



The Living Church

VOL. XXXVIII.

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THE POSITIVENESS OF THE DIVINE LIFE: OVERCOMING DISEASE WITH HEALTH AND EVIL WITH GOOD.

GOSPEL FOR THE DAY (ST. MATT. 8:1-13): CLEANSING THE LEPER AND HEALING THE CENTURION'S SERVANT.

IN tracing the life of Christ, the development of the divine life manifested under human conditions, we have had, thus far, the Birth and Boyhood of our Lord and the beginning of His Messianic activity at the Wedding of Cana in Galilee. In the Gospel for the Third Sunday after the Epiphany, a distinct advance is made, from a miracle of transformation, changing the natural into the spiritual, to a miracle of healing, dealing with disorder in nature, and preparing the way for a similar dealing with another disorder, viz., sin. Even had disease and sin never entered into the world, we may well believe that the transformation of nature would have been necessary; the natural life would still have had to fulfil itself in the spiritual, by the power of the Spirit through the Word's becoming flesh. But with the fact of disease, both physical and spiritual, in the world, the activities of the Christ must needs assume a more redemptive and healing aspect. Hence the cleansing of the leper and the healing of the centurion's servant.

Two facts about these cures are noteworthy: the first is by touch. "Jesus put forth His hand and touched him, saying, 'I will; be thou clean.'" The second cure, on the contrary, is performed at a distance, and by a word; a cure under conditions made possible by the faith of the centurion. The other noteworthy difference between these two cures is, that the leper was a Jew, the centurion a Gentile. Both illustrate the positive character of the divine life, overflowing upon disease and overleaping the bounds of nationalism, carrying health wherever needed, the only requisite being, not physical descent from Abraham, but faith in Christ, openness to the divine life.

The fundamental truth of the Epiphany season is, thus, both manifestation and expansion; and by both, to heal the ills of men of faith.

THE EPISTLE (ROM. 12:16-21): OVERCOMING EVIL WITH GOOD.

Both these miracles were on the plane of physical need; while the Epistle takes us up into the realm of the Pentecostal efficiency of our Lord upon the spiritual plane. The "evil" in the Gospel is physical evil, or disease; the "evil" in the Epistle is spiritual evil, or sin. This transition from the Gospel to the Epistle is beautifully marked by the two facts of the nature of leprosy, a disease typical of sin, and by the method of cure adopted in the other case, by a word, at a distance. If the one figured the Incarnation, the method by which the divine "touch" is brought to bear upon human life, the other leads naturally to the final separation of our Lord, so far as visible presence is concerned, and the higher demand made upon the faith of His disciples.

But in both the principle is the same: overcoming evil with good, disease with health, quarrelsomeness by peaceableness, injury by forgiveness, and so on through all the catalogue of sins.

We sometimes hear of men trying to "get even," as it is called, with some one who has injured them. To do this is to be ourselves overcome by the same terrible foe of mankind—sin. The spirit that moves men to do injustice to others or to speak unkindly of others, is the same spirit as that which moves the injured ones to retaliate. Both are of the evil one. If the illustration may be permitted, the case is like those Punch and Judy shows, in which two figures appear to contend with one another, while an unseen hand directs them both.

Is it not better to "overcome" our enemy than to "get even with" him? To root out evil than to add to it? W. B. C.

UNWISE PARENTS let their children do as they please on Sundays and as to the duties of church attendance, on the plea that if they require the discharge of the duties of the day and place, the children will grow up to despise the Church. Why do they not act upon the same policy as to their children's education, food, dress, and health? It would be just as reasonable.—*Exchange.*

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IS THE ANGLO-CATHOLIC MOVEMENT A SPENT FORCE?

IT is never wise to shut one's eyes to facts. If conditions are alleged by intelligent men which seem to support unpleasant inferences, it is the part of prudence to examine the facts.

It is being whispered that the Anglo-Catholic movement is a spent force. Probably that is true. Intellectual movements are always of temporary extent. The results of a movement may be permanent, but the movement itself, never. One would not say that the Iconoclastic movement, nor the Lollard movement, nor the Reformation movement, nor the Evangelical movement, nor the Muhlenberg movement is of force at this time. Each one of these is now a matter of history. Probably we may say the same thing of the Oxford movement in England, of the Catholic movement in America, and of the Ritualistic movement in both. Each of these has taken its place in history as earlier intellectual movements have done before.

To lament this fact is simply to prove one's self a bad philosopher. An intellectual movement presupposes a desire to effect some change in the common intellectual position. The change may be wise or unwise, but if the postulates formulated by the movement be commonly accepted, the movement, as such, comes to an end. It is only a "movement" so long as a general intellectual *status quo* is being moved.

The more rapidly a movement succeeds, the more rapidly does it spend its force. Large masses of men are never elevated to the highest ideals nor to the wisdom attained by a few. Hence a movement tends always to become shallower as it becomes more widespread. This is well illustrated in the rise and growth of political parties. These begin with the idealism of enthusiasts; but when they reach maturity, they have won the general recognition of newly formulated principles at the sacrifice of much of their idealism. Large masses can never rise to the high plane of the few men who are in advance of their colleagues.

When we apply this principle to the Church, and particularly to the Catholic movement, we perceive its force. Among intelligent Churchmen there is nowhere a question—except possibly among small groups of individualists—as to the fact that the Churches of the Anglican communion are integral portions of that institution known in history as the Catholic Church. "In the diocese of Pennsylvania," says the report of a committee of that diocese, presented to its convention of 1903—a diocese which has been behind most of the dioceses of the American Church in the recognition of much that pertains to its Catholic heritage—"there is nowhere any question of the catholic character of the Church to which we belong. As the Bishop has well said, 'Our Church here in America has always been catholic, has never professed any other than the Catholic Faith, has never authorized any service which does not include a profession of faith and allegiance to the whole Catholic body.'" The whole American Church, we may easily say, and the greater part of all Churches in communion with her, is united in the acceptance of this position.

That being so, the subsidence of the Catholic movement is explained. It has subsided because it has won. The cardinal principles which it argued are no longer questioned—always excepting the "views" of some few, unrepresentative men. The Pennsylvania declaration, quoted above, marks the triumph of the *principles* of the Catholic movement in one of the most backward of American dioceses to accept them.

But the very triumph of that movement brings with it the inexorable accompaniment: the Church has not been raised to the high ideals which animated the prophets of the move-

ment. Just as the triumph of the Republican party in the nation has demonstrated the sovereignty of the nation while it has not given to all citizens the high ideals of a Lincoln, so the triumph of the Catholic movement has not made Kebles or Puseys of all the clergy. The inevitable shallowness of a successful movement has attended the general recognition of the principles for which Keble and Pusey and Church and Liddon fought.

All this need strike no one as strange, nor is it cause for depression. Steps toward high ideals are taken by masses of men very slowly. The human element in the Church forces its progress to be hedged about by the same conditions that limit intellectual advance in politics or in science. If the Church were to include only the wisest of men, it must first cease to be Catholic. The very struggles within her testify to the fact that she is the divinely ordered school for sinners; if the unlearned were cast out, of what value would be the school?

WHAT, THEN, has been obtained as the result of the Catholic movement, and what has not been obtained?

What has been obtained is the recognition of the Catholic principle. That this is commonly accepted could be proven by extracts from official and unofficial papers without number.

What would not the earlier Tractarians have given to see this outcome of their work, even from afar off? How grateful were they for such small indications that the tide was turning, as almost to tempt us to smile!

In 1850 the "Gorham Judgment" was given in England by the Judicial Committee of the Privy Council. It held that one might lawfully deny the doctrine of Baptismal Regeneration and not thereby be false to the teaching of the Church of England. Coming, as this did, in the midst of furious onslaughts against the Tractarians, not many years after Newman and others had perverted to Rome, it drove many near to despair. True, it was the decision of a State court and not of the Church; but it was a decision that purported, however falsely, to represent the Church of England.

It was truly a time of stress for the Church, but she had brave men who were able to take a balanced view of the situation and to reassure their brethren. One of these was John Mason Neale. He was able to comfort himself and others by pointing to advance in portions of the Church of England such as is to-day common to every part of the American Church. In a paper, "A Few Words of Hope on the Present Crisis in the English Church, he said:

"I ask you—if there are no signs of life in the English Church, what signs of life would satisfy you? Go to one village after another, and everywhere you will find some mark of energy never known before. A new church, or a restored church, or a new school; fresh services, more frequent Communion, more frequent sermons, more assiduous visiting, more done for the poor, more claimed from the rich. You will find popular feeling everywhere changed. Twenty years ago the cry was for shortening the services, now it is for increasing them; twenty years ago we had two or three Colonial Bishops, now we have nearly five-and-twenty; then hardly a church, except the cathedrals, had daily service, now in some six hundred, it is said; weekly Communion was then unknown; now it is not unrequent" (*Occasional Sermons*, p. 179).

And with respect to some who had spoken in a strain of too great despondency and had questioned whether it might not be their duty to follow Newman into the communion of Rome, he said:

"I could wish that those who allow themselves to speak and to write so as to discourage their brethren, would see the propriety of being silent till they have made up their minds one way or the other. If, on a calm consideration of all the circumstances, they believe that they cannot, with safety to their souls, remain longer in the Church of England, then, in God's Name, let them tell us plainly that they are going to leave it, and show us why we should follow them.

"But, while they are making up their minds, it is not much to ask that they should allow us to be quiet. We have no desire to see the process by which they are arriving at their results. When the determination is fairly made, it will be time enough for us to learn the means by which it was reached. For I cannot believe that any man can be so wickedly false as, having resolved to leave us, to write as though he were now debating the question, and to use the hypocrisy of his position as an engine for influencing others to follow his secession" (*ibid*, pp. 164, 165).

How difficult was it, too, for the still earlier seers in the American Church to begin that work, less appreciated to-day but even more important to us than the Oxford movement; a

work which gave the impetus to the Catholic movement in America long before that movement began in England.

"Unfashionable, and perhaps inexpedient, as it may be deemed to speak thus on a subject so much and so warmly controverted, we venture to express our conviction that the Church in which we worship . . . is, whatever others may be, a sound member of that Holy Catholic Church of which Jesus Christ is the Head"—these were the opening words of the *Episcopal Watchman*, of which Drs. Doane and Crosswell were editors, in the middle twenties of the nineteenth century. What a long step is it from this hesitating declaration of a few "extremists," before the Oxford movement had begun to wake up English Churchmen, to the Pennsylvania declaration which is set forth as the matter-of-course position of all Churchmen to-day!

And yet, though the recognition of the Catholic principle—that the Anglican Churches are integral portions of the historic Catholic Church—is secure, the limitation to all intellectual movements which we have pointed out has prevented the full appreciation by Churchmen of what is necessarily involved in that position.

Precisely as the generation that followed Lincoln was obliged to work out the problems which flowed from the recognition of the principle of national sovereignty, so the generations that have followed the Tractarians and the American leaders of the same school must work out the problems which flow from the recognition of the principle of Catholic sovereignty.

The Republican leaders after Lincoln's death began to work out their problem on lines that failed completely; yet the nation was not disrupted thereby nor the force of the principle weakened. It is quite thinkable that the generations after Doane and Crosswell and Hobart, Keble and Pusey, may similarly make mistakes of policy. Great men seldom succeed each other in direct succession. There was no Lincoln in the generation that followed the assassination of the great war president; and there are probably no Kebles or Puseys in the Church to-day. We need not be disconcerted when we are confronted with the fact.

Yet we cannot believe that the Church will ultimately fail to work out those problems which flow from the recognition of the principle of the sovereignty of Catholic law and Catholic practice over every law and every practice of lesser authority.

The Catholic movement has not sufficiently permeated the laity. We are still, to no inconsiderable an extent, a Catholic Church with a Protestant people. The Catholic movement has been too largely confined to the clergy. This means partly that the clergy have not always had the courage of their convictions; but also that the popular point of view cannot be wholly revolutionized by the means in our power in the single generation within which, it may be said, the clergy have been converted.

And another difficulty has arisen in a misuse of the term "catholic"—commonly spelled in this wise with a small c—to denote mere inclusiveness. To speak of "a catholic Church" in the sense we have frequently seen it of late shows as great a misconception of the Catholic Church as would be evinced by one who should confuse "a standard" oil company with the corporation known as the Standard Oil Company.

The issues of to-day are not those of fifty years ago. The real Catholic life had then hardly come into practice among English Churchmen. There had been little development of Catholic worship beyond fundamentals. The application of Catholic principles to social problems had not then been thought of. Maurice and Kingsley were pioneers in a crusade that might better have proceeded from Catholic principles and been worked out on Catholic lines. This interpretation of our religion in the social sphere must probably become the chief issue of the next few years. Catholic Churchmen cannot hold aloof from these issues, simply because Catholic Churchmen are no longer exponents of a "movement," but representatives of the current life of the Church. Similarly, the due ordering of worship and the relations of the Church with Christian people outside her organization are problems that must be solved by a Church that recognizes its corporate Catholicity. They cannot be evaded, even though some may dread them. If it be true that a new alignment of parties be in prospect, it is because Catholic Churchmen have won on their main contention and present issues have largely to do with working it out. Our very dangers proceed from immature Catholic premises.

The Church is not, to-day, divided between Catholics and non-Catholics, hardly between Catholics and Protestants; but

between practising Catholics and latent Catholics. The norm of the Church is one of latent Catholicity. It accepts the Catholic principle but imperfectly works it out. It does not always conduct itself logically. A desire for Christian unity leads some to proceed to dangerous limits in the laudable hope of promoting that end; but the end itself is what has frequently been described as the *terminus ad quem* of the Catholic movement. Some may become despondent because others are over-eager for unity with Protestants; but Catholic aspirations include that measure of unity at home quite as truly as Catholic unity abroad. Even among those who are willing to experiment dangerously in measures which they deem calculated to promote unity it will generally be found that precautions are taken for the protection of the Church. Even those who have asked for an "open pulpit" have rigidly drawn the line between preaching and administering sacraments, and the Church has fortified itself with greater restrictions than there were before. The dangers to the Church to-day do not arise from the failure to recognize her Catholic character, but from a misapprehension of what that Catholic character involves. Deficient Catholics, and not non-Catholics, constitute the bulk of those with whom we have to deal, and most of those have no sympathy with the little school of militant non-Catholics whose adherents occasionally press to the front in the exercise of some form of individualism.

We believe, then, that the American Church is, to-day, in a more hopeful condition than she has been at any time in her national history. If the Catholic movement, which began with the work of Bishop Hobart long before the Oxford movement commenced in England, is a spent force, it is because it has won the victory and the issues of to-day flow from that victory. There are dangers, but they do not threaten disruption.

It is wholly unthinkable that this regeneration of the Church should have occurred without the presence of the Holy Spirit within her; and with that Presence, she cannot greatly fall.

METHODISTS, like others, occasionally have difficulty in regard to the question of priority of feasts in the event that two fall on the same day. The following is the decision of a presiding elder in an eastern state with regard to one such occasion:

"As Easter falls on April 19 and conference Sunday is the same date he has made a request that Easter be observed April 12 and thus get the benefit of the mission offering. He admonishes those under his jurisdiction that the benevolences will require special effort this year to keep them up to the standard."

ANSWERS TO CORRESPONDENTS.

INQUIRER.—(1) A priest would have no right to "transfer" a communicant to Christian Scientists or to any other religious body. (2) It is not necessary to produce legislation forbidding him to do so. The nature of the Church makes the action impossible and void were it attempted.

THOUGHTFULNESS for others and unselfishness are great beautifiers. For all perfection of skin and feature won't make up for an unlovely expression, and such an expression can come only from a sweet nature. We are not all of us born with pretty faces—but we can all of us try to get both. And there is some satisfaction in working on one's disposition. You may not be able to alter the shape of your nose or to make large melting eyes out of a pair of optics that are good for little except seeing. But if you cultivate an interest in those about you, if you try to make the world happier for those with whom you are brought into association, you will not fail before long to get a pleasing expression that will make the physical defects be forgotten, or to seem charms because they are part of a lovely and generous personality.—*The New World*.

IN LONDON there is a musical guild of St. Cecilia which has been having wonderful experiences among hospital patients. It seems that a patient suffering from insomnia had been sent to sleep twice by their music; but as some doubt about the fact was expressed by a physician in the hospital, the choir determined to try the effect of their charms upon a whole ward—and actually succeeded. They sent four patients out of fourteen into sound slumber, and rendered drowsy all the others, in the short space of twenty minutes. In another hospital a woman suffering from depression of spirits, which had deprived her of the desire to talk for many weeks, became interested and conversational under the influence of the music, while a man suffering from delirium tremens was soothed and quieted. The experiment is worth trying in hospital work.—*Sheltering Arms* (N. Y.)

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I.—THE DOMINICAN BIBLICAL AND ARCHAEOLOGICAL SCHOOL OF SAINT ETIENNE, JERUSALEM.

[FROM OUR JERUSALEM CORRESPONDENT.]

THE special object for which the Dominicans founded their Biblical School at the Convent of St. Stephen is to provide training of the best possible kind for those destined to be professors of Holy Scripture, or writers on it, or on subjects connected with it, or preachers. Its position confers on it exceptional advantages. Besides the course of lectures on Scripture, Theology, and Canon Law, that all Latin ecclesiastical students require, St. Stephen's offers every facility and encouragement to those desirous of becoming biblical specialists.

If, for instance, we take up the programme of the current year (1907-8), we find the following subjects: Exegesis, Second Book of Samuel, and Synoptic Gospels; Geography and Topography, Sinai, The Country East of the Jordan, and Jerusalem in Old Testament Times; Archæology, The Mosaic of Mâdebâ, and Manners and Customs of the Bedawin; Languages, Hebrew, Assyrian, Coptic, etc. To each of these subjects a lecture extending through two whole terms is respectively devoted. All the professors are specialists.

In addition, the students have an archæological walk every week, and two excursions every year. The excursion of the first term (October 12th to November 10th), consisting of winter students, passes through Hebron, Carmel in Juda, Tell Arâd, Petra for three days' stay, el-Môteh, el-Kerak, Rabba, Arnon, Dibân, Mâdebâ, and Jericho. The cost is only 16l—each day, a moderate sum. The excursion of the second term (April 21st to May 21st), crosses the Jordan, and visits es-Salt, Umne, el-Djemal, Borrâ, Cheikh Sa ad, Damascus, Baalbek, Devi el-Kamar, Sidon, Tyre, Acre, Haifa, Cæsarea, Lydd, and Amwâs. These spots are so arranged that in two years a student traverses the whole country from Petra to Baalbek. Every three or four years students can travel to Sinai. On all these occasions they are accompanied by professors, and every object and place of interest is explained to them. There are also voluntary tours.

The practical nature of these journeys through Bible lands is best shown by some of the discoveries that have been made; for example, numerous Nabatæan and Greek inscriptions at Petra. These are published in the second volume of the Nabatæan section in the *Corpus Inscriptionum Semiticarum*. Several of the Namar milestones in various parts have been described, and copies of them published. At present the professors are engaged in preparing copies of about 500 Nabatæan inscriptions which they recently discovered. They will appear in the next volume of the *Corpus Inscriptionum Semiticarum*.

Among the professors are Pere Lagrange, the well-known Orientalist and biblical commentator. In addition to numerous articles in the *Revue Biblique*, of which he is editor, Pere Lagrange has written *Les Religions Semitiques*, *La Methode Historique* (translated into English), and *Le Livre des Juges*. Another professor, Pere Dhorme, has recently published an excellent work entitled *Textes Religieux Assyro-Babyloniennes*, and a third, Pere Vincent, is the author of *Canaan d'Apres l'Exploration Recente*. It is generally understood that he, and some of his confrères, are engaged on an exhaustive history of Jerusalem, while a historical geography of Palestine—a work conceived on a large scale, after years of research—is also in progress.

Pere Janssen, the professor of Arabic, has in the press his *Contomes des Arabes au pays de Moab*. This volume, which is the outcome of his repeated sojourns under the tents of Ishmael, is expected to throw light on many biblical customs. His article, *L'Immolation chez les Nomades* (*Revue Biblique*, January, 1906) which was so valuable for its illustrations of the scriptural idea of sacrifice, may be assumed to be taken as a specimen of the contents of his forthcoming work.

During the fifteen years that this biblical school has been in existence, about 370 students, of various nationalities, have received instruction. Many of them, before entering the convent, had gone through the ordinary course of theology, and some had taken their degree.

The late Pope Leo XIII. expressed his desire that all the lectures should be open to non-Roman Catholic students, an opportunity which has been appreciated. Among those who have taken their degrees at St. Stephen's, several are now distinguished professors, such as Rose, Zapletal, and Allo, of Fribourg University.

The students have free access to the library, which contains

the best and most recent works on Palestine, biblical commentaries, and the leading periodicals on biblical subjects. They enjoy every facility for taking photographs, and making plans of what they see during their walks and excursions.

The *Revue Biblique*, which is the organ of the school, was the first periodical to treat of the now famous mosaic of Mâdebâ, and the great Nabatæan inscription at Petra.

The students take a special interest in these tours, which are generously open to all interested in matters biblical, topographical, and archæological. This year the whole American Institute of Archæology at Jerusalem formed part of the students that went through Palestine across the Dead Sea. All the archæologists that have within the last few years undertaken excavations in the Holy Land, English, German, French, etc.—Dr. George Adam Smith, Bliss, Macalister, Sellin, Schumacher, Dussand, Macler, and others, are on intimate terms with the professors and staff of St. Stephen's. The well-furnished library is always open to archæologists, and they have, on more than one occasion, made their discoveries known at St. Stephen's. It has always been felt to be of the greatest advantage to the biblical students that they should be brought into contact, and personal intercourse, with some of the leading scholars of the day. One, and not the least, of the attractions which St. Stephen's possesses for these scholars is the conversation of Professor Vincent, the modest author of *Canaan d'Apres l'Exploration Recente*, who, over and over again, has solved problems, and given advice of great practical value.

All through its existence this biblical school claims to have met the higher critics on their own ground, and defeated them. Special attention has been devoted to the scientific or doctrinal refutation, in particular, of those Latin ecclesiastics, Loisy, Houtin, etc., who have allowed themselves to be influenced by German and English rationalists. It is sufficient to remind the readers of THE LIVING CHURCH of the able articles in defence of truth which have repeatedly appeared in the *Revue Biblique* on the Divinity of Christ, the truth of the Mosaic prophecies, the Synoptical question, the accuracy of the Holy Scriptures on historical, topographical, and chronological subjects.

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There are 4,000 Dominicans scattered throughout the world, principally in the following countries: France, Spain, Italy, Austria, Poland, Holland, England, Ireland, United States of America, Canada, Mexico, and South America. There are also houses in St. Petersburg (for French Roman Catholic residents), Constantinople, Smyrna, Mosul, Adelaide (Australia). The scope of this order is the promotion of theological science. It follows the teaching of St. Thomas Aquinas. The convent at Rome attracts students in Canon Law; at Jerusalem, for the study of the Holy Scriptures; at Louvain, for theology; and at Fribourg University (Switzerland), for each of these subjects up to a certain degree.

Father Walsh, O.P. (Order of Preachers) of St. Clement's, Rome, informs me that the M.A. hood of Cambridge University, England, is in Dominican colors, black and white.

December 16, 1907.

IT IS A strange thing how little in general people know about the sky. It is the part of creation in which Nature has done more for the sake of pleasing man, more for the sole and evident purpose of talking to him and teaching him, than in any other of her works, and it is just the part in which we least attend to her. There are not many of her works in which some more material or essential purpose than the mere pleasing of man is not answered by every part of their organization; but every essential purpose of the sky might, as far as we know, be answered, if once in three days or thereabouts a great, black, ugly raincloud were broken up over the blue, and everything well watered, and so all left blue again until next time, with, perhaps, a film of morning and evening mist for dew. But instead of this, there is not a moment of any day of our lives when Nature is not producing scene after scene, picture after picture, glory after glory, and working still upon such exquisite and constant principles of the most perfect beauty, that it is quite certain it is all done for us, and intended for our perpetual pleasure.—*Ruskin*.

EVEN WHEN our intentions are of the best, says *The New Guide*, we often find that the lesson we set for ourselves and the one Providence sets for us have a widely different reading ere the end. We may be schooling ourselves to learn charity, moderation, and the right use of prosperity, when we suddenly find it is the hard page of adversity that is put before us. We can choose the teachable spirit, but not its task.

NEW YEAR MESSAGES OF ENGLISH BISHOPS

The Primate and the Bishop of Worcester
Send Greetings to the ChurchTRAINING COLLEGES MUST CHOSE BETWEEN TRUST
DEEDS AND GOVERNMENT GRANTS

Have Archbishop Becket's Bones Been Found?

