



# The Living Church

VOL. XXXVIII.

MILWAUKEE, WISCONSIN.—JANUARY 4, 1908.

NO. 10

2 & 3 BIBLE HOUSE, { NEW YORK ☒ Entered as Second Class Mail Matter at the ☒ 153 LA SALLE ST., CHICAGO  
251 FOURTH AVE., { Postoffice in Milwaukee.

PERIODICAL PUBLICATIONS OF THE YOUNG CHURCHMAN CO.

☒ COMMUNICATIONS FOR ALL TO BE ADDRESSED TO MILWAUKEE, WIS.

### THE YOUNG CHURCHMAN

An illustrated paper for the Children of the Church, and for Sunday Schools.

WEEKLY: 60 cents per year. In quantities of 10 or more to one address, 54 cents per copy per year, with a further discount of 10 per cent. if paid in advance.

MONTHLY: 20 cents per year. In quantities of 10 or more to one address, 12½ cents per copy per year, with a further discount of 10 per cent. if paid in advance.

### THE SHEPHERD'S ARMS

An illustrated paper for the little ones of the Church, and for Infant and Primary Classes.

WEEKLY: 40 cents per year. In quantities of 10 or more to one address, 30 cents per copy per year, with a further discount of 10 per cent. if paid in advance.

MONTHLY: 15 cents per year. In quantities of 10 or more to one address, 8 cents per copy per year, with a further discount of 10 per cent. if paid in advance.

### THE LIVING CHURCH

A Weekly Record of the News, the Work, and the Thought of the Church. Subscription price, 2.50 per year. To the Clergy, \$2.00 per year.

#### CLUB RATES

THE LIVING CHURCH (weekly) and THE YOUNG CHURCHMAN (weekly), \$3.00 per year.

THE LIVING CHURCH (weekly), THE YOUNG CHURCHMAN (weekly), and THE SHEPHERD'S ARMS (weekly), \$3.25 per year.

#### ENGLISH PERIODICALS

Supplied by The Young Churchman Co.

THE CHURCH TIMES. Weekly. Price \$2.25 per year.

THE TREASURY. A Monthly Magazine of Religious and Secular Literature, published at The Church Times office. Price \$2.50 per year. Single copies 25 cents.

### THE LIVING CHURCH ANNUAL

A Church Cyclopaedia and Almanac, for the year, issued at Advent. Contains record of the events of the Church during the preceding year, the Clergy List, etc. Paper, 35 cents; cloth, 60 cents; postpaid.

### EVENING PRAYER LEAFLET

Contains the full Evening Prayer with Collect, Psalter, and 4 Hymns, published weekly in advance for every Sunday evening. Price in quantities, 25 cents per copy per year. Transient orders, 50 cents per hundred copies. A number of special editions for special occasions.

## LOVE'S TRIBUTE

IN SELECTING a monument to mark the resting place of a loved one you should insist that the memorial be correct in architectural lines and artistic beauty.

For years—for centuries—under winter's snow or summer's sun and rain it will stand, a herald proclaiming the faith and hope of immortality.



Design copyright by Chas. G. Blake & Co.

How necessary, then, that its material be such as will endure the ravages of time; and the skill used in its design be such that a half-century hence, when right standards of art and beauty become the common property of the multitude, young and old will point it out as a model of good taste produced in an era when correct canons of art were beginning to be discussed. The century old monuments in European cemeteries are admired and studied today because the artists who produced them had joy in their work; they knew right lines and correct principles.

Our brochure, "A Selection of a Monument," will be sent free to the interested. Whether your needs require a twenty-five dollar stone or a

hundred thousand dollar one—and we are today producing both extremes—we give the same care to all.

Please address

**CHAS. G. BLAKE & CO.**

Makers of Monuments, Sun Dials, and Garden Furniture

720 Woman's Temple : : Chicago

## Deere & Co. Gold Bonds

We own and offer a limited amount of January investments. Send for Circular No. 483 G, containing prices and particulars of the company's successful history since 1847.

**Peabody, Houghteling & Co.**

181 La Salle Street

Chicago

(Established in 1865)


# SPAULDING & Co.,

Representing the Gorham Co.'s  
Ecclesiastical Department

## Church Furnishings

In Gold, Silver, Bronze and Brass.  
Memorial Windows and Work in  
Marble and Wood given Special  
Attention

SEND FOR OUR NEW CATALOGUE  
Jackson Boulevard and State St., CHICAGO




**Stained Glass Church Windows**  
designed as we know the art, lend the impressive beauty of old cathedrals to modern churches and are wonderful in brightening dull, old edifices with an endless variety of exquisite color effects. Our productions are extremely simple or more elaborate as desired but reveal always the skill and taste of distinguished designers. We submit water colored designs, photographs, estimates and refer you to examples of our work on request.  
Write for free printed matter and "Question Blank"—most valuable in helping you decide what best suits your requirements.  
Flanagan & Biedenweg Co.,  
57 Illinois Street, CHICAGO, ILL.



**MENEELY BELL COMPANY,**  
22, 24 & 26 RIVER ST. 177 BROADWAY.  
TROY, N.Y. NEW YORK.  
Manufacture Superior  
CHURCH, SCHOOLS & OTHER  
**BELLS.**

**BELLS**  
Steel Alloy Church & School Bells. Send for Catalogue. The C. S. BELL CO., Hillsboro, O.



**R. GEISLER**  
56 West 8th Street, New York  
**CHURCH**  
STAINED GLASS,  
FURNITURE,  
SILVER WORK,  
BRASS WORK,  
MARBLE WORK.  
EMBROIDERIES, FABRICS  
MEMORIALS FOR THE CHURCH AND CEMETERY

**CHURCH ORGANS**  
If you are contemplating the purchase of a Church Organ, get one built by a reliable maker and Guaranteed.  
The worth of the Estey Organ is shown by their unbroken record of sixty years of business life and growth.  
If interested don't fail to write  
The ESTEY ORGAN COMPANY, Brattleboro, Vermont



