30th? Mr. White says there was no intention on the part of the committee on canons of giving permission by this amendment for an open pulpit, but that it was designed to qualify men of the Church such as Mr. John W. Wood or Mr. George W. Pepper for making addresses in this Church. If this was indeed the purpose of the committee and this only, they do not seem to have succeeded, either by the language of the amendment or by what they may have said upon it, in making it, or themselves, understood. We all know how the meaning of this enactment is understood, by one Bishop at least, by priests and by laymen, and amongst others by the editor of the *Church Standard*. The judgment of these gentlemen is quite different from that of Mr. White, and if their judgment is different, certainly their action will be different; in other words, we have by this amendment, as interpreted by a large number, a very clear authorization of a Bishop of "this Church" to permit ministers "not ministers of this Church" to make addresses, etc.

It might be a good thing in the present stress, if the committee on canons would give to the Church their combined judgment upon this amendment, which presumably received at least their attention and sanction, at the recent General Convention.

As I look at the amendment, the only valid interpretation which can be given to it, is that it applies solely to laymen of "this Church," who do not come under the provision made elsewhere in the canon for lay readers. According to an ordinary ruling in law, as I understand it, the interpretation of an amendment to a law must be, if possible, not in contravention of the law itself. Now in this case, it is possible so to interpret the amendment by making it apply to laymen of "this Church." The attempt to interpret it of ministers and others not of "this Church" must introduce a subject entirely foreign to the intention and purpose of the canon; but such an interpretation could only be given it by this purpose of the amendment being specifically mentioned. The canons of "this Church" are not framed for persons outside the jurisdiction of "this Church," nor can the Bishops be made the judges of the fitness or unfitness of ministers "not ministers of this Church" who are not in any sense under the jurisdiction of this Church, to exercise their ministry in any capacity before the congregations of "this Church."

If this amendment could bear the interpretation given to it by the advocates of the open pulpit (which I maintain it cannot bear without specific mention of the subject) then the effect of the amendment would be to repeal the law itself.

It appears then, that no Bishop of this Church can legally give permission to ministers "not ministers of this Church" or others not members of "this Church" to make addresses, etc., in this Church.

SAMUEL UPJOHN.

Germantown, Philadelphia, November 30, 1907.

To the Editor of The Living Church:

I DO not intend at this time to enter into the "Open Pulpit" discussion, but must take exception to an editorial statement in your last issue, in which you say: "It is a pleasure to know . . . that his (Mr. White's) understanding of the matter and that of the committee in general (italics mine) accords entirely with our own." The committee referred to is the committee on canons. What the understanding of "the committee in general" was I do not know, and I am equally sure that

neither Mr. White nor THE LIVING CHURCH knows. I was only one thirteenth of that committee and, not being a mind reader, I cannot state what motives actuated my colleagues, nor what their understanding was. Personally I considered the act an enabling statute. If the proviso is restrictive, as you seem to think it is, two things strike me as curious: 1. So far as I recall, no such idea was hinted at in the debate. 2. If it was restrictive, I should have expected all the extreme men to have turned in for it, instead of opposing it as (with some notable exceptions) they did. This is a free country, and any paper or any individual is entitled to take any view of legislation that seems proper, but I do not think, even inferentially, that a committee should be quoted as endorsing any view unless the committee itself sees fit to say so.

FRANCIS A. LEWIS.

[With regard to the conflicting views of the attitude of the committee in the House of Deputies stated by the Rev. Edwin A. White in last week's issue and Mr. Lewis in the foregoing letter, we have, of course, no manner of determining which is correct; but we may remind both them and other readers that the language of the amendment finally enacted did not originate with their committee but in the House of Bishops, which declined to accept the amendment sent to them from the House of Deputies. Consequently the intention of the committee on canons in the latter house is, after all, of only academic interest; and there seems to be no reason to doubt that the Bishops advisedly chose the language finally adopted to give legal force to the restriction which its terms directly assert, and for no other purpose. That alone is the language that has been incorporated into our canon law.—EDITOR L. C.]

AN EXPLANATION.

To the Editor of The Living Church:

IN my previous letter published on November 16th it was the spirit of the letter to which I objected. The previous lay reader had done his work both acceptably and faithfully and showed by his earnestness and zeal some of the proper spirit of self-sacrifice which one must look forward to in the ministry; and I should never have thought for one moment during the two years that he was with me that he was doing it only for the remuneration; to which terms he had gladly acceded. In the previous year I had paid him two dollars a Sunday, but finding that I should need him about twenty Sundays in the year, I offered him \$40 for the work. On consulting the record of services, I find that he took twenty-three services alone last year, unless he includes as a service the opening and closing of a Sunday School, which I do not. How often he read part of the service I have no way of knowing, but whenever he did that, it was because he preferred to be in the Chancel than to sit in the congregation. But for all these voluntary services I am most grateful to him.

Many men in the past have faithfully and generously given their services both at St. Peter's mission and at All Saints' chapel, and the experience they have gained has been of considerable value in their ministry in later years, and has fostered the missionary zeal that has made St. Stephen's alumni famous in the Church. I know of men of seventy years of age in the diocese of New York who have walked four miles or more to hold service in a mission and the inaccessibility did not daunt them; and I am sure that many of them have not received \$5 and expenses for each such service. The matter of remuneration has been of secondary importance to the service of the Master.

Sincerely yours,

Red Hook, November 29, 1907.

R. V. K. HARRIS.

[The discussion of this subject is now at an end.—EDITOR L. C.]

REVISION OF THE LECTIONARY.

To the Editor of The Living Church:

YOUR timely remarks about the revision of the Lectionary certainly deserve attention from the various sub-committees.

Is there any good reason why the Lectionary should not conform to the liturgical year? Why not follow the Christian year, from Advent to Trinity Sunday, and then to Advent again, with a second series of lessons?

One does not realize the great poverty of our daily offices, nor their harsh inflexibility, so much as in Easter, Ascension, and Whitsuntides. Next Easter, for example, we find that on the Wednesday of the octave we plunge into the first book of Samuel and the middle of St. Luke's Gospel. There is nothing to remind us of Easter save the brief collect. Then a little later, in the midst of our Easter joys, we are reading the passion of our Lord again.

We are a little more fortunate during Whitsuntide this coming year, as we chance to have special lessons for each day. But notice again, on the day after Trinity Sunday we solemnly begin the passion according to St. John, starting at once with the betrayal of Judas.

The great and needless length of some of our Sunday lessons may often be a sore trial to the faithful, but they are as nothing compared with the incongruity of the lessons for the above named seasons.

At the least, let us have an appropriate selection of lessons for the greater festivals and their octaves. So long as the Church has appointed octaves for these great festivals, it would seem eminently meet and right that the daily offices should conform to the Divine Liturgy.

St. Andrew's day, 1907.

EDGAR MORRIS THOMPSON.

GENERAL CONVENTION JOURNALS.

To the Editor of The Living Church:

MANY of the clergy who have already sent in requests in response to my letter in your last issue, have assumed that they are entitled to *both* the Journal, which always includes the Constitution and Canons, and also the Constitution and Canons in separate form. The *choice* only is offered, and if both are desired, the other must be paid for at the prices named. I am relying on your courtesy to give this needed information currency.

HENRY ANSTICE,

Secretary.

"IT APPEARS to me that the Christian world to-day is unconsciously working towards unity along four distinct lines: First, by a noticeable desire to separate Catholic Theology from Roman, Mediaeval, or Protestant theories and to set forth unglossed the simple *credenda* of Apostolic Christianity. Second, by working for Christian unity along historical and national, or racial lines; merging thence into the Universal, Social, Christian Brotherhood. Third, through patient and scholarly research, undertaken not by destructive, iconoclastic methods, but by constructive principles; taking and blending 'things new and old' and harmonizing all of God's revelations, whether biblical or scientific. And fourth, by a revival of genuine Evangelical piety, which will manifest itself whether in the stately ritual of the cathedral sanctuary or in the humble prayer meetings of the crypt; a piety which prays, which sings and makes melody in its heart with psalms and hymns and spiritual songs; a piety which shows in the simplicity of the life, the sincerity of the heart, the charity of its judgments, and the fervor of gospel preaching. For myself, I welcome such a renaissance of Evangelical piety, for when it returns it will be fortified by genuine, reverent scholarship and sound Catholic order and doctrine. May God speed the day."—Rev. B. W. R. Tayler, D.D.

THE TEMPLE OF THE AGES.

These mountains sleep, white winter's mantle round them,

The thunder's roar no longer breaks their rest,
From bluest heights, the sun beholds with rapture
The noble pose of each gigantic crest.

The generations of the clouds have vanished
Which lingered idly here through autumn days,
The leaves have gone, the voices of the tempest
No longer roll to heaven their hymn of praise.

Deep hid in snow, the streams with muffled murmurs
Pour down dark caverns to the infinite sea,
This awful peace has vexed their restless childhood,
They hurry from its dread solemnity.

Even the climbing woods are mute and spell-bound,
And, halting midway on the steep ascent,
The patient spruces hold their breath for wonder,
Nor shake the snow with which their boughs are bent.

Now, as the sun goes down with all his shining,
Huge shadows creep among these mighty walls,
And on the haunting ghosts of bygone ages
The dreamy splendor of the starlight falls.

Not Nineveh, not Babylon, nor Egypt,
In all their treasures, 'neath the hungry sand,
Can show a sight so awful and majestic
As this waste temple in this newer land.

The king that reared these mighty courts was Chaos,
His servants fire and elemental war,
The Titan hands of earthquake and of ocean,
These granite slabs and pillars laid in store.

And lauding here the vast and living Father,
The ages one by one have knelt and prayed,
Until the ghostly echoes of their worship
Come back and make man's puny heart afraid.

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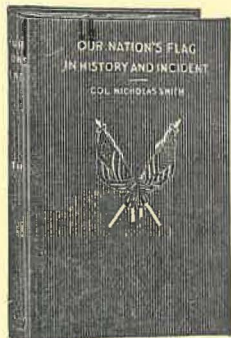
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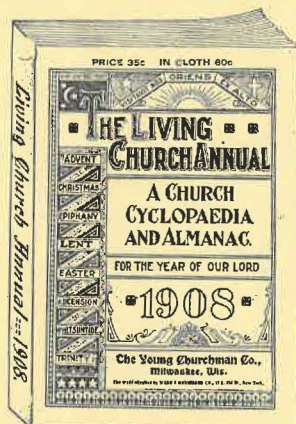
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- (Two designs in each package in all numbers.)
- 15 different numbers. Per dozen (assorted), .50; per hundred, 4.00.

At 10 Cents Each.

- 18 different numbers. Per dozen (assorted), 1.00.

At 15 Cents Each.

- 8 different numbers. Per dozen (assorted), 1.50; ½-dozen, .75.

At 20 Cents Each.

- 5 different numbers. Per dozen, 2.00; ½-dozen, 1.00.

At 25 Cents Each.

- 8 different numbers, 5 different Cards, 1.00.

At 40 Cents Each.

- 2 different numbers, several designs, floral, hand-painted, exquisite workmanship.
- 3 different designs, 1.00.

Special care has been paid to the selection of appropriate quotations and wordings for this entire line of Cards.

SAMPLE PACKAGES OF CHRISTMAS CARDS.

For the convenience of customers wishing Christmas Cards for personal use, we have made up representative Sample Packages of Cards, showing a nice variety, and enabling purchasers to make their own selections, if more are wanted. (See next columns.)

Sample Package No. 1—50 Cents.

(Choice Cards for Personal Use.)

3 Christmas Cards, each .05	.15
1 Christmas Card	.10
1 Christmas Card	.15
1 Christmas Card	.20
Total	.60

The full package for .50.

Sample Package No. 2.

(Choice Cards for Personal Use.)

1 Christmas Card at	.02
1 Christmas Card at	.03
6 Christmas Cards at .05 (assorted)	.30
3 Christmas Cards at .10 (assorted)	.30
1 Christmas Card at	.15
1 Christmas Card at	.20
1 Christmas Card at	.25

Total value 1.25

We will send the full package for 1.00.

Christmas Post Cards

Our selection of Postal Cards for Christmas is exceptionally fine. Please order as early as practicable.

No. 144—Visit of the Wise Men to the Infant Saviour. Embossed in gold and colors, suitable lettering. 6 cards in packet, two different styles. Price per packet, .15; 6 packages for .75.

No. 145—Madonna and the Christ Child. 6 cards, per packet, .15; 6 packets .75.

No. 160—Madonna and Christ Child, but different scenes from No. 145. 6 cards per packet, .15; 6 packages for .75.

No. 150—Madonna and Christ Child, but differing from the other packets. 6 cards, per packet, .15; 6 packages for .75.

No. 2753—Madonna and Child from the Old Masters, photographed and exquisitely mounted, six different styles, and highest grade made. 6 in packet, .25;

No. 104—Yuletide, Holly decorations. Lettering in colors and gold. Chaste selections. Per set, 8 different cards, for .10. [In large quantities, assorted, at the rate of 1.00 per hundred. This makes them available for Sunday School distribution, and remarkably low priced.]

No. 8453—Holly designs, de luxe, fine workmanship. 6 cards in packet, .15; 6 packets for .75.

No. 0158—Madonna and Child and a Sprig of Holly, with Greetings in gold and blue. 6 in package, per package, .15; 6 packages for .75.

No. 53—New Year Greetings. Old Time departing and the New Year represented by a youth warmly clad. Decorated in gold and colors. Assorted designs and attractive. 6 in package for .15; 6 packages for .75.

Grand Prix Christmas Cards

Nos. 101 and 111—Very dainty Leaflets, ribbon tied with both New Year and Christmas Greetings, secular in sentiment, gold lettering. Each .08
8 Cards, Assorted, for .50

No. 474—Yuletide. Ribbon tied leaflet, beautiful sprig of Holly on cover, gold letters, exquisite landscape Vignette. Each .08
8 Cards for .50

No. 514—Holly and lettering in gold and colors. Similar leaflet to No. 474. Each .08
8 Cards for .50

No. 242—Peace on Earth Leaflet. Gold and blue embossed, and Madonna and Child vignette, devotional verse. Each .08
8 Cards for .50

No. 265—Dainty Leaflets, Madonna and Child on cover, Christmas verses, tied with silk cord. Each .08
8 Cards, Assorted, for .50

Nos. 1212, 1213—Ribbon tied booklets, with most exquisite landscape in colors, dainty as a water color painting. Devotional sentiment. Holly embossed cover. Each .25
3 Cards, Assorted, for .60

No. 1214—Transparent celluloid cover, holly embossed, lettering in gold and colors, ribbon tied, with "Heap on More Logs," verse from Scott's poems. Each .25
3 Cards for .60

Hills & Hafely's Booklet Calendars

Church Calendar. The covers have handsome photogravure reproductions of Raphael's Madonnas, eight-page inset containing the Lectionary of the American Church, tied with red cord. Size, 5¾ x 4¾ inches, each in an envelope. No. 490, 20 cents.

The Remembrance Calendar. Beautifully hand-decorated covers, with dainty airbrush effects, mother-of-pearl inlays. Fifty-six page inset, containing useful information. One page for each week, with daily spaces for appointments, etc., Rates of Postage, Movable Church Feasts, Legal and Jewish Holidays, tied with silk cord, 5 x 3¾, each in an envelope. No. 684, 25 cents.

Stepping Stones. A Daily Engagement Calendar with extracts from the poets, with a supplement giving Rates of Postage, Movable Church Feasts, Legal and Jewish Holidays, printed in blue. Size, 6½ x 3½ inches. No. 1263, board covers, .50.

Book Lovers' Calendar. Extracts from the great writers, Rates of Postage, Movable Church Feasts, Legal and Jewish Holidays, handsomely printed in red and black. Size 6¼ x 3¼ inches. No. 1267, board covers, 50 cents.

The Day's Reminder for 1908. An Improved Block Calendar, for desk or table. Each day has one leaf ruled off for engagements, every hour from 8 a. m. to 9 p. m., carefully selected quotations for each day; especially adapted for social and professional engagements. Size of block, 6¼ x 4 inches. No. 3699, mounted in leatherette, red edge, foil stamping on flap, 1.50. No. 9099, handsomely mounted in "Spanish Morocco," gilt edge, gold stamping on flap, 3.00.

THE YOUNG CHURCHMAN CO.,

Milwaukee, Wis.