FORMAL ELECTION TO BISHOPRIC OF CHICHESTER

The Living Church News Bureau
London, January 7, 1908

THE Archbishop of Canterbury has issued a New Year's Message to the clergy and laity of his diocese, and one rather of more general interest than those in previous years. The Archbishop points out that he called attention a few weeks ago to their special responsibility in Canterbury—"the central hearth of Anglo-Saxon Christianity"—for prayer and word and work in connection with the great gatherings of the Anglican Communion during the present year. As a New Year's thought, the Archbishop suggests to them another aspect of what this year of Conference ought to mean. They would muster next summer, from far afield, those who were their fellow soldiers in the great campaign against ignorance and wrong, but who waged that fight under conditions to which they were strangers. Such a gathering was calculated to give them not merely a stimulus to wider sympathy and a standpoint for larger outlook, but also helps to reset their own present day problems in their true proportions, to judge of them with a fresh eye, and possibly to handle them in a wiser way:

"For example, we shall have to face in England in the coming year large questions of polity and practice in matters educational, social, liturgical, and I know not what beside. It is strangely difficult for us to look detachedly and largely upon these familiar controversies. They are always with us. We dwell, of necessity, upon the details rather than upon the big principles, and our views are apt to grow narrow and technical and dull. This year should lift us into fresher air. . . . We may find that we have unconsciously been distorting the shape of our problems or exaggerating their size, and it may wholesomely startle us to find how they strike the fresh eye of, say, a Japanese Christian, or an American teacher, or an Australian politician." Again, every student of history was accustomed to judge as to the wisdom or unwisdom of what a group of people did, by noticing what its results were, fifty or a hundred years later: "What the thoughtful man tries to do is to place himself, so to speak, outside the arena of contemporary politics, and see the matter as it will look to his grandchildren fifty years hence. If, then, by the help of outside eyes, we are enabled this year to see some of our existing difficulties as our grandchildren will regard them, and to act accordingly, we may have cause at home, as well as abroad, to thank God for the lessons of 1908." The Conferences were no mere bit of ecclesiastical machinery. "They are, or they ought to be, a concentration of force, for the battle against the wrong. From whatever lands the members of them come, they and we will be actuated by one single-hearted desire for the bettering of the world in the faith and fear of God." In conclusion, his Most Rev. Lordship urged them in word and work, political, ecclesiastical, or social, deliberately and avowedly to place themselves under our Lord's guidance. "Thus only have we a right to expect that He will Himself in 1908 direct our common path."

The Bishop of Worcester, in his New Year's Message, writes that the year 1908 opens amid great anxieties for Church people, in regard to education both in the elementary schools and in the colleges for training teachers. On the other hand, the opening of the year is full of hope.

"The Lambeth Conference of Bishops from all parts of the earth, bringing with them assurance of the steady onward march of the Church of God, will strengthen the hands and steady the gaze of faithful men. So also will be the Pan-Anglican Congress organized by Bishop Montgomery with the great thanksgiving in St. Paul's Cathedral." And there were other causes of hope. "Men know a great deal more about the reasons for Church teaching, or the construction of the Prayer Book, or the scope of the rubrics, or the meaning of the Table of Affinity and its value to domestic purity than they did a few years ago." The Deceased Wife's Sister Act had also been of value to them in another way: "Men of all parties have come to see that a Church must be allowed to frame regulations for the support of the faith and morals of its own adherents. True, all other religious bodies have insisted on this long ago, and their claim has been admitted. To-day, happily, men are admitting that the Apostolic Church of England cannot be an exception to the general rule." Hope, again, sprang from their increased desire for unity. His Lordship saw it in his own diocese, and other Bishops reported the same. Public events also had helped allegiance to the English Church: "Those who leaned toward dissent have been shocked at the effect on quiet religion of the tactics of political Nonconformity, and those who dreamed that greater freedom and

greater unity were to be found under the leadership of the Patriarchate of Rome, have learned that the independent English clergy, who love independence of thought and action, would have found it difficult to submit to some of the regulations affecting policy or intellectual exercises such as have been issued from the Vatican. There is no more hope to-day, even less, of Englishmen being more quiet under Transpontine rule than they were under the so-called Roman domination in the Middle Ages." Thus Churchmen, on the right and left wings alike, although they saw much to improve, to chasten, or restore, "are turning more loyal and affectionate eyes to their Spiritual Mother, and are in consequence ready to make sacrifices of their own views and wishes for the sake of strengthening the common home."

The Bishop of Worcester's message easily takes the palm, I think, among episcopal New Year messages.

The New Year's letter of the secretary of the English Church Union (Mr. H. W. Hill) to the members and associates of the Union has, it is satisfactory to note, been largely quoted from by the *Times* newspaper in its "Ecclesiastical Intelligence." Who can tell but that the *Times*—that great traditional organ of Whiggish Protestantism—may yet associate itself *con amore* with the E. C. U. in the defence and promotion of the Catholic Faith and Religion in England?

The *Guardian* states that the S. P. C. K. has published four large fresco cartoons illustrating "*English Church History*" (italics are mine)—one of the subjects being "The Consecration of Bishop Seabury," November 14, 1784. I should have thought that Bishop Seabury's consecration belonged rather to the history of the Church in Scotland than to that in England!

What may presumably be taken as Mr. McKenn's official reply to the Primate, in the matter of the Government and the Church Training Colleges, is the following from the annual report of the Board of Education issued yesterday week:

"The board are advised that certain of the existing training colleges are governed by trusts which prohibit the admission of any students not belonging to a particular denomination, or impose other requirements which conflict with the new regulations. It will be for the authorities of the college to decide whether, in such cases, they are desirous of continuing to receive grants from public funds, and in that event to obtain an amendment of their trusts if needed. The board will be willing to afford to the governors of any college who apply to them every assistance in their power in establishing amending schemes to enable them to comply with the regulations, and do not anticipate that any serious difficulty need arise under this head."

So then, *teste* the Minister of Education, these new disgraceful regulations are unalterable, so to speak, as the laws of the ancient Medes and Persians, and either the trust deeds must go or the Colleges must go. As the *Guardian* well says, it is "a studiously insolent reply."

At the last meeting of the Society of Antiquaries at Busington House, Lord Avebury presiding, Mr. M. Beazeley, Hon. Librarian to the Dean and Chapter of Canterbury, read a paper on certain bones found in the crypt of Canterbury Cathedral, and supposed by some to be those of St. Thomas of Canterbury (Archbishop Becket). An interesting report of the meeting appeared in the *Times*. Mr. Beazeley's conclusion was that these bones were not those of the martyred prelate. He said there was overwhelming evidence that the Archbishop's bones were burned in 1538 by order of Cromwell. The bones in question were found close to the spot where the body of the Archbishop was buried in 1170. They were those of a full grown man, and when pieced together by a surgeon the skeleton measured 5 feet 11½ inches. It was thus not long enough for that of Archbishop Becket, whose traditional height was "Vig fate save a ynche." Those who held it to be that of his laid much stress on the fact that the skull had a deep cut about 6 inches long on its left side. This cut, however, was not the clean cut of a short sword. The crown of the skull was perfect, whereas that of the Archbishop was completely cut off by Richard le Breton's "tremendous blow." These bones were really those of William de Andeville, Abbot of Evesham, formerly a monk of Christ Church, deceased at Canterbury while attending a visitation there, and were buried in the very spot where the bones were found.

In a brief discussion which followed the reading of the paper, Mr. C. T. MARTIN contended that there was really no evidence to show that the bones of St. Thomas of Canterbury were burned, though that was the accusation of foreigners. Mr. AYMER VALLANCE was convinced that these bones were not those of Archbishop Becket. Mr. W. H. ST. JOHN HOPE held that there was no reason why the bones should not be those of a man murdered in the precise way in which Archbishop Becket was

murdered. His opinion was that nothing had turned up to settle the question one way or the other, and, if it could not be settled by anatomy, it would have to remain in the indeterminate condition it was now in.

The Dean of Carlisle (the Very Rev. C. J. Ridgeway, D.D.) has been duly elected Bishop of Chichester at a meeting of the Cathedral Chapter.

J. G. HALL.

A SCHOOL FOR NURSING MOTHERS.

LORD ROBERT CECIL, M.P., in an address at the opening of the London School for Nursing Mothers recently established, declared that of the 120,000 deaths of infants that took place every year in London, 60,000 might easily be saved. In other words there was a waste of 60,000 lives, which is three times as great as that occasioned by the South African war. He also maintained that there were a large number of children who were brought up stunted and crippled because of the neglect and mistakes of those who had charge of them in their early years.

Insanitary surroundings and insanitary dwellings were factors in the problem. Another great cause was the neglect of the health of the mother. Sometimes this was due to unavoidable circumstances, sometimes to ignorance, and sometimes to drink. But by far the greatest cause, compared with which all others were unimportant, was ignorance, and it was for this evil of ignorance that the conference, over which Lord Cecil presided, was mainly called to assist in combating.

The School for Nursing Mothers at which the conference was held, the opening of which was celebrated at the same time, was located within reach of some of the poorer parts of St. Pancras. It is popularly known as the "Mothers' and Babies' Welcome." Here the mothers are gathered together to learn from educated and trained women how babies should be clothed, fed, washed, tended, and treated for small ailments. An important item in the curriculum is the instruction of women in the relative value of foods and its economical purchase and preparation, the managers of the school believing, with Dr. Sykes, that infant mortality can be attacked to most purpose by the infants being breast-fed. It is obvious that the poorly-fed, ill-nourished, and sometimes half starved mother cannot effectually nurse her infant. So dinners for unfed nursing mothers are regularly provided at the school.

At this meeting, by the way, it was interesting to note that Sir Thomas Barlow vigorously condemned the use of infant foods as a routine method of nourishing children, characterizing them as a delusion and a snare. Among the other speakers at this meeting were Mrs. Humphrey Ward, Lady Henry Somerset, and Mr. Percy Bunting, whose daughter, Miss Dora Bunting, is the medical officer of the school.

Among other features of the school are the consulting room where mothers and babies who have not otherwise been medically examined and certified may be examined and advised. Also the Provident Club to enable the parent to put by small sums for extra help while the mother is incapacitated by child-bearing, and lastly, in a way quite important, a bureau of advice and recommendation for fathers.

THE STORY READERS of the large towns and cities have filled the shelves of our public libraries with dead material and defeated the purpose of that philanthropist who gave the American people a chance at the best literature in the English language. The demand of self-styled society leaders for the latest works of fiction has compelled the public-serving librarians and their accommodating board of directors to spend the public funds for much veritable trash. The schoolgirls are using the libraries not for enriching their minds, but for mental dissipation in the most unserviceable if not mind-destroying love stories. In some instances the librarians and the library directors are severely criticised for turning such an educational institution into an exchange of worthless books, but the criticism is unjust in that these persons are appointed to do the will of the public. They, like other people, want to be popular and have the institution for which they are responsible largely patronized, and so they permit themselves to act contrary to their best judgment. They need to see that they are not getting the patronage of the most thoughtful members of the community, and the day has come when the story-loving, society-playing girls and young women are making up the large part of the company that calls for books. Not only the managers of the libraries but all thoughtful people need to be aroused to the importance of making these public libraries a means of intellectual development, as well as entertainment, for members of the community. Gossip-reading is no more commendable than gossip-reciting. The desire for stories must not be allowed to destroy the passion for that literature that makes great minds and noble lives.—*Christian Advocate.*

THREE NEW YORK PARISH YEAR BOOKS

Efficient Spiritual and Charitable Work Being Accomplished

WHAT IS BEING DONE BY THE "CHAPLAIN TO STRANGERS"

Annual Meeting of the City Mission Society

OTHER CHURCH NEWS OF NEW YORK

The Living Church News Bureau
New York, January 20, 1908

ST. THOMAS' Year Book is just out with, as usual, a splendid financial showing, splendid because so much is spent on others, while at the same time the beauty and dignity of the worship and the exigencies of the work in the home church are carefully and generously maintained. But what is of infinitely more importance than this seems to be contained in the following remarks at the end of the rector's letter to his people. He says:

"The rector thinks that he has observed a particular reason for his gratitude to God. It has seemed to him that the number of those who come regularly to Holy Communion has greatly increased, and that he has felt in their whole attitude at the altar rail the evidence of deeper spiritual life. If this be true, then we have the greatest of all reasons for thanksgiving. There the Christian may come into closest association with his Lord; there the mind of the Master will illumine, and His loving heart will quicken; there the burdens of sin and care are laid down, and strength unto victory is given. When priest and people shall come in this spirit to meet the Head of the Church, the beauty and power of the Christian life will be more evident in our parish, and the record of our Christian service far more inspiring."

When one thinks of the power and opportunity for good of those who make up the vast majority of the communicants of St. Thomas', such a word as this from the rector must mean much for the future of true religion in this city, and ought to encourage the downhearted.

No definite news as to the time when the new church is to be commenced can be obtained, but the congregation is promised that a booklet containing plans will shortly be sent out. Meanwhile the finials on the tower are being removed for the sake of safety.

Grace Church Year Book (the Rev. Dr. W. R. Huntington, rector), records the success of the noon-hour services, held formerly during Lent only, but now maintained all the year. The theory is that many people, too busy in the morning and too many engagements in the evening, for family prayers, will take the mid-day occasion and the church as the place for private devotions. When these services in Grace Church first began in December, 1906, the average per day was about 75. It has now increased to about 100. These figures do not include the Lenten attendance. "Christianity between Sundays is not such a visionary and unreal thing as it is sometimes represented to be," concludes the rector, who also states that the number of people who use the church and pay nothing outnumbers two to one those who are legally entitled to use it because pew owners. Dr. Huntington refers again this year to the burden thrown upon the Church by its separation from the State; a burden that is not only spiritual but material. He thinks conditions better as they are, and urges the Church to take fresh courage, and drink in new faith for old problems of sin and the sinner's redemption. There has been introduced a new system of chime ringing, and new lighting and tiling have been put in. A new organ has been placed in Grace Chapel in memory of Mrs. Margaret Bottome, funds for which were contributed in part by the chapel congregation. The installation of the organ marks the completion of twenty years of service as vicar of the chapel by the Rev. G. H. Bottome, who is a son of the famous philanthropist and Christian leader. A new organ is now being put into Grace chantry. Grace Year Book never records how much money is expended in the maintenance of Grace Church itself, but the amount is not far from \$45,000. It should be added, however, that a not inconsiderable part of this is benevolence, and small indeed is the part that goes to maintain simply the services which pew holders attend. The parish gave away to missionary, relief, and other uplift causes last year \$132,000. The parish endowments now amount to \$675,000, and \$106,000 for diaconal support, a total of \$781,000.

The Year Book of Ascension parish, in lower Fifth Avenue, states that the endowment fund has now reached \$136,500, the sum of \$10,000 having been added last year. There is no

diminution in the number of volunteer workers, nor in the activity of the parish.

The Rev. Percy S. Grant, rector of that parish, has been given a decoration by the French Government for his devotion in America to the cause of safety appliances in industrial work for the protection of lives of workmen. The American Museum of Safety Devices, of which Mr. Grant is a director, gave a dinner in honor of the event, at which Bishop Potter was one of the speakers. Other nations are protecting their workmen as the United States is not, it was pointed out at the dinner, and the Museum exists to further the protection to American workmen.

"CHAPLAIN TO STRANGERS."

The "Chaplain to Strangers," the Rev. Dr. James B. Wasson, of St. Thomas' Church, thinks the achievements of the office during his brief occupancy of it warrant the diocese in considering the wisdom of putting the work upon a basis somewhat like that among sailors. The strangers in New York are very numerous, as everybody knows, and they have frequently to call for the services of a clergyman. There ought to be, thinks the chaplain, a central headquarters located near to principal hotels, and a chaplain who can give his entire attention to the work. Bishop Potter appointed the Rev. Dr. Wasson not only to do the work but also to demonstrate the need for it, if such need exists. Marriages, funerals, baptisms, celebrations of the Holy Communion in private because of dangerous illness, consultations on spiritual concerns, and even on family and financial matters where moral questions are involved—all of these duties have been performed by the present chaplain, who has been able to give only such time to it as he could spare from parish duties.

HOLY ROOD PARISH.

Holy Rood parish, located at the extreme northern end of Manhattan Island, has voted by its trustees to change to the vestry system of control, if it shall appear on May 1, 1910, to the then trustees that it is a wise step and if a majority of the congregation vote at that time in favor of it. The rector of Holy Rood is the Rev. Dr. Stuart Crockett. Under him congregations have much increased in size, and the parish reaches more Church people of the immediate neighborhood than it has ever been able to do in the past. This is due in great part to enlarged facilities, and a greater force of volunteer and other workers.

C. B. S. REQUIEM.

The Confraternity of the Blessed Sacrament had its annual Requiem Mass on January 14th in St. Ignatius' Church. The Rev. J. Morris Coerr was celebrant, the Rev. M. W. Britton deacon, and the Rev. R. R. Upjohn sub-deacon.

THE PADDOCK LECTURES.

The Rev. Professor Du Bose was, unfortunately, owing to an attack of the prevailing "grippe," only able to give one Paddock Lecture last week, which was on Monday, the 13th, upon Hebrews 7 and 8. The lecturer carefully developed the idea that the unique High Priesthood of our Lord is expressed after a symbolic manner by Melchizedek—without history. Melchizedek is to be regarded as representative of the essence of kingship and High Priesthood combined. Jesus Christ was High Priest from eternity to eternity, but this truth had to become known through a determined process.

CITY MISSION WORK.

At 4 p. m. yesterday (19th) the annual service of the New York City Mission Society was held in St. Agnes' Chapel, Bishop Greer presiding. After the vicar, the Rev. Dr. Manning, had welcomed the Society to St. Agnes', the Rev. Thomas McCandless told about his work, recently commenced, amongst the immigrants on Ellis Island, which shows that the Church is at length making some determined effort to reach these people by large and comprehensive methods which it is hoped will have the effect of stopping the leakage from the Church amongst those who come over to live in America. The Rev. Floyd S. Leach spoke on "Work in Hospitals and Amongst Contagious Diseases." The Rev. J. W. Johnson gave an encouraging account of his work amongst the colored people. The Rev. Frederick W. Cornell spoke of his work amongst abnormal children, and the Rev. Sherwood Roosevelt of his work in burying the unknown dead in Potter's Field with the service of the Church. The superintendent, the Rev. Robt. B. Kimber, made an address,

and after some words of encouragement and congratulation from Bishop Greer, the service closed.

ANNIVERSARY AT THE EPIPHANY.

At the Church of the Epiphany the 75th anniversary of the parish was held on the 5th inst. In the evening there was a great service with a procession of guilds and societies numbering altogether 161, not counting the choir; 31 candidates for confirmation, with white caps and dresses, were also in the procession.

PRIEST UNDERGOES AN OPERATION.

The Rev. Edward Wallace-Neil, rector of St. Edward the Martyr, has been seriously ill and has undergone an operation for appendicitis. At the present he is reported as doing well.

SLIGHT DECLINE IN OFFERINGS FOR GENERAL MISSIONS

A Little Less Contributed Than During the Final Months of the Previous Year

BISHOP OF CUBA TO VISIT PANAMA

AT the January meeting of the Board of Missions, held on the 14th inst. at the Church Missions House, the treasurer reported a falling off in contributions towards the appropriations of \$6,448.02 as compared with January 1st, 1907. Last year to that date we had received \$103,266.57; this year \$96,818.55. The treasurer remarked, however, that he did not think this falling off, so early in the year, was important.

"MISSIONARY COUNCIL OF THE SOUTHWEST."

The Board was communicated with by "the Missionary Council of the Southwest," the first of the Councils under the amendment of Canon 52 to report its action. It appointed a committee on apportionment and the said committee informed the Board that they were prepared to "perform such service requested of it by the Board or that it might be possible for it to render."

The Right Rev. Drs. Greer and Burgess, the Rev. Drs. Huntington, Stires and Alsop, and Messrs. Butler and Morris were appointed to represent the society at the Annual Conference of officers and members of the several Foreign Mission Boards, to be held at the close of this month.

ALASKA.

Letters were submitted from Bishop Rowe. He had greeted the Rev. E. P. Newton with enthusiasm and happiness. The Bishop spent Christmas Day at home in Sitka and was expecting to leave in January for Fairbanks, after which he would journey to Tanana, St. John's-in-the-Wilderness, and as many outlying places as possible.

WORK AMONG COLORED PEOPLE.

An appropriation was made for the year to the Diocese of Texas and an additional amount was appropriated to the Diocese of Alabama, both for work among the Negroes; neither being in excess of last year.

THE CANAL ZONE.

At the request of the Bishop of Washington the Bishop of Cuba is proceeding the last of January or the first of February to the Canal Zone to confirm a large number of persons, who are to be presented by Archdeacon Bryan. Archdeacon Hendrick was resigning Christ Church, Colon, to take effect January 15th. Mr. Bryan says the field presents many opportunities for the Church in the great future which opens out before her in that entire country and adds: "I am more and more impressed with the fact that no one can understand as yet what an important place this is to be."

CHINA AND JAPAN.

From China word has been received of the safe arrival at Shanghai, of Bishop Graves, the Rev. R. E. Wood, and Dr. Lincoln and family. Archdeacon Thomson has arrived at his son's home in Portsmouth, Va., on a much needed vacation. An appropriation of \$100 was made towards the translation and publication of medical works in Chinese.

Information has been received that Bishop Partridge and family have arrived safely at Kyoto.

CUBA.

The Bishop of Cuba wrote that he had just visited the work of the Rev. Mr. Diaz, who has four missions and travels 200 miles a week. He instances his visit to Macagua, where he found sixty horses hitched to the fences near the building in which the services were held, representing that number of men who had ridden to the service, some of whom had brought their wives and babies also. The congregation numbered about 200. At that station forty-three have been confirmed and fifty-three baptized during the past year. The Bishop reports his confirmations in the District of Cuba for three years: in 1905, 37; in 1906, 118, and in 1907, 295. He is pleased to add that their greatest gains have been in the places where the Church has been longest established. This he takes to be an indication that it is not novelty that is bringing the people to them, but a real appreciation of the Church and her methods.

CHURCH EVENTS IN CHICAGO

Dr. Page Speaks on "The Religious Basis of Settlement Work"

LIBERAL BEQUEST FOR KANKAKEE PARISH

The Living Church News Bureau
Chicago, January 20, 1908

THE Oriental Society of the Western Theological Seminary held its annual meeting on the evening of Tuesday, January 14th, in the Church Club rooms, for the purpose of electing officers, and of hearing a paper from the Rev. Dr. Toffteen on "The Recent Discovery of the Temple of the Jews at Elephantine." The officers elected for the new year are as follows: President, the Rev. Z. B. T. Phillips; Vice-President, the Rev. Dr. Herman Page; Secretary, the Rev. W. B. Hamilton; Treasurer, the Rev. W. O. Waters; Directors, the Rev. E. A. Larrabee, the Rev. E. V. Shayler, and the Rev. G. C. Stewart. The meeting was of great interest, and the paper gave the most recent data concerning this far-reaching discovery on the Nile, which is making such a sensation all through the world of antiquarian research at this time.

A somewhat unusual opportunity to speak a strong word on behalf of the whole truth was ably utilized by the Rev. Dr. Herman Page, on the afternoon of Wednesday, January 15th, at the regular meeting of the Chicago Woman's Club, the largest club of women in the city. The topic of the afternoon was "The Religious Basis of Settlement Work," and among the speakers, besides the Rev. Dr. Page, were Professor Graham Taylor, who founded the "Chicago Commons" as a Social Settlement associated with religion, inasmuch as he has for many years been one of the faculty of the Congregational Theological Seminary in Chicago, he now being the president of this large divinity school. Miss Jane Addams, of Hull House, Chicago's best known Settlement, and one which is non-religious, was also among the speakers. Whereas the other addresses of the afternoon for the most part obscured the radical difference between personal religion and personal activity in good works towards one's neighbor, and insisted upon calling prayerless, creedless philanthropy "religious," that of Dr. Page brought out with ample data the true and complete presentation of the facts. He showed that "Social Service," in its largest analysis, depends either directly or indirectly upon the life of the Church, using that term in its comprehensive sense as the vast community of the baptized. In foreign lands, he stated, there are about 25,000 churches and places of worship, but there are more schools, colleges, hospitals, and dispensaries than there are buildings for prayer and worship and religious instruction connected with the same missions. In this country, out of 450 institutions of the higher education, such as colleges and universities, 335 are connected with some distinctly religious organization. There are 38 hospitals in Chicago. More than half of these are connected with religious work, being officially under the charge of some church or religious society. There are 210 Social Settlements in the cities of the United States. Over one-half of them are religious settlements, officered and conducted under religious auspices. In England there are about 60 of these settlements. Fully two-thirds of them are religious in the above mentioned sense. There are in all parts of the United States homes for the aged and infirm. In nearly every instance they are organized and maintained as specifically religious institutions, connected with some church or religious society. Dr. Page further pointed out that the great problem in all social service is to "create motive." To lift people so far above the ordinary selfishness and pre-occupation of life that they will long to do good unto those less favored in circumstances than themselves, is the crucial problem of all benevolence. He emphatically stated that this is done only by religion, and only when religion teaches us to say "Our Father." In Mohammedan and Hindoo and other non-Christian lands this instinct of Brotherhood is lacking. It is not even found in sociology, as in socialistic theories, outside of Christendom. "The Church," he declared, "manufactures motive." And this is one great reason, of course, why all philanthropic people should be devout Christians. In these days and especially in this city, where non-religious philanthropy seems to have become almost a fad with some people, it is refreshing to have such strong, well-supported words from one of the Church's priests, about the essentially Christian basis of all true philanthropy.

The interest taken by the Sunday school teachers of the

diocese in the Training Class Lectures arranged by the diocesan Sunday School Commission for Saturday afternoons during January and February, is increasing. There were nearly twice as many in attendance on the afternoon of January 11th as there were at the first lecture. The topic on that day was "The Pedagogical Method," and the speaker was Dean De Witt. On January 18th the subject was "The Gate of the Kingdom: Baptismal Vows and Vows of Sponsors," and the speaker was the Rev. S. B. Blunt. The fourth lecture, on January 25th, St. Paul's day, will be by Bishop Anderson, on "The Seal of the Kingdom: Confirmation—The Seven-fold Gift of the Holy Spirit." A wide area is represented in the attendance, which includes teachers from nearly all parts of the city and vicinity.

On January 14th there was held in the Church Club rooms the annual meeting of the corporation of the Church Home for Aged Persons. The officers were largely reelected, the vice-president, Mr. Murdock MacLeod of St. Paul's, Hyde Park, being in the chair, in the absence of Bishop Anderson, who was out of the city. The Home now owns property valued at some \$39,000, and the running expenses were amply met by the donations provided during the year just closed. There are some 28 inmates, and the most loving and careful attention is given to them in every way by the efficient management of the Home.