**CHURCH VESTMENTS**  
EMBROIDERIES, SILKS,  
CLOTHS, FRINGES,  
CLERICAL SUITS  
HATS, RABATS, COLLARS  
**COX SONS & VINING**  
262 Fourth Avenue New York

**CHURCH FURNITURE and SUPPLIES**  
Ecclesiastical Carvings  
**AMERICAN SEATING COMPANY**

**GIFTS FOR CHRISTMAS AND EPIPHANY TIDES MEMORIALS**  
for your PARISH CHURCH in Wood, Metal, Stone or Marble, Art Glass, Embroidery, etc., should be in execution NOW. Write specifically for an Illustrated Handbook and data.  
**J & R LAMB**  
23 25 27 SIXTH AVE. NEW YORK

**CLERICAL COLLARS**  
Waterproof  
Made in four widths 1 1/4 in-1 3/4 in-1 7/8 in-1 3/4 in  
Furnished in Dull Linen Finish Celluloid or Rubber  
These Goods can be washed with soap and water (hot or cold) and put on at once.  
Price 25c, post paid  
Address (Ecclesiastical Dept.)  
**CENTRAL SUPPLY COMPANY**  
NOT INCORPORATED  
ASSOCIATION BUILDING CHICAGO



EVERYTHING FOR THE CHURCH  
**POND DU LAC CHURCH FURNISHING COMPANY**  
POND DU LAC • WISCONSIN

**MONUMENTS**  
SEND FOR FREE BOOKLET  
Belted Crosses a Specialty  
**CHAS. G. BLAKE & CO.,**  
120 Woman's Temple, CHICAGO

**CHURCH EMBROIDERIES**  
VESTMENTS, ALTAR LINENS  
All material supplied. Artistic Stoles a Specialty.  
Sale of Sample Stoles, reduced. Send for particulars.  
**EMMA HAYWOOD, 128 West 91st St. New York**

**INEXPENSIVE VESTMENTS**  
of cloth simply ornamented. Send for Circular to  
**Miss BERTHA H. MOHR,**  
573 Amsterdam Ave., New York.  
Refer by permission to the  
RECTOR OF ST. IGNATIUS'S CHURCH, NEW YORK

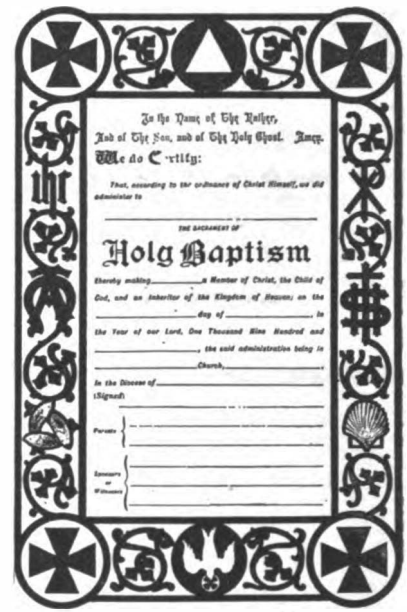
**Stained Glass Memorial Windows**  
Photos, designs and samples submitted free. Write today for our printed matter and question blank.  
**Flanagan & Biedenweg Co., 58 Illinois St., Chicago**



**CHURCHWORK**  
TO MAKE ANY WORK NEW YORK

**The American Catholic**  
San Diego, California  
50c per year 5c per copy  
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 photograph of the Lord Bishop of London in cope, mitre and pastoral staff, 10x14 inches on heavy cream gloss paper.

## New Baptismal and Confirmation Certificates



BORDER DESIGN BY MISS MARIE J. BOIS.

The above cut is a reduced fac simile of our new Baptismal Certificate. The border is printed in red and gold, and the centre in blue and gold. The Confirmation Certificate is same design, but the border is in green and gold, and centre blue and gold. They are printed on "Puritan bond" paper, size, 8 1/2 x 11 inches, with sufficient margin for framing nicely when so desired. These Certificates are rich in color, Churchly in design, and beautiful for souvenirs.

Baptismal Certificate No. 11—50 cts. per doz.  
Confirmation Certificate No. 12—50 cts. per doz.  
(Order by numbers.)  
(OTHER CERTIFICATES LISTED IN OUR CATALOGUE A.)

Address  
**The Young Churchman Co.**  
Milwaukee, Wisconsin

## Books for Reference for Churchmen

**THE CHURCH IN THE PRAYER BOOK.**  
A Layman's brief review of Worship, with Introduction by the Rev. Samuel Hart, D.D. By Edw. L. Temple, M.A. Cloth, net, \$1.25; postage 10 cts.  
Explanatory of every clause of the Prayer Book.

**THE CHURCHMAN'S READY REFERENCE.**  
By the Rev. A. C. Haverstick. With Introduction by the Bishop of Delaware. Net, \$1.00; postage 10 cts.  
A book full of information that should be close at hand.

**WHY AND WHEREFORE.**  
By the Rev. Harry Wilson, M.A., sometime Vicar of St. Augustine's, Stepney. Simple Explanations of the Ornaments, Vestments, and Ritual of the Church. Adapted to the Use and Customs of the American Church. Cloth, net, 25 cts.; postage 5 cts.

Published by  
**The Young Churchman Co.**  
Milwaukee, Wisconsin



## The Living Church

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

Published by THE YOUNG CHURCHMAN Co., 412 Milwaukee Street,  
Milwaukee, Wis. Editor, FREDERIC COOK MOREHOUSE.

### OFFICES.

Milwaukee: 412 Milwaukee Street (Editorial headquarters).

Chicago: 153 La Salle Street (Advertising headquarters).

New York: { 2 and 3 Bible House.  
251 Fourth Avenue.