Special List of Prayer Books

All books have round corners, and red under gold edges, unless otherwise noted. The Young Churchman Company calls particular attention to this Special List, as they are all books bearing our imprint and sold by us exclusively. The 12mo Pica size, are at very much lower prices than any other similar styles made.



RED CLOTH.
20—Minion 48mo27



FRENCH SEAL.
24—Minion 48mo, black. .60
25—Minion 48mo, red... .60



PERSIAN CALF.
26—Minion 48mo80
105—Pica 12mo 1.50



FRENCH SEAL.
103—Pica 12mo 1.00



FRENCH MOROCCO.
104—Pica 12mo 1.15



ROAN.
115—Pica 12mo, black. 1.50
116—Pica 12mo, red.. 1.50

MINION 48mo. Size 3 7/8 x 2 5/8 inches.

- 20—Extra red cloth, black cross, red edge, square corners25; by mail .27
- 24—French seal, black, blind cross..... .60
In quantities of 10 or more, carriage additional50
- 25—French seal, red, blind cross60
In quantities of 10 or more, carriage additional50
- 26—Persian calf, gilt cross80
In quantities of 10 or more, carriage additional65

PICA 12mo. Size 7 5/8 x 5 1/2 inches.

- 101—Black cloth, blind cross, white edges, square corners (Postage additional 10 cts.)30

- 102—Black cloth, blind cross, red edges, square corners (Postage additional 10 cts.)35
- 103—French seal, blind tooled Latin cross, blind rule around cover, gilt edge.. 1.00
- 104—French morocco, blind frame, gilt cross and title, gilt edge 1.15
- 105—Persian calf, gilt cross, gilt edge..... 1.50

PICA 12mo FOR CHANCEL USE.

- 115—Black roan, seal grain, square corners, gilt edge, gold roll..... 1.50
 - 116—Red roan, seal grain, square corners, gilt edge, gold roll 1.50
- All the Pica books are our special make and far below the cost of any other imprint, and equal in quality.

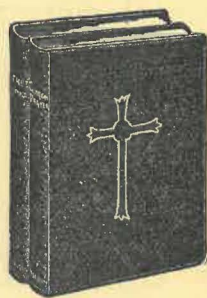
Prayer Books and Hymnals

In Combination Sets

All Sets have Round Corners and Red Under Gold Edges Unless Otherwise Stated



SUPERIOR LEATHERETTE.
91—Minion 48mo, black. 1.10
92—Same, red 1.10



FRENCH SEAL.
93—Minion 48mo 1.35

MINION 48mo COMBINATION SETS, ON WHITE PAPER. Size 3 7/8 x 2 5/8.

- 91—Superior leatherette, black, gilt cross, gilt edge 1.10
- 92—Same, red 1.10
(5 or more sets of Nos. 91 or 92 at \$1.00 each postpaid.)
- 93—French seal, gilt cross, gilt edge..... 1.35
- 94—French seal, black, gilt edge, padded, gilt cross 1.45
- 95—French morocco, red, padded, gilt edge, gilt cross 1.45

Full Catalogue of Bibles and Prayer Books sent on application

(Send for Catalogue for more expensive sets.)

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Special Bibles for Young People

A splendid MINION TYPE EDITION clearly printed on FINE WHITE PAPER. Contains valuable helps for Sunday School Scholars, including practical instruction for learning Sunday School lessons; Golden texts and hymns, etc., etc. Most valuable of all are the

4,000 QUESTIONS AND ANSWERS

on the Old and New Testament, intended to open up the Scriptures for the use of Students and Sunday School Teachers. Eight colored maps and 32 superb photo-type engravings.

No. 90M—Bound in Imperial Seal. Divinity Circuit, linen lined, red under gold edges, by mail, post-paid \$1.15

Minion Teacher's Bibles

A Bible for the use of the Student or Teacher, containing over 300 pages of Helps, consisting of a Concise Bible Dictionary with hundreds of illustrations; a combined Concordance giving the text of the authorized version with the most important changes of the Revised Version; an Index to a Bible Atlas; 12 fine maps; in fact all that the Teacher or Student requires. We guarantee that no other Bible of equal value can be bought at the same price. Bound in leather, divinity circuit, red edge. Order SPECIAL BIBLE No. 7000. Price only \$1.00; postage 20 cents additional.

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Comprises three attractive volumes of simple readings on the Church and Her Doctrines. See that the young people have a copy of one or more of these titles.

I. Our Family Ways. Cloth, net, .50; by mail, .55.

II. The New Creation. Cloth, net, .50; by mail, .55.

III. The Holy Warfare. Cloth, net, .50; by mail, .55.

THE LIVING CHURCH

The Living Church Club List

Churchmen cannot do better than to send other Churchmen the gift of a Subscription to **The Living Church**. Neither is any gift more appropriate to others than a subscription to an appropriate Magazine. The following Club List will show the **reduced rates** at which other Periodicals may be obtained in connection with **The Living Church**. These rates may be obtained either with renewals or new subscriptions, and it is not necessary that both periodicals be sent to the same address.

In ordering **The Living Church** for a Christmas gift, detach the Christmas Certificate on next page, fill it out, and send *to your friend*. Fill out the left-hand coupon and send to The Young Churchman Co., Milwaukee, Wis., as your order. In case a Club Offer as printed on this page is desired, write a letter, stating specifically at what time each periodical is to begin, and to what address each should be sent.

Address all Club Orders to **The Young Churchman Co., Milwaukee, Wis.**

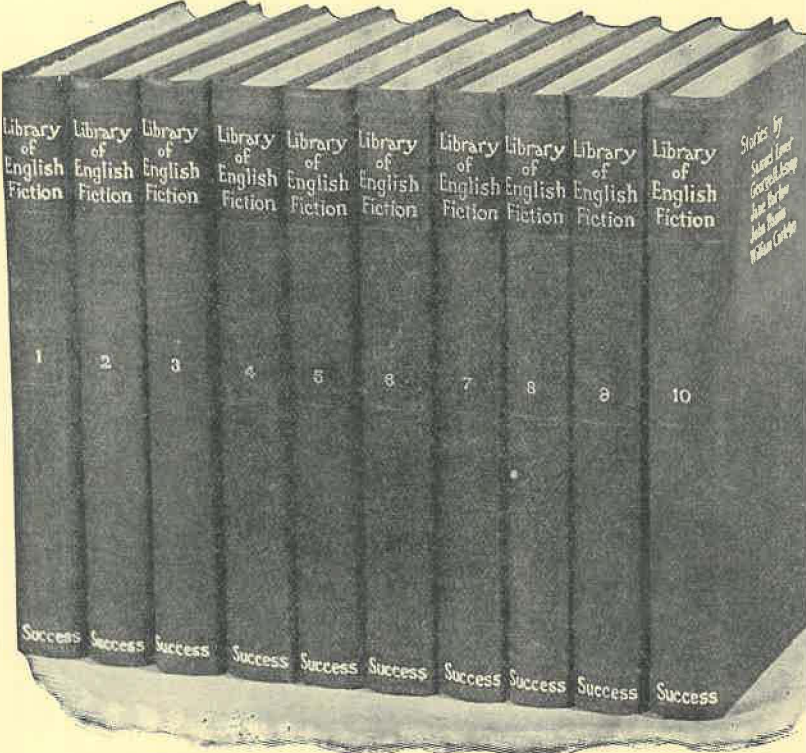
COMBINATION OFFERS.

The Living Church	2.50		
and One Dollar Magazine	1.00		
[50c additional to Canada; \$1.00 abroad]	3.50	4.50	\$3.25
Any one of the following Dollar Magazines included in the above:			
Cosmopolitan			
American Magazine			
Success Magazine			
Harper's Bazar			
Woman's Home Companion			
The World Today			
The American Boy			
The Living Church	2.50		
and Two of the above Dollar Magazines	2.00		
[Add \$1.00 to Canada; \$2.00 abroad]	4.50	5.50	\$4.00
The Living Church	2.50		
and Three of the above Dollar Magazines	3.00		
[Add \$1.50 to Canada; \$3.00 abroad]	\$5.50	6.50	\$4.75
The Living Church	2.50		
McClure's	1.50		
[Add 50c to Canada; \$1.00 abroad]	4.00	4.50	\$3.50
The Living Church	2.50		
The Etude	1.50		
[Add 50c to Canada; \$1.00 abroad]	4.00	4.50	\$3.75
The Living Church	2.50		
Review of Reviews	3.00		
[Add 50c to Canada; \$1.00 abroad]	5.50	6.00	\$4.10
The Living Church	2.50		
and one Four-Dollar Magazine	4.00		
[Add \$1.00 to Canada; \$2.00 abroad]	6.50	7.50	\$5.90
Any one of the following \$4.00 Magazines included in the above:			
Harper's Magazine			
Harper's Weekly			
North American Review			
Country Life in America			
The Living Church	2.50		
Century Magazine	4.00		
[Add \$1.20 to Canada; \$2.00 abroad]	6.50	7.50	\$6.25
The Living Church	2.50		
Century Magazine	4.00		
St. Nicholas (new sub.)	3.00		
[Add \$1.50 to Canada; \$2.00 abroad]	9.50	10.50	\$8.50

CLUBS WITH CHURCH PERIODICALS.

The Living Church	2.50		
The Young Churchman80		
[Add 50c to Canada; \$1.00 abroad]	3.30	3.80	\$3.00

The Living Church	2.50		
The Young Churchman80		
The Shepherd's Arms40		
[Add 70c to Canada; \$1.25 abroad]	3.70	4.20	\$3.30
The Living Church	2.50		
St. Andrew's Cross	1.00		
[Add 50c to Canada; \$1.00 abroad]	3.50	4.00	\$3.15
The Living Church	2.50		
Spirit of Missions	1.00		
[Add 50c to Canada; \$1.00 abroad]	3.50	4.00	\$3.40
The Living Church	2.50		
Southern Churchman	2.00		
[Add \$1.00 to Canada; \$2.00 abroad]	4.50	5.50	\$3.60
The Living Church	2.50		
Church Eclectic	2.00		
[Add 50c to Canada; \$1.00 abroad]	4.50	5.00	\$3.80
The Living Church			
Success Magazine			
Library of English Fiction, 10 vols., as below, express paid		10.00	\$5.50
		10.00	\$5.50



The Library of English Fiction includes the Masterpieces in Short Stories, sixty in number; ten volumes; 2,000 pages; excellent paper. Authors include Robert L. Stevenson, Kipling, Ouida, J. M. Barrie, A. Conan Doyle, Rider Haggard, Anthony Hope, Ian Maclaren, William Black, Marie Corelli, Stanley J. Weyman, etc.

LITERARY

CHRISTMAS GIFT BOOKS OF 1907.

In a former issue of THE LIVING CHURCH, a number of the earlier received volumes for Christmas gift purposes were noted, and the acknowledgments in this paper are, therefore, the continuation of what was then begun.

TRAVEL AND DESCRIPTIVE.

The world is pretty fully embraced by the new volumes of travel. If we arrange these in order to travel eastward across the Atlantic, we shall be interested first in *From Gretna Green to Land's End*, by Katharine Lee Bates (Crowell, \$2.00 net). The contents, however, are literary rather than descriptive, the scenery and the sights of England being viewed from the standpoint of her great authors. The illustrations show edifices and places that have been made prominent for the same cause. Sunny Italy comes before us only in the form of a brief, unillustrated volume, *The Sea Charm of Venice*, by Stopford A. Brooke (Dutton, \$1.00 net). This is a descriptive essay in which one who has known the unique charm of Venice lives again those sublime days in reading of them. The art of Venice is included in the volume. Naturally we come next to Greece, concerning which we have a much more elaborate volume, with many illustrations, entitled *Greece and the Aegean Islands*, by Philip S. Marden (Houghton, Mifflin & Co., \$3.00 net). The frontispiece shows the Acropolis, and other illustrations reproduce a large number of the treasures of the classic land. Islands adjacent to Greece are included in the scope of this volume. Next to this in order is a small volume crowded with half tone illustrations reproduced from the wonders of Egypt. The volume is *Things seen in Egypt*, by Clive Holland (Dutton, 75 cents). Though this is the least expensive of any of the volumes acknowledged in this paragraph, the half tone illustrations are perhaps more numerous than in any of the others, and the description is good, expressing, as it does, not only the scenes but also some views of the life of the Egyptian people. In *The Peasantry of Palestine*, by Elihu Grant, B.D., Ph.D. (Pilgrim Press) we seem to see something of the native life of those lands in which our Lord walked and lived, and in many incidents and narratives one cannot fail to see scriptural incidents illustrated. A volume large in bulk, handsomely illustrated in water colors, is *Old and New Japan*, by Clive Holland (Dutton, \$5.00), the most expensive and most elaborate of the books of travel here acknowledged. The colored plates number some fifty. The life of the people and the scenes of interest to travelers in Japan are well depicted in the various chapters. One wishes the author might have had a better perspective of what is involved in Christianity in writing his chapter on "The Religion of Japan."

POETRY AND POETS.

There is a goodly number of volumes devoted to poetry in one phase and another, and one wishes their number might betoken the arise of a day of larger appreciation of the poetic art.

Professor Phelps of Yale University contributes a brief volume on *The Pure Gold of Nineteenth Century Literature* (by William Lyon Phelps Crowell, 75 cents net), in which the first half is taken up with the poets and the second with prose writers of the century. He believes that no age in English literature except the Elizabethan can "compare in creative activity" with the nineteenth century, which is not strange, and his view of the poets of the age is an illuminative one. The volume is, however, but a brief one of 36 pages. More elaborate considerably is a volume, *The Greater English Poets of the Nineteenth Century*, by William Morton Payne, LL.D. (Holt, \$2.00 net), based upon a course of lectures delivered by the author at the Universities of Wisconsin, Kansas, and Chicago. The ground covered is obviously the same as that more briefly treated by Professor Phelps, and the view taken of the subjects is carefully guarded. The celebration of the centenary of Whittier's birth is the occasion for the publication of a small volume, *John Greenleaf Whittier* (Houghton, 75 cents net). The selected poems extend through considerably more space than do the brief biographical notes, which latter, however, give a bird's eye view of the Quaker poet.

Two of our own clergy have this fall brought out volumes of original poetry. Of these, *The Master*, by Carroll Lund Bates (Badger), consists of religious poetry entirely, with a number of half-tone illustrations. The other is *The Snow Bride*, by Daniel Hugh Verder, M.A. (Charles Francis Press), and is largely secular with a few poems of a religious tone. It cannot be said that either of these authors will be ranked among poets of the first class, though in both volumes there are pleasing selections.

Anthologies of poetry may next be acknowledged. There is an invaluable volume arranged according to the Sundays and week days of the Christian year entitled *The Churchman's Treasury of Song*, by John Henry Burn (Dutton, \$1.50 net). The authors are those whose poetry has appealed to the hearts of English-speaking Christians and particularly of Churchmen, and include a few Americans, though not as many as might be desired. A grouping of generally familiar masterpieces is *A Hundred Great Poems*, Selected and Annotated by

Richard James Cross (Holt), in which poetical writers from Shakespeare to the masters of the nineteenth century are included with the very best selections. The volume is confined to the really great writers of poetry. A smaller volume, hardly larger in scope than a pocket companion, entitled *Along the Road*, compiled by G. M. Ireland Blackburne (Mowbray), presents some selections, generally quite brief, from poets whose thoughts portray life itself in the three sections, Youth, Maturity, and Experience. A distinct Churchly tone is evident throughout this little volume, which may well be commended. Combining poems of Christmas and gathering those from an extended range of sources is *The Poets on Christmas*, selected and edited by William Knight (S. P. C. K., \$1.00 net). These also ring with the Churchly spirit and embrace authors of other ages, as well as our own.

In an attractive white cover we have a small volume of *The Sonnets of Henry Wadsworth Longfellow* (Houghton). There is an appreciative Introduction. *Evangeline* comes to us in a magnificent edition with colored illustrations throughout and cloth cover (Dutton \$1.50). There is an attractive edition of Macaulay's *The Lays of Ancient Rome* uniform with the edition of *Evangeline* just mentioned, and with similarly magnificent illustrations in colors (Dutton \$1.00).

It is proper to notice here four little volumes printed by Ernest Nister and beautifully illustrated with colored plates, each volume of from fifty to one hundred pages, bound in duplex white parchment and decorated cover, as follows: *Love Sonnets and Poems*, *Christmas Carols* by Phillips Brooks, *Grandma's Memories*, by Mary D. Brine, and *The Secret of Happiness* (Dutton, 50 cents each).