The Chicago down-town parishes which are working hard to accumulate endowment funds are noting with appreciation the activities of the members of St. Paul's parish, Kankakee, in this important direction. St. Paul's parish is situated in the midst of a thriving and settled town, where people own their homes, for the most part, and there the continual changes of residence which are a regular feature of city life, are largely unknown. Yet this thrifty and enterprising parish has just received another bequest for the endowment fund, the sum of \$10,000 from the will of a most generous parishioner, the late Mrs. Rosella C. Payne. Mrs. Payne died suddenly on Christmas Eve, but her will had been made some five years ago, at the time of her baptism, the Rev. Dr. D. S. Phillips being then her rector. She has thus given all her property, aggregating nearly \$25,000, to St. Paul's Church, some \$6,300 having been given three or four years ago to the building fund of the new church, and \$10,000 now added to the endowment fund of the parish, while the balance, \$7,000, is left by her will at the disposal of the vestry. Such generosity as this is stimulating and cheering to the entire diocese.

The Rev. Dr. A. W. Little is commencing the publication of a new parish paper for his parish of St. Mark's, Evanston. The title is *The Lion of St. Mark's*. This is the latest addition to the long list of parish papers now being issued monthly in our diocese. Some of the other papers have telling titles, also, such as *The Clarion*, from the Church of the Atonement, Edgewater, and *The Zealot*, from St. Bartholomew's, Englewood.

The Rev. E. V. Shayler is conducting a mission at the Church House, the new work established this fall by Grace Church, Oak Park, in South Oak Park. The mission began on Monday evening, January 20th, and will continue every evening, except Saturdays, for two weeks. The congregations at Grace Church, Oak Park, are very large. Three times, within the past month or so, there have been from 800 to 1,000 persons present at the Sunday evening services. The choir, with the assistance of special soloists, sang the principal numbers from "The Messiah" on the evening of the second Sunday after Christmas. The cantata by Gaul, "The Holy City," was also sung not long ago by this choir. A new organization in this parish is "The Young People's Social League," which is designed to bring together the young people of the parish for social purposes. The membership will be limited to unmarried young people over 18 years of age. At the January meeting of the Men's Club of the Church House, in Oak Park, the speaker of the evening was Mr. John P. McGurty, and his theme was "The Direct Primary Bill." The meeting was the best of the season.

The Men's Club of Christ Church, Harvard, the Rev. F. E. Brandt, rector, is among the largest in the diocese. It numbers nearly 90, and includes many men who are not members of the parish. The club headquarters are open daily, and wide interest is manifested in the organization, which is well filling a recognized need in the social life of this thriving town.

On the evening of January 16th, as a parish entertainment by the choir, Mr. Alfred G. Walthall, organist and choirmaster of the Church of Our Saviour, conducted a cantata of his own composition, entitled "Alice Brand," the words being taken from "The Lady of the Lake." The accompaniments were sup-

plied by a piano and string orchestra, and the evening was a decided success.

Mrs. John Henry Hopkins, the diocesan president of the Woman's Auxiliary, is giving a course of four lectures, for the benefit of the Auxiliary branch of the Church of Our Saviour, at their parish house, at 3 P. M. on January 15th and 29th, February 12th and 26th. The subjects are "The Heroines of Mrs. Humphrey Ward," "Vacation Days in Europe," "Durham Cathedral," and "Edinburgh."

Miss Mary C. Brown, 487 E. 62nd Street, in Christ Church parish, Woodlawn, has organized a parochial movement for the Home Study of Holy Scripture, with the assistance of the Rev. C. H. Young, rector of the parish. Books are issued to all who are joining this class, and once in three months a written review will be made. This class is for the benefit of those who cannot attend the sessions of the Sunday school or the Bible classes of the parish.

TERTIUS.

DR. MANNING ON LORD KELVIN.

SPEAKING at a notable memorial meeting in New York at which thirteen American scientific societies were officially represented, the Rev. W. T. Manning, D.D., said concerning the late Lord Kelvin as follows:

We are here to pay our tribute to one who was not only the greatest scientist of his age, but whose name takes its place among the few great masters and leaders of scientific thought in all ages; one whose place is beside Sir Isaac Newton himself, not only in Westminster Abbey, where his body now lies, but in the just appreciation of his fellow men.

But we can say to-day one even greater thing about Lord Kelvin than that he was the world's greatest living scientist, and that is that, to a degree in which the meaning of the words is seldom realized, he was a true Christian.

For the life of this great man was one of singular beauty, a most striking illustration, as all who knew him will testify, of the sincerity, the simplicity, the unselfishness, the kindness, the devotion to truth, the cheerfulness, the humility, the firm, clear faith in God which are the marks of a true Christian. In life and in faith, in character and in clear, reasoned, deliberate conviction, he was a true example of a Christian man.

It is not surprising that Lord Kelvin should have been a Christian and a Churchman, certainly not in this day, when the supposed conflict between Religion and Science belongs to the past, when what I am sure you will allow me to describe as the faults on both sides of that unhappy controversy are already being rapidly forgotten, when we are all coming to realize that Truth is One, whatever its source, and that any apparent conflict between the Truth of God revealed in nature and the Truth of God revealed in Christ must be of our own making, and owing solely to the insufficiency of our knowledge on the one hand or on the other.

But though it is not surprising, it is encouraging and inspiring to hear a man like Lord Kelvin say, as he did say again and again in one form and another, that "the facts of Science demand the recognition of a Purposive Power in the Universe," and that (I quote here from what he is reported to have said in his lecture on "Present Day Rationalism"), "with the utmost freedom of thought we are bound to come to the conclusion that Science is not antagonistic to Religion, but is a help to Religion."

It is a strength to us to know that with all the power of his great mind and the sincerity of his noble and simple nature he believed definitely and avowedly in a personal and living and loving God; that with all his knowledge of the order and law that reign in this universe, he believed in a God who hears and who answers prayer; that with all his utter and absolute devotion to truth, he found joy and strength all his life long in the worship of the Church as a faithful communicant at her altars, as a humble believer in her creed; that he held, as another great scientist, George John Romanes, came to hold after years of patient and earnest thinking, that "it is reasonable to be a Christian."

It is indeed most fitting that as we think of him to-day we should honor him not only for his services to truth in the sphere of science but also for his great witness to truth in the sphere of religion; for the fact that, with the humility of a true scientist, with the reverence of a true seeker after truth, with the earnestness and simplicity of a true man, he lived and died in the faith of that One who came into this world to show us

the truth and whose word to us is, "Ye shall know the truth and the truth shall make you free."

As one of his life-long friends said a few days ago in Scotland:

"There is something very magnificent in the thought of a mind like his entering into the vastness of eternity and seeing the sources of the great rivers of truth which he has been so long investigating. He will be able to comprehend so much more than others. He has gone there with powers developed and with mind and heart prepared, and has carried with him the simplicity and purity of soul that will make him at once the companion of the holiest and the best who have gone before."

And so to-day we pray our tribute to William Thomson, Lord Kelvin, great among the greatest as man of science, but greater still in his life and in his faith as a sincere and humble Christian.

ANOTHER "MISSIONARY COUNCIL" ORGANIZED

Conference of the Sixth Missionary Department is Resolved into a Missionary Council

MUCH MISSIONARY ENTHUSIASM IS AROUSED

THE fifth annual conference of the Sixth Missionary Department which took place at Des Moines, Iowa, from January 16 to January 19, while not so largely attended as some previous ones held in larger cities, was of exceptional interest, and again proved the value of these annual gatherings of Churchmen. This, the last of the old and somewhat loosely organized conferences, gave birth to the new Missionary Council which was duly convened and formally launched under the canonical enactments of the last General Convention.

The Church in the Sixth Department, covering as it does the large extent of territory lying between the Mississippi and the Rocky Mountains north of the state of Missouri, feels the need, and requires the inspiration, of corporate counsel and united action for the strengthening of its forces and the development of its work.

The clergy and people of the city cordially and hospitably entertained the delegates.

The opening service, held in St. Paul's Church, was a dignified and reverent celebration of the Holy Communion. The sermon, preached by the Rt. Rev. SAMUEL COOK EDSELL, D.D., Bishop of Minnesota, was an admirable and statesmanlike enquiry into the conditions of the Church in this Department, and a strong appeal for a loyal devotion to its principles and traditions, together with a comprehensive and loving attitude towards one another in the household of faith, and to Christians of every name without.

Immediately after luncheon the Conference assembled. The organization was soon completed by the natural selection of the senior Bishop present, Rt. Rev. William Hobart Hare, D.D., as president, and of Dean Davis of Missouri as secretary. The deputies to the primary meeting of the new Missionary Council which was to assemble on the next morning were given the privileges of the floor, and the Conference was prepared to hear a cordial welcoming address from the rector of St. Paul's, Dr. J. Everist Cathell and a bright and telling response from Bishop Hare.

A feature of these conferences which has always been regarded with particular favor as most stimulating and helpful, has been the ten minute reports of the Bishops of the Department or their representatives. This year there was no decrease of value or interest in these stories of progress and achievement. Every speaker was hopeful and encouraged; every field has its peculiarities and difficulties, but one and all who reported gave forth a note of some optimism and restrained enthusiasm.

Beginning with the BISHOP OF MONTANA the tale was a continuous and happy recital of hard pioneer work, which is showing fruit in new missions established, parishes strengthened, institutions flourishing, and new fields occupied. Bishop Brewer briefly indicated the two notable characteristics of the work in Montana as in the mining camp, which was and will be of more or less transient character, and in the valleys, which are rapidly becoming settled with prosperous communities. The churches are largely in the valleys, following the lines of settlement opened by the railways. The problem is how to put a clergyman in the valley as it opens up. The Bishop declared he put more money into men than into churches, which were plain for the most part, but adequate. He wanted no starving clergy, but would open up new circuits only as sufficient for support was secured. In Montana a general and successful effort had been made to teach the people to give to missions both in the diocese and abroad. He described in some detail the method used for the gradual accumulation of an episcopal endowment fund which made it possible to become a self supporting diocese, and since which time efforts had been made to increase this fund so that in due time a Bishop Coadjutor may be provided. To this end in three years \$9,000 has been accumulated.

The Bishop of Kearney, detained through illness, was represented by ARCHDEACON COPE, who, after describing the extent and character

of that jurisdiction, referred to the beginning of the episcopal endowment fund, the building of churches and rectories, and the splendid achievement in completing a \$60,000 building for the school for boys, at which there is an attendance of 112, and the beginning of the new \$25,000 church building at Kearney.

Following, the BISHOP OF MINNESOTA brought good news. There had been growth aided by the clergy going forth two by two into the unoccupied parts of the diocese to care for the scattered Church people. Seabury Divinity School, with its endowment of \$450,000, would soon be free from debt, Shattuck School had been blessed with a new \$65,000 building, St. Mary's School was free from debt, had a surplus in the treasury, and was filled to overflowing. Everywhere there was an encouraging outlook.

The Bishop of Iowa was represented by ARCHDEACON WILLIAMS, who spoke of the wide extent of territory (50,000 square miles) and of the efforts made to keep in touch with the small and weak parishes and missions. The BISHOP OF IOWA at this juncture remarked upon the similarity of conditions in Iowa to the dioceses of Quincy, Springfield, and Chicago outside of the city of Chicago. His diocese was largely rural without any large city. God had allowed him to see much while he had been drawn into the silence through his illness, and best of all, God had made him more and more optimistic because he saw more clearly the Church's character and her mission to mankind. There had been no receding in Iowa. DEAN BEECHER voiced the feelings of clergy and laity alike in a beautiful tribute of praise and appreciation for the work of the Bishop of Iowa and expressed the hope and wish that he might soon regain his strength.

The BISHOP OF DULUTH recounted the making of his district into a diocese in ten years. The country was virgin soil in large part, the work pioneer. Seven new churches and three rectories witnessed the progress of the past year. His clergy preached to a procession, yet he or they had no feeling of pessimism but rather of gratitude and hope.

The BISHOP OF NORTH DAKOTA spoke of the rapid increase in railroad mileage, and the consequent opening of new town sites, where small communities were soon formed. Here he had begun the policy of getting the new community to erect a union church, giving each denomination use of it at regular intervals, and having himself made trustee. So far this had worked well. He believed in putting money in men before buildings.

BISHOP JOHNSON (South Dakota), in a strong and telling way, proceeded to tell of the progress of the Indian work in South Dakota, from the time Bishop Hare at the beginning of his work saw a sign in St. Paul offering \$250 for the scalp of any Sioux Indians where the children and even the same bloodthirsty Indians of that time presented as their united offering one three-hundredth of that large total given at Richmond. So the work had grown from an humble start until now, when 93 churches are served by Indian and white clergy, and 65 Indian catechists. The white work was also flourishing, and everywhere they in that jurisdiction were hopeful, believing that the east wind was getting around to the south.

The BISHOP OF NEBRASKA, feeling the loss of the late Bishop Worthington, rapidly sketched the periods of development from Bishop Talbot who was "Bishop of all out doors," through the river period, the railroad period of Bishop Clarkson, until to-day the centralizing period of development from centers and cities. Everywhere was growth and a demand for a Church faithful to Christ, unwavering and loyal. A great missionary agency is Brownell Hall, the school for girls, and he was attempting at the State University to care for the Church students and others by means of a hall. There had been thousands of removals of Church people farther west and south, which was the one discouraging feature.

DEAN HART of Denver, representing the Bishop of Colorado, told of the wonderful growth of the Church in Colorado, of the increase through judicious investments of the various funds of endowment, and of the valued work of Wolfe Hall, the hospital, and the magnificent Oakes Homes.

The evening of this day was given over to Archdeacon Stuck, who entranced a crowded auditorium of people with his descriptive, illustrated lecture on Alaska and the Church's work there.

MISSIONARY COUNCIL ORGANIZED.

Friday was an epoch; for it ushered in the new Missionary Council which, after a celebration of the Holy Communion, was duly convened by Bishop Hare, who was later made president. A committee on canons was named, which will report at the next session in October at Fargo, N. D., where the Council will assemble on the invitation of the Bishop of that jurisdiction. It was felt that not much more than effecting an organization was wise at this time. Therefore several questions of moment were deferred, including the election of a department secretary (the request being made that the Board appoint an acting one meanwhile), and the name of the Council. The temper of the house was clearly evident in the unanimous desire that the Board of Missions continue to make the apportionment and not lay this duty upon the Council.

MISSIONARY ADDRESSES.

Again meeting as the Conference, not Council, the subject, "Objections to Missions and How to Meet Them," was ably presented by Mr. Clement Chase. This proved one of the most helpful subjects

of the Conference and the addresses of both Mr. Chase and Dean Davis, who followed him, were listened to with intense interest.

Two remarkable addresses were delivered Friday evening, when BISHOP BRENT thrilled the crowded St. Paul's Church with his ringing appeal for justice to the Philippines, and DR. LLOYD revealed himself again as a true prophet of God.

MISSIONARY INFORMATION.

In many respects Saturday morning's conference on "How to Get Missionary Information Before the People," was the most satisfying, for besides the three stated speeches from Dr. Clark, Dean Beecher, and Dr. Lloyd, a number of volunteers added to the value of the session. The conclusion reached was that we must use means, study classes, literature, the live missionary, the living voice of the preacher, yet deeper still is the underlying object of showing men they are God's children with a message to their brothers. "Create the appetite, and they will cry out for information."

The sessions closed with the discussion of "The Relation of the Church to the College and University," and "The Sunday School." On Saturday evening there was an enjoyable reception at the residence of Mr. F. M. Hubbell, Terrace Hill. On Sunday there were missionary services at each of the churches, with a general closing service at St. Paul's in the evening, with addresses by Bishop Brewer, Bishop Johnson, and Dean Hart.

PICTURE AND SONG.

By CYRUS MENDENHALL.

HERE are many standpoints from which to view our world. Some seem inclined to the opinion that it is a stupendous failure. They see it as a vale of tears, a wilderness of woes, an arena in which evil in hideous forms predominates. We are bidden to ignore it, think only of a world to come, and even sigh to leave this sphere where we are unfortunately placed.

This seems morbid. God makes no blunders. He formed the earth; here He has seen fit to place man. Without losing sight of the fact that evil and sorrow exist, why be blind to the truth, that goodness, blessing, and purity much more abound? What we know of any other world is learned here. Let us see its loveliness and enjoy its bounties, with trust and gratitude, saying, God who made this world, can and will give us another and a better in the beyond.

To me the universe is a picture, painted by the divine Artist. Its rolling landscapes, hills, dales, rivers, lakes, and oceans; its trees, bushes, grasses, grains, mosses, with a flora so diversified in loveliness, in green, gold, blue, scarlet, white, and endless variations, are pleasing to the eye. Exquisite perfume, sweet incense which nature sends up to her God—all this, and more than thought can grasp or pen record, goes to form the picture we, alas, too often look upon so thoughtlessly.

There is a song accompanying this picture which God has hung in the gallery of His creation, a sweet and sacred song, full of the melody of birds, the harmony of rustling leaves, the soft cadence of purling brooks with pebbly bottoms. The winds, insect life, all lend their parts, and in dulcet strains the picture and the song, seen and heard each day, teach a common lesson inspired with a lofty sentiment. Written in the blue arch above with stars, recorded on earth by the lilies and roses, sung by birds, leaves, streams, and winds, the whole thought is, *God's love.*

May our blind eyes and deaf ears see and hear the wonders God hath wrought! He would lead us Himself. He speaks in a Father's love to us in all He hath made.

Jesus taught grand lessons from water, grain, and flowers. Strive to make earth sweet, do good, create a heaven around you. Work earnestly and gratefully in this present world, being assured that we may safely leave the morrow with Him who cares for us to-day.

"O all ye works of the Lord, bless ye the Lord: praise Him, and magnify Him for ever.

"O ye children of men, bless ye the Lord: praise Him and magnify Him for ever."

AN OLD PAPER tells the story of a man who was washing the large plate glass in a show window. There was one soiled spot which defied all efforts to remove it. After hard rubbing at it, using much soap and water, and failing to remove it, he found out the trouble. "It's on the inside," he called out to someone in the store. Many are trying to cleanse the soul from its stains, says the writer. They wash it with the tears of sorrow; they scrub it with the soap of good resolves; they rub it with the chamois of morality; but still the consciousness of it is not removed. The trouble is, it's on the inside.—HARRY H. CRAWFORD, in *Christian Advocate*.

PROPHETIC MINISTRY IN THE CHRISTIAN CHURCH.

BY THE BISHOP OF VERMONT.

I.

A GOOD deal has been heard of late about the Prophetic ministry in the Christian Church as distinct from the Priestly. The distinction has been urged as a sanction for proposals to allow unordained persons (whether professedly ministers or not, and whether in actual communion with the Church or not) to preach in our congregations. The prophetic gift is held by some to render men independent of the twofold rule laid down in the Preface to the Ordinal with regard to the offices of Bishops, Priests, and Deacons (and declared to be the rule of the Catholic Church followed by ourselves), that no man might presume to execute any of them except he were (1) first called, tried, and examined, etc., and also (2) approved and admitted thereto by lawful authority in ordination.

Without discussing such proposals in other aspects, it may be worth while to examine a little more closely this claim for the Prophetic ministry.

I. Prophecy, it need hardly be said, is not confined to the predicting of future events. *Foretelling* is a small and incidental element of *Forhttelling*, which is the meaning of prophecy. A prophet is one to whom the word of the Lord comes, and who speaks forth the message which he has received. Having, by the gift of the Spirit of God, received a special insight into God's mind and purposes, he declares to others the truth that possesses his own soul. The prediction of future consequences will be frequently involved in the declaration of present duties; and immediate events will often be figures of future events of still larger and wider import, following the same lines of God's purpose. (These considerations apply, of course, also to Old Testament prophecies, and will largely serve to explain their character, without denying distinct predictions in particular cases.)

II. From the New Testament Scriptures prophecy seems to have been a not infrequent gift of the Spirit in apostolic times. It was shared in varying degrees by Christians generally; so that in an ordinary Christian assembly there might be present several persons thus endowed. Such were permitted and encouraged to exercise their gift for the common edification. But they were strictly warned (1) against self-display—they must yield one to another; (2) against self-assertion and exaggerated individualism—they must speak according to the rule of the accepted faith; (3) against fanatical and unintelligent ecstasy—they must practise self-control; (4) against irregularity in general—all must be done decently and in order. (See especially I. Cor. 14:26 to 40, and Rom. 12:6.)

St. Paul, in the passage from which we learn most of this power (I. Cor. 12-14), is dealing with spiritual gifts, not confined to the apostolate or to any order of the ministry. The persons who are spoken of as exercising this gift of prophecy were ordinary members of the Church. They were distinctly not visitors from outside, or representatives of organizations separated from the one Body of the apostolic fellowship (Eph. 4:4; Acts 2:42).

III. Prophets are also spoken of among Church officers, and as holding a high position among them. They are reckoned next after and are associated with apostles. (See I. Cor. 12:28; Eph. 2:10; 3:5; 4:11.)

(1) It is not clear that these prophets formed a distinct order in the Church. The gift seems rather to have been one of personal endowment, in these cases of marked degree, which may have fitted them for office; or which perhaps gave them by *divine* appointment an authority in the Church which was recognized by all.

(2) It is probable that the prophets, like the apostles, belonged to the Church at large, as distinct from being officers of local churches, like the New Testament Bishops or Presbyters and Deacons. This was certainly the case a little later, as we learn from the *Didache*, or *Teaching of the Apostles*. (This is a work apparently of the early part of the second century, belonging to some isolated Christian community, in which lingered a condition of life and organization which had elsewhere passed away.)

Two points are clear: (1) that these prophets were recognized as authorities, and were in no sort of doubtful position in the Christian society; (2) that their ministrations were not restricted. Where the prophets came they were preëminent, and

led in liturgical services as well as in exhortation. (See Acts 13:1-3, and the *Teaching*.)

IV. The peculiar gift of prophecy seems to have been regarded, like that of speaking with tongues or of working miracles, as an extraordinary gift vouchsafed to the early Church, largely intended for the setting up of the Christian religion, and to have been after awhile withdrawn. (Comp. St. Mark 16:15-20, where "the signs follow them that believe," not particularly the ministry.)

For a fuller discussion of the above points reference may be made to Dean Armitage Robinson's Commentary on the *Ephesians*, Rackham's on the *Acts of the Apostles*, Professor Gwatkin's article, "Prophets," in *Hastings' Dictionary of the Bible*, Bishop Gore's treatise on *The Church and the Ministry*, and Dr. Moberly's *Ministerial Priesthood*.

II.

I. The obvious dangers to which the exercise of the prophetic gift was exposed (against which St. Paul warned the Corinthians), seem to have led, along with the withdrawal of *extraordinary* gifts of the Spirit, to the general substitution, for the greater freedom of the earliest Christian assemblies, of a more settled form of service. In Justin Martyr's account (A. D. 140) of the Sunday service, after the reading of the Scriptures, it is the president (the same who leads in the prayers and Eucharist) who verbally instructs and exhorts (*Apology*, I., ch. 65-67). In all the letters of St. Ignatius there is no mention of any ministry parallel to that of the Bishops, Priests, and Deacons, and to them and to their teaching obedience is expressly and constantly enjoined. Preaching was regarded all through the early centuries as a special duty of the Bishop. He was the responsible teacher as well as ruler of the faithful. Presbyters preached as they were authorized to do so by the Bishop. This restriction, about which there has been a good deal of needless discussion, obviously belonged to the arrangement when there was a Bishop for every considerable community of Christian people, with presbyters and deacons associated with him and ministering directly under his superintendence.

II. Persons not in holy orders, but eminently qualified as teachers, like Origen, were sometimes allowed to preach, especially in the East; but this was regarded as a delegation for special needs and occasions of the teaching function of the Church, which was normally exercised through her appointed and ordained officers, and always under regulation. Pope Leo would allow no such liberty, and wrote to the Bishop of Antioch that no one except those who are the Lord's priests should dare to claim or be permitted the right of teaching or preaching, whether monk or layman, who boasts himself of some knowledge. (Letter CXIX., *Nicene and Post-Nicene Fathers*.) There had evidently been questionable teaching by questionable teachers. The monks, of course, were set apart for an entirely different function from that of public teaching; they professed a retired life for prayer and penitential exercises. The office of a monk (as Jerome, who was one, wrote) was not to teach, but to mourn.

In any case it was never permitted for persons not members of the Church to teach the faithful. Imagine, for instance, St. Augustine inviting a Donatist Bishop to address a congregation of Catholics, by way of showing good will, and getting the Donatists' special point of view, and so preparing for reunion!

Bingham's summary of the practice of the early Church may be quoted:

"When once the extraordinary gifts of the apostolic age were ceased, the Church went prudently by another rule, to allow none but such as were called by an ordinary commission to perform this office, except where some extraordinary natural endowments, such as were in Origen, answering in some measure to these spiritual gifts, made it proper to grant a license to laymen to exercise their talents for the benefit of the Church."

III. In the Middle Ages the friars (who were not, strictly speaking, monks) frequently preached. But several considerations must be taken into account before this precedent can be pressed: (1) The parochial clergy in mediæval times were, alas, many of them, little able to preach. A mechanical performance of ceremonial acts and the administration of the sacraments was as much as they could compass. Others were needed to preach. (2) The friars' preaching was by no means only or chiefly in the churches, or as a part of the regular Church service. Very often they were only speaking to their fellows, as any Christian man might and should, as opportunity offered. (3) The churches were getting to be to a considerable extent in the

charge of Religious Houses, some of whose members were in holy orders. (4) The preaching of the friars was by no means without its dangers, often giving opportunity for unauthorized teaching, whether lax or exaggerated, and not seldom leading to conflicts and rivalries between the parochial clergy and the religious orders, especially as the religious houses were mostly freed by the Pope from the jurisdiction of the Bishops.

For the above points refer to Bingham, *Antiquities of the Christian Church*, bk. XIV., ch. iv., or the article on "Preaching" in the *Dictionary of Christian Antiquities*, Hardwick's *History of the Christian Church (Middle Age)*, and Neander's *Church History*, Vol. III., sec. iii.