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

### SUBSCRIPTIONS.

UNITED STATES AND MEXICO: Subscription price, \$2.50 per year in advance. To the Clergy, \$2.00 per year.

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

FOREIGN: Subscription price (Clerical and Lay), 12 shillings.

ADDRESS ALL SUBSCRIPTIONS TO MILWAUKEE, WISCONSIN.

### ADVERTISING.

DISPLAY RATE: Per agate line, 20 cents. Special rates to publishers and schools and for long time or large contracts.

CLASSIFIED ADS., OBITUARIES, AND APPEALS: Two cents per word. Marriage notices, \$1.00. Death notices (without obituary), free.

Address advertising business (except classified) to 153 La Salle Street, Chicago. Send classified Ads. to Milwaukee, Wis.

## PRINCIPAL CONTENTS.

EDITORIALS AND COMMENTS: . . . . .	311
Second Sunday after Christmas—A Martian View of the Church— Child Labor Legislation—How the Church Might Lead—Some New Year's Aspirations.	
ANSWERS TO CORRESPONDENTS . . . . .	314
ENGLISH CHURCH UNION FIRM. London Letter. John G. Hall . . . . .	314
CHRISTMAS SERVICES IN NEW YORK. New York Letter. [Illustr.] . . . . .	316
CONSECRATION OF THE REV. R. L. PADDOCK . . . . .	316
CHRISTMAS SERVICES IN CHICAGO. Chicago Letter. Tertius . . . . .	317
OUTDOOR LIFE IN CITIES. Clinton Rogers Woodruff . . . . .	318
DR. NEWMAN SMYTH ON THE "NEW CATHOLICISM" . . . . .	319
THE HISTORY AND USE OF THE OFFICE OF THE VISITATION OF THE SICK. II. Rev. Frederick C. Lee . . . . .	320
MISSION STUDY. Marie J. Bols . . . . .	321
PRO-ROMANISM. II. The Bishop of Fond du Lac . . . . .	322
THE APOSTOLIC SUCCESSION—A PEDIGREE OR A POWER. A Parson . . . . .	323
AS THEY WHILED AWAY THE TIME. Rev. Wm. P. Taylor . . . . .	324
THE SLUM AND THE SHRINE. Rev. Roland Ringwalt . . . . .	324
HELPS ON THE SUNDAY SCHOOL LESSON. Rev. E. E. Lofstrom . . . . .	325
CORRESPONDENCE: . . . . .	326
Revision of the Lectionary (Rev. William James Moody)—"A Secret Order for Boys" (Rev. J. Russell Holst)—The Virgin Birth and St. Paul (Rev. A. A. Benton, D.D.)—Two Evils (Arnold Peterson)—The So-called Open Pulpit (Rev. John Williams, Rev. George F. Brigham, Charles D. H. Little).	
LITERARY . . . . .	328
THE EUCHARISTIC TEACHING OF THE EPIPHANY SEASON. Rev. Dr. Egar . . . . .	329
EPIPHANY. Rev. Roland Ringwalt . . . . .	330
LIVING THE LORD'S PRAYER. II. Kate Woodward Noble . . . . .	331
PERSONAL MENTION, ETC. . . . .	332
THE CHURCH AT WORK [Illustrated] . . . . .	334

## THE SECOND SUNDAY AFTER CHRISTMAS.

THE CHURCH'S YEAR AND THE WORLD'S YEAR; OR, THE SACRED  
AND THE SECULAR.

IT is a fortunate coincidence, if it be merely such, that we pass from Christmas to New Year's day. What our Mother, the Church, has taught her children during Advent and the Christmas season is just what we need to know, in order to approach aright the year that begins its course on January 1st.

Divisions of time, even though they be more or less arbitrary, have their effect on our feelings about things and have their practical value.

THE SHEPHERDS' NEW YEAR (ST. LUKE 2: 15-21).

What a wonderful sight and what wonderful sounds were those the shepherds on the plains of Bethlehem were privileged to see and to hear! The message of salvation at last, proclaiming a human birth and accompanied by heavenly music, such music as never before had ravished human ears; and yet music that was from this time on to find an ever-widening echo in human hearts, until the whole world should—

"Give back to heaven  
The song the angels sang."

So like a legend, some one exclaims! What beautiful poetry, but alas, how unreal!

But must beautiful poetry always be unreal, the ideal never to become also the actual? Does not a great poet himself tell us, "Truth is beauty, beauty truth"?

The Incarnation is the actualizing of the ideal. See how this "legend," unlike all other legends, loses not itself in clouds, but, first of all, sends these shepherds to an actual little town, and a very concrete manger in which lay a little child! And then see these same shepherds afterwards, not losing themselves in sentimentality, or even burying themselves, henceforth, in the contemplation of the Buddhist; but going quietly back to their sheep upon the plains!

And yet going back not just the same. "They returned, glorifying and praising God for all the things they had heard and seen." The heavens were closed without but remained open for the inward vision; and the music the angels once had sung, would never cease to ring. And as they went about their tasks, their work would be done in something of a finer spirit. Henceforward, they would be among the number of those—

"With whom the eternal melodies abide."

THE EPISTLE (ROMANS 2: 8-14).

Is it a far cry from this to the discussion of Abraham and the righteousness of the law? What does it matter to us, that splitting of hairs about a man that lived some forty or more centuries ago?

Just this: that the world principle of trying to be good by resolutions, under the prodding of the conscience, is, in its essence, the same as that discipline to which God's chosen people were subjected; and the fulfilment of life's true ends and the attainment of life's true power for men is found to-day, as for them it was found in the past, in the spirit of Jesus Christ. It matters not whether the law according to which salvation is sought be the law of Plato or the law of Moses. Its purpose and its limitations are the same. Its value is disciplinary; it is a schoolmaster to bring us to Christ.

Good resolutions have their place and value; but what we want is a new nature, the Spirit of Christ cleansing and purifying all within. Moral struggles help to bring us to the Cross and to receive the Gift of the Risen and Ascended One; but moral struggles cannot generate within us the Holy Spirit.