Also published by the same house, but with fewer pages and fewer colored plates, is a series described as the "Laurel Wreath Series," of which all but one comprise poetical selections. The list is as follows: *Songs and Sonnets from Shakespeare*, *A Dream of Fair Women*, by Alfred Lord Tennyson, *The Lay of the Bell*, by Friedrich von Schiller, *Sonnets from the Portuguese*, by Elizabeth H. Browning, and *Friendship*, by Ralph Waldo Emerson (Dutton, 25 cents each).

MUSIC.

There is a handsomely made edition of an essay by Dr. Henry Van Dyke, *The Music-Lover* (Moffat, Yard & Co.). The tinted border gives an attractive setting to each page, while the beauty of the essay itself will appeal to every lover of music. We have *The History of Music to the Death of Schubert*, by John K. Paine, Mus. D. (Ginn) comprising a quite elaborate volume treated in two parts, the first of ancient and mediaeval music, and the second the origin of dramatic music, opera and oratorio. The first section includes an informing chapter on early Church Music, and Gregorian rhythm is intelligently treated in this chapter.

ART.

We have two handsome volumes devoted to art studies, in which we may first mention *The Child in Art*, by Margaret Boyd Carpenter (Ginn). It is well shown by the author that it was Christianity that brought with it the appreciation of childhood. The illustrations in this volume show child pictures of all ages and of many artists and are most interesting. The Christ Child has His proper place in the volume, there being twenty or more pictures of the Madonna and Child among the fifty reproductions of works of art. Next we have a study of *The Christ Face in Art*, by James Burns (Dutton, \$2.00). Educated people know, of course, that the customary representation of our Lord in art rests on no real knowledge of His personal appearance, but there is notwithstanding so large an agreement among artists of all lands as to be really remarkable. The spiritual conceptions of the earlier artists are brought into marked contrast with the realism of later pictures in this volume.

NATURE STUDIES.

A new volume of nature study most attractively made is *Whose Home is the Wilderness*, by William J. Long (Ginn, \$1.25 net); though one fears lest he become a "nature faker" in expressing his interest in the volume, which is well illustrated with half tone and pen and ink drawings. A book that illustrates the new ethics whereby birds may be photographed instead of shot is *American Birds*, by William Lovell Finley (Scribner \$1.50 net), in which there are innumerable illustrations representing birds that we may find in any part of this country; the half tones being taken from life and showing the birds, therefore, in entirely lifelike positions. The book is not only entertaining but very useful. The unusual title of *The Natural History of the Ten Commandments*, by Ernest Thompson-Seton (Scribner, 50 cents net) appears on a book dedicated to the beasts of the field, by a hunter." Mr. Thompson-Seton believes that he discerns throughout the animal world the reign of law as set down in the Ten Commandments and a uniform penalty for the violation of that moral code. A very handsome volume of poetry, which, however, we are treating among the nature studies instead of the poetry because it comprises such a study in rhyme, is *Hymns of the Marshes*, by Sidney Lanier (Scribner, \$2.00 net). The illustrations are in photogravures and half tones from nature. This is the handsomest setting to this poem that we have seen.

MISCELLANEOUS.

Two small anthologies may be noted. *Women's Thoughts for Women*, Chosen and Arranged by Rose Porter (A. Wessels, 50 cents)

is a reprint of a volume that has hitherto appeared in several earlier editions. Each month is devoted to extracts from a single writer, giving, therefore, twelve authors in all to the year, with brief passages for every day. In *The Optimist's Good Morning*, by Florence Hobart Perin (Little, Brown & Co., \$1.50 net) there is a thought contained in a paragraph, and a verse or two or three verses, followed by a prayer selected from some devotional writer, for the most part from outside the Church and lacking the liturgical spirit of the Church's prayers. The selections of thoughts are, however, generally excellent.

A volume of essays by Dr. Henry Van Dyke is entitled *Days Off* (Scribner's \$1.50). The subjects are varied, being partly nature subjects and partly literary. Dr. Van Dyke's pleasing style makes all of these of interest and the eight colored plates aid in making this a very handsome volume. Two of Dickens' shorter stories are brought out separately in handsome holiday binding of white, with colored illustrations by C. E. Brock. These are *The Battle of Life* and *The Haunted Man* (Dutton, \$1.00 each). Both of them are handsomely made in the same style in which several others of Dickens' shorter works have been brought out by the same publishers in recent years. Uniform also with these, but larger as befits its greater bulk, is a new edition of Jane Austen's *Pride and Prejudice* (Dutton, \$2.00). Some most interesting studies in the colonial life are found in *When America was New*, by Tudor Jenks (Crowell, \$1.25). There are separate considerations of colonies founded by the different nations and also most interesting studies into the real life of the colonists.

Four miniature books of illuminated texts are respectively *Gems of Praise from the Psalms*, *Shakespeare Gems*, *Havergal Gems*, and *Tennyson Gems* (Dutton, 25 cents each). The illuminated texts are interspersed with colored pictures and the miniature volumes are delightful ones. Also in illuminated text with duplex white cover is *Daily Resolves*, by Booker T. Washington (Dutton, 25 cts.).

KALENDARS AND CHRISTMAS CARDS.

It may not be amiss to acknowledge, first, the prompt publication of *The Living Church Annual*, which was ready this year well before Advent and was in the hands of advance purchasers some time before the beginning of this season. (The Young Churchman Co., paper 35 cents, cloth 60 cents net.) *The Folded Kalendar* also, which is so largely found upon the lecterns of the Church, and which is invaluable to the clergy, was ready in ample season (The Young Churchman Co., 10 cents each, three for 25 cents). An attractively made *Church Kalendar* is published by The Church Kalendar Co., 409 Forest Avenue, Oak Park, Ill. It is arranged to hang up, containing, a month to a page, the table of feasts and fasts with the proper colors and appropriate verses. Another Church Kalendar printed on a single card with two pads, of which one contains the kalendar and the other information as to the appropriate colors, the Creed, the kalendar, etc., is published by the Rev. William Galpin, Muskegon, Mich. (35 cents).

A long list of kalendars published by E. P. Dutton & Co., most, if not all, of which are printed by Ernest Nister, whose Bavarian work is always of the highest class in colors, was acknowledged by names in THE LIVING CHURCH of November 30th. These range from kalendars at a very low price to elaborate ones whose pages, mounted on card, are art specimens worthy of permanent framing, the kalendar being printed on the margin.

CHRISTMAS CARDS.

Christmas cards have, on the whole, largely degenerated since they became so largely adjusted to mere worldliness. There are, however, exceptions, in which the Churchly character is well maintained. Such are the cards of the Hills & Hafely Co., sold by The Young Churchman Co. Messrs. E. P. Dutton & Co. are agents also for some handsome booklet cards and for certain illuminated cards with fine text work arranged for hanging. Of the latter there are Miss Havergal's *Consecration Hymn*; a text on *Success* from Booker T. Washington; the children's hymn, *I Think When I Read that Sweet Story of Old*; Newman's hymn, *Lead, Kindly Light*; a poem by Cornish entitled *Don't Trouble*; and an anonymous paragraph entitled *Sympathy*. These also are printed by Nister.

Some hand illuminated designs of a very handsome character are made and sold by Mrs. Hugh L. Burleson, The Deanery, Fargo, N. D. Her text illumination, plain and in colors, is elaborate and magnificent. Some of the subjects which she has made this year are: *The Secret of Peace*, by Dr. Henry Van Dyke; *Christmas Contrasts*, Bishop Mann; *Christian Hospitality*; *Success*; and *Prayer in Absence*. Each of these in outline is sold for 20 cents and in colors 50 cents. Some smaller cards are at even lower prices. Mrs. Burleson also makes on illuminated board, entirely with hand work, *The Canon of the Eucharist*, from the Prayer Book, in black and white at \$2.50 and in colors and gold at \$7.00. The latter will also be sent framed at \$10.00, express paid. The form, manner of workmanship, and symbolism, particularly in the colored copies, are most beautiful, and we have no doubt that there will be many calls upon Mrs. Burleson for these cards. She is a professional member of the National Society of Craftsmen.

WE WILL do something worth doing—that is the resolution for you and me.—Edward Everett Hale.

WAVE LIVES.

As the huge ocean-rollers rise and dash,
And bursting crash,
With plunge of thunder on the silent shore,
And the eternal sea
Doth ceaselessly
Send endless others rolling o'er and o'er;
As all the world around,
The surges sound,
Whether rough storm-waves or smoothed ocean swell,
So men's lives rise each day,
Afair away
Sweep on cloud-shadowed rushing wild and well,
And burst upon the shores of death: for we
Are parts of God as waves are of the sea.

L. TUCKER.

THE SHEEP AND THE GOATS.

BY ROLAND RINGWALT.

IN language that rolls upon us like the sound of many waters, our Redeemer and our Judge tells us of the last division of the race, the division that shall put the sheep on the right hand and the goats on the left. The differences now existing, national or tribal distinctions, social barriers, mental inequalities seem to fade away compared with the deep, broad line of partition which places on one side those who minister to their brother and on the other those who neglect him. Here the divisions seem to be innumerable; at the throne, so He tells us, there will be the sheep who feed and clothe others, and the goats who seek their food and sport on the hills.

Yet, on second thoughts, the verdict of earth foreshadows the verdict of heaven, and even our feeble judgment anticipates the judgment of Him who knew what was in man. Every city has its rich men, and the man in the street learns to classify them. There is a difference between the capitalist who builds a hospital and the capitalist whose automobile sends poor creatures to a hospital. The scholar whose researches are begun, continued, and ended selfishly, is not like the man who shares with others every discovery he makes, and condenses the acquirements of a lifetime into free lectures at a workingmen's institute. The daring of the professional athlete is of coarser grain than the daring of the life-saver. At a low-grade theatre the gallery may applaud the highwayman who dies game, but even the gallery-gods have more respect for the physician who takes charge of a quarantined port, and saves others, though himself he cannot save. In the vast variety of human pursuits, two strong tendencies appear: the tendency to self-hood and the tendency to unselfishness. Among our own acquaintances we all know those who have strength, cleverness, energy, memory, wit, bravery, and other desirable qualities. If the acquaintance be close, we find out who will use these good qualities for others, and who will use them for themselves alone. We find our sheep and our goats.

If we have any hunger for history, any real desire to know how men of former times lived and dealt with their brethren, our reading soon teaches us that political creeds bisect and that A— holds his creed philanthropically while B— holds his selfishly. Despotism is a great fact in history and two entirely different conceptions are grouped under one word. The nobler despot believed that he ruled by the grace of God, and that he might alleviate the lot of multitudes. The ignoble despot believed that he might gratify his whims without regard to the interests or feelings of his subjects. In other words, the highest type of despot believed that he was created to serve others, and the lowest type believed that others were created to serve him. The African king who boasted that in building his new house he had buried a living slave at each of the four corners represented a view of monarchical authority very different from that of the benevolent Czar who brought twenty millions of people out of the house of bondage.

Many communities have been governed on the aristocratic principle, and the average nobleman, like the soldier or the trades unionist, stands by his order. Yet to one man titles and estates bring responsibility, and to another they bring recklessness. It occurs to such a man as Sir Walter Scott that he ought, while on a foreign tour, to buy a gift for a servant about the house; that he ought to have medicine for the sick, that his motto should be *noblesse oblige*. It occurs to an aristocrat of another type that he can ruin a tenant's crops, dispossess a hundred cottagers to make a park, or discharge a volley of oaths at some poor dependent who dare not resent his language. The legal questions that come before the House of Lords are many

and complicated, but the men who sit in that body are easily classified. Every housemaid, every groom on a ducal estate knows whether his Grace is a gentleman or a snob, a benefactor or a tyrant.

"Priesthood" is an important word, and a word that cannot be forgotten while the New Testament contains our Lord's declaration: "As My Father hath sent Me, so send I you." But what do these words mean? They fill the mind of the vain priest with an overweening sense of his own importance, and he grows to look on himself as a being of higher clay than his neighbors. A pure-minded priest sees in the commission a solemn charge to tread in the footsteps of One who was sent not to be ministered unto, but to minister. The extremes of priestly arrogance and of priestly humility are perhaps as striking as any contrast in human nature. It is scarcely possible to fail to observe them. Manner, speech, the minor habits of life show that a priest of the higher type magnifies his office, while a priest of the lower type prizes his office because he thinks that it magnifies himself.

The division our Lord makes is as inexorable as the distinction between integers and fractions or between the organic and the inorganic. Everywhere the student, the observer, finds that the sheep go to the right hand and the goats to the left. Two men devote long years to scientific study, both are vigilant and thoughtful, but their companions can see that one aims at personal distinction and the other at benefiting humanity. One soldier fights for his own laurels, and another for his country's sake. There are devotees who dream only of their own souls, and devotees who feel that no man liveth unto himself and no man dieth to himself. In poorhouses and in palaces, in loggers' camps and in university chairs, in the alleys and on the boulevards, sudden tests come, and human characters are sifted. Whenever the test is applied, deeper than race, deeper than social condition, deeper than political creed or theological confession is the deep line that separates the sheep from the goats.

WHO WAS RESPONSIBLE?

A TRUE STORY.

IN a country village lived a young woman who supported herself and her mother by teaching in the village school. The salary paid was exceedingly small, a mere pittance. An increase was scarcely to be hoped for. From time immemorial the same amount had been given and would be, most likely, for all time to come. It was difficult to make both ends meet on so slender an income, and the utmost care did not enable them to provide a fund for the future, when the mother should have grown old, and new expenses must inevitably arise. The young girl sighed for a larger field and larger opportunities, and so it came to pass that she found herself, at length, in possession of a hall bedroom on the top floor of a city boarding-house with the world before her. She was young and strong, with courage and energy in abundance, an excellent record as a teacher, letters to some prominent people, and, withal, a pleasing personality.

Advantages so manifold gave her, in due time, that which she desired: a little school all her own, of primary scholars. It was a small beginning, but many large enterprises have sprung from the like, and there was the chance and expectation of increased numbers. The tuition fees would furnish a profit far in excess of her former salary, and all her pupils were from the "best families," "moneyed people," so there could be no danger of bad debts. All looked fair and promising, and her heart sang for very gladness as she wrote joyous letters home, filled with bright anticipations of the future.

She did not ask for payment in advance, lest it might indicate a want of confidence, which she in no wise felt, since her patrons were all of the very "highest respectability."

The little money, saved through years of rigid economy, which she had brought with her, though carefully used, could not last forever, and was finally consumed. Her board fell in arrears. It was a period of anxiety and strain, yet she endeavored to repress the uneasiness that would arise, for the little school was flourishing and prosperous.

The time came for sending bills. In her rustic simplicity she had supposed that at least the greater number would receive immediate attention. Unhappily she soon discovered her mistake. The most part remained entirely unnoticed; only an occasional letter arrived containing a welcome check. The landlady grew restless, the servants insolent, the rent of her schoolroom was over-due, and, saddest of all, she was unable to

forward the long-delayed remittance to her mother. She feared to offend by sending bills a second time, and she adopted the expedient of calling on her lady debtors, whose little ones were receiving the rudiments of their education at her expense.

Everywhere she was most graciously received. The mothers were delighted to hear how the children were getting on, and they were really fond of the sweet-faced young teacher. They admired her beauty and her pluck and were sincerely desirous to see her successful. They asked numerous questions and expressed the most encouraging interest. A casual, perhaps half-jesting, allusion would possibly be made to the neglected bill.

"Be patient, Miss Anderson, the money's coming."

"We've had so much illness you know, and the doctors are such extortioners. We thought you wouldn't mind waiting, it's such a trifle."

"There's your bill, do you see?" pointing to a file on a desk. "When its turn comes it will be paid."

Yet the effort was not entirely fruitless. Forgetful ones were reminded, the merely negligent were stimulated to their duty, and with the help of a loan from a generous friend at home, Miss Anderson was enabled to continue her work.

But other similar experiences awaited her in the future, and debts accumulated, though she had long since left the boarding-house and had reduced the cost of living to the lowest possible terms. The children gave her the remains of their luxurious luncheons, but it did not save her from starvation.