III.

It is thought that enough has been said with regard to the Prophetic ministry in the Christian Church to show abundant sanction for our position expressed in the Preface to the Ordinal and in the Articles (not yet abolished), that "it is not lawful for any man to take upon him the office of public preaching or ministering the Sacraments in the congregation before he be lawfully called, and sent to execute the same" (Art. XXIII.).

There remain some practical questions to be considered.

I. Primitive and Catholic practice likewise warrant our permission of the informal ministrations of lay readers in the absence of a clergyman, with the restrictions of the canon. They must be communicants of the Church, licensed by the Bishop, acting under his direction or that of a priest having jurisdiction in the place, and only authorized to deliver sermons or addresses of their own if, after instruction and examination, they are specially licensed thereto for urgent needs (Canon 21). The Church thus assumes a certain responsibility for her preachers and gives them a certain authority. Beyond this there is, of course, wide room for less authoritative work by laymen, of a teaching and hortatory character, not connected with the stated worship of the Church.

II. It may be considered how far a return would be possible or desirable to the primitive practice of a public spiritual conference, in which any member of the Church should be allowed to give his word of instruction, experience, or exhortation, under the presidency and regulation of the parish priest. Theoretically it might be edifying and helpful. Practically (1) we should have to face the difficulty of getting people to speak at all, especially those who would be most worth hearing. (2) What one hears of the experience of prayer meetings among other religious bodies is not altogether encouraging.

III. The clergy who are ordained to be ministers of God's Word as well as of His holy Sacraments, and who have received the gift of the Holy Spirit for this work, ought without doubt to stir up this gift with more care than is, at any rate frequently, the case. They are called to exercise a prophetic ministry, not merely by handing on the settled doctrine of the Church (for faith and for life); their utterance should not be a mere echo of a former word; but the truth should be livingly realized by them, and then freshly and with the force of personal conviction and experience pressed on others. When its principles are thus appropriated, it will be brought to bear upon the actual issues and problems of the individual and collective life of the people to whom they are sent to minister. In such teaching, as the priest places himself and all his powers as far as possible under the influence of the Holy Spirit, there will be a recognition of the Spirit's work and teaching in others, to whom they will speak not merely with the authority of office, but as commending their message to the enlightened intelligence of the faithful. (See I. St. John 2: 20-27; II. Cor. 1:24.)

IV. The broad separation which some would make between the priestly and the prophetic functions of the Christian ministry, appears to have little warrant in Scripture or antiquity, and none certainly in our formularies; it seems distinctly dangerous as tending to a mechanical regard of sacramental ministrations, such as largely prevailed in the Middle Ages, when the prophetic side of the ministry was to a great extent lost sight of. The priestly, prophetic, and ruling offices are not disjoined, but closely connected, in the Christian ministry, though emphasis may be laid in turn on one or on another. The priest is intercessor and leader in worship; he is a spiritual pastor and ruler; he is also a teacher, speaking from God to men, and this he must in one sense be *before* he can lead men to God.

V. The formal recognition of a prophetic office in persons who are not merely without the Church's orders, but also

are conscientiously and on principle (through whatever ignorance or prejudice in many cases) living apart from her fellowship, and in varying degrees teaching doctrine opposed to hers, would be an entirely new departure from the Church's constant practice. We may thankfully recognize the useful and valuable work which many are accomplishing, and the evidence of God's blessing resting upon their lives and labors, and humbly acknowledge that a share of blame for separations may often lie at the Church's door. But the fact of separation we cannot ignore. It is always wiser to face facts than to try to shut our eyes to them. Let us by all means join with others so far as we can in all common enterprises for the betterment of social conditions. Let us seek to understand one another's position and difficulties, and make the most of all we hold in common, so that we may be able to work towards the reconciling of differences. But to invite leaders and representatives of separated bodies, as such, to exercise a prophetic ministry in our congregations, by instructing and exhorting our people, could only lead to fresh complications with those outside. Why should this minister or that body, be sanctioned, and not another? Why should they be restricted in the character of their ministry, preach and not lead in prayer, or lead in prayer and not administer sacraments?

Such a practice would, moreover, certainly have a seriously disturbing and confusing effect upon our own people. It could only be really justified, if we abandoned any conviction as to the distinctive principles and position of the Church, and regarded her order of doctrine, discipline, and worship as merely matters of preference. In which case we should be wholly wanting in justification if we did not surrender our preferences for the sake of Christian unity and fellowship. Nothing but the conviction that we hold in trust principles that belong to the integrity of our Lord's design for His Church can warrant us in maintaining any exclusive position; having that conviction, we are forbidden to compromise our witness.

VI. It is pleaded that we gain much from the writings of ministers of separated bodies; if their thoughts inspire our clergy, why should they not be allowed to deliver their message in person? The reply seems obvious: that the priest is bound to glean help from all available sources, but that he is responsible for delivering the Church's message, and for bringing materials he may gather into due conformity with the doctrine and discipline of Christ "as this Church hath received the same." This is where, apart from any question of orders, a recognition of ministers of other bodies as prophets would break down. So far as they are honest and fearless, they must deliver *their* message, and their message differs in important points from the doctrine, discipline, and worship of the Church.

SHORT, BUT EFFECTIVE.

DEAN WALTER T. SUMNER of the Cathedral of SS. Peter and Paul, Chicago, cut the Gordian knot of the west side vice problem Christmas eve in one of the shortest sermons ever preached. The scene was Levinsky's saloon, Green and Lake Streets. In the room adjoining the bar were gathered the dregs of the Peoria Street "jungle." Thieves, ex-convicts, and negroes formed a good proportion of the crowd. It is a place of many battles with the police and may be taken as the heart of the great West Side "dopeland."

There was a scattering as the minister in clerical garb entered the side door and stood in the midst of the throng. Two detectives stood beside him, which may have caused some of the quick disappearances into cellar and street. The bartender heard the shuffle and ran to the room, wiping his hands to be in readiness for a fight.

"I've just come in to wish these girls a merry Christmas," said Dean Sumner, smilingly, reaching out to shake hands with the bartender.

The mob stared. The contrast between the surroundings and this clean-cut young clergyman with the kind eyes was beyond them.

"I have not come to preach to you," said the Dean. "I just want to tell you that we are your friends, and if any of you need help come to us. The Church is ready to help you. We are sorry you are here and presume you are, too, especially to-night; but here you are, and so when you are ready to come to us for help of any kind, do not hesitate. I have brought each of you a Christmas card which I want you to hang up and keep."

With this a detective brought forth a handful of Christmas cards and passed them around. On each was the address of the church and the invitation to come when in trouble.

The little party went to other such places in the district, visiting in all more than 200 women. For each there was the same invitation.—*Exchange*.

Bible Studies

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IV.—ABRAM IN EGYPT.

WE infer from the Bible that Abram migrated to Canaan in the year 2090 B. C.* The story of this migration is recorded in Genesis 12:1-9. The latter part of this chapter tells of his sojourn in Egypt on account of a severe famine in the land of Canaan. Genesis 13 tells of Abram's return from Egypt to Canaan, and Genesis 14 gives the account of the war between the four eastern kings and the five kings of the Jordan valley, in which Abram distinguished himself by overthrowing Kedorlaomer. In my next paper I will endeavor to show that this war could not have been carried out later than the year 2080 B. C., and the probability is that it was fought in that very year.

Now, if the biblical narratives are arranged chronologically, we should infer that Abram's sojourn in Egypt happened somewhere between 2090 and 2080 B. C. This inference, it seems to me, can be shown to be correct from the Egyptian monuments and other non-biblical data, and this in turn awakens our admiration for the author of Genesis, who, in spite of the fact that he used a number of ancient documents for the compilation of this book, still was so well informed on the chronology of this early time that he was able to compile his documents in a perfectly chronological order, so far as we are able to judge.

The Bible records that Abram, Sarai, and Lot migrated into Egypt on account of a severe famine in Canaan (Gen. 12:10; 13:1). Although the Bible mentions no others as taking part in this migration except Abram and his house, still we may infer that other people in Canaan suffered from this famine, and we may expect that other Canaanites were forced by the same famine to enter Egypt for procuring sustenance.

Again, although the Bible mentions only a famine in Canaan, it does not exclude the possibility that it extended to Egypt also, or at least to some parts of it. As in the time of Joseph, the seven years' famine was grievous to both Egypt and Canaan alike, so it may have been in the time of Abram, and as in the time of Joseph food could be secured only at certain places in Egypt, in the same way similar conditions may have existed in the time of Abram. The fact is that at this very time there was a migration of Canaanites or Asiatics into Egypt, and also that a severe famine raged in several parts of Egypt. In order to define these events chronologically it will be necessary to give a short review of the history of Egypt for the uncertain period of the dynasties VII.-XI.

In my *Ancient Chronology*† I have shown that dynasties VIII. and IX. were contemporary, the former ruling Lower Egypt with Memphis as the royal city, the latter ruling Middle Egypt with Heracleopolis as its capital. Both dynasties lasted from 2330-2230 B. C.

In the year 2230 B. C. there was a dynastic change in Heracleopolis, and the new king, the founder of Dynasty X., succeeded in placing all Egypt under his control and in making Heracleopolis the capital of all Egypt. It is impossible, at present, to follow the development and the changing fortunes of the rulers of this dynasty, but there is evidence enough to show that the successors in this dynasty were not entirely successful in maintaining the supremacy of Heracleopolis over all Egypt. In the beginning of the twenty-second century B. C. there was an invasion of Libyans into Upper or Southern Egypt. These invaders settled in or around Thebes, which was then hardly more than a village, or at any rate, only an unimportant city. The first known leader of this people was a certain Intef, known as Prince Intef. As he never assumed any royal title it is evident that he recognized as his lord the king of Egypt, which in this case must be one of the kings of Dynasty X. in Heracleopolis. Whether the Libyan settlement entered Thebes peacefully, or whether it forced its way into that place, cannot to-day be decided, on account of the scarcity of material, but it is evident that in either case, the king of Heracleopolis was forced to acquiesce and admit their presence, for he awarded the title of Egyptian prince to their leader Intef. The successor of this Prince Intef was his son, Intef I., with the Horus-name of *Wahonekh*. He styles himself king, but in his famous

"Dog-stela" he defines his kingdom as extending southward to Elephantine, or, as it is sometimes called, Door of the South, and northward to Thinis, or Door of the North. Calling himself king over Egypt, he must therefore have rebelled against the king of Heracleopolis, but as his kingdom extended no further north than to Thinis, it is evident that another dynasty must rule in Middle and Lower Egypt. The Intef rule of Thebes is therefore partly contemporary with the tenth dynasty kings of Heracleopolis.

The Turin papyrus gives the length of the eleventh dynasty, to which the Intefs belonged, as 160 years, but the unit is lost, and it may therefore have lasted up to 169 years. As the eleventh dynasty was overthrown in the year 2002 B. C. by King Amenemhet I. of Dynasty XII., Intef I. and the eleventh dynasty cannot have begun to rule Thebes and Upper Egypt later than the year 2162 B. C.

The independence of Thebes and its rule by the Libyan Intef kings, would naturally be resisted by the native Egyptians of that region and awaken in them the desire to control its government. Now there was an ancient Egyptian family, known as Mentuhotep. The name connects, perhaps, the family with Hermontis, a suburb of Thebes, and the temple city of the god Montu. It is not now possible to decide whether the Mentuhoteps came from this city, or from Gebelén, where the first of these kings built a temple, or from Denderah, a pre-dynastic capital of Upper Egypt, the goddess Hathor of which is claimed to have bestowed the royalty on the first of these Mentuhoteps.

At any rate, after the death of Intef I., who reigned not less than fifty years, his son, Intef II., known also as *Nakht-neb-tep-nefer-Intef*, became king of Upper Egypt. He reigned for about twenty-five years. This king was succeeded by an Intef III., probably his son, whose throne name began with *Sonkh-*, which undoubtedly should be restored to *Sonkh* [-ka-Re]. The course of events at this time is not sufficiently clear, but it seems as if this king was a comparatively weak ruler, and that a great invasion into Egypt took place at this time. This weakened both the king of Heracleopolis and the Intef rule at Thebes. Mentuhotep I. seized this opportunity and rebelled against his sovereign, Intef III. It seems as if Mentuhotep I. did not become sole ruler over Southern Egypt immediately, but that Intef III. continued to rule over some part of Upper Egypt, perhaps Thebes, for five years. At any rate, George Syncellus in his *Sothis Book* avers that *Konkharis*, a scribe's error for *Sonkharis*,‡ reigned for five years, and was the last king of that line. The Turin papyrus avers that there were only six kings of the eleventh dynasty, and as the last four of them were Mentuhoteps, and as the first two were Intefs, otherwise well known, Intef III. or *Sonkharis* must have been contemporary with Mentuhotep I.

Now the *Sothis book* avers that at this time a great invasion of Hyksos into Egypt took place and that this happened 700 years after the beginning of the Sothic period. Leaving aside Syncellus' erroneous calculations based on this datum, we know that the Sothic Period began in 2784-2781 B. C., and the overthrow of *Sonkharis* and the invasion of the Hyksos took place therefore somewhere about 2084-2081 B. C. From other data given in my *Ancient Chronology*,§ the date was probably 2084 B. C. when this invasion began, but Mentuhotep I. became master of the situation first in 2081 B. C.

The interesting fact recorded by Syncellus in his *Sothis book*, that a Hyksos invasion took place at this time, is corroborated by the inscriptions of Mentuhotep I. in his temple at Gebelén, in which he states that he slew Nubians, Asiatics, and Libyans. A relief of his shows also an Egyptian, which undoubtedly refers to his own rebellion against the Intef rule and his overthrow of the Egyptians, loyal to his former sovereign. *Asiatics* is the name often used in the inscriptions to denote the Hyksos, who in every case represent peoples from Palestine and Syria.

It is therefore certain that an *Asiatic* or Hyksos migration

* Cf. my *Ancient Chronology*, I., p. 9.

† Pp. 238-241.

‡ Greek K and Σ were often confused in copying.

§ P. 236, note 1, and p. 229.

into Egypt took place in 2084-2081 B. C., i.e., at the time when we infer from the Bible that Abram went down to Egypt, and my inference is that Abram was in the company, or perhaps even the leader of these invading Hyksos or Asiatics. We know from the Bible that shortly after (in 2080 B. C.) Abram had an army of 318 picked men, and the inscription of Mentuhotep does not indicate how large the invading Asiatic army was. It is therefore not only possible but probable, that these invaders, even including Abram, tried to settle in Upper Egypt, but were repulsed and turned northward, where they were permitted to stay, perhaps in Heracleopolis or Siût.

This inference, and the connection of Abram's migration with those events in Egypt, are made plausible by the fact that two Egyptian inscriptions of this time record a severe famine in Egypt, a famine very widespread, when bread was to be found only in a few places.

Thus Eti, an official in Gebelên at this time, says:

" I sustained Gebelên during unfruitful years, four hundred men suffering (from famine). But I took not the daughter of a man, nor his field. I had ten herds of goats, with men in charge of each herd; I had two herds of cattle and a herd of asses. I raised all (kinds of) small cattle. I built sixty ships, and shipped grain to Erie and Heptal, after Gebelên had been sustained. The (people of the) nome of Thebes came up-stream, but Gebelên did never send up-stream or down-stream to another district (for supplies.) I followed my great lord, and I followed my small lord, but nothing was lost therein. . . . "

Eti's connection with the "great lord" and the "small lord" refers undoubtedly to the rebellion in the time of Intef III. and Mentuhotep I., and this famine belongs therefore to the very time when Abram migrated into Egypt.

Mentuhotep III., grandson of, or at least second ruler after Mentuhotep I., became king about 2060 B. C. About the year 2077 B. C. he succeeded in establishing himself as king of all Egypt, thereby overthrowing the tenth dynasty of Heracleopolis. Among the vassals who thereby had to transfer their allegiance from the kings of Heracleopolis to that of Thebes, was a certain Kheti (II.), prince of Siût. He was at this time (2043 B. C.) an old man, and his inscriptions in his mortuary chapel in Siût were all written while he was yet a subject of the king of Heracleopolis. In these inscriptions, Kheti II. tells that his father died while he himself was still an infant. Kheti must therefore have become prince of Siût at least as early as 2100 B. C., and the great famine mentioned above must have been experienced in his principedom. The correctness of this hypothesis is shown by the inscriptions, in which Kheti II. records the following:

" I was rich in grain. When the land was in famine, I maintained the city with grain (lit. *kha* and *heket*), I allowed the citizen to carry away grain for himself, for his wife, for the widow, and her son. I remitted all imposts, which I found charged by my fathers. I filled the pastures with cattle, each man had many breeds; the cows brought forth twofold, the folds were full of calves. . . . "

In the same inscription, Kheti II. refers to the works of irrigation which he had carried out in his domain, thereby enabling himself to tide over the famine years.

In reading this inscription and Kheti's prosperity in the midst of a great famine, one cannot but compare it with the biblical record of Abram, where the patriarch experienced a similar prosperity, in the face of severe famine, which happened at the same time, and in the same land. In Genesis 12:16 we read:

"And he (Pharaoh) entreated Abram well for her (Sarah's) sake: and he had sheep, and oxen, and he-asses, and menservants and maidservants, and she-asses, and camels."

It is not necessary to attempt to locate Abram during his stay in Egypt, whether he stayed in Gebelên, Siût, or at the royal court in Heracleopolis. It suffices at present to know that there was a migration of Asiatics into Egypt, and that there was a great famine that extended even to Egypt, at the very time we infer from the Bible that Abram went to Egypt on account of a famine and became prosperous there. We infer further that the twelfth chapter of Genesis, taken from whatever source it may and placed there by whatever compiler it may have been, stands there in perfect chronological order, and records an event, the historical background of which is furnished by the Egyptian monuments. It is true that these monuments have not recorded the name of Abram, but that could hardly be expected in view of the character and purpose of these monuments. But if the biblical record of these events

is historically and chronologically correct, are we not justified in assuming that the picture of the central figure in these events is true? The assumption seems to me reasonable and the only logical one, until positive proofs—not hypotheses—to the contrary have been duly presented.

AN ANSWER TO PRAYER.

By MARIE J. BOIS.

A COOL, grey day, not a rift in the clouds, the wind is howling over the bay and through the trees. Perched in my favorite summer retreat, I look with dismay around me, for to-morrow is the Sunday school picnic, and though I myself cannot go, I am longing for clear weather for them.

Longing, for a Christian, means praying; and while it looks so hopelessly dark, I lift my heart to Him, in unison I know, with many other hearts across the bay, asking for the same thing: a clear, beautiful day. Strangely enough the lesson of that very evening contains the words of our Lord: "If thou canst believe, all things are possible to him that believeth," and, with the father of the child, I answer, Lord, I believe, help thou mine unbelief. The night comes, dark, starless; wind and waves are still raging. Leaving it in God's hands, I retire, hoping against all hope. Early the next morning I am up, as I am to drive to a friend's house for breakfast. The sky has not changed, the wind, as the driver tells me, is in the right direction for rain, and so we start. A long drive is before us, during which I anxiously scan all points of the horizon for a promise of good weather. Within myself I wonder what I shall feel if, after all it does rain? if our earnest prayers are unanswered. Yet I know "He doeth all things well." He will not fail us, even if His answer is not what we have asked for. "Watch and pray." I still do both; and presently it seems as if the clouds are growing lighter over the horizon. I call the attention of my driver to the fact, but he answers with an unbelieving grunt. At last, I exclaim triumphantly, "I see some blue." Yes, there it is, a microscopic spot at first, hardly discernible to any but very attentive eyes. Just then I reach my friend's house, and after breakfast when we come out on the veranda, not a cloud is to be seen anywhere—a glorious sunshine has transformed the whole landscape.

Oh, the joy, the beauty of it! What feelings of thankfulness sweep over the heart which, hoping against all hope, is blessed with God's gracious answer to its prayers!

As I returned home in the evening with the boat, I drank in with delight the wonderful beauty of the sunset over the bay. Thoughts of thankfulness and of love filled my heart. I watched the broad wake which the boat made as she majestically went into port. I felt the throbbing of the machine stirring the depths and noticed how the water which had thus been stirred up acquired a beauty of its own, a new beauty: white foam and calm surface, capable of reflecting the sunset in a way impossible to the rest of the water.

And once more I realized that the heart which has been stirred up and has felt the mighty throbbing of Eternal Love within itself, *must* reflect heaven's beauty and peace, and leave a shining track behind wherever it goes.

CLIMATE is important. If we live in a malarial region we need not be surprised if we have malaria. It steals into our heart and poisons our blood. If we move to a place where there is pure, sweet, wholesome air, we may expect to be well and strong. There are spiritual climates, too, some wholesome, some unwholesome, and we should choose our abiding place where the influences will promote gladness. Christ tells us we can live in His love, as an atmosphere, as one would stay in the sunshine. We are exhorted also to keep ourselves in the love of God—not keep ourselves loving God, but keep ourselves in the blessedness of God's love for us. That was the way St. John lived—staying in Christ's love—and we know how the sunshine got into St. John's soul and made his face shine and made his whole life a benediction of gladness, for which all the world is happier, sweeter, and richer to-day—*The New Guide*.

IT HAS BEEN said that every true prayer has a foreground and a background. The foreground of prayer is an intense, immediate desire for something which seems necessary to the soul; the background is the earnest desire that the will of God, whatever it may be, shall be done. Leave out the foreground, and there is danger of fatalism. Leave out the background, and only an expression of self-will is left. The perfect prayer—the prayer that prevails—must have background and foreground desire and submission.—*The New Guide*.

Helps on the
Sunday School Lessons

JOINT DIOCESAN SERIES
SUBJECT—*Life and Teaching of our Lord Jesus Christ*

HIS TEMPTATION.

FOR THE FOURTH SUNDAY AFTER THE EPIPHANY.

Catechism: Fifth Commandment. Text: Heb. 2:18.
Scripture: St. Matt. 4:1-11.

IMMEDIATELY after His Baptism, Jesus had heard the Voice out of the heavens saying, "This is My beloved Son, in whom I am well pleased."

Some have thought from that fact that this was the first intimation that our Lord had received of His unique Sonship and His office of the Messiah. This we can hardly concede. It is indeed impossible for us to know precisely what was the relation between the divine knowledge of our Lord, which as God He must always have possessed in its fulness, and His human knowledge in which, as we have seen, He "increased" as He increased in "stature" (St. Luke 2:52).

All this is beyond the capacity of Sunday school pupils, and the wise teacher will certainly not perplex them with an attempt to discriminate between the divine knowledge and the human knowledge of our Lord. It is mentioned here, rather to place the teacher upon her guard in the use of many current expositions of the baptism and temptation of our Lord in which this erroneous idea is taught. It is sufficient for the teacher, leaving to theologians that most difficult of all problems of distinguishing between these two distinct kinds of knowledge which our Lord possessed, to treat rather of the practical lessons for children which may be drawn from the story of the temptation.

The first temptation was based on the fact that Jesus is Son of God in a sense that the term can be used of no other person. Some have thought that Satan, the Prince of Darkness, was in ignorance of this fact until the revelation made by the divine Voice at the Baptism of our Lord. However that may be, it is this Sonship that is first challenged among these temptations.

Our Lord was engaged in a fast of forty days' extent. The fact that He fasted on the eve of entering upon His ministry is to us a lesson of the spiritual value of fasting as a preparation for spiritual work. The Prayer Book directs that adult candidates for Holy Baptism "be exhorted to prepare themselves with prayers and fasting for the receiving of this Holy Sacrament" (First Rubric in the Office of Baptism of those of Riper Years). Long continued custom in the Church, enforced in many places by obligatory canons, suggests the great benefit of fasting before the reception of Holy Communion. Ash Wednesday and Good Friday are set apart particularly by the Church as "fasts." Other days of fasting upon which the Church does not ask that the fast be strictly observed without any use of food, but requires only "such a measure of abstinence as is more especially suited to extraordinary acts and exercises of devotion," are the forty days of Lent, the Ember days, the Rogation days, and all Fridays. Thus the Church puts into practice for her children the example set by our Lord Himself engaging in this fast of forty days as a spiritual preparation for the exercise of His ministry.

The first temptation was that our Lord should prove Himself to be the Son of God by miraculously creating bread to supply the hunger and weakness resulting from His long fast. It would be a very simple matter to put the assurance given by the Voice to a test. But to test is to doubt. This temptation, therefore reduces itself to a temptation to doubt, based upon the fact that His outward and material circumstances were not quite consistent with the assurance of His Sonship. While it was a temptation, it was disguised in a very plausible form: "It may be true; test it and see."

Our Lord's answer to this temptation is a far-reaching one. He quotes from the Scriptures (Deut. 8:3) the great principle which God had taught Israel in the desert: that God is all-sufficient, and His word sure in the face of all situations which seem to human eyes to prove the contrary.

He, who on a later occasion was ready to take the few

loaves of bread and the few fishes from a boy's hands and miraculously increase them until they were sufficient to feed thousands who were hungry before Him; and who with a still greater miracle was to make of His own flesh the spiritual food for all His disciples through all the ages of the Christian Church, was ready to undergo deprivation of bread Himself for our good and for our example.

The second temptation again appeals to His consciousness of divine Sonship. He had answered the first by declaring that He believed God's word and did not need to put it to a test. Satan then agrees with Him as to that. He admits that Jesus was right, and simply suggests that He give a convincing exhibition to all the world of the greatness of His trust in His Father's word, for He has said, "He shall give His angels charge," etc. This was a very clever way of disguising presumption under the form of filial trust. It was in its essence a temptation to manufacture evidence to prove to others His divine Sonship. It was a suggestion that He give such a convincing display of His miraculous power that all the nation would be convinced. That this temptation was a real one is shown by the fact that His enemies several times asked Him to do this very thing—give some manufactured evidence of His heavenly powers (St. Luke 11:16; St. John 2:18; 6:30). It was the temptation to substitute for the quiet, orderly working out of His mission, startling and sensational acts designed to procure quick results.