THE COLLECT.

That we may know God's will as blessed; that we may permeate the secular work of the secular year through and through with the Spirit of God, may He grant us that true circumcision of the Spirit!

### A MARTIAN VIEW OF THE CHURCH.

**VIEWS**, Anglican, Oriental, Roman, Protestant, Mohammedan, and Pagan concerning what is known as the holy Catholic Church are common. That each of these views is somewhat biased must be accepted as extremely probable. The view that because I chanced to be born into an environment which accepts one or other of these views, therefore that view is right and all conflicting views wrong, is less satisfying in this age than it was in the age of our fathers.

We are being told in the magazines that the existence of the man from Mars is now an assured fact. If the Martian gentleman should suddenly be transported to the earth, his view of its people and its institutions would vary greatly according to the locality in which he were dropped. He might view the planet earth as essentially Mongol or Tartar, African or Polynesian, Italian, Russian, German, English, or American. Indeed, if a separate Martian should be dropped living, through any celestial cataclysm, into each of these environments, and then by a subsequent planetary commotion be hurled back through space to his native soil, it would be difficult to convince the several members of the group that all alike had visited the same planet. If, however, a single Martian should have the opportunity of studying equally all parts of the earth and its many races, he would discover some strange facts concerning them.

If his attention were directed to the study of the Christian religion as it is variously preached and practised in many lands, he could not fail to be much perplexed. He would learn, first, that Christianity purports to be, not a local phase of man's aspirations after God, but a revelation from God to man. But a revelation from God to man must needs reflect the mind of God; not the varying intellectual vagaries of different men or of different races. It would be difficult for him to perceive that Christianity could assume very different phases respectively in Russia, in Italy, in Switzerland, and in England. He could discriminate between religions that stood for the natural gropings of men after God, and the eternal yearnings of God for men such as are embodied in the Christian revelation. He would not expect to find the former assuming the same shape among the Bushmen of Australia and the cultured Japanese or Chinese. He would realize that a religion of men, though the expression of a common, God-planted aspiration after God, would vary according to the intellectual and spiritual capacity and enlightenment of the several races.

Yet he would expect to find in a revealed religion an entire agreement wherever the revelation had extended, simply because of the certainty that one God could not have made a different revelation to different races. Moreover, as the Martian would recall, God must be equally the God of all nations of the earth. It is unthinkable that the revelation of a love powerful enough to send the Son of God to earth to die for all men upon it, should not be inclusive enough to embrace all men who should be willing to accept it. If, therefore, the Christian revelation assumes a different form among different races, it can only be because something of racial differentiation has crept into the original revelation.

The Martian would therefore be perplexed at his observation of the present state of the Christian religion. He would discover a number of "Churches" of purely local scope, confined to one country—America, England, Germany, the Low Countries, the Scandinavian peninsula, etc. He would feel that these religions were self-condemned as expressions of the revelation of God by reason of their localism; their applicability to a single nationality and, in many cases, to a single class of men in that nationality. Knowing that the revelation of Almighty God could not be exclusively German, Hollandish, Scandinavian, English, or American, he would quickly brush aside all the purely local sects in these lands as, at best, national modifications of a revelation of world-wide extent.

The Martian would be more attracted by religions that purport to be Catholic. It would be evident to him that, given the fact of a revelation, it must be as catholic in its scope as was the love and the life that underlie the revelation. He would not be entranced simply by virtue of the name. He would quite understand that puny systems might take to themselves the most ponderous titles, and that the catholicity of mere extent would be a small factor in determining the accuracy with which the revelation were transmitted. Still, as between the principles of territorial catholicity and of localism, he would perceive that the former carried a larger degree of proba-

bility than the latter, by reason of the certainty that the revelation must have been of catholic scope.

Gradually his investigations would lead him from the view of this *a priori* catholicity to the discovery of an historic body which itself claimed the name Catholic. The continuity of the Catholic Church from the earliest days of Christianity would, to his view, present the most cogent argument in favor of the interpretation of the revelation current in that Church. He would perceive that a body continuous in time and in organization from the days of the apostles to our own, owning the same standards of faith that had come down the ages, ministered to by a continuous line of officials in a transmitted succession from the first, worshipping and exercising discipline with much regard to historic precedent, possessed credentials such as could not be successfully challenged.

And yet, no sooner were this *a priori* advantage discovered, than our Martian visitor would at once be thrust back upon his own resources. He would discover that the Catholic Church itself was so seriously divided that the several parts had no communion nor even communication with each other. Three distinct views of what constitutes the Catholic Church would be presented to him from within that body itself.

If he inquired in eastern Europe he would be told that only in that section of a single continent and in certain western provinces of Asia had the Church survived; though, indeed, certain west-European Churches, banded together under the autocratic rule of a single prelate in what was once a remote section of Christendom, had retained a garbled form of the original deposit of faith; and still further west might be discovered a Church whose history had been largely interwoven with that of the West generally until a violent eruption had sundered the two fragments of Western Christianity, and left them still wandering from the unity of the Church, sundered now also from each other.

If he inquired in western Europe he would be told that only where the supremacy of a certain Western Bishop is recognized can the true Catholic Church be found; though, indeed, certain old foggy Orientals, with an undoubtedly valid ministry, do retain some garbled form of the Catholic religion, and pertinaciously refuse to admit the claim of the Italian Bishop to supremacy; and, yes, if the question be pressed, there is a Church still further west that retains the Western form of the Catholic creeds and even claims—on grounds that are boldly disputed—to have retained the apostolic ministry.