And then they began to carry home the information that the teacher was "cross." Always in the past so uniformly patient and gentle, she had finally developed a temper, and had slapped a refractory pupil. It became rumored that she was acting strangely. She appeared hysterical at times. The mothers were alarmed. They feared to trust their little ones any longer to her care, since it was impossible to predict what one in that condition might do, and the dread of possibilities made them nervous.

On various pretexts, and with many regrets, the children were withdrawn from the school, until so few remained that it became necessary to suspend the sessions altogether.

And Miss Anderson went home to her mother. In another week she was taken to a sanitarium.

"Acute mania, the result of worry and insufficient nourishment," was the verdict of the physicians.

And who was responsible?

SERVICE.

By MARIE J. BOIS.

WINTER, with its work, has begun again, but ere I plunged into it, a message reached me, message which, with God's help, is to be the keynote of my winter's work: *Service!*

This message, the first part of which was uttered on the Cathedral grounds in Washington, was heard by thousands and read by all the readers of THE LIVING CHURCH. It came with its persuasive strength to fill me with the longing for a more faithful, loving, and humble service every day of my life; the longing that each day may bring me "a chance to render service"—"a chance to do yet more useful work."

The second part of the heart-stirring message was more personal. It came from one whom I have been accustomed to look up to, as having reached unattainable heights for the average Christian; one who willingly resigned his high position in order to be able to do greater service.

Oh! the beauty of the revelation. Great men meeting on the same ground, in the one wish: to serve God and to do His will. Great men made greater by the very act which in the eyes of the world makes them smaller, because it sets them in a humbler position; greater because resembling more closely the Master's ideal of what His disciple should be.

And thus the lesson comes home, and petty ambition dies out before such examples. The humbled disciple, aware of how much love of human approval there is still in his heart, is willing to take a lower room. He longs to draw closer to His Master and learn of Him who is meek and lowly in heart. Thankful for the example of His faithful servants who are even now serving Him and teaching others to serve more faithfully, he starts anew, anxious to be more faithful, more loving, more humble in His service, and that purpose is to praise God and to serve Him.

IT IS WORTH a thousand pounds a year to have the habit of looking on the bright side of things.—*Samuel Johnson.*

THE ANGEL-GIVEN NAME.

A LEGEND OF THE VENERABLE BEDE.

"He shall give His Angels Charge Concerning thee."
 "Are they not all Ministering Spirits?"

I.

There are some souls who rise above their place
 Amidst the earthly mists on wings of faith,
 And dimly see the glory of His Face
 Who is invisible on lower plains.

And some there are who never lift their eyes
 Above the daily toil and sordid tasks,
 To contemplate the beauty of the skies,
 Who give no thought to heavenly things and heights.

And so the legend that I tell will be
 To these a fable only; and as true
 To those who have the gift of Faith to see
 The border-land where angels come and go.

II.

THE LEGEND.

A heart of faith had he of whom I tell.
 In silence broken only by the bell
 That hung in the old Monastery tower,
 Calling the Offices from hour to hour,
 Bede would to his brothers of the cloister say,
 "The Angels come where men are wont to pray."

"Therefore I must be always in my place,
 For should they from some service miss my face,
 Mayhap they'd to each other questioning say,
 'Why is not Bede with those who praise and pray?'"

And, so it was, that ever at his post,
 Among the company of the angel host,
 Who all unseen exert sweet influence,
 And to the waiting souls God's gifts dispense,
 To Bede the while he praised or reverent kneeled,
 The Angel ones God's Holy Word revealed.
 And day by day above the earthly strife,
 His soul reached upward to the higher life,
 And day by day the light bestowed on him,
 He freely gave to those whose eyes were dim,
 Early and late with heart and brain he wrought,
 And lovingly his young disciples taught
 God's way and will lie not through earthly gain,
 That sweet is service e'en through toil and pain.

At last his strength was spent; burned out his fire,
 And holy angels bore his spirit higher.

When those who sorrowed most, and loved him best,
 With tenderness had laid him down to rest
 In blessed hope, in calm and holy peace
 Of consecrated ones whose labors cease
 From all the earthly toiling and the strife,
 And who through Jesus' love have entered Life,

Above the mound of earth with sigh and moan
 They reverent placed a monumental stone.
 But what inscription should its surface bear?
 Words were too poor to write the virtues there
 Of one in whom all goodness seemed to blend,
 Their well-beloved brother, teacher, friend.

And so it came to be from day to day.
 They could not frame a fitting eulogy.
 At last they called a sculptor to their aid.
 "Can you engrave an epitaph," they said,
 "Upon this stone, in language so sublime
 That it will live through all the years of time?"

Taking his tools, the sculptor, ere he wrought,
 Sat down beside the stone, and earnest thought
 What he should grave. While thinking long and deep,
 And sore perplexed withal, he fell asleep.
 How long he slept he could not tell or know,
 But when he woke, there shone an aureola glow
 Upon the stone; and there where all might read,
 Was deeply graved: "The Venerable Bede."
 "Venerable!" What higher praise than this,
 That he who now had entered into bliss,
 Had won a crown of everlasting years.
 Then those who mourned took comfort mid't their tears
 And said "It is an angel-given name,"
 And all the years of time shall tell his fame.

London, Ohio.

MARGARET DOORIS.

THE IRISH SETTER—A TRUE INCIDENT.

BY KATHARINE DOORIS SHARP.

AMONG the many points upon which human knowledge falls short, is the extent of the intelligence of animals. Any authentic incident bearing on that subject has a value and should be put on record. The one I am about to relate made such an impression on my mind—startling indeed—that it seems proper to give it to the world. I have been very careful to keep to the exact truth in every respect.

With my six-year-old boy I had gone to make an afternoon call on a lady of my acquaintance whom I had not seen for some months. I found that she had become the possessor of a black setter dog. As is natural, the dog came in for a share of our notice. I patted him on the head and complimented his brilliantly shining coat of curling or wavy hair. He wagged his tail in silent approval and showed marks of friendliness.

My little boy now came up and placed his hand on the dog's head to stroke it, when instantly the animal snapped at him in the most vicious manner imaginable, coming so close to the child's face that I examined him for a wound, thinking he had been bitten.

Thankful that my boy had escaped unhurt, I hastened away.

The dog was a very handsome specimen of his kind, the Irish setter, with not a particle of white in his glossy black coat. His eyes were black, with a sort of slumbering fire in their shining, restless depths.

His dislike of boys was accounted for on the ground that, as a puppy, he had been owned by a family where the boys had teased him a good deal and filled his young nature with revengeful impulses.

The lady who now owned him told stories of the dog's peculiarities. He showed unaccountable likes and dislikes for people. Two ministers were her guests during a convention. To one the dog was all friendliness, but would growl and snarl on the approach of the other. This discrimination of persons the dog also betrayed to people passing in the street near the property of his owner.

It was some months after the incident which I have just recorded took place, and it had passed entirely from mind, that I went, in company with my husband, to make an evening call at this lady's home. The dog was there, stretched out comfortably before the fire. After we were all seated, he arose and came up to me, as if in salutation, and I spoke to him kindly. He then lay down on the floor near me. Presently, he arose again and lay down immediately in front of me with his head resting on my feet.

This action was noticed by all present, and some said:

"That dog thinks a great deal of you. See how fond of you he is!"

"I love all animals," I said, "and I think they all love me for that reason; but, when I last saw this dog he snapped at my little boy, and I do not trust him." As I spoke I was conscious of no unkind feelings toward the dog, as my words might indicate and as the animal might instantly detect.

This I insist upon: my feelings were entirely friendly to the dog, and what he was offended at was in the words alone. The dog growled as I finished the sentence. Growling, he arose from his place on my feet and went to a distant corner and lay down. At intervals he continued to growl as long as I remained. He was never my friend again, and I came to fear him as many others did. I was glad to hear of his death by poison some months afterward, for he certainly was a dog of hatreds.

And I have always been convinced that he understood the language of humans. The words I used were without emphasis or raised tone of voice to indicate adverse feeling, but were spoken softly and gently. Nor was there the possibility of dislike or fear—so readily detected by animals—to incite his angered growl.

THERE MUST be a way of taking worry rightly, so that it shall do us good and not harm. Worry, rightly taken, should train to quietness, humility, patience, gentleness, sympathy. It ought not to eventuate (though it naturally does) in making others suffer because we are uncomfortable; in making us a source of painful worry to others because we are worried ourselves.—A. H. K. Boyd.

THE MARINER of old said to Neptune in a great tempest, "O God! Thou mayest save me if Thou wilt, and if Thou wilt Thou mayest destroy me, but whether or no, I will steer my rudder true."—Montaigne.

AS TO EQUALITY and inequality, all the beauty and glory of life, come from inequalities. If we were all Beethovens or Shakespeares or marvellous in any one direction, life would be unbearable. Who shall tell me if an Easter lily is the equal of a rose, or if either is equal to an oak or a pine? The question of equality is out of the court. The one thing we need to do is to cultivate the finest and sweetest things in us; and then, whether we are one of the California big trees or the violet in a valley, we shall help on the beauty and glory of the earth.—Robert Collyer.

Church Kalendar.



- Dec. 1—First Sunday in Advent.
 " 8—Second Sunday in Advent.
 " 15—Third Sunday in Advent.
 " 18—Wednesday. Ember Day. Fast.
 " 20—Friday. Ember Day. Fast.
 " 21—Saturday. St. Thomas, Apostle. Ember Day. Fast.
 " 22—Fourth Sunday in Advent.
 " 25—Wednesday. Christmas Day.
 " 26—Thursday. St. Stephen, Martyr.
 " 27—Friday. St. John, Evangelist. Fast.
 " 28—Saturday. Holy Innocents.
 " 29—Sunday after Christmas.

CALENDAR OF COMING EVENTS.

- Dec. 4—Dioc. Synod, Springfield, Primary Conv. to organize new diocese in northwestern Georgia.
 " 19—Consecration of Rev. E. J. Knight, Christ Church, Trenton, N. J.

Personal Mention.

THE REV. GEORGE G. BARTLETT of Philadelphia, Pa., has received a call to become rector of the Church of Our Merciful Saviour and Dean of the Cathedral at Faribault, Minn.

THE REV. C. H. BEERS has resigned his appointment as missionary in charge of St. Luke's Church, Hot Springs, S. D., and expects to take up work in West Virginia, January 1st.

THE REV. C. A. BREWSTER and family will remain in Europe, probably in Italy and southern France, during the coming winter and spring. Their address will remain: Care of Messrs. Glyn, Mills, Currie & Co., 67 Lombard Street, London, England.

AFTER December 1st the address of the Rev. J. ERWIN BRODHEAD will be changed from Martin's Ferry, Ohio, to Port Clinton, Ohio, where he will take charge of St. Thomas' Church.

THE address of the Rev. W. P. BROWN is changed from Ardmore, I. T., to Ennis, Tex.

THE REV. A. G. A. BUNTON of Harrisburg, Pa., has accepted a call to St. Mark's Church, Lewistown, Pa.

THE address of the Rev. D. CONVERS is St. John's Rectory, 19 Eleventh St., Toledo, Ohio.

THE REV. DR. GEORGE T. DOWLING, rector of St. James' Church, Brooklyn, will spend a vacation of one month in Southern France on account of ill health.

THE REV. G. F. GLADDING HOYT, assistant at Christ Church, Brooklyn, N. Y., has accepted a call to St. Paul's Church, Columbia, Pa., and will enter upon his new work December 15th.

THE REV. LUCIUS D. HOPKINS, rector of St. Paul's Church, Big Suamico, Wis., has accepted a call to the rectorship of St. Mark's Church, Oconto, Wis. He will assume his duties December 1st.

THE REV. J. W. CANTEY JOHNSON, having resigned St. Mary's parish, Birmingham, Ala., has accepted a call to the parish of the Good Shepherd, Lake Charles, La., and will begin work at the latter place the middle of December.

THE REV. DR. C. W. LEFFINGWELL, Knoxville, Ill., who recently was so severely injured in Chicago, is far on the way toward recovery.

THE REV. HENRY C. PARKMAN has declined a call to the rectorship of King George Parish, diocese of Washington.

THE address of the Rev. JAMES LOUIS SMALL is changed from Nashotah, Wis., to 289 Farwell Avenue, Milwaukee, Wis.

THE REV. THADDEUS A. SNIVELY of Chicago, Ill., is travelling abroad. Until further notice his address is care of Messrs. Brown, Shipley & Co., 123 Pall Mall, London.

THE REV. GUY L. WALLIS has entered upon his duties as rector of St. James' Church, Cleveland, Ohio, and may be addressed at 5607 Whittier Avenue, Cleveland.

THE REV. PATSON YOUNG of Oakland, Cal., has been elected rector of the Church of St. Mary the Virgin, San Francisco, Cal.

ORDINATIONS.

PRIESTS.

MINNESOTA.—On St. Andrew's day, in Gethsemane Church, Minneapolis, the Bishop of the diocese ordained to the priesthood the Rev. STANLEY SHUMWAY KILBOURNE and the Rev. HARRY BRIGGS HEALD. The candidates were presented by the Rev. I. P. Johnson and the Rev. Stuart B. Purves, and the sermon was preached by Bishop Edsall. The Rev. A. D. Stowe read the Epistle and the Rev. W. C. Pope the Gospel. Those priests joining in the laying on of hands were the Rev. Messrs. C. H. Shutt, George Heathcote Hills, Sydney Smith, F. H. Stevens, G. H. Sharp-ley, and the priests participating in the service.

On the First Sunday in Advent, in St. John the Evangelist's Church, St. Paul, the Bishop advanced to the priesthood the Rev. F. G. BUDLONG. He was presented by the rector of the parish, the Rev. Theodore Sedgwick. The Bishop preached the sermon and the Rev. Sydney Smith joined in the laying on of hands.

DEACONS.

MINNESOTA.—On Thanksgiving Day, in the oratory of the Seabury Divinity School, Faribault, the Bishop ordained Mr. WILLARD D. STIRES to the diaconate. Mr. Stires has come into the Church from the Presbyterian ministry, and during his course at Seabury will be in charge of the Church of the Holy Cross, Dundas, and of the church at Le Seuer Center. At the ordination the Bishop preached the sermon and the candidate was presented by the Rev. F. W. McIlwain, warden of the school.

MARRIAGES.

GILES-SEABREASE.—On Thursday, November 21, 1907, at St. Paul's Church, Wilmington, N. C., by the Rev. Alexander Seabrease, rector, the Bishop of East Carolina pronouncing the benediction, AGNES ANDERSON, only daughter of the officiating clergyman and the late Eliza Honison Thompson SEABREASE, and CLAYTON GILES, JR., of the same city.

MOSHER-HUME.—On November 20, 1907, at St. Paul's Church, Muskegon, Mich., by the Rev. William Galpin, rector, the Rev. PHILIP WHEELER MOSHER, rector of St. Peter's Church, Niagara Falls, N. Y., and MARGARET BAILIE HUME, daughter of Mr. and Mrs. Thomas Hume of Muskegon, Mich.

DIED.

POND.—Entered into rest at Winston-Salem, N. C., Nov. 20, 1907, Brigadier-General GEORGE E. POND, U. S. A., retired. Burial was the following Saturday at Arlington, Washington, D. C. He followed his beloved wife in less than two months.

May light perpetual shine upon them.

ROBERTSON.—In New Haven, Conn., November 23, 1907, MARIA HEATON, widow of Dr. John B. ROBERTSON, in the 91st year of her age.

TATLOCK.—At Ann Arbor, Mich., on Friday, November 22, 1907, LOUISE HOPKINS TATLOCK, beloved daughter of the Rev. Henry and Margaret Tatlock, in the 27th year of her age.

MEMORIALS.

MARIA HEATON ROBERTSON.

Last night (November 23, 1907) there was called home to her rest in the Paradise of God Mrs. MARIA HEATON ROBERTSON, a notable figure in the life of Trinity Church, New Haven, Conn. Among many other things, this should ever be remembered of her:

Mrs. Robertson was a woman who entered into the legitimate joys and pleasures of life and had a keen appreciation of the humorous side of life; and with her strong intellect she could not but see the foibles and eccentricities of the world.

But, with it all, she never forgot her duties to God and her fellow-men, and her judgment of others was ever a sympathetic and a kindly one.

The thing so marked in her was the rare faculty of being able to put each department of life in its proper place and of keeping it there.