Jesus' answer quotes Deut. 6:16, which forbids making demands upon God, or insisting that He answer, and show His love and care for us, in just this or that way. Jesus will not manufacture evidence of God's love and care even for the purpose of convincing others.

This temptation and its answer reminds us of the danger of short-cuts. The boy who tries to get credit for that which he has not honestly earned, and does not therefore deserve, is yielding to this temptation. Cribbing and cheating is this kind of thing. All hypocrites are trying to get credit by this method.

The third temptation describes in a figure what it would amount to should Jesus adopt a worldly method of securing results. It was a temptation to turn aside from the straight course required by God for the purpose of attaining the very same end as that contemplated by God: to get the good end by means of some concession to the evil. The temptation as it confronted Jesus was doubtless that He should make Himself such a Messiah as the Jews expected, and having conquered the world by the means of His wonderful powers, to set up then the reign of righteousness and love and peace. By this method He could surely have gained adherents rapidly and in large numbers. He could have drawn the world after Him. But in spite of the devil's promise, He could not have moulded it into the kingdom of God. It was a subtle temptation, but He saw that the harder, longer way was the only true way by which the end could be honestly attained.

Jesus' answer (from Deut. 6:13), "Thou shalt worship the Lord thy God, and Him only shalt thou serve," means that He cannot divide His allegiance to God. To do so sacrifices absolutely the allegiance to God, because He must be supreme. There can be only One who is supreme. No worldly ideals, no worldly methods, can be substituted for those of God.

This temptation comes to us still. We are tempted to "do evil that good may come." To tell a lie for the sake of keeping a friend, to refuse to admit one's self in the wrong for fear of lessening an influence which we intend to use for the good—these are ways in which we are personally tempted to yield to this temptation. The devil also tempts us, as members of the Church, to use worldly methods for getting on. From the temptation to raise funds by various dishonest devices, to that of making the services "entertaining," the Church is being beguiled by Satan to "fall down and worship him." These methods will never succeed. God's work can be done only in God's way. The world tempts us to do less than Jesus asks. We flatter ourselves that we may yield to the world enough to get its allegiance, and then turn and convert those upon whom we have thus gained a hold. But when we test the matter, we find that we have no *spiritual* hold upon them. It was a devil's lie that had promised to give us spiritual power by worldly methods.

Be sure to point out the fact that Jesus met each of these temptations successfully from His knowledge of the scriptures. The Bible points us the true way.

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.

NON-LITURGICAL SERVICES AMONG OUTSIDERS.

To the Editor of *The Living Church*:

CAN we not have more testimony from some who have tried the effect of working in new fields with non-liturgical services? I have for years felt that one reason why we do not make more headway than we do in some places is that we set our new scholars too hard a lesson to start with. I can only theorize, and so hesitate to speak on the subject, but it does seem to me that if I had missionary work to do in a new field I should try to gain the confidence of the people—say a plain rural people—before I asked them to *put themselves in an awkward situation*. I express myself in this way because I am convinced from experience that one great reason why people who are not familiar with our service do not attempt to engage in the worship is that they would rather not suffer the embarrassment of showing that they cannot readily read aloud in public, and in other ways follow the service which those around them can manage so easily. They do not want to appear awkward, and the readiest escape from such a situation is the attitude of indifference, while the mental resolution is not to come again where such demands are made. The next service they attend is one in which they can appear to be just as much at home as those around them.

I do feel that the Prayer Book service is the advanced position to which we should work by degrees, but, meanwhile, we can surely allow our scouts and skirmishers different tactics from those we recognize as best in the main column. It would be extremely interesting to hear from anyone who has tried a work of this kind, especially if he had begun prior to the stage of wearing vestments. I know that in places a plain Prayer Book Service is held, and explanations are offered as it progresses, but why ask the congregation to use a Prayer Book at all at first? Why not let them get to feel themselves "Episcopals" [*sic(k)*] before making any further demands upon them?

Very truly yours,

St. Paul, January 10, 1907.

ERNEST DRAY.

PRO-ROMANISM.

To the Editor of *The Living Church*:

THE late Dr. Ewer used to say that sects and parties in the Church were organized on the basis of mental deficiencies. Men deficient in the same way got together and formed a sect to propagate their peculiar defects. Is it not quite possible that the pro-Roman school is based on a lack of logical sense? For what sane man supposes that Rome is ever going to deal with the Anglo-Catholic Church as a "Uniat" body? If our orders are invalid, and the Pope has said that they are in the most formal way possible, then, from the Roman standpoint, the Anglican Church has no status or existence whatever; and Anglo-Catholics are heretics and schismatics pure and simple. What Rome demands is *individual* and abject submission to her claims to be the only true Church, and she will never listen to anything else. Surely past experience ought to have taught us this long ago.

Moreover, if an Anglo-Catholic becomes convinced by some process of reason, *Je ne sais quoi*, that the doctrines of Papal supremacy and infallibility are divinely revealed dogmas of the Catholic Faith, then it is his bounden duty to submit to Rome at once, unless he wishes to remain in mortal sin, and place his immortal soul in peril of perdition. No compromise of any sort is possible. We are not invited to go to Rome as "Catholics," nor to submit merely to a primacy of office and honor. We are facing an imperial organization which demands absolute denial of our own status as Catholics, and blind submission to whatever she may affirm. Hence a pro-Roman school in the American Church is either wanting in logical sense, or else it must be composed of men who lack the courage of their convictions.

Of course all this has been said in THE LIVING CHURCH time and again, but unfortunately it needs to be frequently repeated in order to bring certain men face to face with cold-

blooded facts when they get confused by troubles at home, or fascinated by the charm of Rome's impressive pretensions and imperious demands. One might as well expect the Secret Order of Free and Accepted Masons to deal with the W. C. T. U. as a possible "uniat" body, as to suppose that Rome will ever enter into any sort of alliance with Anglicans of any kind or description; and the sooner we, all of us, realize that, the better.

Let us pray for unity, and work for unity in every legitimate way; but it is hardly worth while to indulge in fantastic propagandas which must make Romans laugh at us for our foolishness. As an antidote to much modern pro-Roman sentimentalism, let me suggest the careful reading of Father Puller's *Primitive Saints and the See of Rome*, Gore's *Roman Catholic Claims*, and Canon Carter's *Letters*. One can easily appreciate their force without the aid of a *Lamp*.

F. N. WESTCOTT.

To the Editor of *The Living Church*:

WE are expecting during the next year a certain amount of industrial and commercial unrest, due, as usual, to "Presidential election year." It seems to be necessary that such a phase of conditions should be repeated. In like manner it seems to me that very often "General Convention year" brings in its train something of the same manifestation of human nature. At the building of King Solomon's Temple, every three years the king's navy put to sea, and brought back divers gifts and cargoes, among them, as we are told (I. Kings 10:22), "gold and silver, ivory, and apes, and peacocks."

Now, to some of us, gold and silver may seem to be the only really useful products of going to sea triennially; but no doubt apes and peacocks have their place also. We do not know now what use Solomon made of the apes, but they certainly did not defile or destroy the Temple.

So to put the analogy more plainly, one of the recent landings made by our navy brought the "open pulpit" contribution. Some may regard it as pure gold; others as an ape. But when the Temple is completed, it will not be found that anything having to do with apes or peacocks has been brought near to the Holy of Holies.

So let us rest our faith in God, who is building wisely, and who will not allow any unseemly contribution to mar the beauty or safety of His House.

And, "secondly," as we say on Sunday morning, do not for one moment imagine that Richmond is responsible for this pro-Roman talk of which we have heard. It all seems like an illogical and fantastic dream, this pro-Roman mystery. There are a few pro-Romans, but they do not agree among themselves as to what they would like to do; or as to what Rome would like them to do. They do not seem to be convincing many as to the clearness of their own position, nor do they agree one with another. Could they all go to school to Father Bell-Cox of Liverpool, or abase themselves before the shrines of some of our Catholic heroes and martyrs, much good would result.

But rest assured, whatever be the cause of the peculiar and distracted position and mental attitude of the pro-Roman band, whether personal failure, personal fads, history read wrong, false optimism fallen flat, or, as I believe, the father of lies, the real and sufficient cause is not any past action of the Church in this country in her official capacity.

Faithfully yours,

PAUL ROGERS FISH.

REVISION OF THE LECTIONARY.

To the Editor of *The Living Church*:

THE Committee on Revision of the Tables of Lessons has asked for suggestions, and would doubtless be glad as well to have free discussion of their large task. They have divided themselves into sub-committees for the consideration of the parts of their work separately. Distribution of labor is doubtless necessary, but it has its dangers and possibilities of discord in results. There seem to be indications of lack of harmony in the tables as they are. It is to be hoped that the sub-committees will endeavor to have the freest intercommunication, and fully compare notes to have coherent results.

The ideal of the Church is, that at least its clergy shall use their Prayer Books daily for *Daily Morning and Evening Prayer*. I am sure that does not need to be proved. To the end that the lessons may follow out their general plan, may it not be found simple and practical and convenient to place the lessons for the fixed holy days in the tables for the months? It

is very surprising that the daily lessons and the holy day lessons should interfere so frequently. Surely there is no necessity to have the same lesson on two days in the same week. Yet this occurs at present six times in the year.

Annunciation, March 25, M.—March 2, 3, M.—St. Luke 1.
St. John Baptist, June 24, M., June 26, E.—St. Matt. 3.
St. Peter, June 29, E., June 28 M.—Acts 4.
St. Matthew, September, 21, M., September 19, E.—St. Luke 5.
St. Michael, September 29, E., September 26, E.—Daniel 10.
St. Andrew, November 30, E., November 27, E.—St. John 12:20.

The Old Testament lessons do not present so many difficulties, there being a much larger field for choice. There seems also to have been a plan for them to avoid coincidences between the Sunday lessons and the daily lessons. Simple it appears: when the daily lessons are in the earlier portions of the Old Testament to take the Sunday lessons from the later portions, and the reverse. Would it not be practicable to follow a similar plan with the New Testament lessons? For instance, to take the Sunday lesson from a different book from that current in the daily lessons?—from another Gospel account of this same incident? Where that is not possible, as with certain desirable passages for a holy day, to distribute the daily lessons so as to lead up to the proper lesson for the holy day? In Advent this plan might almost seem possible with Isaiah and the Book of Revelations.

These are small suggestions, but they might help to make the lessons more consistent for those who feel in conscience bound to say daily Morning and Evening Prayer.

It has been suggested to follow the English Prayer Book, and to have the daily lessons in the New Testament read on Sundays. This has much to be said for itself, and would give considerable relief, for all the New Testament is valuable. It has also been well suggested to arrange the lessons according to the Church Year. One would hope this plan would receive careful consideration, and if not adopted now, would be reserved and not dropped. It is a large proposal and certainly would call for a standing committee on the lectionary. Its work would have to be newly done every year. In the end it might be by far the most satisfactory arrangement.

Meanwhile, these suggestions above submitted are only a call for united action in the committee, and the writer hopes that they may be deemed worthy of consideration.

RICHARD RUSSELL UPJOHN.

THE SACRAMENT OF UNCTION.

To the Editor of *The Living Church*:

THE letter of the Rev. C. P. A. Burnett in your issue of January 18th, in criticism of "statements" making "a very happy and truthful conclusion, . . . not in agreement with the arguments which precede them," seems to me to be based upon a mistaken idea of what is stated in the article criticised.

He states that the article falsely contends: "(1) That the Anointing of the Sick is given in the Roman Church of to-day according to the official teaching of that Church, only to persons who are "at the point of death" and "when recovery was (is) despaired of"; and (2) that the ancient use of Sarum differed from the present Roman rite for the Anointing of the Sick, in that it prayed for the recovery of the sick person, quoted and agreed with the words of St. James, allowed a repeated anointing during different stages of the same illness, and the resumption of the ordinary duties of life to those who, after having been anointed, recovered their health.

I do not feel myself competent to take issue with Fr. Burnett in matters pertaining to the Roman Manual, nor am I aware that I have said anything in my articles in connection with the rationale of the Roman Rite. My contention is that the official Roman teaching makes Unction an office *in extremis*. In support of this I have quoted from the Roman authorized manual, *The Crown of Jesus*, as to Unction being a sacrament instituted "to help us at that most important hour on which eternity depends—the hour of death" (p. 710). This quotation is from the matter published under the caption, "The Sacrament of Extreme Unction," which immediately precedes the Rite in the manual mentioned, and is also found in the book, *A Manual of Prayers for the Use of the Catholic Laity*, "Prepared and Published by order of the Third Plenary Council of Baltimore." In "A Prayer Before Extreme Unction," which is printed in the latter book before the Rite, we read:

" . . . Grant, I beseech Thee, that by this holy Unction, and the prayers of the Church, I may partake of that spirit with which Christ suffered on the Cross, for Thy glory, and for the destruction of sin. Give me true patience to support all the pains and trouble

of my sickness; give me inward strength to resist all the temptations of the enemy; give me grace for the pardon of all my failings; give me that true light by which I may be conducted through the shadow of death to eternal happiness; and if my health be expedient for Thy glory, let this be a means to restore it" (p. 483).

It is evident from this explanation and this prayer that the primary thought of Roman teaching on Extreme Unction is a preparation for death and that it is to be administered only *in extremis*. It is always possible in every sickness that the afflicted may recover and the office does not lose sight of this fact in that it prays as a pious duty for such recovery; but the rubric at the end of the office reading, "Lastly, the priest may add some short and salutary admonitions, according to the condition of the sick person, whereby he may be strengthened to die in the Lord, and to put to flight all the temptations of the Evil One," together with "A Prayer after Extreme Unction," whose wording does not convey any thought other than a preparation for near death, and finally the fact that a separate office for "The Visitation of the Sick," which does not include Unction and which constantly prays for restoration to health, follows the Rite of Unction, all point to this same official teaching.

The quotation with which Fr. Burnett rejoins from O'Kane's *Notes on the Rubrics*, I submit teaches the same doctrine.

"Extreme Unction is to be administered to those who are *in danger of death* [italics mine] from disease already affecting the body. The words of St. James, *ἀσθενῆ τις καὶ κἀμνοντα*, imply that the person is laboring under a dangerous illness. . . . It is enough, however, that a person is prudently judged, from the apparent symptoms, to be *in danger* [italics mine], even though the danger does not really exist. . . . As soon, then, as it can be prudently pronounced that one is *in danger of death* [italics mine] from sickness, even though the danger be not proximate, even though there be hope of recovery, the Sacrament may be administered; and there is a strict obligation of not deferring it till the last moment."

The whole tenor of this teaching I gather to be that the sacrament must be administered early "to those who are in danger of death," in order that the scandal so often charged of administering Unction to "corpses," scathingly denounced by Abbé Gratry (*Philosophie du Credo*, p. 238), may be avoided and the sick man be in a proper mental mood to receive the spiritual benefit of a preparation for death. If Fr. Burnett will re-read my remarks he will see that I do not state that Unction *in articulo mortis* has not spiritual benefit, but that I contend to administer it thus *in extremis only* is not the service of either Sarum or the Primitive Church.

As to the second criticism of Fr. Burnett, I beg to submit that he has again mis-stated what I have written. I have no thought of stating or implying "that the ancient use of Sarum differed from the present Roman rite for the Anointing of the Sick, in that it prayed for the recovery of the sick person, quoted and agreed with the words of St. James, allowed a repeated anointing during different stages of the same illness and the resumption of the ordinary duties of life to those who, after having been anointed, recovered their health."

It was Roman official teaching and practice as shown in her official manuals of practice which I quoted, and I fear that no other explanation of this practice can be held valid. I have not been able to discover, however, in the modern Roman rite that it provides for any form of thanksgiving after a recovery, or that it remarks at all upon the resumption of ordinary life by those restored to health. On the contrary the rite presupposes that the sick man is, as O'Kane says (as Fr. Burnett quotes him), "in danger of death from disease already affecting the body."

If the Roman rite witnesses to such a contrary opinion as Fr. Burnett seems to think it does, it is but another instance of that which makes the conflict of Roman dogma and the historic Catholicism witnessed to in the wording of many of her services such an enigma to the uninitiated mind. However, the trend of my articles was not an attack upon Romanism, but an honest endeavor to bring the Church to a knowledge of what I consider to be an unwarrantable omission in our Prayer Book service, of primitive Catholic practice, in dealing with all sick persons, whether *in articulo mortis* or laboring under a slighter ailment.

Whether the entire restoration of Sarum use, literally translated, would be an unmitigated blessing, is perhaps doubtful, and certainly, aside from the point at issue, Fr. Burnett can scarcely expect us to think that such a restoration will be accomplished with doctrine of disputed character embodied in it.

Knoxville, Ill., January 18, 1908. F. C. LEE.

LITERARY

Moral Training in the Public Schools. The California Prize Essays. By C. E. Rugh, T. P. Stevenson, E. D. Starbuck, F. Cramer, G. E. Myers. New York: Ginn & Co.

There is no question of more vital importance than that which is discussed in these essays. In a republic civic morality as well as social depends, in the last instance, upon personal morality; and this personal morality is that gained through education. If a nation is to live through the centuries its people must have a strong moral life; for there is nothing truer in the world's history than the fact that the people who have defied or forgotten God's law have perished and left behind nothing but their name. If morality is from education, there can be no more vital question than this: How must a people be made moral through their education?

Morality has ever been connected with a religion and the religion with a theology. Things were wrong because God had forbidden them; in other words, morals were based upon the authority of a Supreme Being who would require an accounting. We have come to a time when education has been divorced from religion, and morals, if taught at all, have to be inculcated without the formal authority of God. We are therefore confronting a future of an unmoral, if not an immoral, people; a people whose law of being is their will and therefore a nation whose law is the will of the majority. This may never come, but this is the danger of an education without morals and without religion. Thoughtful men are recognizing this danger; some have formed the Religious Education Association; some have offered prizes for the best presentation of the subject.

Public education in this country cannot recognize any definite form of religion or religious teaching; hence there has grown up a feeling of the impossibility of inculcating any system of morals, from which has sprung an education which is dealing with the brain and hand alone. But the teachers are as a rule religious and feel their responsibility; for, let us say here, there are to-day no body of Americans who are more conscientious and more devoted to their profession than the public school teachers. American school children are being taught morals to-day because this body of men and women realize their duty and inculcate them in spite of everything. It was to help in this work that the prize for which these essays were written was offered.

There are five essays in this book, the first two of which are from the prize-winners, the others those deemed worthy of commendation. In one thing they all agree: the great need of moral training in the education of the child. They differ very much as to how this is to be accomplished in our public schools, for their discussions are limited to these schools by the condition of the prize. However, we venture to say that the principals, rectors, and headmasters of our Church schools will find them very helpful reading, for they are the thoughts of men who, with perhaps one exception, have given their life and intellect to education. We shall in the space given us discuss only the first three; the first two, because they are prize-winners, and the third, because of the author.

We must confess to a feeling of disappointment after reading the first essay. It is vague and indefinite; there is hardly anything concrete and tangible; there is lacking anything which the average teacher can grasp and use. But out of this indefiniteness stand two thoughts which are helpful. The first is that the moral training of the child is dependent to a very great degree upon the teacher. "The greatest power for righteousness in the school is the teacher." This is the most important aid to the solution of the problem that this essay contains. It is, in fact, what Professor Starbuck develops throughout his whole essay. As he puts it in his essay: "The ordinary secular school will be primarily a character building institution if the teacher is profoundly moral." We wish that every teacher would realize how much influence his words, his gestures, his movements have upon the child. Professor Starbuck gives several pages to the experimental proofs of the influence even of unconscious acts upon a person.

The only other suggestion made by Mr. Rugh in his essay which we need notice is that the studies be socialized. It would be difficult to understand what is meant by this if we had not Professor Starbuck's essay to aid us. From this last we learn that self-regard or what we older teachers termed selfishness is to be destroyed by the children being led through reading, literature, history, and geography to realize the broader and greater society of which they are parts; through the sciences and mathematics to realize the immutability of law and the value of accuracy. The value of all this socialization is the teacher. Here is the keystone of the whole arch. No formal inculcation of moral precepts, no attempt to teach the golden rule through biography, no reading of the Bible is of any value without the moral life of the teacher shining through it all. In this we are in hearty agreement with Professor Starbuck.

We are totally at a loss to know why the second prize was given to the essay of Dr. Stevenson, except it be because he has to offer a positive suggestion of a method of teaching morals formally. We

very much doubt whether he would agree to one of his propositions if he did not live in a country whose system of morals was still Christian. For what he lays down is exactly what Russia claims to do, and what the secularists of France and England are fighting. This is the proposition: "It is the unquestionable right and the imperative duty of the nation to perpetuate her moral character by training her citizens into that character." He believes truly that the American moral character has been determined by religious ideas which have prevailed among the people: "Belief in the being of God, in the character of God as infinitely holy, just, loving, and merciful; in the moral law as the expression of his (*sic*) will; in the certainty of sin's punishment; in the coming of a Saviour who died for men; and in the offer of forgiveness and of eternal life." We have no doubt if the negative of this was the basis of our morals, he would be the first to reject his proposition.

We are more astonished when we come to what he terms "the true and adequate solution." "Let the State teach in her public schools the system of morality which is embodied in her own laws with such sanctions as the religious character of the State supplies" —Erastianism which approaches very closely to the doctrine of Hobbes in *The Leviathan*.

From reading the essays we are more strongly convinced that the Church needs good schools of her own, and that the only way that morals can be taught by our public school teachers is in living godly lives, possessing strong moral characters, acting upon the children in their daily contact with them.

We, however, recommend the reading of this book to those interested in this subject. H. P. S.

Life Beyond Life. A Study of Immortality. By Charles Lewis Slattery. D.D. New York: Longmans, Green & Co. Price, \$1.00.

It would be easy to criticise this little book sharply; but as one reads on in it he becomes increasingly aware of the sweet spirit that animates its practical helpfulness as an aid to faith in the unseen, and the critic lays the volume down with a sense of thankfulness to the author for his simple and often beautiful expression of the Christian's faith in the life of the world to come.

It is difficult, however, to understand Dr. Slattery's silence with regard to the great Christian doctrine of the Communion of Saints, a doctrine so full of hope and consolation. His only mention of prayer for the departed is in these extraordinary words: "Of course the one legitimate prayer for the dead is that we ask God to make us trust to His never-failing care and love for those who are dear to us, knowing surely that He will do for them better things than we can desire or pray for. And it is right to tell God our love and thought for them. The prayers which doubt God's fatherhood are the prayers for the dead that have made the trouble in Christian history." It is not easy to understand just what these words are intended to mean, but they appear to mean that it is illegitimate for us to ask God to bless those dear ones who, though separated from us by death, are yet one with us in the household of faith; that those prayers are illegitimate in which we pray God to lead them on from grace to grace and from strength to strength and to draw them ever nearer to Himself.

The True Patrick Henry. By George Morgan. With 24 Illustrations. pp. 457. Philadelphia: J. B. Lippincott Co., 1907.

The recent tercentenary celebration of the coming of the Church to Virginia has opened the eyes of many to a neglected element in American history. The Pilgrim, the Puritan, and New England, the Dutch and New York, have so filled the pages of our histories that the Cavalier, the Churchman, Anglican and Roman, Virginia and Maryland, have been relegated to obscurity. *The True Patrick Henry* is an attempt to do something toward restoring the balance in the popular mind. Based on study of the sources, it presents graphically the life of the great protagonist of American independence. Mr. Morgan shows us the somewhat shabby, unprepossessing youth, whom none suspected of genius; the great lawyer, orator, and constitutional debater, half a dozen times governor of his native state; and then the patriarch living in the country with seventeen children, and acting as adviser to many of the active statesmen of the time. Although we must differ with Mr. Morgan in some of his judgments of men and institutions, the biography is well worth reading.

A DEVOTIONAL work of more than usual power is *Hope and Strength*, Addresses by P. N. Waggett, M.A., of the Society of St. John the Evangelist (Longmans, Green & Co.). Father Waggett has not only made his name familiar in this country by his visit last fall and his many happy addresses at that time, but also by his various books. The present volume consists of four addresses in which a high intellectual order is combined with a deep spirituality.

ANOTHER of their helpful lists of books recommended for Sunday school and parish libraries is issued at Advent, 1907, by the Church Library Association. The members of this association read books sent them for the purpose in order to declare which of them are appropriate for such libraries and the lists are issued accordingly. They may be obtained from the Secretary, Church Library Association, Cambridge, Mass.

TRANSMUTATION.

Beauty abides. Each dew-fall lives secure.
 Its beauty pure
 Concentrate in a diamond changeless shines.
 From the red sunset-glow
 Great rubies grow.
 Dead rainbows buried lie in jewel-mines.
 Green light of forests deep
 Emeralds keep.
 Bask days at sea make sapphires sleeping bright.
 Onyx are windy days
 Gray, clear, thin haze;
 Each opal was a misty moonlight night:
 And where pure down-clouds fade exquisitely
 Turquoise is born on land and pearls at sea.

L. TUCKER.

LIVING THE LORD'S PRAYER.

BY KATE WOODWARD NOBLE.

V.—AND FORGIVE US OUR TRESPASSES, AS WE FORGIVE THOSE WHO
 TRESPASS AGAINST US.

GOOD mornin' Mis' Draper. I call this real lucky. Here I was a-dreadin' this long boat ride without a soul t' talk to. I jest had t' go down t' th' city to-day t' see about Dave's winter underclothin'—he's got his mind sot on one partic'ler kind he saw advertised in a magazine, an' y' can't git 'em anywhere but t' the one place. An' it's jest so about my shoes; can't wear but the one kind in any comfort, because I was built with a foot like a piece o' pie, broad end across th' toes. So I says t' Dave there was no use puttin' off any longer. I'd hev jest about time, goin' on the boat, t' do them errands an' git my dinner. You're goin' to your doctor? Well, now, we can have what I call a real nice visit, goin' an' comin'.