If he inquired among Anglicans of England or the United States he would be told that the Catholic Church is not confined to one or two countries, one or two continents, or to the subordinates of one local bishopric. He would be told that though the Churches of England and America believe that in some respects the Churches of Europe and Asia have made mistakes, and, indeed, that they also have themselves sometimes made mistakes, yet that all alike are parts of that Catholic Church that has come down to us from antiquity; that only by comparing the points of agreement between statements of the Catholic faith as taught in all these lands and in all the Christian centuries can authoritative certainty be reached; that wherever one section of the Catholic Church alone has enunciated a novel doctrine, that doctrine is not to be confused with the Catholic faith; that the hope is entertained by Anglicans that some time, in the providence of God, the differences between sections of the Catholic Church can be adjusted in a general council composed of all its Bishops; that in the meantime, cordially inviting inter-communion with the other sections of the Catholic Church, Anglican Catholics would be obliged firmly and with determination to decline to accept doctrines promulgated by a part only of the Catholic Church; and that, in the providence of God, it might probably become the duty and the privilege of Anglican Churchmen to lead other Anglo-Saxon Christians, now alien to all sections of the Catholic Church, back to the fold from which they had some time strayed.

WHICH OF THESE several interpretations would most appeal to the unprejudiced mind of the Martian?

Would not his reflections assume somewhat this order?

It is improbable, at best, that the revelation of the Son of God can be a localized revelation. The same *a priori* improbability that His revelation can be tied exclusively to the detached Church of a single nation, makes it improbable that it can be confined to the relatively small area of Russia, Greece, and Turkey, notwithstanding that the cradle of the Christian religion is there to be found. It is still more improbable that

it can be localized in the immediate jurisdiction of a single Bishop, and especially of the Bishop of the latest-founded and most remote of the apostolic sees. Even, the Martian would muse, if it be granted that one apostle and his successors were divinely vested with supreme authority in the Church—an assumption which, the Martian could not fail to see, could not be allowed unless the proofs were overwhelming—it would still appear that the Bishops of one see could not claim that that authority was essentially tied to that see. If, when the Holy Spirit descended into the Church, that see were not even founded, it could not follow, to the impartial view of the Martian, that communion with that see could be an universal *sine qua non* to loyal Catholicity.

It cannot be doubted that the Anglican view of the Church would be that which the Martian would discover to be most probably true, simply because it alone divests the Church of a localism that is foreign to the whole spirit of the Gospel. For though the Anglican communion is chiefly confined to English-speaking lands, that communion is not claimed by its adherents, unlike the claims made in behalf of other communions, to be the whole Catholic Church. The Anglican view alone interprets Catholicity as of world-wide and age-long extent. It alone allows for local errors coördinately with Catholic indefectibility. It alone presents a tenable basis for Catholic reunion; for Oriental Christians look for that unity only by all becoming Orientals, and Latin Christians only by all becoming Latins, while Anglicans alone contemplate a unity in which Orientals may remain Oriental, Latins may remain Latin, and Anglicans remain Anglo-Saxon, while, beyond each of these racial traits, each shall be loyally Catholic and shall find pleasure in the loyal Catholicity of the others.

If he sought to put his finger on the cause for this present division in the Catholic Church, the Martian could not fail to be struck with one most suggestive fact. *Each of these communions is governed exclusively by men of a single race.* Each of them has some members from other races, but none of these are elevated to the chief governing power of any one communion, except as a minority. Thus, the Oriental communion is governed by Slavs, the Latin communion by Latins and, narrower still, by Italians—not only the Pope but a majority of the Cardinals being now always of that nationality\*—and the Anglican communion by Anglo-Saxons and Celts. And yet it is strangely significant that not a Slav, an Italian, an Englishman, or a Celt was called into the original number of the twelve! It follows that, *in practice*, each of the three communions of the Catholic Church has localized itself in a mode not sanctioned by the early history of the Church.

Perhaps when the Martian discovers that fact, he will have laid his finger on the key that will some time break the deadlock of Catholic disunity. The Catholic Church cannot be exclusively Slavic, or Latin, or Anglo-Saxon, or Celtic. Until each of these Churches can be ready to recede from its local and distinctive features, and each be ready to allow the local and distinctive features of the others, it is impossible for unity to come about. This means that the spirit of all three communions must first change very considerably; but also that the present Anglican contention, not for Anglicanism as opposed to Romanism and to Orientalism, but for the recognition of the fact that the Catholic Church includes all Churches that retain the historic ministry and teach the historic faith, must supplant the local views of the Church which are current in Europe, both east and west.

THUS IT BEHOOVES us to stand firm in our conviction that there is a power in the Anglican position that is lacking in both that of Rome and of Russia. It is true that Anglicans themselves do not fully realize that power and that they are not free from that national and racial egotism which, developed in three races, has split the unity of the Catholic Church into as many parts on racial lines. Whenever we tie the practices of this American Church exclusively to those of England we are

helping to make this Church less fitted to act as a mediator in Christendom.

In America alone the nations of the earth have come together, to be fused into one people. Slavs, Latins, Englishmen, and Irishmen are all factors in making Americans. Few American families, even to-day, trace their ancestry exclusively to English roots; none will thus trace them a century or two or three centuries later, even as no English family is to-day exclusively Saxon or exclusively Norman. The making of the English people from diverse stock is being repeated on a larger scale in the making of the American people.

Shall the Episcopal Church become the American Church, or be content to remain the English Church? Shall it be true to those larger ideals of Catholicity that, as we have seen, fit Anglican Churchmanship to become the platform for Catholic unity, or shall it develop a new sense of localism or revamp an old one?

If the former, two things follow. We must not surrender the larger conception of that Catholicity for the localized conception that is paramount in western and eastern Europe; and we must cease to insist that everything in the American Church be modelled on English lines. To fall into the former mistake would perpetuate division in the Catholic Church so long as Englishmen remain Englishmen, Latins remain Latins, and Russians remain Russians. Here and there an individual may depart from the one communion to the other, but the separation must last on racial lines so long as the demand for racial supremacy continues to animate the several communions. To fall into the second mistake means that as the early British Church was driven into the fastnesses of Wales by the advancing hordes of Saxons who were not evangelized by it, so the Church that insists upon being English in America must be driven into obscurity by religions that are brought into the land by men whose children will be the Americans of to-morrow.