During a long life with its full measure of activity and sorrow, she was never so occupied with these things as to cause her to neglect her

higher religious and Church duties; worship and giving to others were with her as spontaneous and natural as any other part of life.

A lovable and companionable woman, keenly alive to all things of human interest, she lived a well-balanced and well-rounded life, attractive from every side.

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.

ASSOCIATE RECTOR for prominent parish of large Eastern City. Stipend, \$1,200. Address: ASSOCIATE RECTOR, care LIVING CHURCH, Milwaukee, Wis.

POSITIONS WANTED.

FIRST CLASS Organist and Choirmaster, English Churchman and experienced in boy choirs, desires change after Christmas. Field for teaching rather than large salary. "CLAIR," care LIVING CHURCH, Milwaukee.

EXPERIENCED English Deaconess desires charge of orphanage or other institution, or parish work, etc. DEACONESS, St. Barnabas' Hospital, Newark, N. J.

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.

WANTED—By a priest at present in a South-eastern diocese, a parish or well-organized mission. Graduate; Prayer Book Catholic; considered forceful preacher; extempore; Sunday school and guild worker; married, with two daughters at college; can enter on work at short notice. Salary, not less than \$1,000 and house. Eastern, Middle West, or Northwest diocese preferred. Loves work now, but desires change to finish daughters' education. Address: G. L. L., care THE LIVING CHURCH, Milwaukee, Wis.

CHURCH EMBROIDERY.

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

PARISH AND CHURCH.

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

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

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

WAFER BREAD for Holy Communion, round and square. Circular on application. Address: ST. MARGARET'S HOME, 17 Louisburg Sq., Boston, Mass.

HEALTH RESORT.

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

MISCELLANEOUS.

LUMINOUS CROSS—shines in the dark with a blue light. For the sick room or sleepless people. Postpaid, 25 cts. IMPERIAL Novelty Co., Box 584, Milwaukee, Wis.

APPEALS.

ST. AGNES' HOSPITAL, RALEIGH, N. C.

Will you not help St. Agnes' Hospital at Raleigh? We must have \$6,000 in order to finish our building. The walls stand half finished, and we have no money. It surely is not possible that a work that has steadily grown in size, as well as increased usefulness to our colored people, is going to be checked by this lack of money. Surely the Church people will not allow this. Money in large or small amounts will help. Will you not take an interest in this work?

SARAH L. HUNTER,
Superintendent.

ST. LUKE'S MISSION, WHIRLWIND, OKLA.

THE MISSION SCHOOL is now in its fourth year. There are now twenty-six Indian pupils in attendance, and also a few white children. They are nearly all full-blood Cheyennes. It needs a thermometer, barometer, a globe, wall-maps, a good dictionary and a cyclopaedia, instruction books on vocal music for 3d and 4th grades, etc. The greatest need is a chapel organ and hymnals.

JAMES J. H. REEDY,
Missionary.

CHURCH WORK AMONG DEAF MUTES.

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

ACKNOWLEDGMENTS.

CONTRIBUTIONS to the Robert Hunt Memorial Fund to date:

Sept. 23—1907: Amount reported to this date	\$477.90
Oct. 14—Bishop Van Buren	5.00
C. K. Benedict	5.00
Bishop Funsten	1.00
Rev. Dr. Harding	1.00
Rev. John Keller	1.00
Nov. 6—Miss Duer	5.00
	\$495.90

WM. W. OLD, Treasurer.

Norfolk, Va., Nov. 25, 1907.

NOTICES.

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

THE BOARD OF MISSIONS, as the authorized agent of the whole Church. Last year the cost of administration and collection, including the free distribution of hundreds of thousands of pages of printed matter was 62-10 per cent. of the amount of money passing through the treasury.

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

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

LEGAL TITLE FOR USE IN MAKING WILLS:

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

THE SPIRIT OF MISSIONS—\$1.00 a year.

THANKSGIVING APPEAL OF THE GENERAL CONVENTION'S GENERAL CLERGY RELIEF FUND.

A work that touches the heart of every Churchman.



The pension and relief of old, sick, and disabled clergy and their widows and orphans.

It is the duty of all Churchmen to remember this cause by an annual offering.

All offerings applied; the royalty on the Hymnal pays expenses.

Benefits unforfeitable. No dues or fees or requirements as to residence or seats in Convention to cause ineligibility.

The only society to which all Bishops and clergy and widows and orphans in all dioceses can apply with a certainty that no requirement or limitation will shut out help.

Sixty-one out of eighty dioceses and missionary jurisdictions depend entirely upon the General Clergy Relief Fund for Pension and Relief.

With the large number of beneficiaries upon our lists and the increase in appropriations, we are running pretty close to the wind; therefore give as liberally as you can, dear brethren, those of you who are accustomed to send your contributions Thanksgiving and Christmas.

We need about fifty thousand dollars for the next two pension payments, occurring before April 1st. We have now about eighteen thousand dollars. Failure to pay these pensions would mean much suffering and distress.

"If thou hast much, give plenteously; if thou hast little, do thy diligence gladly to give of that little: for so gatherest thou thyself a good reward in the day of necessity."

REV. ALFRED J. P. MCCLURE,
Assistant Treasurer,
The Church House, Philadelphia.

THE LIVING CHURCH

may be purchased, week by week, at the following places:

NEW YORK:

E. S. Gorham, 251 Fourth Avenue.
Thos. Whittaker, 2 Bible House.
R. W. Crothers, 246 Fourth Avenue.
M. J. Whaley, 430 Fifth Avenue.
Brentano's, Union Square.

BOSTON:

Old Corner Bookstore, 27 Bromfield Street.

PHILADELPHIA:

Geo. W. Jacobs & Co., 1216 Walnut Street.

WASHINGTON:

Wm. Ballantyne & Sons, 428 7th St., N. W.
Woodward & Lothrop.

BALTIMORE:

Church Book Store, 317 N. Charles Street,
with Lycett Stationers.

ROCHESTER:

Scranton, Wetmore & Co.

CHICAGO:

LIVING CHURCH branch office, 153 La Salle St.
A. C. McClurg & Co., 215 Wabash Avenue.
Church of the Epiphany, Ashland Blvd. and Adams Street.

MILWAUKEE:

The Young Churchman Co., 412 Milwaukee St.

OMAHA:

A. S. Singleton, 1428 N. 22nd Street.

WINNIPEG:

H. Godfree, 78 Colony Street.

LONDON:

G. J. Palmer & Sons, Portugal Street, Lincoln's Inn Fields, W. C.

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

THE GIRLS' KALENDAR.

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

CATALOGUES.

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

A Catalogue of Holiday and other Gift Books, and a very large list of the best Juveniles has also been issued. From this one can select from a very large stock all the books required for Christmas. Send for the Catalogue. Address THE YOUNG CHURCHMAN CO., Milwaukee, Wis.

CALENDAR PADS.

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

They are attractive Pads for those who wish to make their own Calendars. Price, for any size, 20 cents per dozen. If samples are wanted, the six styles will be sent postpaid for 10 cents. Address: THE YOUNG CHURCHMAN CO., Milwaukee, Wis.

CHRISTMAS SUNDAY SCHOOL SERVICES.

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

INFORMATION AND PURCHASING BUREAU.

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

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

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

BOOKS RECEIVED.

CHARLES SCRIBNER'S SONS. New York.

American Birds. Studied and Photographed from Life. By William Lovell Finley. Illustrated from Photographs by Herman T. Bohlman and the author. Price, \$1.50 net.

The Natural History of the Ten Commandments. By Ernest Thompson Seton. Price, 50 cents net.

The Messages of the Bible. The Messages of Jesus According to the Gospel of John. The Discourses of Jesus in the Fourth Gospel. Arranged, Analyzed, and Freely Rendered in Paraphrase, by James Stevenson Riggs, D.D., Professor of Biblical Criticism in Auburn Theological Seminary.

The Broken Road. By A. E. W. Mason, author of *Four Feathers*, *The Truants*, etc. Price, \$1.50.

Hymns of the Marshes. By Sidney Lanier. Illustrated from nature by Henry Troth. Price, \$2.00 net.

AMERICAN TRACT SOCIETY. New York.

The Lord of Glory. A Study of the Designations of Our Lord in the New Testament, with Especial Reference to His Deity. By Benjamin B. Warfield, Professor in Princeton Theological Seminary. Price, \$1.50 net.

YOUNG MEN'S CHRISTIAN ASSOCIATION PRESS. New York.

Ten Studies in the Psalms. By John Edgar McFayden, M.A. (Glas.), B.A. (Oxon), Professor of Old Testament Literature and Exegesis, Knox College, Toronto.

MORTON, PHILLIPS & CO. Montreal.

The House of Bishops, Canada. 1907: Portraits of the Living Archbishops and Bishops of the Church of England in Canada, in Order of Consecration, with Short Historical Note Concerning Them and Their Dioceses, Together with the Portraits of the Lord Archbishop of Canterbury, the Lord Bishop of London, and the First Colonial Bishop. Compiled by Owsley Robert Rowley, 387 Roslyn Avenue, Montreal.

HOUGHTON, MIFFLIN & CO. Boston.

Mornings in the College Chapel. Short Addresses to Young Men on Personal Religion. By Francis Greenwood Peabody, Plummer Professor of Christian Morals in Harvard University. Second Series. Price, \$1.25 net.

THE MACMILLAN CO. New York.

The Little City of Hope. A Christmas Story. By F. Marion Crawford, author of *Sarcinesca*, *Arethusa*, etc., etc. With Illustrations by W. Benda. Price, \$1.25.

E. P. DUTTON & CO. New York.**HOLIDAY EDITIONS.**

The Lays of Ancient Rome. By Lord Macaulay. Illustrated by Paul Hardy. Price, \$1.00.

Evangeline. A Tale of Acadie. By Henry Wadsworth Longfellow. Illustrated by Arthur Dixon. Price, \$1.50.

MINIATURE TEXT BOOKS.

Gems of Praise from the Psalms: Havergal Gems, Shakespeare Gems, and Tennyson Gems. Price, 25 cents each.

CHILDREN'S TOY BOOKS.

Little People's Story Box. Containing *Fairy Tales* from Grimm; *Fairy Tales* from Anderson; *Nursery Rhymes*, and *Nursery Tales.* Price, \$1.00 per set.

CHILDREN'S COLOR BOOKS.

Little Redskins. By M. M. Jamieson, Jr. Price, 50 cents.

The Three Baby Bears. By John Howard Jewett. Price, 50 cents.

The Little Toy Bearkins. By John Howard Jewett. Price, 50 cents.

The Stories the Baby-Bears Told. By John Howard Jewett. Price, 50 cents.

The Baby Bears' Picnic. By John Howard Jewett. Price, 50 cents.

The Toy Bearkins' Christmas Tree. By John Howard Jewett. Price, 50 cents.

The Blue Rabbit and His Adventures. By Cyril F. Austin. Price, 50 cents.

Edward Buttoneye and His Adventures. By Cyril F. Austin. Price, 50 cents.

Jack and Jill and Other Nursery Rhymes. Price, 25 cents.

The Toy Model Book. Price, 25 cents.

Let's Pretend. Illustrated by Edith A. Cubitt. Verses by Clifton Bingham. Price, \$1.00.

My Pussy-Cat Book. Price, 50 cents.

Noah's Ark. Price, 50 cents.

The Farmyard Model Book. Price, 50 cents.

Our Picture Book. Price, \$1.25.

The Little People's Scrap Book. Price, \$1.50.

BOOKLETS.

LAUREL WREATH SERIES, each 25 cents, as below:

Songs and Sonnets from Shakespeare.

A Dream of Fair Women. By Alfred Lord Tennyson.

The Lay of the Bell. By Friedrich von Schiller.

Friendship. By Ralph Waldo Emerson.

Sonnets from the Portuguese. By Elizabeth H. Browning.

Love Sonnets and Poems. Illustrated by John Dumayne, Agnes Pearce, and Chas. Collins. Price, 50 cents.

Christmas Carols. By Phillips Brooks. Price, 50 cents.

Grandma's Memories. By Mary D. Brine. Price, 50 cents.

The Secret of Happiness. Illustrated. Price, 50 cents.

Daily Resolves. By Booker T. Washington.

THE CHURCH AT WORK

MISSIONARY RALLY IN LOUISVILLE.

NOVEMBER 24th will long be a day of pleasant memories to Churchmen of Kentucky, as the central date of the great annual missionary rally to which, on this occasion, the visiting Bishops of Brazil and Indianapolis, respectively, contributed so large an element of success. The day had been long anticipated with expectant pleasure and, clothed in its glorious autumnal beauty, invited anew the responsive throng which at an early hour filled the large theatre to the topmost balconies.

With characteristic directness Bishop Woodcock opened the exercises in a brief but clear-cut and telling address, striking, and pitching the high keynote of the far-reaching call, thus bringing, as by a common impulse, so many together; and following, in ready response, Bishop Francis took up the strain, and passed it on in a most inspiring presentation alike of the privilege and the obligation vested in the Christian life, as embodied in the missionary spirit, and gauging necessarily the soul's personal knowledge of, and communion with, the Son of God. For nearly an hour Bishop Kinsolving then held the large audience spellbound under the magnetic power of his fervid eloquence, quickly lifting all hearts to the plane of his own glowing enthusiasm, swayed by the impulse of his gifted and consecrated oratory, as he vividly portrayed the reality of the call and the grandeur of the aim of missions.

On Monday afternoon another gathering, relatively as large and if possible more united in singleness of aim and interest, filled the chapel of St. Paul's Church with members of the Woman's Auxiliary to greet and hear the same welcome visitors. The diocesan president, Mrs. T. U. Dudley, presided, and preceding the entrance of the Bishops a half hour was most profitably filled by the vice-president, Mrs. C. E. Woodcock, in a comprehensive and beautiful outline of the recent triennial assembly and its work in Richmond. With a brief introductory address from the Bishop of the diocese, the Bishop of Indianapolis then addressed the meeting and, responding to the topic requested, brought forcibly and clearly before his audience his own

large jurisdiction as fairly representative of the Church's work, to-day, in the Middle West, its outlook, its problems, and its difficulties, too often obscured in the light of newer and more picturesque fields. Under his straightforward, unembellished delineation of facts many hearts present were imbued with the conviction that very near at home lay the call for self-denial as real, patient hope and brave courage as constraining, as that which rings from foreign shores. With beautiful imagery and exquisite word-painting the Bishop of Brazil enchained every ear as he told of his fair domain beneath the Southern Cross, of its newly awakening soul, its pleading voice, and his full portrayal in colors inspiring to every woman's heart and mind of the wondrous opportunity for woman's work and woman's participation in the harvest there awaiting the reaper on every side.

All too short was the afternoon for the interest unkindled, and the entire series of assemblies, beginning with Saturday evening in a most enjoyable lecture from Bishop Kinsolving under the auspices of the Cathedral Endowment Association, and ending on Monday evening in the Laymen's League banquet, may well be said to have been a brilliant success. At this concluding function Bishop Francis was particularly happy in his history of "heroes of the mission field," notably Japan's brave pioneer of the faith, Bishop Williams, and China's present dauntless leader, Bishop Graves. Bishop Kinsolving, in his masterly presentation of "The Missionary Spirit," left strong his impress anew on Kentucky hearts and memories, and Bishop Woodcock, in his own genial and happy style, brought to a fitting close the enjoyable evening.

RESIGNATION OF REV. W. T. DAKIN.

ST. PETER'S CHURCH, Springfield, Mass., is under more than usual distress by reason of the resignation of the rector, the Rev. William T. Dakin, who has been largely responsible for the upbuilding of the parish to its present influential position. Mr. Dakin's health has long since been seriously affected

and during September and October he was ill, though in attendance at General Convention during the latter month. He broke down completely after his return to Springfield, partly from nervous prostration and partly from other disorders. After consulting a specialist he felt it necessary to send in his resignation, which the vestry refused to accept, voting him as long an absence as he might need. Mr. Dakin's health continued to grow worse and he was obliged again to resign the parish, declaring it to be final, and the vestry were reluctantly forced to accept it.

While in Springfield, Mr. Dakin has been instrumental in building the handsome church of St. Peter's parish, said to contain the finest nave in the diocese, while the choir and other parish organizations have been placed on an efficient footing. At the same time he has taken an influential part in the diocese of Western Massachusetts and was a deputy to the recent General Convention.

TO CHECK MARRIAGE OF THE DIVORCED.