Let's take these big chairs, put 'em here where we can look out if we want to an' make ourselves comf'table. That's one thing about goin' on the boat this time o' year; it ain't late enough t' be rough weather an' the boat ain't crowded so but what we can set where we like an' have our pick o' the chairs. There now, I call that real comfort.

I've ben wantin' t' git a chance t' tell ye 'bout th' next lesson of that Bible class. To my mind, it was the most interestin' of all—I s'pose because it hit closest home, at any rate Dave says it's so with him. Why, I had allers s'posed that if I tried t' forgive folks who had ben mean t' me, or at least treated 'em as if I forgave 'em when I saw 'em, I'd come pretty near doin' all that was required of me, an' ought t' be forgiven all I'd done. But I soon found that wasn't all there was to it, by a good deal, an' what was more, that wasn't the hardest part of it. I don't know whether they all felt meachin' after that lesson was through but I know I did, an' what's more, I haven't got over feelin' so since. I know now what "trespasses" means.

Well, in the first place, Mr. Carleton said he wasn't goin' to talk to us about forgivin' sins. He said that if he was goin' to ask any human bein' for forgiveness, he should jest turn the words in the Litany round; he should put it "ignorances, negligences an' sins," because accordin' t' his experience, folks found it a good deal harder t' f'rgive other folks their ignorances than they did their negligences or even their sins. "Now," he said, "I'll warrent every one o' you can think of somebody that tries your patience almost beyond bearin' by doin' things it seems as if they might know better than to do. You feel as if you just had t' scold, an' if they're children, as if you had t' do somethin' more. Just think an' see if I ain't right."

I got t' thinkin' about how Dave tries me throwin' his belongin's down; or leavin' doors open an' little things like that. Then it come over me, like a flash, how I had a habit o' drummin' my fingers when I was sittin' down readin'; or talkin' to him when he wanted t' read the paper; or naggin' him t' do this or that, when I could jest as well wait till he felt more like it than he did after a hard day's work. I spoke up an' says: "Mr. Carleton, do you s'pose our Lord meant the little aggravatin' things everybody does, in one way or another, like makin' unnecessary noises with your feet or your fingers, or sayin' some word in a way another hates t' hear it, or singin' some tune they don't like, by 'trespasses'? Or teasin' anybody by hittin' on things they feel sensitive about?"

"I certainly do," he said, "or anything that hurts another's feelin's."

"There's my mother," said one woman. "She lives with us and I am free to say she does try me dreadfully. She's a good woman, but she thinks folks ought to do things jest as she did when she was young; bring up the children the same way an'

all. Then she is gettin' deaf an' it's hard t' convince her folks ain't talkin' about her when she don't hear what they say. I'm about worn out tryin' to keep peace between her an' my children. John is more patient with her than I am. I never thought of lookin' at it in the light of forgivin' trespasses. Now I see I may be jest so myself some time, an' if I am, I shall think my children ought t' be patient with me."

"I s'pose, too," said another woman, "it means bein' patient with the children an' not expectin' 'em not to make a noise, or to meddle with things, or to forget what they're told."

"Exactly," said Mr. Carleton. "We are all children in God's sight, an' I think very likely we're as tryin' as the children are to us. It means, too, bein' patient with the minister when he says or does somethin' that you don't understand. Maybe he has good reasons an' would be willin' t' give 'em if he was asked; or maybe he is jest a plain human bein' an' makes mistakes."

One or two women colored up awfully, an' I mistrusted they knew what he meant better'n we did. Somebody told me afterwards that they was always criticisin' him, one because he was too High Church an' the other because he wasn't High Church enough, an' that he'd got sick of it. Dave used to ask him a lot of questions about why he did this thing an' that, like wearin' a special cut of clothes. Dave said he thought it made the minister look as if he didn't want to be like common folks—sort o' set him apart, as it were. I remember jest what Mr. Carleton said to him—it was one night when he stayed to supper with us—when he asked about it.

"I am set apart," he said, "like a soldier. You don't think it's silly f'r a soldier t' wear a uniform, do ye?" Dave said he didn't, because it showed that the soldier served the government. "Well, I have promised to serve the government of the Church," Mr. Carleton said. "I feel that I want everybody to know it. It's a protection, too, for even drunken folks respect the clerical dress, as I've found out more'n once. There are times when I wouldn't be so conspicuous in a business suit, or a common sort of dress up suit, an' I'd really feel better. But I stick to my uniform."

That day at the class, Mr. Carleton said: "It means for me to be patient with folks that don't see things about the church the way I do; with folks that won't come to church for reasons that they wouldn't think o' givin' for not tendin' to their business; with folks that think a minister don't need a minute of time for himself; an' with folks that come an' expect to be entertained whether it's convenient or not. It means me jest as much as it does you, an' I think it's about the hardest part of the prayer to live out; I find it so, anyway."

Then another woman, one that was always foremost in Church work so far as she could be, spoke up in her turn: "I guess that means that I've got to be patient with Uncle an' Aunt Simpkins. They was brought up Baptists an' they're all the time flingin' out things about our Church. They don't know a thing about what they are talkin' about, really, an' they don't try to know. I have to jest bite my lips, because it does no good for me to say anything. They're Henry's relatives, not mine, an' they never liked his goin' t' church with me very well, any way. They was real good to him when he was a boy, an' they mean to be now, so I feel as though I mustn't say anything."

An' so it went on. It seemed as if every one of us had an accusin' conscience that day an' needed to confess her short-comin's. By the time the class was over we had all learned a lot of things about trespasses that we'd never known, or at least never thought of before. Dave? Oh, yes, he was takin' it all in. You couldn't have kept him out of the next room when that class was goin' on. I never told the women he was there but Mr. Carleton knew it, an' said he didn't care. I noticed after that how Dave always had an excuse for folks he'd criticised before. Of course we didn't get to forgivin' everybody all at once, but we did ketch ourselves up lots o' times when we started to find fault. Dave was always dretful sensitive—you know that, Mis' Draper—an' thought folks stepped on his toes because they meant to. But he begun to think maybe it was on their part, an' one day he spoke to Mr. Carleton about it. Mr. Carleton told him he didn't want to think that folks went through the world a-huntin' up chances t' step on other folkses toes, an' that the more he looked f'r slights, the more he'd find. Of course I can't tell what Mr. Carleton said in jest the words he said it, because he was stronger on grammar than I ever was, but I've give you the substance of it, near's I could.

I declare t' you, Mis' Draper, I can't scold Mary Ann—an' the land knows she's always doin' things it seems as if she

might know better'n to do. But I s'pose she don't, considerin' that her mother was the slackest woman on earth. As I was sayin', I can't scold her, n'r even cuff the cat's ears or put the dog out of doors with a sharp word but what the question comes up as to whether I'm really considerin' their limitations an' doin' by 'em as I want to be done by—forgivin' 'em their trespasses. I don't s'pose I shall ever git wholly over bein' impatient with folks, f'r I git tired an' my nerves git the better of me at times. But I shall always think about it, I imagine.

Here we are, Mis' Draper, an' I do b'lieve it's the shortest ride I ever took on this boat. I hope I hain't talked ye quite t' death. I do git so int'rested recallin' them meetin's that I don't know when t' stop. I'll see ye goin' home an' tell ye about the next meetin'. I sh'll be here on th' dock in good season. Good luck t' ye, an' I hope the doctor'll tell ye good news. Seems' as if he might, because I'm sure I never see any one improve as you have in the last month. Good-bye till this afternoon.

(To be Continued.)

A VISIT TO WA-YA-GA-MUG.

BY SUSAN ANDREWS RICE.

OUR automobile was stopped before a long, picturesque building sheathed in rough brown bark, and we read with eager anticipation the inscription across the front, in bold, straggling characters, Wa-ya-ga-mug. This, our destination, was the scene of the Indian play, Hiawatha, and was situated about half-way between Harbor Springs and Petoskey, Mich, on the old Marquette Canoe route across that state.

We purchased admission tickets, and stepped inside, finding ourselves in a low, studded room, the walls covered with trophies of Indian prowess, and containing counters laden with beadwork and baskets and the ubiquitous postal cards. Another room at the left was a small museum devoted exclusively to the exhibition of articles made by Indians—coats formed of skins or feathers, canoes, pottery, totem poles—all owned and collected by Captain Dick Craine, under whose direction the play is rendered. After we had looked at these as long as we cared to, we went out to the rear of the house, which overlooks the lake and is bordered by a narrow balcony. Ascending a staircase we came upon the tiers of seats—only hard boards—although the reserved seats were fitted with straw cushions and rests for the back. Across the lake, which here forms a narrow lagoon, is laid the scene of the play, a council hall built of poles and birch bark without a nail entering into its structure. In the background are scattered tepees, the typical Indian dwelling, constituting a village in which the actors live during the season.

The legend of Hiawatha, or Nana-bozho, came long ago from the heart of the Ojibway land. The play was first performed at Kensington Point, Desbarats, Canada, and was dramatized by Mr. L. O. Armstrong, and given before the Longfellow family in 1900.

The Chippewas, or Ojibways, were a tribe of Algonquin stock inhabiting Michigan, Wisconsin, and Minnesota, the shores of Huron and Superior. The bands living near Lake Superior, and in Michigan, generally were peaceable and industrious. They speak the language of the Algonquins which is found in Eliot's Indian Bible, but their use of it is so intermixed with others that few original dialect forms remain. A newspaper is printed in their language at Harbor Springs, the site of an ancient mission.

We strain our eyes watching for the opening scene, which is announced, after a brief speech from Captain Craine, by a dense smoke arising from a fire on the cliff at the right, by Gitchee Manitou, the Good Spirit, as a signal to call the nations together that they may smoke the pipe of peace. Silently the canoes, filled with braves, are seen approaching from different directions. The poem is read by an unseen voice (a man with a megaphone hidden among the bushes) and repeated in the Indian tongue, without any theatrical display, in a natural and unconcerned manner. The weird prophecy falls on our ears of the coming deliverer, who shall "guide and shall teach you"; the warriors throw down their weapons and rush to the edge of the lake, wash off their war paint, and, sitting in a circle, smoke the peace pipe together.

The second scene shows Nokomis, bearing the infant deliverer in her arms, and singing to him an ancient Indian lullaby. The children of the play are captivating. Hiawatha, dressed as a little brave, is taught to dance and shoot by

Nokomis and Iagoo, to the accompaniment of the monotonous beating of a drum.

As the play progresses one yields to the indefinable charm exercised by the actors and the scene. The wooing of Minnehaha; the gambling scene and revenge of Pau-Puk-Keewis, and his wild leap from the cliff; the arrival of the missionary in his black robe, bringing the tribe the message of the Gospel—all these incidents have an interest and fascination quite irresistible.

The final scene, where Hiawatha vanishes into the infinite, has been likened to Lohengrin disappearing in the distance with his swan.

"On the shore stood Hiawatha,
Turned and waved his hand at parting;
On the clear and luminous water
Launched his birch canoe for sailing;
From the pebbles of the margin
Shoved it forth into the water,
Whispered to it 'Westward, westward,'
And, with speed, it darted forward."

The shadows were long, the light tender, reflecting the shadows of the actors in the lagoon, as the canoe, bearing the kneeling Hiawatha, sped across the lake, without a paddle-stroke, and the people waived their farewell. It was an impressive and poetic close to the representation of the legend, not soon to be forgotten by those fortunate enough to have witnessed it.

GOOD KING OSCAR.

BY THE REV. ROBERT A. EDWARDS, D.D.

AN incident in the life of this illustrious ruler, which came to my knowledge a few years ago, while I was chaplain at the pretty little health resort of Friberg, in the Black Forest, Germany, may just now be of interest to some of your American as well as Scandinavian readers.

One of my transient congregations happened to be Mr. F. W. Howlett, an eminent barrister of Brighton, England, who was also an old friend of my father's. He was then, and had been for some time, private counsel to the Prime Minister of Sweden. He told me that once when in Stockholm, King Oscar was in great perplexity over the case of a man sentenced to death by the Norwegian courts. Through the kind offices of Queen Sophia, the matter had been appealed to the king. His Cabinet were in favor of having the sentence of the court executed. The king was in great distress of mind over the case, having never, I think, signed a death warrant. Hearing of the presence of the distinguished English lawyer in the city, he invited his examination of the papers in the case. As the matter was to be passed upon finally, the next day, Mr. Howlett spent all night over the case, and in the morning wrote as follows to the king: "I would respectfully report that, in my judgment, no English jury would have convicted the man upon such evidence as was submitted." "Thank God!" cried the king, as he read the words, "then his life shall be spared."

Norway, as well as Sweden, may well mourn the death of such a man, who so nobly and consistently adhered to the motto which he adopted at his coronation: "The weal of the brother peoples."

NOT A MEMBER OF THE PARISH.

Frequently we hear it said, "I belong to the Episcopal Church, but I do not belong to this parish." Such a statement can not but emanate from a total misconception of what the Church is, and in what duty to God consists. If God is the head of a union that establishes branch offices in various cities and towns, to which persons can gain admission by paying "dues," then we can imagine that some, in moving from place to place, might be willing to allow their obligations to cease, temporarily or permanently. But if God is our Heavenly Father, and we are His children, who owe all to Him, can we dare to say that we will not do all in our power to maintain the worship of His house, wherever He may call us to dwell? How blind some are to the fact that religion and its privileges have two sides, as duties to God, and as helps to our individual souls. It is by obscuring the former that we lose the latter. Oh, that all who have answered "I do" to the Bishop's question, "Do ye here in the presence of God, and of this congregation, renew the solemn promise that ye made, or that was made in your name at your Baptism," might realize that that vow was binding elsewhere than within the four walls of the church in which it was started.—A. W. F., in *The Parish Messenger* (St. Joseph, Mo.)

Church Calendar.



Jan. 25—Saturday. Conversion of St. Paul.
 " 26—Third Sunday after Epiphany.

KALENDAR OF COMING EVENTS.

Jan. 25—Church Laymen's Missionary Conference, New York.
 Feb. 2, 3—Fifth Dept. Laymen's Forward Movement, Indianapolis.
 " 12—Conv., Georgia, election of Bishop.
 " 19—Conv., Delaware, election of Bishop.

Personal Mention.

THE Rev. W. BAKEWELL, a noted Church of England clergyman and a worker in the slums of the East End of London, is spending some time in Philadelphia as the guest of the rector and clergy of St. Clement's.

THE Rev. C. R. BIRNBACH, rector of the Church of the Good Shepherd, Blue Earth, Minn., has accepted a call from the North Kent parish, diocese of Easton, to become effective on February 1st.

THE Rev. GEORGE R. BISHOP, vicar of St. Luke's parish, Altoona, Pa., has been unanimously elected rector of the parish, to succeed the Rev. Herbert J. Glover, whose resignation becomes effective on February 10th.

THE Rev. Dr. T. H. GILBERT, priest in charge of St. Andrew's, Moor, Iowa, has resigned and taken work in an Eastern diocese.

THE Rev. H. C. GOODMAN has been compelled to decline the election to the Church of the Covenant, Junction City, Kan., owing to ill health in the family, and will remain in the Republic of Mexico in charge of San Luis Potosi. His address is Box 146, San Luis Potosi, S. L. P., Mexico.

THE Rev. and Mrs. CHARLES M. GRAY of St. Petersburg, Fla., will take "The Bible Students' Oriental Cruise" on the steamer *Arabic*, and sail from New York February 6th. They will return about Easter. During the absence of the rector, the Rev. FRANCIS T. RUSSELL of Grand Rapids, Mich., will serve as *locum tenens* at St. Peter's Church.

THE Rev. CHARLES M. GROSS of Immanuel Church, Ansonia, Conn., has accepted a call to the rectorship of Calvary Church, Wilkesbarre, Pa., and will enter upon his duties February 1st.

THE Rev. H. HARRIS has accepted a call to become rector of Trinity parish, Cedar Rapids, Neb. He will commence his new duties February 1st.

THE Rev. JOHN HARTLEY, former rector of the Church of the Good Shepherd, Lake Charles, La., has accepted the appointment of Dean at Trinity Cathedral, Little Rock, Ark.

THE Rev. CHARLES H. HEDRICK, recently ordained priest, has taken charge of Starke, Cedar Key, and neighboring missions in Florida.

THE address of the Rev. EDWARD H. INGLE is "The Gloucester," 1539 I St., N. W., Washington, D. C.

THE Rev. CHARLES H. KUES, late of Hot Springs, Ark., has been assigned by the Bishop to the charge of St. Mark's, Maquoketa, and St. Mark's, Anamosa, Iowa.

FOR the next three months the address of the Rev. J. M. McGRATH will be "The Ormond," Ormond, Fla.

THE Rev. ROY IRVING MURRAY, formerly of Trinity Church, Boonville, Central New York, has become assistant at St. Paul's Church, Syracuse, N. Y.

THE Rev. R. B. NELSON resigned the rectorate of St. Paul's, Newport, Ky., on January 1st, and has accepted the chaplaincy of the Agricultural and Mechanical College, Blacksburg, Montgomery County, in the diocese of Southern Virginia.

THE Rev. L. W. S. STRYKER of Passaic, N. J., has accepted a call to become rector of St. Martin's Church, Wheeling, W. Va. Dr. Stryker will take up his new work on March 1st.

ORDINATIONS.

DEACONS.

IOWA.—WILLIAM EWART GLANVILLE, Ph.D., for seventeen years in the Baptist ministry, was ordered deacon in the chapel of St. Katharine's School, Davenport, Wednesday, January 8, 1908, by the Bishop of Iowa. The candidate was presented by Dean Sage, the Litany was said by Dean Dowling, the Rev. Dr. Marmaduke Hare was the celebrant at the Holy Eucharist, and the Rev. Wilbur S. Leete read the Epistle. The Rev. Dr. Glanville has been placed by the Bishop in charge of the united parishes of Clermont, Farley, and Dyersville, residence at Clermont.

KANSAS.—In St. Paul's Church, Leavenworth, on the First Sunday after the Epiphany, CHARLES A. CAMERON, Ph.D., and THOMAS DYKE were made deacons by the Bishop of the diocese. The candidates were presented by the Rev. H. Percy Silver, chaplain U. S. Army, who also preached the sermon. These deacons will remain at Leavenworth and Wakefield respectively, where they have served for some time, ministering under license from the Bishop.

PRIESTS.

OHIO.—At St. Paul's Church, Bellevue, Ohio, on Wednesday, January 15th, the Bishop of Ohio ordained to the sacred priesthood the Rev. GEORGE MORRIS WYLIE, Jr. The candidate was presented by the Rev. W. Rix Attwood, Honorary Canon of Trinity Cathedral. The Rev. J. J. Dimon, rector of Grace Church, Mansfield, acted as master of ceremonies. The sermon was preached by the Rev. Cyrus Townsend Brady, rector of Trinity Church, Toledo. The Holy Communion was celebrated by Bishop Leonard, assisted by the Rev. Alsop Leflingwell, who read the Epistle, and the Rev. Walter Scott, rector of Christ Church, Oberlin, read the Gospel. All the foregoing clergy, together with the Rev. Messrs. Francis McIlwain and Charles F. Walker, joined with the Bishop in the laying on of hands.

PENNSYLVANIA.—On Thursday, January 16th, the Rev. PERCY STOCKMAN, one of the assistants at Holy Trinity Church, Philadelphia, was advanced to the priesthood, the Rt. Rev. O. W. Whitaker officiating. The sermon was delivered by the Rev. Dean Groton. Besides the Bishop and Dean, the Rev. Drs. Tomkins and Stanger, Rev. J. A. Montgomery, Ph.D., the Rev. A. D. Heffern, D.D., the Rev. Geo. C. Moore, and the Rev. F. J. Clark were in the chancel and assisted in the service. The Rev. Mr. Stockman and his wife left at once for his new field of duties at Ichang, China.

DIED.

BEAUBIEN.—Entered into rest on Sunday, December 8, 1907, the Rev. JEAN BAPTISTE CHARLES BEAUBIEN, rector of Christ Church, St. Joseph, La., at the age of 67 years. Funeral services and interment at St. Joseph, La.

ELLIS.—At Westchester, New York City, on Monday, January 13, 1908, at the residence of her son-in-law, Banyer Ludlow, ELIZABETH NAUDAIN, wife of the late James E. ELLIS, M.D., in her 88th year.
 "Peace, perfect peace."

McKEAN.—At Washington, D. C., January 4th, FRANCES MONROE, daughter of the late Samuel M. and Mary F. McKEAN.

TEW.—Entered into rest at his home at Newport, R. I., September 5, 1907, WILLIAM HENRY TEW, father of Emma Anderson Tew, in the 80th year of his age.

Also, at sunset on January 13, 1908, ESTHER A. TEW, widow of William Henry Tew, aged 80 years.

THOMAS.—On January 13th, at St. Louis, Mo., ELIZABETH BECK, the widow of Joseph Lyle THOMAS of West Plains, Mo. Interment at Lexington, Mo.

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ST. JOHN'S GUILD, Farmington, New Mexico. Is prepared to furnish genuine Navajo blankets and silverware—proceeds to go towards erection of church building. Address Mrs. E. K. HILL.

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SUNDAY SCHOOL STAMPS.—Send 10 cents for specimen Album and Stamps to Rev. H. WILSON, South Pasadena, Cal.

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

INFANT BAPTISM—38 pages, by Rev. F. W. Poland. Springfield Churchman says: "Convincing argument, and states logical results of denying same." REV. F. W. POLAND, Granite City, Ill.

POST CARDS—Any picture reproduced on 6 Post Cards, 25 cts.; 50 same, \$1.50. Photo returned; satisfaction guaranteed. D. SHORT, Westerville, Ohio.

APPEALS.

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 third and fourth grades, etc. The greatest need is a chapel organ and hymnals.

(Rev.) JAMES J. H. REEDY, Missionary, Fay, Okla.

[In a previous issue this Appeal was inadvertently published without the postoffice address; hence this republication.]

ACKNOWLEDGMENTS.

"A MISSIONARY IN DISTRESS."

Further contributions sent through the Bishop of Dallas in response to the above appeal are hereby acknowledged:

Table listing donors and amounts: Previously acknowledged \$11.00, M. L. W., Rochester, N. Y. 2.00, C. A. R., Forth Worth, Texas. 5.00, W. J. M., Sherman, Texas. 5.00, H. J. Camden, Maine. 5.00, Mrs M. B. D., Lexington, Ky. 5.00, A. R. H., Detroit, Mich. 5.00, Mrs A. J. H., East Orange, N. J. 5.00, Mrs R. M., Rochester, N. Y. 5.00, Mrs. R. A. G., Sherman, Texas. 5.00, Christ Church, Raleigh, N. C. 1.00, Mrs. L. L. D., Bristol, R. I. 1.00, Mrs. J. A. A. W. C., Augusta, Ga. 7.00, Mrs. Geo. R. C., Meriden, Conn. 5.00, R. S. W., Brooklyn, N. Y. 2.00, A friend, Brookline, Minn. 1.00, Miss E. J. B., New York City. 1.00, Mrs. W. B. D., Philadelphia, Pa. 10.00, S. W. F., Philadelphia, Pa. 5.00, Rev. G. B. K., Beloit, Kan. 5.00, Mrs. E. J. V., Bay City, Mich. 10.00, Through LIVING CHURCH 5.00

Dallas 106.00

Total amount received to Jan. 17th. \$107.00

NOTICES.

The appropriations of

THE BOARD OF MISSIONS

are the yearly guarantees made, as the Church's agent, to the Bishops of 39 Dioceses and 27 Missionary Districts at home and abroad.

In no other way can the Church's aggressive work be maintained with economy.

This year the Appropriations total \$850,000.

Every gift for Domestic Missions, Foreign Missions, or General Missions, helps to provide the amount.

Full particulars from

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 mission-



ary 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 us 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.

INFORMATION AND PURCHASING BUREAU.

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

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

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

BOOKS RECEIVED.

THE SUNDAY SCHOOL TIMES COMPANY, Philadelphia.

The Deity of Jesus Christ According to the Gospel of John. By the Rev. S. W. Pratt, D.D., author of The Gospel of the Holy Spirit, the Life of Saint Paul Harmonized Chronologically in Scripture Language, etc. Price, 50 cents net.

Simplex from the Master's Garden. By Annie Trumbull Slosson, author of Fishin' Jimmy, Story-Tell Lib, etc. Price, \$1.00 net.

RICHARD G. BADGER. Boston.

The Evolution of Rose. By Ellen Snow. The Veil: A Fantasy. By Mary Harriott Norris, author of The Gray House of the Quarries, The Grapes of Wrath, etc.

LONGMANS, GREEN & CO. New York.

Mystical Fellowship: The Science of Christliness. A Catholic Eirenicon from the Exponents of the Mystical Gospel of Brotherhood. Compiled by Richard De Bary, Private Chaplain to the Earl of Shaftesbury, Chaplain to the Fellowship of the Gospel.

JOSEPH F. WAGNER. New York.

Procedure at the Roman Curia. A Concise and Practical Handbook. By the Very Rev. Nicholas Hillings, D.D., Professor at the University of Bonn. Translated and Adapted with the Author's Consent. Price, \$1.75.

PAMPHLETS.

Amherst College Catalogue. For the Year 1907-1908. Published by the College, Amherst, Mass.

A Triennium. Its Past, Its Present, Its Outlook. Being the Third Annual Address of the Rt. Rev. Edward William Osborne, D.D., Bishop of Springfield, Ill. 1907. Thirtieth Synod.

Report of St. Mary's Home for Children and Free Dispensary, 1251 Jackson Blvd., Chicago, for the Year 1907. The Sisters of St. Mary.