Catholicity may assume a national phase in America, as it has assumed definite national phases in England, in Italy, and in Russia; but an English, an Italian, or a Russian Catholicity will never convert America.

Now at the threshold of what seems the God-given opportunity for binding the whole Catholic Church into one, through the fusion of races that are to make up the American people, reacting upon the older peoples and Churches of Europe, it is sheer treason to God and to the Catholic Church to surrender the Anglican position to the Roman demand for localization; or to tie the growth of the American Church to the decreasing number of Americans of purely English descent, by insisting that this Church shall, for all time, be colored by the results of English history and English controversy.

Shall we be American Catholics, or shall we cling to localized forms of Christianity, whether English or Latin?

A REQUEST is made by the National Child Labor committee that the clergy will present the need for legislation for the protection of children to their people on Sunday, January 26th. The resolutions of General Convention calling upon "employers and parents to exercise their influence toward better legislation and better enforcement of the laws, to the end that the exploitation of the labor of children shall become impossible in this Christian country" will be remembered. We shall seek to present some facts relating to this subject before the date mentioned, so that any of the clergy willing to assist in the campaign of education which alone can make better legislation attainable may be in possession of data. But, obviously, the subject should be studied more adequately than it can be in the brief space which we can devote to it, and such a book as Mr. John Spargo's *Bitter Cry of the Children* might better be made the basis for any such study.

The problem of suppression of child labor is a national one and yet, like other social problems, it seems doubtful whether it can be adequately touched by national legislation, although an effort has been made to do so in what is known as the Beveridge bill. But for the most part it must be dealt with, if at all, by the several states, and it will be, only when the demand for such legislation comes from the people in volume sufficient to offset the objections made by parties who profit by such labor. Unfortunately, the parents of the very children whom we would save by virtue of such legislation are only too apt to be among those who raise objections to it.

Already there are child labor laws of varying degrees of effectiveness in eighteen states. It is said, however, that there are still some two million children employed on a wage basis;

\* Says the (Roman) *Catholic Citizen* in a late issue: "On Monday four new Cardinals were made, two of them Italians and two Frenchmen—all Latins. No doubt, if the whole College of Cardinals were Latins (it is now four-fifths Latin), the integrity of the Faith would still be preserved. Nevertheless, something on the administrative side of the Church must be reflected from the fact that its government is so exclusively in the keeping of those nationalities among whom religion is decaying. Might there not come, with a large interfusion of the counsels of other nationalities—especially from lands where the Church is growing—a new missionary zeal, and new victories for the Gospel, instead of defeats?"

and though no small portion of these have some protection thrown about them, yet the abuses will not be entirely ended until legislation is much more adequate than it is now.

**O**H that the Protestant Episcopal Church might be divinely guided to lead the Protestant world to that "new Catholicism" which Dr. Newman Smyth, the distinguished Congregational minister, declares to be impending! His thoughtful words on the subject will be observed on another page.

Oh that Churchmen would rise superior to the sectarian spirit, and would show the Christian world that Catholicism is not vague inclusiveness of "views," but rather the divinely ordered inclusiveness of humanity conforming to divine guidance!

The Protestant Episcopal Church holds in trust for American Christians the treasures of Catholicity; and she hides those treasures so that the Protestant world fails to discern them and gropes for a "new Catholicism"; and so that some of her own sons are seized with despair and question whether the life of the Spirit be still within her.

Men like Dr. Smyth are seeking such a basis of union as the Church could give if she would definitely propound it upon Catholic lines. A Protestant unity no longer appeals to thinking men.

Does it not seem incredible that Churchmen can so obscure the Catholicity of the Church when men outside are seeking for it?

But our help is in the Name of the Lord who hath made heaven and earth.

**F**OR the new year—some aspirations:

That we will seek to realize more adequately in our own lives, the Churchly round of the Book of Common Prayer.

That we will seek to promote Churchmanship by showing to the world a character, developed by sacramental assistance, more beautiful than it was last year.

That we will realize that sometimes when we differ with other men, we may be in the wrong.

That as it is pretty certain we shall sometime be wrong, we will be gentle and forgiving with those who seem to us to be wrong at any given time.

That we will exert what influence we may, be it small or great, in favor of higher ideals in the service of the public.

That we will be better citizens by taking a stand always for the higher as opposed to the lower ideal in every public question.

That we will be better husbands or wives, fathers or mothers or children, making home an influence for good to each within it and to the stranger who enters within its gates.

That we will begin the year with faith in God, continue it in hope, and be dominated throughout it by the spirit of charity.

So, whether the conclusion of the new year find us still pursuing the task with which we began it, or removed to some other sphere of duty, or translated to a life beyond the veil where questions and perplexities and mistakes do not enter in, we shall have diffused some light on some souls, some happiness on some toilers, some sunshine in some dark places. So the vision of love and of truth and of beauty in some lives shall be made more real to them, because in some manner we have pointed the way to perfect Love and perfect Truth and perfect Beauty, in the vision of the Blessed Trinity.

### ANSWERS TO CORRESPONDENTS.

L. H. W.—(1) The term *Mass* as applied to the Order for the Holy Communion according to the Anglican rite is perfectly defensible (see *Century Dictionary*).—(2) Historically, it is probable that the common use of the term *Mass* for the Latin rite and *Communion* for the English grew out of the fact that the latter, unlike the former, made provision for the communion of the people as an integral part of the rite, so that the original issue was between Communion or no Communion of the people at the time of the offering of the Sacrifice.—(3) The Cope is not properly an eucharistic vestment, but in certain English canons is authorized for use as such.—(4) The American Church never having been subject to the Pope has never had occasion to treat of the Papal Supremacy in her formularies.