A MEETING of the Northern Deanery of Chicago was held in Grace Church, Freeport, on Monday and Tuesday, November 18th and 19th. Bishop Anderson was present at the first service, giving an address on the work of the General Convention, and its meaning to parochial life. The Rev. F. J. Bate was elected secretary-treasurer in the place of the Rev. J. H. Dennis, who has removed to the diocese of Colorado. The secretary introduced the matter of the false statements made to the clergy by those seeking to be united in marriage, action on which was recently taken by the Ministerial Association of Freeport. The following resolution was passed, being introduced by the Rev. F. E. Brandt:

"That with the object of protecting the clergy from the possibility of being imposed upon by the statements made to them by those parties requesting the solemnization of marriage between them, this Northern Deanery of the diocese of Chicago petition that the secretary of the State Board of

Health insert in the license form a copy of an affidavit to be made before the county clerk by parties applying for licenses, whether or not either party to the proposed marriage has been divorced, and in the case of divorce, whether the party from whom the divorce has been obtained is still living or not."

Subjects of parochial administration occupied the attention of the deanery in the afternoon, and in the evening addresses were made by the Rev. S. J. Yundt and the Rev. Edwin Weary, the latter giving a forcible address on "The Development of the Spiritual Life." The next meeting will be held at Sycamore in January.

THE WORK IN CUBA.

WITH THE advent of the cooler season all the clergy are now back at their respective posts. The Bishop came with his family on November 20th, and they are now at home in the Vedado, corner Calle "B" and Fifteenth. The Rev. C. B. Colmore, Dean of the pro-Cathedral, took a very short vacation; the Rev. A. T. Sharpe, warden of the Theological Seminary and priest in charge of the work at Jesus del Monte, Havana, remained at his post; the same is true of Messrs. Morell, Diaz, Planas, Mancebo, and Lopez-Guillen. Archdeacon Sturges of Camaguey went to the States for a short vacation and in order to attend the General Convention; he is now back again, and reports renewed interest in all his stations, including Camaguey, Ceballos, Bartle, and La Gloria. The Archdeacon of Havana has returned from Camaguey, where he took the work of Archdeacon Sturges during his absence. The Rev. M. F. Moreno, who has been suffering from a serious affliction of the eyes, went to the States for treatment and he is now able to take up his duties in Bolondron.

THE REV. FRANCISCO DIAZ, missionary in charge of Matanzas, is doing a heroic work for the Church, not only here, but in several other places in his care. The chapel in Matanzas is the most elaborately decorated one we have in this missionary district. The altar and reredos are painted in white and gold, with hand-painted adornments on the reredos. The columns of the reredos are outlined with artificial flowers, and the gas-jets are so arranged that at night the whole altar is a blaze of light. There is a choir of women, vested, with a boy as crucifer, assisted by several men who occupy the front seats of the nave, not as yet being vested. The people are most reverent and devout in their worship, and they have given largely of their labor and means for the support of the work and the adornment of the chapel.

This mission is one of our oldest in Cuba, and has had many grievous afflictions, but now it is well on its feet again. Mr. Diaz understands perfectly the peculiarities of his people, is most highly esteemed, and is doing a fine work among them. Once every month the Archdeacon of Havana visits Matanzas in order to administer the Blessed Sacrament, and there are never less than forty recipients.

THE FREE AND OPEN CHURCH.

THE PROGRESS being made in behalf of a free and open church, which is admitted to be the ideal condition of affairs, is very gratifying, as shown by the Annual Report just made by the Free and Open Church Association.

The elements striven for are free seats, free-will offerings, a weekly offertory, and an everyday open church. The statistics presented show that 85 per cent. of the churches are now free. Six dioceses—Easton, Montana, North Carolina, Kansas, Quincy, and West Texas—have the distinction of renting no pews. Two large churches that have adopted the system during the year are St. Paul's, Detroit, and St. Luke's, Charleston.

ORDER FOR CONSECRATION OF BISHOP FOR EASTERN OREGON.

ORDER has been taken by the Presiding Bishop for the ordination and consecration of the Rev. Robert Lewis Paddock, Bishop-elect of the missionary district of Eastern Oregon, as follows:

Time—10:30 A. M., Wednesday, December 18, 1907.

Place—The Church of the Holy Apostles, New York City.

Consecrators—The Presiding Bishop, the Bishop of New York, the Bishop of Washington.

Presenters—The Bishop of Spokane, the Bishop of Oregon.

Preacher—The Bishop Coadjutor of New York.

Attending Presbyters—The Rev. Wm. R. Huntington, D.D., the Rev. Harry P. Nichols, D.D.

DANIEL S. TUTTLE,
Presiding Bishop.

CHURCH ADVERTISING.

A REDUCED fac simile is here shown of an attractive handbill recently circulated in the neighborhood of St. Mark's Church, Milwaukee.



ST. MARK'S CHURCH

(College and Bellevue Avenues)

Extends to you a hearty invitation to its Sunday services

7:30 A. M.—Holy Communion. | 11:40 A. M.—Morning Service.
9:45 A. M.—Sunday School. | 7:30 P. M.—Evening Service with short address.

Our ushers will be glad to show you seats.

Do you like to "have a sing" Sunday nights? Come and join us.

Let me ask you to put these questions to yourself:

- 1st. Do I really believe in God as living, and as my Father?
- 2nd. Ought I not to help His Church in this community, by my attendance? For what would this city be without its Churches?
- 3rd. Do I keep Sundays so as to help His cause, or hinder it?
- 4th. What is my duty to God, and my neighborhood?

If you do not belong to either of our neighboring churches, the Presbyterian and Methodist, we invite you to St. Mark's Church.

ARTHUR LEWIS BUMPUS,

Rector.

Telephone Lake 1677.

Residence, 535 Prospect Ave.

See. It is an excellent example of how churches may advertise wisely without sacrifice of dignity.

THREE QUARTERS OF A CENTURY OF GROWTH.

THE SEVENTY-FIFTH anniversary of the consecration of St. Paul's Church, Burlington, Vt., was observed on Monday, November 25th. Four services were held, including two celebrations of the Holy Eucharist, and one choral service. Bishop Hall gave an earnest sermon, speaking especially of the Holy Communion as embodying and implying all the blessings of Christian fellowship and Church growth. In the evening there was a large parochial reception and supper. A paper was read by Mr. Charles E. Allen, being an exhaustive history of the material growth of St. Paul's parish; the second, by the rector, the Rev. Dr. Bliss, was on the "Five Rectors of the Parish." The Rev. G. Graves followed with a paper on "The Founders and Earliest Laymen of the Parish." Bishop Hall then gave one of his stirring addresses on several topics pertaining to the welfare of the parish and the diocese. The Rev. S. H. Watkins of St. Alban's added a few appropriate words of congratulation. Besides the clergy named, and the assistant minister of the parish, the

Rev. A. C. Clarke, there were present the Rev. Messrs. Johnson, Weeks, and Currier of the diocese, also the Rev. C. P. Abbott of the diocese of Montreal—nine in all. The Rt. Rev. Edward R. Atwill, D.D., Bishop of Kansas City, a former rector, sent a letter of congratulation, which was read to all.

During these seventy-five years there have been 2,100 baptisms and 1,869 confirmations. The present number of communicants is 760, of parishioners 1,418. Contributions for work outside the parish were \$1,200 per year for 75 years, besides \$2,500 in trust funds. The church, rectory, and other buildings are now valued at \$90,000, besides the land, and with no indebtedness. One cause of this great growth is that the parish has been "a radiant, not an absorbent centre in the community." The reception above noted was given under the auspices of the Men's Club, Mr. H. B. Shaw, president, assisted by the ladies.

IN MEMORY OF A PRIEST.

ON THE Sunday next before Advent a memorial service was held in Christ Church, New Brighton, Pa., in behalf of the late Rev. Arthur Douglas Brown, a former rector, who died in May, 1904. At this service a window was dedicated in his memory which had for its subject Hofmann's "Christ in the Temple." It was made by Rudy Bros., Pittsburgh, and is one of the finest specimens of stained glass in the Beaver Valley. The sermon was preached by the Rev. Dr. Meech, rector emeritus of Christ Church, Allegheny. The Rev. T. J. Danner, another former rector, celebrated the Holy Communion, and the rector of the parish, the Rev. R. E. Schulz, read the service of benediction. Within a few weeks the church is to be further beautified by the gift of two additional memorial windows.

WORK OF THE CHRISTIAN SOCIAL UNION.

THE REV. LORING W. BATTEN, Ph.D., of St. Mark's Church, New York, will preach in the Church of the Advocate, Philadelphia, on Sunday, December 8th, at 7:45 P. M., the first sermon of a series arranged for by the Christian Social Union to be preached this season in Philadelphia, Camden, and Wilmington. The subject next Sunday will be "The Perils of the City." Among the preachers who will follow Dr. Batten are the Rev. Edward M. Jefferys of St. Peter's, the Rev. G. Woolsey Hodge of the Church of the Ascension, the Rev. Dr. L. C. Washburn of Christ Church, the Rev. Dr. Joseph Cullen Ayer, professor of the Philadelphia Divinity School, the Rev. Geo. G. Bartlett of St. Paul's, Overbrook, the Rev. Nathaniel S. Thomas of the Church of the Holy Apostles, and the Rev. Stewart P. Keeling of St. Peter's, Germantown.

ALL SAINTS DAY IN TOKYO.

ALL SAINTS' DAY was for the first time kept in the metropolis of the East by an exodus of the members of the Japan Holy Catholic Church to the cemeteries, where the clergy in cassocks and surplices used appropriate prayers and addresses. The pastor of the Cathedral delivered a soul-stirring appeal to the living, and the pastor of St. John's, Asakasa, the Rev. Peter C. Daito, urged the faithful to make efforts to get away from the shadow of the effete superstitions of the past and have a truly Christian cemetery.

An effort is now being made to have a proper stone put up to the memory of the faithful Father Barnabas Seita, whose last resting place on earth is marked now by only a stake, without any proper Christian symbol whatever. In the back country districts graves are desecrated, but there is no reason for such a state of things in the centre of civilization in the East.

SOCIETY OF MISSION CLERGY FORMED.

AN ORGANIZATION of competent clergy, some of whom are known as successful "missioners," has recently been formed. The priests of this society, though actively engaged in parochial or diocesan work, are willing to give each year a limited number of missions when requested to do so by the reverend clergy. The list of missionaries includes two active Archdeacons, and a clergyman who is endorsed by several Bishops, and other prominent clergy. Applications for a mission preacher and other enquiries may be addressed to The Director of Society of Mission Clergy, St. John's Rectory, Sharon, Pa.

MEMORIAL TO AN ALBANY CHURCHMAN.

AT A PRIVATE service attended by the members of the immediate family and friends a memorial window was unveiled and dedicated on November 23d at St. Paul's Church, Albany, N. Y., to the memory of John H. Van Antwerp, a vestryman and warden of the parish from 1858 to 1901. The window depicts St. Paul at Ephesus as described in Acts 19:19. It is an original design by Frederick S. Lamb.

Mr. Van Antwerp was one of Albany's first citizens. His love for and benefactions to St. Paul's made him a patron to religion and all that religion stands for, never to be forgotten in that parish.

CHURCH CONGRESS TO BE HELD IN DETROIT.

BISHOP WILLIAMS received a letter a few days ago from the secretary of the executive committee, saying that it would be more convenient for the Bishop of Washington to welcome the Congress in 1909 than in 1908. The letter asked Bishop Williams if Detroit would like to entertain the Congress this time. Calling the Clericus together, the matter was thoroughly discussed and the unanimous opinion prevailed that it would be an excellent thing. It was determined before giving an answer to the invitation to ask an expression of opinion from the prominent laymen of Detroit and the immediate vicinity. About thirty laymen met on Wednesday, the 27th, and the matter was freely discussed. The enthusiasm shown at the Clericus was far exceeded by the laymen present in favor of an acceptance of the invitation. The Bishop was given authority to appoint the necessary committees for perfecting all the arrangements. Quite a sum was pledged for the attendant expenses of the Congress, which will probably be appointed for the early part of May, 1908.

INDIAN CHIEF COMMEMORATED.

AN INTERESTING service took place, November 24th, in the old historical Mohawk church, Brantford, diocese of Huron, Canada, when the centenary of the death of the great Indian chief, Joseph Brant, was celebrated. After the service the rector, the Rev. R. Ashton, made an appropriate address, and the congregation proceeded to the burial ground, where the Indian chiefs laid a wreath of red roses on the old chieftain's grave.

THE "ROYAL CROSS" UNDER NEW MANAGEMENT.

AT A MEETING of the new council of the Daughters of the King, held in Richmond, immediately after the adjournment of the Convention, it was decided that the *Royal Cross* should hereafter be issued in Washington, D. C.; and in view of the fact that the secretary's duties have become so arduous, it was deemed advisable to relieve her of the burden of publishing the

magazine, and place it in the hands of a member of the Council. Mrs. Willard G. Davenport from the diocese of Washington was chosen.

Hereafter the paper will be in charge of a publishing committee, consisting of Mrs. W. G. Davenport, chairman; Mrs. Lillian H. Roome, editor, and Mrs. Charlotte M. Pine, business manager. It will be issued quarterly as before, in January, April, July, and October.

CALIFORNIA MISSIONS BECOME PARISHES.

THE CHURCH OF THE ASCENSION is situated in Boyle Heights, Los Angeles. After being a mission for nineteen years, it became a parish a little over a year ago. Under the rectorship of the Rev. John W. Thursby it is conducted on Catholic lines and has put on new life and vigor. Beginning on Advent Sunday, and to continue for ten days following, a mission will be conducted by the Rev. Harry Wilson, assisted by the Rev. Frederick T. Henstridge of St. James', South Pasadena.

ALL SAINTS' MISSION, Highland Park, Los Angeles, has become an incorporated parish. The congregation was drawn together early in 1904 by the Rev. Dr. A. G. L. Trew, and from the start made prosperous growth. He was succeeded by the Rev. Herbert E. Bowers, D.D., who has been elected rector of the new parish.

EVENSONG IN DARKNESS.

EVENSONG had begun in St. John's Church, Wichita, Kan., says the *Eagle*, and the rector, Dr. Fenn, was in the midst of the first lesson—a chapter upon death from Ecclesiastes—when suddenly the current was turned off and the church was left in darkness. Dr. Fenn calmly continued the lesson, repeating it from memory, and closed with the usual formula, "Here endeth the first lesson." Not a rustle had been heard in the church, and not a person moved as if startled by the

abrupt change from light to darkness. The solemn words of the rector came through the gloom as of a voice from the grave. At the end of the lesson, the notes of the organ sounded, and people and choir, indistinguishable to each other, arose and chanted the *Magnificat*, the regular chant in the evening service. After closing with a few collects, Dr. Fenn announced that he would proceed at once to the sermon, with the hope that the lights might be turned on again and they be able to sing a hymn before dismissal. That sermon can never be forgotten by those who heard it. Sunday was the last Sunday of the ecclesiastical year and the text was, "Gather up the fragments." It was a thrilling "old year" sermon and was listened to with even more attention than usual. Then the congregation arose and in the darkness sang that song of solitude and death, "Abide with Me," after which they knelt for the blessing of the invisible priest. In silence the white-robed choir, headed by the cross-bearer, formed in line and quietly marched out of the church; the distant chanted "Amen" floated in from the choir room, the congregation knelt again, this time in silent prayer, then arose and quietly dispersed. The chanting of that *Magnificat* and the singing of "Abide with Me" under those thrilling circumstances will linger in the memory of this congregation until the closing verse of the hymn comes true to each one of them.

THE COMING LAYMEN'S MISSIONARY CONGRESS.

THERE WILL be held in New York on Saturday, January 25, 1908, a Church Laymen's Missionary Congress to consider volunteer work by the men of the Church. Mr. George Wharton Pepper of Philadelphia, who drafted the new missionary canon adopted at Richmond, will be present, and the aim will be to outline suggestions for work by laymen, and to present to other organizations of men in the Church a plan of coördination. Bish-

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ops, rectors, presidents of men's clubs, and all others interested, are urged to send representatives.