The Divinity School of the Protestant Episcopal Church in Philadelphia. 1907-1908.

YEAR BOOKS.

The Parish Year Book of Grace Church, New York. Published at Epiphany.

THE CHURCH AT WORK

IMPROVEMENTS AND GIFTS TO ALL SAINTS', LEONIA N. J.

THE INTERIOR of All Saints' mission, Leonia, N. J., has been entirely redecorated and an oil painting by Mr. George Peters put in place over the altar. The general color scheme of the church is green, all the wood-work having been stained light green and the walls painted dark green. The decorative work was done by one of the parishioners, Mr. Hobson of the firm of Scharstein, Hobson & Lange.

The picture represents Christ and the two disciples at Emmaus, as recorded in St. Luke 24: 13-36. The moment chosen by the artist is Christ making Himself known to the disciples in the breaking of bread. On the left is the figure of an aged man with a long, flowing beard, and clad in rich, red robes. On the right stands a young disciple, clad in purple, and holding in his hands a shepherd's staff. In the center stands Christ, clad in white, flowing garments, in the act of handing a piece of the broken bread to the aged disciple. On the table in front of them stands a chalice. All the figures are of heroic size, and so plainly visible from all parts of the church. The picture was the joint gift of two parishioners—Mr. H. H. Barnum and Mr. George Peters—one of them paying for the materials and the other giving his services free of charge.

NEW CHURCH IN SOUTH PASADENA.

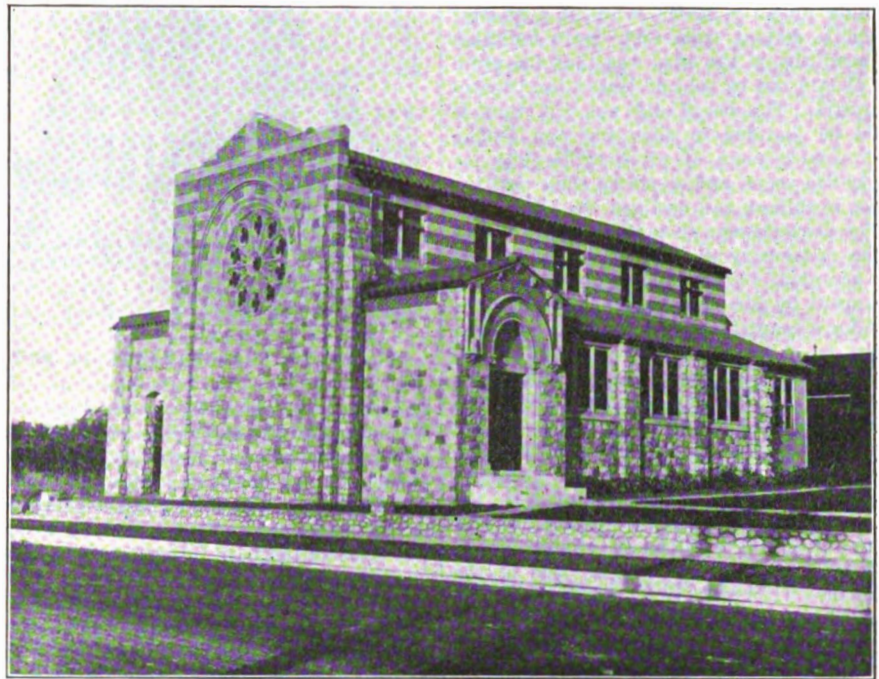
THE ACCOMPANYING illustration shows the new Church of St. James' mission, South Pasadena, Cal., which, as will appear, is a most creditable gain to the Church on the Pacific coast.

The plans are by Cram, Goodhue & Ferguson of Boston and New York, and the style is Gothic, adapted to the climate and surroundings of southern California. The material is native granite with brick courses in the clerestory and façade. The floor is concrete, the pews and furnishings of oak. Several beautiful gifts have already been made, including a richly carved lectern, a massive

stone cross, dossals and frontals for the altar. The sanctuary is of temporary construction and the choir and pulpit are thrown out into the nave. A well trained vested choir of men and boys has been introduced and the music is being brought up to the standard of the best traditions of the Church. The lectern, shown in the cut, is in memory of Katharine Hibbard, given by her god-father, William D'Olier.

The Sunday school numbers over hundred, and, together with guilds for boys, girls, men, and women, meets in the parish building, which for a time did good service as a place for divine worship. The mission has reached

Kingston, N. Y., and he was successively rector of St. John's, Clyde; Grace, Buffalo; St. Mark's, Newark, and St. John's, Ellicottville, but it is as rector of Grace Church, Buffalo, which position he held from 1871 to 1893, that he is best known. While rector of that parish he built its parish house, enlarged the church edifice, and founded St. Mark's Church. For some years he was president of the Standing Committee, an examining chaplain, diocesan registrar, and lecturer on Church Polity and Law in the De Lancy Divinity School. Under the administration of Bishop Coxe he was instrumental in raising a permanent fund for the support of the episco-



ST. JAMES' CHURCH, SOUTH PASADENA, CAL.

its present dimensions under the charge of the Rev. Charles H. Hibbard, D.D., who took up the work in October, 1905, and in association with the Rev. F. T. Henstridge, who came in January, 1907. It is the endeavor of those enlisted in the work to lay strong foundations for the Church in a community that is filling up rapidly, and so to be in advance of, and not behind, the development that is going on.

The Church in this immediate section is lamentably weak, and has not risen above the level of a narrow "Episcopalianism" which has no power to make an impression upon the riotous sectism that flourishes in southern California perhaps more than in any other corner of the earth. Nothing short of the true Church idea can successfully be set over against the principle of extreme individualism which here is in the air and dominates religious thought and practice and worship.

DEATH OF REV. L. B. VAN DYCK.

THE REV. LOUIS BEVIER VAN DYCK, D.D., rector of St. John's Church, Ellicottville, N. Y., died on Tuesday, January 7, following a stroke of apoplexy suffered the week previous. Dr. Van Dyck headed the list of clergy of the diocese in point of canonical residence, having been identified with the Church in Western New York since 1866. He was a graduate of Rutgers College and of the General Theological Seminary, class of 1861. His first ministerial work was as deacon in his native place, Marbltown, near

pate. Dr. Van Dyck was a man of godly life, large-hearted benevolence, urbane manner, and sound learning.

The funeral was held on Friday, January 10th, in St. John's Church, Ellicottville; the wardens and vestrymen were the honorary bearers. The services were conducted by Bishop Walker, who also made a brief informal address, assisted by Archdeacon Ayres and the Rev. Messrs. Chas. H. Smith, D.D., N. W. Stanton, John C. Ward, and Thomas B. Berry. The interment was at Marbltown, N. Y. At a meeting of the Bishop, clergy, and lay representatives of St. John's, Ellicottville, Grace, Buffalo, and St. Paul's mission, Springville, the Bishop appointed a committee, consisting of the Rev. Dr. Smith, the Rev. J. C. Ward, and the Hon. Wm. G. Laidlaw to draft suitable resolutions.

Dr. Van Dyck leaves a widow and five children.

UNDER CANON 19.

IN BELOIT, WIS. (diocese of Milwaukee), there is a general movement in behalf of the better enforcement of the liquor laws, especially in the interest of stopping the sale of liquor to minors and on Sundays, and the Anti-Saloon League sent speakers to various churches to speak on a recent Sunday in the interest of that movement. At St. Paul's Church (Rev. Joseph Carden, rector) the speaker was a lawyer, Mr. Hutton, the field secretary of the League, who presented the subject in temperate but forcible language. This was



LECTERN, ST. JAMES' CHURCH, SOUTH PASADENA, CAL.

such an exceptional instance of an address for a special occasion by an outsider as has frequently occurred in our churches in all parts of the land long before the passage of this canon.

LARGE PROPERTY GIVEN TO MISSIONARY DISTRICT OF ASHEVILLE.

MR. JOHN A. ROEBLING having determined to leave Asheville and make his home in Princeton, where he will probably have a son in the Princeton University for the next seven years, offered his place in Asheville to the Presbyterian Board of Home Missions. This board has a large industrial and normal school near the Roebling place, and Mr. Roebling was informed they needed additional land for buildings. The board, however, after examining carefully into the situation, came to the conclusion that it would not be wise or economical in the conduct of their present institution to put up a building on the Roebling property, which is about a quarter of a mile distant from their main building. The condition in the offer was that the property should not be sold or leased for twenty-five years. The board did not feel that it would be justified in accepting and letting this valuable piece of property lie idle for twenty-five years, and so stated their position to the Roebblings and declined the offer.

The property was then offered the trustees of the missionary district of Asheville, and was accepted. A great deal of money has been spent by Mr. Roebling in preparing the place for a beautiful mansion that he expected to put up there. Every tree known to live in that climate has been planted. Shrubs of all kinds are growing, winding foot-paths have been graded through the woods, a macadamized wagon-road has been built from the Asheville and Biltmore road, and a perfect supply of water has been brought to the place. It is on an eminence and several hundred feet above Biltmore village, which is in full view on the opposite side of the Swannanoa river. It is an ideal site for a girls' school, which is much needed in Asheville, and it is the hope of the Bishop and trustees that someone interested in the education of girls will make it possible for them to build the school. The whole tract of twenty-five acres is within the corporate limits of the city of Asheville.

OPENING OF ST. PETER'S CHURCH, LAKEWOOD, OHIO.

ON THE AFTERNOON of the First Sunday after the Epiphany, the Bishop of Ohio inaugurated a new parish at Lakewood, Ohio, a growing suburb of the city of Cleveland. Although the weather was inclement there was a congregation which filled the church to the doors. The Bishop was assisted in the service by the Rev. W. Rix Attwood, rector of All Saints' Church, Cleveland (to whose efforts is due the beginning of this new work); the Ven. A. A. Abbott, Archdeacon of the diocese; the Rev. Robt. J. Freeborn, rector of St. Luke's Church; the Rev. Virgil Boyer of Emmanuel Church, and the Rev. Hickman Denning of the Church of the Redeemer. The organist and choir of All Saints' Church, Cleveland, furnished the music. Upon the entrance of the clergy and choir to the chancel the Bishop said a brief service of benediction, after which Evening Prayer was said. Several addresses then followed. The Rev. W. Rix Attwood reviewed the progress of the work of establishing the new parish, from its inception, several months ago, to the present time and referred to the great need of the offices of the Church in the locality. He also read a list of the donors of money and furnishings for the building. Bishop Leonard followed with a brief address of congratulation to the congregation. The concluding address was made by Archdeacon Abbott. A

generous collection was received from the large congregation present, which will be applied to the further equipment of the building. Regular services have been inaugurated and a Sunday school and guilds will be at once organized.

The building is of frame, with shingled exterior and half-timbered gables. It was erected originally as a place of worship for a denominational body, but about six months ago was bought by the Rev. Canon Attwood and moved sixteen blocks to its present location, where a lot, about 150x200 feet, had been purchased. In addition to the main auditorium, the building contains a choir room, a vestry, and a basement 50x57 feet, which has been finished for use as a club room and for Sunday school purposes. The whole building has been tastefully decorated, the windows are of stained glass and all the



ST. PETER'S CHURCH, LAKEWOOD, OHIO.

rooms are lighted with electric lights. The site is beautifully located in one of the finest residence suburbs of Cleveland, and is large enough to accommodate, without crowding, a much larger church building, together with parish house and rectory. These will doubtless come in the near future, as the neighborhood is building up very rapidly.

Besides numerous gifts of money the following articles have been contributed toward the furnishing of the church: The vestry of Trinity Cathedral parish gave the pews from the old Cathedral property; the marble altar is the gift of All Saints' parish, as is also the oak lectern; Mr. Lewis B. Foote, senior warden of All Saints', is the donor of the organ, and the local assembly of the Brotherhood of St. Andrew has given the brass altar cross.

BROTHERHOOD CONVENTION TO BE HELD IN MILWAUKEE.

THE NATIONAL authorities of the Brotherhood of St. Andrew have accepted the invitation extended to them by Churchmen in the city of Milwaukee and the next Convention of that body will be held in Milwaukee, probably early in October.

Bishop Webb has appointed a general committee of Churchmen including members of the Brotherhood and others to have charge of the matter on behalf of the city. The chairman of that committee is Mr. Charles E. Sammond. Its members are as follows:

St. Paul's—Chas. E. Sammond, R. H. Norris, H. D. Morton, Johnson Ogden, George Gibbs.

St. Mark's—G. A. Daniells, Talmadge Hamilton, J. H. Fox.

St. James'—E. A. Wadhams, T. E. Barnum, T. L. Smith, Harrison S. Green.

St. John's—J. H. Radtke, C. S. Martin, H. Pawling.

St. Andrew's—H. W. J. Meyer, Frank Harbach, H. J. Hanson.

St. Stephen's—A. B. Cargill, J. M. Fiske, Jr., H. N. Laflin.

All Saints' Cathedral—C. F. Hibbard, R. C. Graves, C. G. Hinsdale, F. C. Morehouse. The primary meeting of this committee

was held last week when other officers were elected as follows:

Vice president, F. C. Morehouse.

Secretary, George Gibbs.

Treasurer, H. N. Laflin.

A finance committee will at once receive subscriptions to a guarantee fund to insure the expenses of the Convention, the chairman being Mr. C. F. Hibbard.

BISHOP IN CHARGE OF WYOMING.

THE PRESIDING BISHOP gives notice that the Rt. Rev. Dr. Funsten, Bishop of Idaho, is Bishop in permanent charge of Wyoming until that district shall have secured a Bishop of its own.

Wyoming is a duly organized missionary district, with its own Standing Committee or Council of Advice.

THIRD ANNUAL CONVOCATION OF CUBA.

THE OPENING service of the third annual Convocation of the missionary district of Cuba was held in Holy Trinity chapel, Havana, on January 8th. The Bishop was the celebrant, assisted by the Archdeacon of Havana, the Archdeacon of East Cuba, and the Rev. C. B. Colmore, Dean of the pro-Cathedral. In lieu of a sermon, the Bishop delivered his usual address. The business sessions were held in the Young Men's Christian Association building. Ten priests, one deacon, the chancellor, the treasurer, the registrar of the district, and lay representatives from several missions were present.

After the appointment of the usual committees, the committee on Constitution and Canons reported that it had completed the revision of the Constitution and Canons of West Virginia, and that this revision had received the approval of the House of Bishops, and had been translated into Spanish. The committee was authorized to publish the same in both languages.

The attention of the Convocation was called by Chaplain Brander to some evils arising under the marriage laws of Cuba, and it was moved that a committee of three be appointed with power to act in conjunction with the Bishop to study the marriage laws of Cuba, and suggest to the proper authorities such changes as will facilitate the marriage of the poor, and such other changes as may be deemed expedient.

The committee on Sunday School Instruction reported that the publication of the *Manual of Christian Doctrine*, of which a translation has already been made into Spanish, will be made at an early date.

A committee of three was appointed for the purpose of continuing investigations with reference to the establishment of a hospital in the central part of the island, and a resolution was adopted that a committee of three be appointed which shall consult with the proper authorities of the several missionary districts of the Church in Spanish-speaking countries for the purpose of cooperating in the translating of text books and other literature for use in Sunday schools and in the preparation of candidates for holy orders; for the purpose of securing additional suggestions with reference to the needed corrections in the present Spanish edition of the Book of Common Prayer, and in the compilation of a proposed Hymnal.

The committee on the State of the Church reported great progress in all directions, noting especially the presence of some twenty clerical and lay delegates, the large offerings on the occasion of the episcopal visitations, the successful opening of the Theological Seminary, with an attendance of ten pupils; the proposed establishment of a paper which shall become the organ of the district; and the increase of baptisms by 118 per cent., and of confirmations by 143 per cent.

The committee on the Diocesan Paper

recommended to the Bishop, if he considered it desirable, the establishing of a Church paper for Cuba, and that the Convocation pledge itself for its support. This was adopted.

In connection with the proposed visitation by the Bishop of the missions in Panama, Convocation adopted a resolution which, while recognizing the self-sacrifice of the Bishop, states that owing to the rapid growth of the Church in Cuba it will soon demand all his time, and hopes that other provision may be made for Panama.

THE CHURCH IN THE CANAL ZONE.

IN A LETTER from the Isthmus of Panama, Canon H. B. Bryan says: "My life since arriving here has been a busy one. I have held four services each Sunday, two at Ancon and the other two either in Panama City or down the line. On Sunday evening, November 17th, in St. Paul's Church, Panama, of which the Rev. G. O. Eakins is rector, I preached to a congregation of West Indians that filled its capacity to its utmost extent. Last Sunday, November 24th, I went to Gorgona and visited St. Andrew's Church at 3 o'clock. I was presented with a very touching address of welcome by the catechist, Mr. J. C. Taylor, on behalf of the congregation, to which I responded in fitting words. I also dedicated the new bell which has been bought and placed in position by the offerings of the people. I also baptized one infant and married one couple. In the evening I addressed a large congregation of white people in the union church on behalf of temperance. During the week I have visited Culebra and Empire. I find in each of both places some twenty-six Church families. I shall have to have another priest to care for these missions. A very interesting part of my daily work is the large government hospital here in Ancon, in the midst of a beautiful park with macadam roads and flowers. There are some 300 beds in this hospital, half of which only at this season are occupied. I spend from two to three hours each morning here visiting the wards and the beds of the patients. I meet people here from all parts of the world. Panama has been well described as the waist of the world. When it is remembered that there are only three of our clergy here and five catechists, it will be seen at once how we are at the beginning of things. With patience, perseverance, and God's blessing we trust that the day of small things will develop into larger ones."

INDIANAPOLIS MISSIONARY CONFERENCE.

MR. W. R. STIBLING, secretary of the Laymen's Forward Movement of the Fifth Department, has issued a circular letter to the clergy and many of the laity, announcing the fifth annual conference of the Forward Movement, to be held at Indianapolis, on Sunday and Monday, February 2nd and 3d. The conference has been arranged so as to involve but one business day, and the circular announces that trains from Chicago over the "Big Four" railroad for Indianapolis will leave at 11:30 P. M. on Saturday and Sunday, the return trains reaching Chicago, Monday at 7:10 A. M.

GREETINGS AND PRESENTATION TO BISHOP VAN BUREN.

THE BISHOP of Porto Rico and Mrs. Van Buren were extended a most cordial welcome upon their return to the island, by the rector and congregation of St. John Baptist's Church, San Juan, on the evening of January 4th, when there assembled with New Year salutations, including from among the American colony, representatives of the Insular Government, the army and navy, and the legal, medical, and teaching professions,

most of them members of St. John's congregation, of which Dr. Van Buren was the founder and first rector. The ministers of the several Christian bodies were also present; and in addition a very large delegation of prominent Porto Ricans came to greet the Bishop in their own language and to manifest their appreciation of the ways and work of the Church, especially for that monument of mercy, the Hospital of St. Luke the Beloved Physician, Ponce, which will endear the name of Bishop Van Buren to Porto Ricans as well as other insular residents for all time.

During the course of the evening Governor Post in very happily chosen words expressed the general respectful and affectionate regard in which the Bishop is held, based upon an acquaintance covering the five years of his episcopate, after which the Rev. Frederick A. Warden, rector of the parish, on behalf of the faithful of the jurisdiction, lay and clerical, presented to the Bishop a beautiful pectoral cross of gold, designed by himself and executed by Gorham, New York, commemorating the fifth anniversary of his consecration. Bishop Van Buren was taken by surprise and deeply touched at this manifestation of his people's love and loyalty.

ANNUAL MEETING OF PENNSYLVANIA SUNDAY SCHOOL ASSOCIATION.

THE THIRTY-EIGHTH annual meeting and teachers' institute of the Sunday School Association of the diocese of Pennsylvania, held at the Church of the Holy Apostles, Philadelphia (the Rev. Nathaniel S. Thomas, rector), on January 20th, was the most successful in attendance and interest of any held in past years. Of special note were the sectional conferences held in the Richard Newton Memorial Building from 2 to 3:30 P. M., as the following subjects will show: "The Main School," chairman, Mahlon N. Kline of the Church of the Saviour, Philadelphia; "The Graded Sunday School," the Rev. W. Herbert Burk, All Saints', Norristown; "Teacher Training," Rev. L. N. Caley, Church of the Nativity, Philadelphia; "Primary Department," Mr. C. S. Berger, St. Matthew's, Philadelphia; "St. Paul's Brotherhood," Mr. George Wharton Pepper, St. Mark's, Philadelphia. After these important subjects had been well handled by the appointed speakers, a general and helpful discussion followed.

At the annual meeting, held at 3:30 P. M., the present officers and board of managers were re-elected. Bishop Whitaker presided at the general conference held from 3:45 to 6 P. M., and the following addresses were listened to with deep interest by the hundreds in attendance: "Work Among the Chinese in Honolulu and San Francisco," Deaconess Emma Drant; "What Becomes of Your Scholars?" Rev. Louis C. Washburn, D.D., rector of Christ Church, Philadelphia; "How to Bring the Sunday School Scholars to Confirmation," Geo. C. Thomas, superintendent of Sunday schools of Holy Apostles' Church, Philadelphia.

The evening session was held in the church, the Bishop Coadjutor of the diocese presiding, missionary addresses being made by Franklin S. Edmonds, Esq., superintendent of St. Matthew's Sunday school, and the Missionary Bishop of Eastern Oregon. The offerings at all of the meetings are to be given to the Domestic and Foreign Missionary Society, to be presented through the Sunday School Lenten Offerings.

DEATH OF THE REV. J. E. JOHNSON.

THE REV. JONATHAN EDWARD JOHNSON died on January 16th at Lakehurst, N. J., of valvular disease of the heart. Lately Mr. Johnson has been assistant rector at Calvary Church, Germantown, Pa., and before that was in charge of the Church of St. John

the Evangelist at Hingham, Mass., assisting the Rev. George F. Weld during his illness.

Mr. Johnson was born at Nahant, Mass., November 18, 1868, and was the son of Edward and Harriet (Lawrence) Johnson. He attended the Boston Latin School and was graduated from Harvard in 1891 and later from the Episcopal Theological School at Cambridge. After his ordination he was curate at the Church of the Ascension at Fall River, Mass., and afterwards rector of St. Paul's Church at Gardner, Mass., leaving there to accept the rectorship of All Saints' Church at Pontiac, R. I. Mr. Johnson was married in 1897 to Miss Margaret R. Durfee of Fall River, who survives him, as do two sons and one daughter. The funeral was held at St. Stephen's Church, Lynn, Mass., on January 20th.

MISSION WORK IN LOWELL, MASS., ARCHDEACONRY.

THE Archdeaconry of Lowell met at South Lawrence on the 16th inst. After the celebration of the Holy Eucharist there was a business meeting, and the finances of the archdeaconry were shown to be in good condition. Bishop Lawrence followed with an address on "The Religious Needs of Large Cities and Towns." In the afternoon Archdeacon Babcock read his annual report. Reference was made to a new mission started by Epiphany parish of Winchester, to the summer services that have been held at Magnolia, Annisquam, and Bass Rocks, and also to the work at Maynard, Weston, Wayland, and other points. It was reported that two missions, one at Hudson and another at Haverhill, were soon to occupy new buildings and that St. Paul's at Beachmont has purchased a new rectory to be occupied April 1st. St. Ann's at Revere expects to have sufficient funds for a building lot before spring and the work of the lay missionary, John Andrews, was highly commended.

SACRILEGE COMMITTED IN PHILADELPHIA.

THIEVES have lately paid visits to the rectories of St. James' Church, Evansburg, and St. Peter's, Philadelphia. Also, the sacristy of Holy Trinity Memorial chapel, Philadelphia, has been entered. In each case articles of considerable value have been taken.

SEVERAL CONVOCATIONS.

THE NEW HAVEN County Convocation held its 272nd meeting on January 14th, at Trinity Church, New Haven, Conn. The convocation was invited to spend a day with the mission now being conducted in the city by the Holy Cross fathers. The Holy Communion was celebrated by the Dean, the Rev. Frederic D. Buckley of Waterbury, and the sermon preached by the Rev. Father Officer. An intercession, conducted by Father Sill, followed the service. At the business meeting the Rev. Charles O. Scoville was elected Dean. In the afternoon the clergy listened to an address from Father Sill, on the work of the Church among boys. The spring meeting will be held at Christ Church, West Haven.

AN ALL-DAY meeting of the Germantown Convocation was held on Tuesday, January 21st, at Trinity Church, Sixteenth and Cayuga Streets (the Rev. C. W. Hill, rector). At the morning service there was a sermon by the Rev. William M. Groton, D.D., of the Divinity School, followed by a celebration of the Holy Communion, and at the evening service addresses were made by the Rev. H. L. Duhring, D.D., and Rev. N. S. Thomas.

THE WINTER meeting of the Convocation of South Philadelphia was held on the afternoon and evening of Monday, January 20th, at the Church of the Crucifixion (the Rev.

H. L. Phillips, D.D., rector). At the evening service the missionary address was delivered by the Rev. Dr. Washburn, rector of Christ Church.

GENERAL R. E. LEE'S BIRTHDAY OBSERVED.

THE 101ST ANNIVERSARY of the birth of General Robert E. Lee was observed by the two Philadelphia chapters of the Daughters of the Confederacy, and addresses were made by the Rev. Carl E. Grammer, D.D., rector of St. Stephen's Church, and the Rev. J. H. Nelms, rector-elect of the pro-Cathedral, Washington, D. C.

HISTORY OF A PHILADELPHIA PARISH.

THE SEMI-CENTENNIAL of the Church of the Holy Trinity, Philadelphia, is commemorated in a history of that parish just issued in pamphlet form, which may be obtained at the parish house. In the fifty years of parochial life, there have been but five rectors, each of them distinguished in the Church, being Doctors Vinton, Phillips Brooks, Jagggar, McVickar, and the present rector, Dr. Floyd W. Tomkins. This little history gives the story of the fifty years in a sketch by Dr. J. Cheston Morris and an address by Bishop Jagggar, as well as parochial statistics and other information. There are portraits of each of the rectors at approximately the time of his ministrations in the parish.