O. C.—(1) It cannot be said whether Herod's brother was living or not when he was reproved by St. John Baptist for living with his brother's wife.—(2) Marriage with a deceased wife's sister is forbidden by the Church's law in England, but has recently been legalized by act of Parliament, so that the laws of Church and State on the subject are now in conflict.

E. C.—(1) There is no uniformity in custom as to the respective sides of pulpit and lectern in a church.—(2) We are not familiar with a "Russian cross."—(3) It is difficult to tell precisely how the tithing system should be applied to modern conditions and no definite rule can be given that could be applied to all incomes.

## ENGLISH CHURCH UNION FIRM

### Will Maintain the Inviolability of Church Law Against Parliament

#### LORD HALIFAX REVIEWS THE SITUATION

##### Various Items of English Church News

#### DEAN RIDGEWAY TO BE BISHOP OF CHICHESTER

The Living Church News Bureau (London, December 17, 1907)

**T**HANK God for the English Church Union! Once again, as in numerous notable instances in the past, the Union has proved the unique value of its position among voluntary societies in the Church by the efforts it is now making to vindicate the Christian Law of Marriage in view not only of the Deceased Wife's Sister Act, but—what is a much more serious matter—the opportunist attitude of so many members of the English Episcopate in regard to unions with a deceased wife's sister.

The first general meeting of the E. C. U. for the session of 1907-8 was held last Wednesday evening in the large hall of the Church House, Westminster, when the chair was taken by Viscount Halifax, president of the Union. The meeting was well attended. The subject for consideration was the Deceased Wife's Sister Act. Lord Halifax, after the cheering had ceased, made one of his grand fighting speeches. His statement that, so far as he knew, the Bishop of Birmingham alone has expressly forbidden his clergy to perform unions with a deceased wife's sister was received with applause—i.e., as regards that Bishop's action.

He respectfully asked what had occurred to determine such a change of attitude as evinced on the part of rulers of the Church. Could it be urged that the mere passing of a Bill through Parliament to legalize such unions as a civil contract, absolved a priest who performed a union which the Church forbids from the charge of disloyalty to the Church? Could it be said that such an Act entitled those who contracted such unions, in defiance of the law of the Church, to the Sacraments of the Church? His answer was that the Law of the Church remained precisely what it was before the Deceased Wife's Sister Bill became an Act of Parliament. To affirm the contrary was practically to deny the existence of the Church as a Visible Society possessing any rules or principles of its own. He hoped he did the Bishop of Carlisle no injustice, but that seemed to him to be very much the position taken up by that Bishop, in a recent article in the *National Review*. He trusted that the action of the prelates assembled in the Lambeth Conference next year would assist the Bishop of Carlisle, to mention only one name, "in learning the lesson that a Bishop only speaks with authority when he speaks in accordance with the mind of the Church, and is able to claim for his utterances the sanction of principles which are endorsed by that universal Episcopate, to which he is himself ultimately responsible."

We were told that the practice of the Church of Rome ought to weigh with us in this matter. With firm irony Lord Halifax observed, in regard to this, that those who adduced such an argument as a reason why the Church of England should surrender hold on the Christian Law of Marriage, should abandon all the considerations urged by the members of the Royal Commission, why certain Catholic practices and points of ceremonial should promptly be made to cease.

With regard to the present situation in the Newcastle diocese, they could wish for nothing better than to have to fight the battle of the Church's sacramental doctrine and spiritual rights over again—in the diocese of Newcastle. Meanwhile, why will not the Church authorities learn the lesson which everything in the past and the present is teaching them?

The old relations of Church and State in England are changing every day. Let our Bishops realize that the State having abjured its obligations to the Church, the Act of Submission and the Acts of Uniformity are dead. That their obvious wisdom—I would say rather, their imperative duty—is to recognize the fact, and never again to have recourse to Parliament for any legislation affecting the Church. Let them rule the Church themselves as Christian Bishops by their own inherent spiritual authority, in accordance with those Catholic principles they are bound to maintain, and outside which they have no claim to obedience. If they will but do this, far from being helpless, they will find themselves invested with a power they never suspected before. They will be able as never before to control the clergy, and guide the laity; they will be able, not only to secure all that is needed for the peace, the welfare, and the security of the Church, but they will also be able to obtain the Church's freedom, without revolution, and without the sacrifice of her endowments.

"On the other hand, let them persevere in what has too often been their conduct in the past, let them rely upon mere State law, let them have recourse to Parliament, let them harass their clergy, ignore Church principles, limit their outlook to the Anglican Com-

munion, ignore the witness and the appeal made by the Church of England to undivided Christendom and the teaching of the universal Episcopate of which they are but a part, and they will find that they have provoked the very issue they have wished to avoid, and have sacrificed the spiritual interests and rights of the Church without preserving her endowments and temporal position."

The Rev. Douglas Macleane, rector of Codford St. Peter, and proctor in convocation for the diocese of Salisbury, proposed a resolution on behalf of the President and Council of the E. C. U., declaring that the legalizing of a union within the prohibital degrees as a civil contract, could not release the members of the Church, whether clerical or lay, from the duty of obeying the teaching of the Church, or from the consequences of disregarding it; and (2) requesting the President and Council to appoint a committee of theologians and lawyers to draw up a statement for presentation to the assembled Bishops attending the Lambeth Conference of 1908, "begging them to take such steps as may be necessary to vindicate the right of the Church to maintain its own law, and to insist on the duty of all members of the Anglican Communion, whether clerical or lay, to conform to that law."