The Church Laymen's Union, which is a federation of men's missionary organizations in Pittsburgh, Buffalo, Baltimore, Springfield, Bridgeport, Providence, New York, and some other cities, has arranged an attractive programme in connection with this Congress. The Congress itself will meet in Seabury Hall, Christ Church, Broadway and Seventy-first Street. In the church, at 9:30 on the morning of January 25th, there will be a religious service. At 10 the Congress will assemble in the Hall, to continue until 1. If business is not concluded, there will be a session after luncheon, or from 2 till 3. An additional programme will begin on Friday night, January 24th, when there will be held a missionary meeting in Christ Church, the speakers being Mr. John W. Wood and Mr. Robert E. Speer. On Saturday at 3 o'clock a pilgrimage will be made by subway to the new Bronx Church House. On Saturday evening there will be a reception for members of the

Congress and delegations from various New York organizations of men only at the residence of the Rev. A. Duane Pell, Fifth Avenue and Seventy-fourth Street. Sunday afternoon at 3 o'clock, in Christ Church, there will be a Sunday school meeting with eight speakers, including the Rev. Dr. G. R. Van de Water, the Rev. Messrs. Thornton F. Turner, A. McL. Taylor, and F. S. Cookman, and Messrs. J. J. Husband and William R. Butler. The close of the Congress will be Evening Prayer on Sunday, January 26th, in Christ Church, when the address will be given by Mr. John R. Mott of the Student Volunteers, on the subject, "The Missionary Call to Men."

The lines of work to be considered by this Congress include Church workers' institutes, or schools to train lay workers; Church extension; annual missionary meetings in each principal city, under the new missionary canon creating Missionary Departments; and summer conferences for Bible and mission study. At this Missionary Congress it is especially desired that all principal cities have leaders in attendance, and the clergy are

also invited. Information concerning hotels in New York can be secured by addressing Mr. L. O. Morny, 14 Park Place. Especially urged to come are diocesan members of Men's Missionary Thank Offering committees.

AWARD TO CHURCH FROM AN EXPOSITION.

ST. SIMEON'S CHURCH, Philadelphia (the Rev. Edgar Cope, rector), has received an award from the International Book, Paper, and Publicity Exposition, just closed in Paris, France. The exhibitions consisted of year books and photos descriptive of parochial and mission work being done in parishes, receiving prizes and recognition.

FIRE IN A PHILADELPHIA CHURCH

THE CHURCH of the Holy Comforter, Philadelphia (the Rev. Edward McHenry, rector), had a narrow escape from destruction by fire recently, owing to a defective heater. After over \$500 worth of damage had been done to

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the chancel, which was immediately over the heater, the fire was discovered and extinguished.

CHANGES IN GENERAL SEMINARY.

THE JOINT COMMITTEE appointed by the General Convention to consider and suggest amendments as to the Board of Trustees and other matters connected with the General Theological Seminary, organized by electing the Bishop of Vermont as chairman and the Rev. Dr. Rogers Israel of Central Pennsylvania as secretary.

A TESTIMONIAL TO MRS. WHITAKER.

A SOLID SILVER breakfast service has been presented by the Woman's Auxiliary of the diocese of Pennsylvania to Mrs. Whitaker, the wife of Bishop Whitaker, upon her retirement from the presidency of the organization, owing to continued ill health. The Bishop has appointed Mrs. Thomas Neilson to fill the vacancy.

PRIEST ROBBED WHILE ILL IN STREET.

THE REV. FRANCIS E. ALLEYNE of St. Luke's Church, New Orleans, La., was stricken suddenly ill on the street in St. Louis, Mo., on November 28th, according to a press dispatch, and while he lay prostrate on the sidewalk of a little travelled thoroughfare, a thief tore his overcoat from him and ran. His outcry attracted a policeman, and the thief was caught. Mr. Alleyne was taken to a hospital. It is not thought his illness is serious.

"UNION" SERVICES ON THANKSGIVING DAY.

SEVERAL INSTANCES are reported in which Thanksgiving day was made the occasion for "union" services, sometimes with invitations to ministers of other religious bodies to deliver addresses in the churches in accordance with the new permission given in Canon 19, or with what was assumed to be such permission. At Christ Church Cathedral, Lexington, Ky., there was a "union" service by arrangement of the Ministerial Association, Dean Capers having been requested to be responsible for the whole service and sermon. Everyone was reported as pleased with the arrangements, and the church was filled with worshippers; the gallery, built in ancient days for the accommodation of the slaves, being well crowded also. Several of the ministers in town accepted Dean Capers' invitation and joined in the procession immediately in front of him, after the choir men, and took their part audibly and heartily in the service. Others preferred to sit with their flocks in the congregation. The Dean read the service and preached.

At Calvary Church, Conshohocken, Philadelphia (Rev. A. H. Bradshaw, rector), there was a union Thanksgiving service on the eve of the day, consisting of choral Evensong with sermon delivered by the Rev. A. J. Davies, a Baptist minister, on the subject "The American and His Reasons for Thanksgiving." The first lesson was read by a Methodist minister and the second by an Evangelical Lutheran minister, the remainder of the service being taken by the rector. The license of the Bishop of the diocese for the minister giving the address was printed on the programme of the service as follows:

"THE BISHOP'S ROOMS, Church House,
Philadelphia, 11-12, 1907.

"My Dear Mr. Bradshaw:

"In reply to your request, would say that I will cheerfully license the minister you named to give an address at the special service on Thanksgiving eve. I understand, of course, that you will conduct the services.

"Very faithfully yours,

"O. W. WHITAKER."

At All Saints' Church, Northfield, Minn., on Thanksgiving morning, the address was given by a local Methodist minister, the lessons being read respectively by the Congregationalist and Baptist ministers, and the rector, the Rev. F. M. Garland, reading the balance of the service.

At Olympia, Wash., the Thanksgiving Day service at St. John's Church (Rev. G. T. Griffith, rector) had members of the local "ministerial association" present, with a Methodist minister delivering the address. At a former and recent service a Campbellite revivalist delivered an address as the sermon at the high celebration of the Holy Communion; while there has also been a series of secular lectures by prominent men following choral Evensong.

SECEDES TO ROME.

PHILADELPHIA papers of last week state that the Rev. William Emory Henkell, rector of St. Barnabas' Church, Reading, Pa., has perverted to the Roman communion. Mr. Henkell was a graduate of Union Theological Seminary and was ordained by Bishop Potter as deacon in 1891 and priest in 1892. He was assistant at St. Andrew's Church, then at Calvary Chapel, New York, then rector of St. Paul's Church, San Antonio, Texas. Last year he became rector at Reading in the diocese of Central Pennsylvania. The reports state that he has applied for orders in the Roman communion and that he will be placed upon a probation of six years before being accepted.

DEATH OF REV. H. F. ROCKSTROH.

THE SAD NEWS is received of the death last Sunday, December 1st, of the Rev. Herman F. Rockstroh, rector of St. John's Church, Portage, Wis., diocese of Milwaukee. Mr. Rockstroh was only 26 years of age. He was the son of the Rev. Johannes Rockstroh, rector at Danville, Ill., who was with him at the time of his death. Mr. Rockstroh was graduated at Nashotah in 1904, in which year he was ordained deacon by the late Bishop of Springfield, and for the two years following remained at Nashotah House as an instructor in the preparatory department. He became rector of the church at Portage last year and was married in September of the present year, but little more than two months before his death. Mr. Rockstroh was obliged to submit to a serious operation on Friday and died two days later. He was considered one of the most promising among the younger clergy of the diocese.

The funeral service was held at Portage at 7:30 A. M. on Tuesday, the body having rested in the church all night. After the service, train was taken to Nashotah. The body was borne to the chapel, where a requiem Eucharist was held, Professor Fay being celebrant. Bishop Webb made the committal in the Nashotah cemetery.

NEGRO CONGREGATION AQUIRES CHURCH AT NASHVILLE, TENN.

THE CHURCH of the Holy Trinity, Nashville, Tenn., was built by a white congregation, but the neighborhood in which it was built has been rapidly filled up by negroes in the last few years and all of the communicants of the church but two have moved away. Therefore, when about two hundred of the best colored citizens of the community petitioned Bishop Gailor to establish a colored congregation in Nashville, he decided that this church should be turned over to them, and a new church built for the white congregation. The fund for colored work in Tennessee paid Bishop Gailor a money consideration for the church and also turned over to him a corner lot and church building on Wharf Avenue that has been used for the colored church here. One of the terms of the gift of the site of the Church of the Holy

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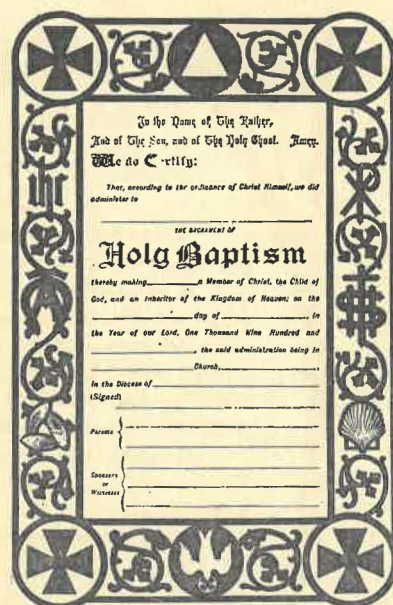
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Trinity was that it should never be alienated from the uses of the Church. With the money paid by the fund for colored work and proceeds of the sale of the Wharf Avenue property a new white church will be built and a new parish formed. It has not been decided where this new church will be located, but it will probably be in the western part of the city. The Rev. A. G. Coombes will be the rector, and there is already quite a strong church of negroes organized. This is the ninth colored Church congregation formed in Tennessee.

In turning over the church to the new congregation, Bishop Gailor delivered a strong sermon, telling them of the duties and responsibilities of their new position and impressing upon them the necessity to administer it wisely.

DECLINES A BISHOPRIC.

THE REV. F. F. REESE, D.D., has declined his election as Missionary Bishop of Wyoming.

CONNECTICUT.

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

Memorial Window at Westport—Resignation.

MR. JAMES T. GREGORY has resigned his position as organist of Christ Church, Redding, on account of impaired health.

A MEMORIAL window has been placed in the Church of the Holy Trinity, Westport (the Rev. Kenneth Mackenzie, rector). It is in memory of the late Mrs. Mary Fitch Page, who caused the erection of the church, and to whose munificence the parish is greatly indebted. The window is the gift of Mrs. Watkins, the wife of the Rev. S. Halstead Watkins of St. Albans, Vt., and adopted daughter of Mrs. Page. A brass altar cross and vases were also given in memory of Mrs. Page by Mary Fitch Watkins, the daughter of Mr. and Mrs. Watkins. All are the work of the Gorham Company.

DULUTH.

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

Improvements at Hallock.

GOOD PROGRESS is shown at St. John's Church, Hallock (the Rev. J. F. Cox, rector). Among recent improvements may be mentioned an oak altar, given by the ladies' guild. The Bishop has appointed the rector as secretary to the Pan-Anglican Congress for the diocese.

EASTON.

WM. FORBES ADAMS, D.D., D.C.L., Bishop.

Seventy-fifth Anniversary of Elkton Church.

TRINITY CHURCH, Elkton, Md., celebrated the seventy-fifth anniversary of its organization on November 23d, the date being that of the consecration of the present church in 1832. Many clergy besides the rector (the Rev. William Schouler) took part in the event. An historical review was read by the rector. The Rev. William A. Coale preached the sermon and was celebrant at the Holy Communion. A service of dedication was held in the new parish house in the afternoon. The Bishop was unable to be present owing to physical reasons, but he sent a letter of greeting.

HARRISBURG.

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

New Organ for Lykens Church.

A NEW ORGAN has been secured by Christ Church, Lykens. It will be consecrated on Thursday, December 12th.

INDIANAPOLIS.

JOSEPH M. FRANCIS, D.D., Bishop.

Terre Haute Church Receives Legacy.

THROUGH the will of the late Phoebe A. Cook, who recently died at the age of 83

years, St. Stephen's Church, Terre Haute (the Rev. John E. Sulger, rector), is her heir-at-law. The estate will amount to over \$2,000.

LONG ISLAND.

FREDERICK BURGESS, D.D., Bishop.

Nassau and Queens Clericus Meets.

THE CLERICUS of Nassau and Queens counties met at the rectory of St. James' Church, Newtown, on November 21st. The Rev. Joshua Kimber read a paper upon the subject "Why I Became a Churchman."

LOUISIANA.

DAVIS SESSUMS, D.D., Bishop.

Mission Announced for Shreveport.

GRACE CHURCH, Monroe, will hold a mission in Advent, and St. Mark's Church, Shreveport, a mission from November 29th to December 5th, the missionary to be Archdeacon Webber.

ARCHDEACON STUCK, from Alaska, has been holding a series of services in Louisiana. On Sunday, November 24th, he spoke at Christ, St. Paul's, and Trinity Churches, New Orleans, and on November 25th at one of the halls in the city he delivered an illustrated lecture on missions in Alaska. On Wednesday, November 27th, he spoke at St. Mark's Church, Shreveport.

MAINE.

ROBT. CODMAN, D.D., Bishop.

Mission at Ashland—Progress at Lisbon Falls.

THE BISHOP held a mission for eight days, beginning November 10th, in Emmanuel Church, Ashland (the Rev. Thomas Burgess, priest), which awakened much interest. The attendance on week days was remarkably good, and at the four Sunday services the church was packed. On every evening except Saturday the stores and pool rooms of the village were closed.

A MISSION, started at Lisbon Falls by the Rev. Ivan C. Fortin, rector of Trinity Church, Lewiston, a year ago, continues to flourish. The branch of the Woman's Auxiliary, formed not long ago, now has thirty active members. Two Connecticut

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KEMPER HALL, Kenosha, Wis.

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ladies have contributed the money for the purchase of an altar, and carved memorial offertory plates are to be presented.

MASSACHUSETTS.

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

Nurses Meet — Fire at Boston Mission — Commemoration Medals.

THE ANNUAL meeting of St. Barnabas' Guild for Nurses was held at the Church of the Advent on the evening of November 27th. The Rev. Dr. van Allen presided and the sermon was preached by the Rev. Dr. Mann of Trinity Church.

ON THE night of November 18th the infants' school room and guild room of St. Martin's mission at the South End of Boston were burnt out and all the toys and books were destroyed. This is one of the very successful missions for colored folk which the fathers of the Society of St. John the Evangelist conduct.

IN COMMEMORATION of the many blessings that have been vouchsafed to the congregation during the past few years, Father Field, S.S.J.E., has had struck off some bronze medals especially designed for the people of St. John's, Boston, and for those who have been worshippers there at any time. On one side is a figure of Jesus in Mary's arms. The Virgin holds a lily. On the reverse side is the figure of the patron, St. John, taken partly from the picture by Raphael. St. John holds a chalice in one hand while he blesses it with the other.

THE WEEK beginning November 25th was observed in Boston as a week of prayer especially by the members of the Brotherhood of St. Andrew. Every day, with the exception of Thanksgiving noon, services were held at St. Paul's Church, Boston. The Lynn chapter observed the week with services every other night.

MILWAUKEE.

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

Brotherhood Election — Clericus — Notes.

ON THE EVE of St. Andrew's day the members of the Local Assembly B. S. A. gathered at St. John's Church for the election of officers, choosing the following: President, H. D. Morton (St. Paul's); First Vice-President, A. B. Cargill (St. Stephen's); Second Vice-President, T. E. Barnum (St. James'); Secretary, Arthur Daniels (St. Mark's); Treasurer, H. P. Hotz (St. John's). The corporate Communion, made next morning at the same church, was well attended from all parts of the city. At the same service ten juniors of St. John's Chapter were initiated as senior members.

THE CLERICUS, in session last Monday, discussed the advisability of the formation of a Church Club in Milwaukee, as the result of which the several city clergy were requested to name two laymen from each parish as a general committee to undertake the work.

CANON WRIGHT is spending a few weeks in England, travelling as the guest of Mr. John A. Smith, a layman of the Cathedral.

THE INTERESTING mystery play, The Vision of St. Agnes, was given on several evenings of last week by young people in the interest of St. Paul's Third Ward mission.

OHIO.

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

Tha Work at Berlin Heights — Church to be Consecrated — The Guild of All Souls.

UNDER the direction of the Rev. Francis McIlwain, rector of Christ Church, Huron, services were recently begun at Berlin Heights, a growing town about six miles distant, where a number of communicants from other parishes have recently located. Ser-

vices, at first, were held in private homes, but recently the Methodist place of worship has been secured for the purpose. It is hoped soon to establish an organized mission and erect a church building.