IN HONOR OF THE REV. DR. J. I. MOMBERT.

THE PATERSON (N. J.) CLERICUS met on Monday, January 13th, at St. Paul's Church. Following the celebration of the Holy Communion, at which the Bishop of the diocese was celebrant, the Clericus met in the parish house. After the election of officers, Bishop Lines spoke of the high position in the Church held by the Rev. Dr. Mombert, the honored guest of the day, and then compared the scholastic conditions in the Anglican and American Churches. At luncheon the Rev. C. S. Abbott presented a set of the works of Dante to the Doctor in behalf of the Clericus. Dr. Mombert responded, referring to the kind expressions regarding him made by his friends. Congratulations were also extended by Dr. Newton, the Rev. L. S. Osborne, the Rev. D. S. Hamilton, and the Rev. R. S. Mansfield. Dr. Mombert then read an interesting paper on the events and people he came in contact with during the year he served as Dean. A resolution was then passed highly eulogistic of Dr. Mombert's scholarship and life, congratulating him on the completion of fifty years of ministry in the Church and expressing the wish that he may be spared for many years to come.

ALABAMA.

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

Gifts to Grace Church, Sheffield.

A LITANY DESK of oak and a handsome memorial window, the gifts of friends, were placed in Grace Church, Sheffield, at Christmas.

ALBANY.

WM. CROSWELL DOANE, D.D., LL.D., Bishop.

RICHARD H. NELSON, D.D., Bp. Coadj.

Sunday School Institute held at Troy.

A SUNDAY SCHOOL institute was held January 14th, at Christ Church, parish house, Troy, the rector, the Rev. Henry W. Little, presiding. Addresses were given by the Very Rev. Henry R. Talbot of All Saints' Cathedral, Albany, and the Rev. G. L. Richardson of Glens Falls. An interesting exhibit of the publications of the Commission was placed in the room for the inspection of the teachers, clergy, and Sunday school workers.

CONNECTICUT.

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

Meeting of the Hartford Archdeaconry—Neurology.

THE WINTER MEETING of the Hartford Archdeaconry was held at Christ Church, Hartford, on January 15th. The Holy Communion was celebrated by the Rev. Harry I. Bodley, Archdeacon, and the sermon preached by the Rev. E. Campion Acheson of Middletown. Reports of missionary work were made. At this meeting, without previous arrangement, every archdeaconry in the diocese, except Fairfield, was represented by a visiting clergyman. In the afternoon a meeting of the Hartford Clericus was held, with an essay by the Rev. Ernest deF. Miel on "The Church's Attitude Toward Socialism."

THE DEMISE of Mrs. Anna Hitchcock Clark, widow of the Rev. Jacob L. Clark, D.D., occurred recently at Waterbury. She was 80 years of age. Mr. Samuel I. Tuttle also passed away, at Hartford, at the age of 88 years. He was a brother of the late Rev. Ruel H. Tuttle, long rector of Grace Church, Windsor.

DELAWARE

Missionary Service at Wilmington.

THE SUNDAY SCHOOLS of Wilmington and vicinity held their joint Epiphany missionary service in St. John's Church, Wilmington, on the First Sunday after Epiphany. All the city clergy were present, and the Rev. Drs. Fleming James and H. L. Duhring. The former spoke of the life of the Chinese children in our Church schools in that land, and made an appeal for scholarships for them. Dr. Duhring spoke on the text, "Let your light so shine before men." He illustrated it by lighted candles of various sizes, speaking of the openness of Christ's service, its bright influence and unselfishness.

FLORIDA.

EDWIN GARDNER WEED, D.D., Bishop.

Growth at Jacksonville and Pensacola—Sunday School Course Adopted—Personal.

THE WORK at St. John's, Jacksonville, and Christ Church, Pensacola, has grown to

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"That started me on Postum and I now drink it more freely than I did coffee, which never comes into our house now.

"A girl friend of mine, one day, saw me drinking Postum and asked if it was coffee. I told her it was Postum and gave her some to take home, but forgot to tell her how to make it.

"The next day she said she did not see how I could drink Postum. I found she had made it like ordinary coffee. So I told her how to make it right and gave her a cupful I made, after boiling it fifteen minutes. She said she never drank any coffee that tasted as good, and now coffee is banished from both our homes." Name given by Postum Co., Battle Creek, Michigan.

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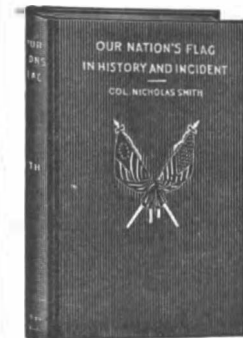
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such proportions that it has become necessary for the rectors of these parishes to have assistants. These two parishes mark the extreme limits of the diocese, one being on the Atlantic coast and the other 350 miles away on the Gulf coast.

AS A RESULT of the visits made by the Rev. Jno. H. Brown in behalf of the committee on Christian Education in the diocese of Florida, many Sunday schools have adopted the Graded Course suggested by the committee, which is that of the New York Sunday School Commission, slightly changed to meet the needs of Florida. It is hoped that before very long the whole diocese will have one course of instruction in use.

AT A MEETING of the Standing Committee of the diocese, held January 8th, on the nomination of the Bishop the Rev. John H. Brown, rector of St. Peter's Church, Fernandina, was elected a member, in the place of the Rev. W. H. Carter, D.D., late rector of St. John's, Tallahassee, who died the Sunday after Christmas. The Bishop has also appointed Mr. Brown one of the examining chaplains of the diocese.

IDAHO.

JAMES B. FUNSTEN, D.D., Miss. Bp.

Missionary Meetings at Boise—Call for Permanent Organization—Notes.

THE WOMAN'S AUXILIARY of St. Michael's Cathedral, Boise, has adopted a new method to increase interest in missions, and further the work of the Auxiliary. Once a month an open meeting is held, to which the men of the Cathedral parish are invited, addresses are made on the missionary work of the Church, and papers on the same subject are read by members chosen for that purpose. The second of these meetings was held January 14th at the deanery, the Dean presided, and those present listened to an address by Bishop Funsten on the scope of the mission work of the Church, both at home and abroad. It is hoped that the next meeting may be held in the Bishop Tuttle Church House, now about completed.

ON THE First Sunday after Epiphany, the Bishop visited Twin Falls (56 miles by wagon) and held three services. The plans are drawn for an attractive church building which will be erected there as soon as the weather permits. The same course will be taken at Buel and Rock Creek. These are new stations, and where a few months since sage brush reigned supreme, now thousands of acres are in cultivation, and the Church is alive to the opportunity, is lengthening the cords and strengthening the stakes of her inheritance.

AT BRUNEAU the church building has been retarded by the wintry weather, but it is the intention to resume work in the early spring. The Bruneau Valley is a cowboy country.

THE Rev. J. McPherson has taken up work at Salmon City, where there is a handsome stone church (the Church of the Redeemer) and seventy communicants. Salmon City is seventy miles from a railroad.

AT THE Indian School at Ross Fork the attendance is the largest in its history. Mrs. Nelson is matron, and the station is in charge of the Rev. A. Chamberlain, who also has the work at Holy Innocents', Blackfoot.

THE REV. HOWARD STOV, Archdeacon of the eastern part of the district, has taken up his residence at Pocatello, removing from Hailey. Emmanuel parish at that place is at present vacant.

THE REV. F. C. SMITH has been inducted into the rectorship of Trinity Church, Pocatello.

WORK on the rectory of St. James', Payette (the Rev. P. Murphy, rector), will be pushed to completion at once.

THE REV. H. G. WEISER, rector of St. Luke's, Weiser, is visiting Moscow (St. Mark's) and Coeur de Alene (St. Luke's), holding services at each place. These stations were formerly in the missionary district of Spokane.

FROM the beneficence of a lady in the East, a bed will be endowed in St. Luke's Hospital, Boise.

THE BISHOP is arranging for calling a meeting of the Convocation of Idaho, for the permanent organization of the district.

IOWA.

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

Rector's Stipend Increased—Death of Mrs. Wilcox—Coming Mission.

THE SALARY of the rector of Trinity Church, Iowa City, has been very substantially and voluntarily increased by the vestry, effective September 1st.

THE REV. SETH M. WILCOX of Boone has the sympathy of many friends in the loss of his mother, who recently entered into the rest of Paradise at the advanced age of 80 years.

A MISSION will be held in the spring at Grace Church, Cedar Rapids (the Rev. John Arthur, rector). It will be conducted by Archdeacon Webber.

KANSAS.

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

Converts Ordained to Diaconate.

THE TWO DEACONS (Charles A. Cameron, Ph.D., and Thomas Dyke) ordained at St. Paul's Church, Leavenworth, on the first Sunday after the Epiphany, are both converts to the Church. Dr. Cameron comes from the Presbyterians, in which body he served with distinction for a period of ten years, holding very important charges, the last being the pastorate of the West Green Street Church, Philadelphia. Mr. Dyke was a Congregational minister for a number of years.

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"At last, a doctor advised me to try some predigested food, as nothing would stay on my stomach. My husband sent for some Grape-Nuts, of which I ate a little with milk, and then awaited the usual results.

"My stomach did not reject this food, and from that time on for several weeks, I lived on Grape-Nuts and milk. I felt no pain whatever in my stomach, my health gradually came back and in five weeks I gained 25 pounds. I derived more strength from Grape-Nuts than I ever did from a meat and potato diet." "There's a Reason."

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LEXINGTON.

LEWIS W. BURTON, D.D., Bishop.

Appointment By the Bishop—The Annual Council.

THE BISHOP has appointed the Rev. E. H. Dickerson of St. John's, Bellevue and Dayton, Ky., to be general secretary of the diocesan Sunday School Institute; and Mr. Charles E. Crusoe of Dayton, Ohio, has been accepted as postulant and lay reader, to be assigned to St. John's, Corbin, and adjacent missions.

THE ANNUAL Council will meet at Christ Church Cathedral, Lexington, on Tuesday, May 12th.

LONG ISLAND.

FREDERICK BURGESS, D.D., Bishop.

Church Charity Foundation—Damage to Epiphany Church, Ozone Park—Bell Presented to Sag Harbor Church.

THE CHURCH Charity Foundation of the diocese reports the endowment fund at the close of the year to be \$344,864.15. The interest derived from the investment of this fund will not pay more than one-fourth of the expense of the maintenance of the institution. The cost of running it is about \$70,000 per year. If all the repairs and improvements had been made that ought to be made there would be a deficit in the treasury.

THE CROSS on the steeple of the Church of the Epiphany, Ozone Park, was blown down and much damaged during a recent heavy gale, and a memorial window was broken at the same time. The former has been regilded and replaced and the latter restored.

THROUGH the generosity of Mrs. Russell Sage, Christ Church, Sag Harbor, has a new bell. The old bell formerly hung in the Presbyterian church tower, and it was given in exchange for the new one and will be placed in the cupola of the Pierson High School, toward the building fund of which Mrs. Sage gave more than \$100,000.

THE HON EDWIN BAILEY, a prominent and public-spirited citizen of Patchogue and for many years a vestryman of St. Paul's Church, died on January 11th at the age of 71. He had served in the state legislature and also in the board of supervisors of Suffolk county. The funeral was very largely attended.

THE REV. PETER C. CREVELING, formerly of the diocese of New York but now rector of Christ Church, Lynbrook, has been successful in providing the parish with a new rectory. Not a little of the work was done by himself as carpenter, plumber, and mason, although there was assistance from the men of the parish.

LOUISIANA.

DAVIS SESSUMS, D.D., Bishop.

Successful Mission Ended at Alexandria.

A SEVEN DAYS' mission was recently concluded at Christ Church, Alexandria, which brought forth excellent results. The church proved insufficient to hold the congregation, and the High School was used one evening. The missionary was Archdeacon Webber.

MASSACHUSETTS.

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

The Work of Trinity Church, Boston.

THE NEW Year Book of Trinity Church, Boston (Rev. Alexander Mann, D.D., rector), shows the large amount of real work being done in many different forms of activity. A Men's Club, a branch of the Girls' Friendly Society and of the Woman's Auxiliary, a Visiting Society, an Industrial Society, a Charity Society, a Missionary Society, a Church Home for the Aged, the Trinity House, the Trinity House Day Nursery and other activities in connection with the House, and a mission for Deaf Mutes, are among the specific forms of

work carried on by the clergy and lay workers of the parish. All the reports show progress being made.

MILWAUKEE.

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

New Brotherhood Chapter at Soldiers' Home, Milwaukee.

"IN VIEW of the increasing interest in all parts of the Church in the Brotherhood of St. Andrew, it gives me pleasure to announce that fact that a chapter has been organized among the members of the Church at this branch of the National Home for Disabled Volunteer Soldiers. A charter has been received from the Boston headquarters, making the six men who have been initiated charter members. Mr. Joshua W. Satterthwaite has been elected director, and Mr. E. H. Russell, secretary and treasurer. Meetings are held twice a month in the chapel of the Home, and a corporate communion is celebrated on the first Sunday in each month. It is devoutly hoped that the work of this chapter will be of great assistance to the chaplain in his endeavors to spread Christ's Kingdom among the men in his charge.

"This brief account would be very incomplete," says the chaplain, the Rev. E. Purdon Wright, D.D., "did I not mention the deep debt of gratitude which the chapter owes to Mr. J. H. Radtke of St. John's chapter B. S. A., for his assistance in giving valuable advice and counsel when St. Cornelius' chapter (No. 1975) was being organized."

MINNESOTA.

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

Bishop Presented with Replica of the Ascension.

THE ANNUAL visitation of the Bishop to the Church of the Ascension, St. Paul, for the confirmation of a class of fifteen, was made memorable by the presentation to him by the rector, the Rev. A. G. Pinkham, in the name of the Woman's Guild, of a replica in sterling silver of the Ascension, which has been designed and patented by two members of the parish. The replicas are placed on sale by the Woman's Guild for the purpose of paying the Church debt and installing a pipe organ.



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

NEW JERSEY.

JOHN SCARBOROUGH, D.D., LL.D., Bishop.
New Baptistery Dedicated at St. Mary's,
Point Pleasant.

A NEW BAPTISTERY has been placed in the Church of St. Mary-by-the-Sea, Point Pleasant (the Rev. Harry Howe Bogert, rector), and it is now complete, with all conveniences. On January 10th it was dedicated by the rector. The First Sunday after Epiphany an adult convert was baptized and on the following Sunday another convert and his child. The next Confirmation class bids fair to be made up entirely of converts.

OHIO.

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

Improvements at St. Mark's, Cleveland—
Deaconess on Cathedral Staff—Meeting
of Cleveland Clericus—Notes.

THE PARISH HOUSE of St. Mark's Church, Cleveland (the Rev. Charles S. Davidson, rector), has recently been renovated and now it is contemplated adding an extra story to the building and finishing the basement. The choir has been enlarged and special musical features added to the Sunday evening services. At the present time the rector is delivering a series of special sermons on Sunday evenings on the subject of the Church in its relation to the civic life. These sermons have already produced good effects in the stricter enforcement of city ordinances in the vicinity of the church. The congregation has responded to the efforts being made by the rector by recently increasing his salary.

ON THE First Sunday after the Epiphany, in Trinity Cathedral, Cleveland, Bishop Leonard admitted to the order of deaconesses Miss Margaret S. Peet, who will now be connected with the Cathedral staff. The candidate was presented by Dean Du Moulin and the sermon was preached by Bishop Leonard, in which he described the work of a deaconess and stated his desire for a fuller expression of it in the diocese. He also gave an epitome of the historical aspect of woman's work in the Church. Miss Peet is a graduate of the Church Training and Deaconess' House, Philadelphia, as a member of the class of 1907. She will have charge of the philanthropic work of the Cathedral parish and an important share in the spiritual activities for the women and girls.

THE VERY REV. FRANK DU MOULIN, D.D., Dean of Trinity Cathedral, Cleveland, has established a weekly Bible class for men, under the auspices of the Brotherhood of St. Andrew. The class meets in the Brotherhood room of the Cathedral House on Friday evenings, and is followed by a "Social Fireside Hour," at which the Cathedral clergy have the opportunity of meeting personally with the members of the class.

A WELL ATTENDED meeting of the Cleveland Clericus was held at Trinity Cathedral House, Cleveland, on Monday morning, January 13th. The Rev. Samuel N. Watson, D.D., rector of St. Paul's Church, Akron, began a series of three Epiphany addresses, with the general title "The Language of the Age." The first address was entitled, "The Heir of the Ages." The remaining addresses of the series will be given on the succeeding Monday mornings of this month at the same place.

A MISSIONARY from Alaska, the Rev. Thomas Jenkins of Ketchikan, occupied the pulpits of Calvary and Trinity churches, Toledo, on January 12th, and also addressed the Woman's Auxiliaries of the city, in the cause of missions. In response to an appeal by the Rev. Dr. C. T. Brady, \$100 was secured to pay the expenses of Bishop Rowe to the next Pan-Anglican Council.

PENNSYLVANIA.

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

Mission at St. Michael's, Philadelphia—Session of the State Woman's Auxiliary—
The Christian Social Union.

A TEN-DAY mission will be conducted by the Very Rev. F. L. Vernon, D.D., of Portland, Me., at St. Michael's chapel, Nineteenth and Lombard Streets, Philadelphia (the Rev. N. D. Van Syckel, vicar). The location of St. Michael's overshadows a district where housing and living conditions are hideously evil. A strenuous effort is being made, with encouraging response, to reach this particular group, who have long since departed from all religion and decency of life.

THE EPIPHANY meeting of the Pennsylvania branch of the Woman's Auxiliary was held on January 19th, and was largely attended. The Rev. George Wallace of Tokyo, Japan, delivered the sermon.

THE SECOND of the special services under the auspices of the Christian Social Union was held on the Second Sunday after the Epiphany in St. Andrew's Church, West Philadelphia. The sermon, upon "The City's Opportunity for Good," was by the Rev. Prof. J. C. Ayer, Ph.D., of the Divinity School.

THE RECTOR of St. Jude's Church, Philadelphia, the Rev. Charles Logan, was recently the recipient of a purse of gold as a token from the members of his congregation.

MR. GEO. W. JACOBS, treasurer, reports that 52 out 183 Sunday schools of the diocese have contributed \$1,342.74 as their Advent offerings. The total amount, when all is received, will be divided between the missions

ERRATIC FANATICS

Furnish Frolicsome Fun for Folks

He threw the paper to the floor, a faint tinge of color spreading over his sallow face and showing through the thin straggly whiskers. With a high keyed nasal snarl he said: "It just makes me scotching mad, I'll never buy or have to do in any way with an article or thing using the name of a biblical character, so there."

"That seems to let out a man with my name," his brother "Benjamin" remarked while his round, ruddy, smiling face showed the value of a sweet and natural disposition contrasting strongly with the ultra religious and fanatical brother, always on the lookout for trouble.

That evening at dinner Ben suddenly stopped his skinny brother as he started to bite into a piece of delicious "Angels' Food."

Some one at the table took up the water pitcher and asked him if he would have some "Adam's Ale" and roley poley Ben prodded him with:

"I suppose you will have to go to the Dr. and have your "Adam's Apple" cut off, if you want to be consistent and of course you will have to give up your trip to St. Augustine this winter. Think how awfully it must grate on the nervous people who have to live in St. Paul, Los Angeles and other places innocently carrying biblical names."

"And think again of the thoughtless and sacrilegious persons who erect buildings of steel made in "Bethlehem," Pa.

You can never have the healing help of "St. Jacobs oil." Never see a foot ball game played by the "Sons of Eli," never sail on the steamer "St. Paul" and never taste "Elijah's Manna."

A lot of good things in this world take their names from the Bible.

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THE AMERICAN CATHOLIC for January contains some admirable articles. "Who Giveth Us The Victory" is a short story of an appealing spiritual experience; "Concerning Collections" is something quite novel and entertaining; "Modernism" is most suggestive; "My Ordination as a Layman"; "What is Truth?" and "The Beneficent Open Pulpit" are up-to-date and for the times. Editorials, sketches and a War Song of the Holy Eucharist also occupy a place.

The American Catholic sends post free for 25 cents a beautiful photogravure of the Lord Bishop of London in cope, mitre and pastoral staff, 10x14 inches on heavy cream gloss paper.

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Everybody knows that of late years natural forces have been wonderfully subjected to man's need. We are dazzled by the spectacular achievements in steam and electricity, but are likely to forget the less noisy but no less marvelous conquest of animal and plant life.

Horses are swifter, cattle heavier, cows give more milk and sheep have finer fleeces than in days gone by. In plants the transformation is even more marked. People now living can remember when the number of edible fruits and vegetables was far less than at present, and even those that could be grown were vastly inferior to what we now have. For example, our parents knew nothing of the tomato except as a curious ornament in the garden. Sweet Corn was hardly better than the commonest field sorts. All oranges had seeds. Celery was little known and poor in quality. In the flower bed the magnificent Pansy has replaced the insignificant Heart's Ease, from which it was developed, and the Sweet Pea in all its dainty splendor traces its origin to the common garden vegetable.

This progress has been made in spite of the great tendency manifested in all plants and animals to go back to the original type. It is indeed a battle to keep strains pure and up to the standard they have already attained, let alone any improvement. The practical results are accomplished by man operating largely for love of the work, like Luther Burbank in California, and Eckford in England, as well as by the great seed merchants D. M. Ferry & Co., of Detroit, Mich., who are not only eternally vigilant to hold what ground has been gained, but have a corps of trained specialists backed by ample means to conduct new experiments. The results of their experiences can be found in their 1908 Seed Annual, which they will send free to all applicants.

of St. Bartholomew and St. Nathanael, Philadelphia, in each case to be devoted to new building funds.

PITTSBURGH.

CORTLANDT WHITEHEAD, D.D., Bishop.

The Church and the Negro Discussed—Laymen's Missionary League Meets—Preparing for Lent.

THE MISSIONS Study Class connected with the Pittsburgh branch of the Woman's Auxiliary had a meeting on January 9th in the parish house of St. Andrew's Church, Pittsburgh, with a good attendance. The subject for the afternoon was "How the Church is Trying to Solve the Negro Problem."

THE LAYMEN'S MISSIONARY LEAGUE met on the evening of January 13th, at St. Peter's parish house, Pittsburgh. Among the invited guests were the Bishop Coadjutor of West Virginia and the Rev. Jacob Brittingham of Wheeling, W. V., who came to examine the work and learn some of the methods pursued in its prosecution, with a view to establishing a similar organization in West Virginia; the rector of the parish, the Rev. Dr. Ward, and Archdeacon Cole. The League is making preparations for the observance of its nineteenth anniversary, which will occur on St. Matthias' day, and the annual sermons in its behalf will be preached on the Sunday preceding that date, Sexagesima, by the Rev. A. S. Lloyd, D.D., general secretary of the Board of Missions.

THE EXECUTIVE COMMITTEE of the Pittsburgh Assembly of the Brotherhood of St. Andrew is making extensive preparations for the noon-day Lenten services to be held this year, as usual. The Bishop of Kentucky and several clergy from other dioceses will participate.

SPRINGFIELD.

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

Completion of Rectory at Edwardsville.

THE NEW RECTORY of St. Andrew's Church, Edwardsville (the Rev. George P. Bentley, rector), is now occupied by the rector and his family. It is a modern frame with brick foundation, with eight rooms. The members of St. Andrew's Church, including the guilds, worked faithfully to raise money for the building fund and collected over \$2,000. A mortgage of \$1,000 still remains.

TENNESSEE.

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

Christ Church, Chattanooga, Nearing Completion.

THE CONGREGATION of Christ Church, Chattanooga, Tenn., will probably be able to occupy their new church building by February 1st. All that remains to be done to the church building at present is the installing of a heating plant. It is probable that some of the members of the parish will give the altar and pipe organ as memorials.

TEXAS.

GEO. H. KINSOLVING, D.D., Bishop.

Rectory of Trinity Church, Marshall, Destroyed by Fire—In the Interest of Colored Church School.

THE RECTORY of Trinity Church, Marshall, caught fire recently in the absence of the rector, the Rev. S. G. Porter, and is practically a total loss. Mrs. Porter's mother, Mrs. Hampton, was slightly injured.

THE REV. DAVID F. TAYLOR (colored), pastor of St. John's Church, Tyler, is in Houston in the interest of a Church school for the education of colored children, to be located at his home city.

WESTERN NEW YORK.
WM. D. WALKER, D.D., LL.D., D.C.L., Bishop.
The Woman's Auxiliary—Gifts to St. John's, Phelps.

ON JANUARY 9th the semi-annual meeting of the Geneva district of the Woman's Auxiliary of the diocese was held in St. John's Church, Phelps, beginning with a celebration of the Holy Communion, in which sixty-four delegates from the eight towns in the district participated. The rector made the welcoming address and a short business was held, followed by luncheon at the rectory, where the delegates were entertained by the parish branch of the Auxiliary. Mrs. P. N. Nicholas of Geneva presided. In the afternoon addresses on practical subjects were made by Archdeacon Davis and others.

AT THE early celebration on Christmas Day in St. John's Church, Phelps (the Rev. Geo. A. Harvey, rector), a beautiful ciborium, a gift from the parish chapter of the Daughters of the King, was consecrated and used for the first time. At the later service a litany desk was presented and consecrated in memory of Mrs. Ezra Hibbard. The gift is from the sons of Mrs. Hibbard.



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Reserve, Re-Insurance (Inland),	148,124.34
Reserve, Unpaid Losses (Fire),	454,409.16
Reserve, Unpaid Losses (Inland)	118,276.52
Other Claims,	349,113.66
Net Surplus,	3,754,605.88
Total Assets,	\$14,884,569.43
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