THE JUNIOR GUILD of St. Luke's Church, Milan (the Rev. Francis McIlwain, in charge), has presented a cathedral glass window to the church.

ARRANGEMENTS have been made for the Bishop Coadjutor of Western Michigan to conduct quiet hours at Trinity Cathedral, for the Cleveland clergy, on December 16th, being the Monday in Ember Week.

THE REV. SAMUEL N. WATSON, D.D., rector of St. Paul's Church, Akron, will deliver an Epiphany course of addresses on "The Language of the Age," before the members of the Cleveland Clericus, at Trinity Cathedral House, on January 13th, 20th, and 27th.

THE RT. REV. CHARLES SCADDING, D.D., Bishop of Oregon, was entertained at luncheon with Bishop Leonard and the Cleveland clergy, by the ladies of Trinity Cathedral, in the Cathedral House, on Saturday, November 23d, after which he addressed the clergy on missionary work in his diocese. On the Sunday following he preached in Trinity Cathedral in the morning and in Emmanuel Church (the Rev. Wilson R. Stearly, rector) in the evening.

THE CLEVELAND CLERICUS at a recent meeting elected the Very Rev. Frank Du Moulin, LL.D., Dean of Trinity Cathedral, president, and the Rev. Virgil Boyer, curate of Emmanuel parish, secretary.

ON WEDNESDAY, December 11th, Bishop Leonard will consecrate St. Andrew's Church, Cleveland (the Rev. Robert W. Bagnall, minister in charge). This work, which is for colored people and is located in a populous section of the city, was organized in 1891.

UNDER the auspices of the Guild of All Souls there was a Requiem for departed members celebrated in the Church of Our Saviour, Akron (Rev. George P. Atwater, rector), on Friday morning, November 29th, at which the eucharistic vestments belonging to the guild were used. The Rev. Guy L. Wallis,

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5 Advent Sermons

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rector of St. James' Church, Cleveland, was the celebrant.

AT THE Toledo Convocation, fall session, in St. Mark's Church, the Rev. L. E. Daniels suggested the formation of a Laymen's League, and a committee was appointed to report on the subject at the next meeting. The Rev. Edward H. Maloney of Lima read a profound paper on philosophy; Archdeacon Abbott gave an address on "Diocesan Missions," and the Rev. H. E. Cooke and the Very Rev. Frank Du Moulin, LL.D., Dean of the Cathedral, made fervent appeals on behalf of Sunday schools. The Rev. Dr. Brady, Dean Daniels, the Rev. A. Leffingwell, and Bishop Spalding read papers or made addresses. The Convocation next spring is to meet in union with the Sandusky Convocation.

PENNSYLVANIA.

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

Rector's Anniversary — In Active Work at 82.

ON THE First Sunday in Advent the Rev. Charles L. Fulforth completed his seventeenth year as rector of the Church of the Messiah, Port Richmond.

THE REV. THOMAS J. TAYLOR, rector of the Church of the Advent, Kennet Square, Philadelphia, was 82 years old on Friday, November 20th. He has been for upwards of twenty-five years the secretary of the City Missions, and is still in active parochial work.

QUINCY.

M. E. FAWCETT, D.D., Ph.D., Bishop.

A Series of Conferences — New Church at Galesburg.

THE REV. HERBERT PARRISH began a series of conferences in St. John's Church, Kewanee (the Rev. Geo. R. Hewlett, rector), on November 29th. The result of the work last year was a class of thirty-nine, which has been presented for Confirmation, and a great spiritual uplift to the whole parish.

St. JOHN'S parish, Galesburg, has purchased a lot and will in the spring begin the construction of a suitable place of worship.

THE BISHOP has appointed the Rev. Jas. M. Maxon, priest in charge of Grace Church, Galesburg, as missionary to begin services in Abingdon. No Church services have ever been held there, a city of 5,000 population.

WASHINGTON.

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

A Spiritual Revival.

THERE HAS been a decided revival of spiritual life in St. Thomas' parish, Croome, Md. On November 25th twenty-five, many of them adults, were confirmed, making a total of eighty-one during the past three and a half years.

CANADA.

Sunday School Work Discussed — Pro-Cathedral at Nelson, Kootenay, to Be Enlarged.

Diocese of Montreal.

BISHOP CARMICHAEL, before preaching at Evensong, in the Church of St. James the Apostle, Montreal, November 17th, stated he had some matters to speak of to the congregation before beginning his sermon. The first was to thank them for their gift (a pectoral cross), presented on the eve of his departure for Europe last spring, which he now wears. The second matter was the apportionment of the diocese to the General Missionary Fund. The third was to express their rector's gratification at the pennants which have been received from the Bishop of Washington, which now hang in St. James' Church at the entrance of the chancel. The

pennants were used in decorating the Cathedral, Washington, when the ceremony of laying the foundation stone of the Cathedral of SS. Peter and Paul took place recently. They were presented through a former warden of the Church of St. James the Apostle.

Diocese of Niagara.

A FINE chancel screen, which was presented to St. Paul's Church, Mount Forest, in memory of Mrs. Billing of Guelph, by her daughters, was unveiled November 10th.—THE DIOCESAN board of the Woman's Auxiliary, in answer to an appeal from Archdeacon Harding, have given substantial aid towards furnishing St. Chad's Hospital, Regina.

Diocese of Quebec.

BISHOP WILLIAMS has appointed the Rev. Mr. Walters, Gaspé, to be Canon of the Cathedral, Quebec.—MUCH REGRET is felt that Mrs. Irvine, long a most efficient member of the Woman's Auxiliary, in important offices, has been obliged, through ill health, to resign her position as president.

Diocese of Rupert's Land.

SPECIAL SERVICES, with large congregations, celebrated the thirty-second anniversary of the Church of the Holy Trinity, Winnipeg, November 10th. The rector, the Ven. Archdeacon Fortin, has been in charge of the parish from its foundation. A plan is on foot to sell the present site of the church and build farther away from the business part of the city, by which the church is now almost surrounded.

Diocese of Ottawa.

THE DIOCESAN annual Sunday School Conference was held in Ottawa the third week in November. In the matter of bringing Sunday school legislation forward at the General Synod it was urged that a field secretary ought to be appointed to go from place to place especially in the interests of Sunday school work. Another suggestion was that

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a Canadian Sunday school paper should be established.—THE EFFORTS of the rural deans to increase the stipends of the clergy in the diocese during the past year have met with success. It was stated at the meeting of the



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Board of Missions that the minimum sum received by the diocesan clergy, with but one exception, was \$700.—BISHOP HAMILTON held an ordination in St. Alban's Church, Ottawa, November 17th, when the Rev. J. H. O'Donnell, from Ireland, was made a deacon. Archdeacon Bogert, rectory of St. Alban's, presented the candidate.—THE ANGLICAN Amateur Athletic Association, which has now been in existence in Ottawa for two years, seems to have done good work among the boys. Its objects are to keep the lads within Church influence and to foster the principles of clean, manly sport. The combined membership is now about 500.—A CONTINUOUS intercessory service for St. Andrew's day, by members of the Woman's Auxiliary, has been arranged to be held in the Cathedral, Ottawa.

Diocese of Ontario.

NEARLY all the money needed for the improvements in the parish hall of St. George's Cathedral, Kingston, has been subscribed and the work is almost finished. The cost is about \$6,000.—THE DERT on St. Peter's Church, Brockville, has been much reduced. It is of forty years' standing, but the congregation hopes to pay it off by next Easter.

Diocese of Toronto.

A SPECIAL form of prayer was given to be used on the day of intercession for Foreign Missions, appointed by Archbishop Sweatman for December 1st. The beautiful memorial window to the memory of the rector and his wife, in the Church of the Redeemer, Toronto, was unveiled by the Archbishop, November 10th. The rector, who is rector *emeritus*, the Rev. Septimus Jones, was present and spoke of the great pleasure this tribute to his life work had given his wife and himself.—THE DEDICATION of the new nave of St. Clement's Church, Eglinton, was conducted by Archbishop Sweatman, November 24th.

Diocese of Saskatchewan.

THE NEW rural deanery of Saskatoon held its first meeting November 12th. This is the sixth deanery to be formed in the diocese, and the rural Dean, in his address, pointed out that it must play an important part in the upbuilding of the Church in that part of the country.

Diocese of Kootenay.

THE NEW church at Salmon Arm is now completed and the vicar is in residence. The parish is prosperous, a large congregation fills the church and there is a good choir.—THE GIFTS towards the furnishing of the Church at Vernon have been liberal, and the interior is almost complete.—THE pro-Cathedral at Nelson is to be enlarged by the building of transepts.

The Magazines

A NEW international journal for students is announced for January 1, 1908. It will be the official periodical of the World's Student Christian Federation, the organization that unites the various national movements for promoting Christian work among students. The new magazine will be published in English. Mr. John R. Mott will be the editor. It is to be issued quarterly from the office of the Federation, 3 West Twenty-ninth street, New York. The magazine will be a newspaper only in the sense that it will chronicle the most important events and call attention to achievements in Christian work among students in all parts of the world. Real contributions to knowledge of the conditions of student life in various countries will be published. One article will appear in each number dealing with the problems of the student's

personal religious life. Considerable space will be devoted to discussion of the best methods of dealing with the great problems of Christian work as carried on in the various countries. Reviews of books of international interests to students will be a feature and editorials will appear in each number.

The point of view will be international rather than local or national. Contributors to the journal will be persons of international acquaintance with student Christian work.

A MAGAZINE for parochial distribution containing simple matter for Church people, with illustrations, is *The Sign of the Cross*. It is published by The Anchor Press, Waterville, Conn.

VALUABLE service is performed by *The Living Age* in reprinting important papers from the English magazines, such as few American readers would see if it were not for this excellent medium. The sources from which articles are reprinted include all the English reviews, and serious papers are interspersed now and then with poetry and fiction. A paper on The American Revolution in the issue of November 16th is taken from the *Nation*; there is in that and the next issue



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The Young Churchman Co., Milwaukee, Wis.

an elaborate review of The Letters of Queen Victoria from the *Quarterly Review*; a striking paper on Some Modern Ideas about Women's Education from *Nineteenth Century and After*, and other readable articles. In the issue for November 23d there is a bright article from *Punch* on The Sermon of the Future, and some serious considerations are suggested in a paper from the (English) *Outlook* on Commercial Chaos in America. Mixed Theology is the title of a useful article from the *Academy*.

These titles merely suggest the uniform line of usefulness maintained for readers of culture by the *Living Age*, with which the name of "Littell's" was for so many years associated. [Boston, 6 Beacon St., \$6.00 per year.]

BLACKWOOD'S *Edinburgh Magazine* for November is a particularly attractive number. Besides the two continued stories there are interesting articles on Talleyrand and Metternich, the Pasteur cure for Rabies, and Latter Day Saints. There are excellent reviews on Albert von Ruville's *Life of William Pitt, Earl of Chatham*, and of *The Letters of Queen Victoria* edited by Arthur Benson and Viscount Esher. "Macnaughton" has an amusing paper on Snobs—and there are the usual political articles.

THE CHRISTMAS MAGAZINES.

The December numbers of the magazines are generally their Christmas numbers and exceed in beauty and in interest even the magnificent average which the best of magazines set. *The Century* has five pages in color and two photogravure insets with tint reproductions of a drawing by Meylan and of two pictures from the collection recently presented to the National Gallery at Washington by William T. Evans, and Timothy Cole's wood engraving from Nattier's "Mme. Sophie."

A novel series of drawings in *Scribner's Magazine* entitled "The Child in Fairy Land," is accompanied with verses by Edith B. Sturgis. Another striking series of illustrations accompanies "Josiah Wedgwood: American Sympathizer and Portrait Maker." R. T. H. Halsey, who for many years has been making this collection, which is probably the finest in existence, has made a selection of portraits of particular interest to Americans. These are reproduced with the blue background and the white portrait in relief, with all the beauty and delicacy of the originals. Mr. Halsey's article contains a great deal of little-known history in regard to Wedgwood's sympathy with the American Revolution, with many unpublished letters.

There is a colored frontispiece in *The World Today* representing the "spirit of the month," well described as "an editorial in color."

The Atlantic, as usual, contains no illustrations, but there are several Christmas poems.

Everybody's Magazine is a handsome number and contains some fine colored plates, but has little really Christmas matter in it. A paper entitled "The Travesty of Christ in Russia," contains much that is unhappily true to the discredit of the Russian Church, but is unbalanced in that it fails to tell very much that might truly be said as well to the credit of the Church in that land.

The Christmas number of *The Circle* is filled with interesting matter including several Christmas poems and stories.

THROUGHOUT the year, why not keep sweet? No frown ever made a heart glad; no complaint ever made a dark day bright; no bitter word ever lightened a burden or made a rough road smooth; no grumbling ever introduced sunshine into a home. What the world needs is the resolute step, the look of cheer, the smiling countenance, and the kindly word. Keep sweet!—George L. Perin.



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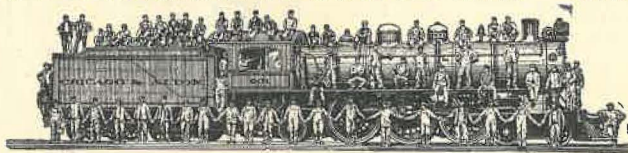
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Music

Editor, G. EDWARD STUBBS, Mus. Doc., Organist
St. Agnes' Chapel, Trinity Parish, New York.
[Address all Communications to St. Agnes' Chapel,
121 West 91st St., New York.]

Among the new Christmas anthems recently published by the H. W. Gray Co. (Sole agents for Novello & Co.) are three by American composers; "The Grace of God," by Mark Andrews, "Child Jesus Comes from Heavenly Height," by P. C. Lutkin, and "Angels from the Realms of Glory," by S. A. Baldwin.

The first of these is likely to prove a favorite, as it is not only tuneful but also churchly in style, and not too difficult for the average choir. It begins with a bass solo, followed by a short solo for soprano, or for soprano chorus, and ends with a bright and stirring movement for full choir.

The second is in carol form. It is very melodious, and can be used as a short Introit.

The third has a solo for soprano (or tenor), another solo for alto (or baritone), and a final chorus. All three of these compositions are singable and useful.

Among other new Christmas anthems are "The Lord our Righteousness," by Hugh Blair; "There were Shepherds Abiding in the Field," by H. Willan; "Glory to God in the Highest," by Clowes Bayley; "Now When Jesus was Born," by Joseph Holbrooke; and "Glory to God in the Highest," by E. Markham Lee. All of these are well written, and of a bright and joyful character.

There is however no dearth of good anthems for Christmas-tide. The chief want seems to be in services for Holy Communion. Brilliant settings for the Highest Service of Christmas Day, at once churchly in style and melodious in character, are by no means as numerous as they might be. Our leading choirs will still be tempted to use Latin "arrangements" until this want is more fully supplied.

It is a little singular that the grand old Christmas hymn, "Hark! the Herald Angels Sing," has called forth so few successful tunes. Although any number of composers have set these words to music, the only tune that has ever gained decided popularity is one that was never written for the words at all!

We refer to the tune by Mendelssohn, which has practically displaced all others, being used in ninety-nine churches out of every hundred where this hymn is sung.

The great composer once wrote (in 1840) a double chorus in commemoration of the invention of printing. It was performed in the open air at the unveiling of a statue of Gutenberg at Leipzig, and was accompanied by a brass band. Dr. William H. Cummings, an English vocalist and musician, who had been brought up as a choir boy at St. Paul's Cathedral, took a fancy to Mendelssohn's music, and thought it would go well to the hymn "Hark! the Herald Angels Sing." The adaptation was a happy one, and it struck the ear of the musical public so forcibly that in England no other tune for these words has survived, and the same is true of this country. Dr. Cummings was a pupil of the celebrated Dr. E. J. Hopkins, organist and choirmaster of the Temple Church, London. Cummings was also at one time organist of Waltham Abbey, where the famous Tallis was in charge of the music until the dissolution of the abbey in 1540, when he was dismissed with "twenty shillings for wages" and the same amount for "reward."

There are probably few people who are not under the impression that Mendelssohn wrote this music especially for the Christmas hymn.

The Second Annual Festival of the Diocesan Choir Association of Kentucky was held at St. Paul's Church, Louisville, on the evening of November 13th. The chorus numbered no less than three hundred and fifteen voices,

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