In moving the resolution Mr. Macleane showed in a very forcible way how grave was the situation created by the attitude of the Primate and other members of the episcopate in regard to the Deceased Wife's Sister Act. Mr. Leadley Brown, president of the Liverpool and Birkenhead District Union of E. C. U., Mr. F. C. Holiday, and the Rev. T. O. Marshall, organizing secretary of the E. C. U., were the other speakers. Mr. Marshall thought it was encouraging to note that in several important portions of the Anglican communion a strong line had been taken in regard to unions with a deceased wife's sister—notably in the Province of South Africa. The Metropolitan of Canada and the Bishop of Nassau had both issued directions as to maintaining the law of the Church; and across the Tweed similar action had been taken by the Scottish Church. They had grounds for hope that the coming of these Bishops, who had spoken out so strongly, to the Lambeth Conference next year, would influence the episcopate here in England to a large extent in the direction of taking an equally firm stand. The important resolution was adopted unanimously.

The Goldsmiths' Company (one of the ancient livery companies of the city of London) has given £5,000 to the Winchester Cathedral Fabric Fund for the reparation of the west front.

It is now definitely understood that next year's Church Congress will be held at Manchester.

The nomination of the Dean of Carlisle to the see of Chichester, in succession to Dr. Wilberforce, deceased, is officially announced in to-day's newspapers. It was indeed high time for the Crown to make a nomination, for the see has been vacant now well-nigh four months—an almost unprecedented period for a see within living memory. The nominee, Dr. Ridgeway (who is a brother of the Bishop of Kensington), was formerly a well-known London clergyman, being vicar of Christ Church, Lancaster Gate, rural dean of Paddington, and a prebendary of St. Paul's. He graduated from Trinity College, Cambridge, in 1863, and was ordained in 1866, and is probably now over 60 years of age. He became Dean of Carlisle about two years ago. Since then he has distinguished himself chiefly by taking up the cudgels, in a series of letters in the *Times* newspaper, in defence of the present radical government's policy of Undenominationalism in respect of public elementary education. And so in a sense his nomination may be regarded as a political one. In the event of his becoming a member of the Upper House of Canterbury Convocation, he will have to pay a penalty for his heterodoxy on the Education question by finding himself in a minority of two in that House on said question—the minority consisting of himself and the Bishop of Hereford. As to the effect of his becoming Bishop of Chichester upon the diocese itself, his Church views are such—namely, those of a tolerant Moderate—as would probably enable him to work with the clergy and laity with tolerable amicableness. J. G. HALL.

I THINK the sweetest thought, the very central idea, of the revelation of the character of God to me, is this: that He does everything out of His supreme will. There is no one thing that I can say with more heartiness, or that has in it more echoes of joy, than "Thy will be done." If anything works righteousness in me or in you, it is God. The nature of God is fruitful in generosity. He is so good that He loves to do good, and loves to make men good, and loves to make them happy by making them good. He loves to be patient with them, and to wait for them, and to pour benevolence upon them, because that is His nature.—Henry Ward Beecher.

## "WOUNDED IN THE HOUSE OF HER FRIENDS."

**B**ISHOP DIGGLE of Carlisle, England, addressing his Diocesan Conference some weeks ago, took occasion to speak in very strong terms of what he termed the "denationalizing of the Church of England." Fifty years ago, he claimed, the Church had a real hold upon the nation. It was in close touch with the great mass of the people. It was truly a national Church. To-day it had largely ceased to merit the term. It no longer entered into the everyday life of the people. It had become a sort of "close corporation; the Church to a great extent of a class." Such utterances, had they travelled no further than the diocese or country in which they were delivered, might safely be left by us Canadian Churchmen to seek their own refutation. But unfortunately they have been widely reproduced on this side of the Atlantic, where everything disparaging to the Church of England appears to be regarded by the average editor as "good copy." As an example of those "good old days" to which the Bishop so wistfully looks back, when, according to his idea, the Church was truly "national" and doing her work so thoroughly and efficiently, we give the two following utterances by two men as widely divided in their religious opinions and sympathies and view-point as probably could be found in England. Preaching in 1884, the late Dean Church of St. Paul's Cathedral, says of fifty years ago, about the date of the beginning of the "Oxford Movement":

"Fifty years ago, I can remember it, a young man was ashamed to kneel down in church. He would have thought it unfashionable; he would have thought it affectation. Fifty years ago for a young man to stay for Holy Communion would have seemed, even to good people, eccentric and unreal, a profession beyond his years. Fifty years ago there were churches which hardly saw the Eucharist from year's end to year's end. . . . Fifty years ago there was scarcely the pretence of any special training, at least in the Church, for the Christian ministry, and except in special instances, the poorest preparation either for Confirmation or Orders. Fifty years ago who dreamed of attempting to rally the masses, or even the middle class, despaired of and despised as they were, to an intelligent loyalty to the Church? . . . Who thought of men and women, gently nurtured, refined, with the choice of an easy life before them, choosing in numbers and with cheerful hearts to give up everything, in order to nurse the sick, to live with the poor and as the poor, to be the daily companions of the sinners and the miserable? Who thought then of crowded churches, except to hear the eloquence of the favorite preacher of the hour? Who would have thought of seeing workmen, in their guilds and societies, gathering in numbers to early Communion at a cathedral altar?"

William Cobbett, about the year 1830, writes as follows:

"The great test of all is the ceremony of the Communion. It is this ceremony, it is the taking of the sacrament according to the rites and ceremonies of the Church, which is the real test of belonging to, or being a member of, the Church. Now the law is very positive in this respect. It orders, 'that every parishioner shall communicate at least three times in the year, of which Easter is to be one.' . . . I lived in that parish fifteen years. The benefice was worth about five or six hundred a year. I never heard of but two persons that went to the Communion. I have attended the church on Sundays many times when there has been nobody in it but myself and two or three children, the parson, the clerk, and the parson's wife, and two or three of his children; while the Methodist meeting-house was crammed three times a day. . . . Though this might be rather a rare instance, it is notoriously pretty nearly the same all over England and Wales. But what do they do with the law? The law positively commands that every parishioner shall communicate (as above). Now, do I go too far when I say that not one man out of one thousand ever communicated in his life, unless he be more than threescore years of age? With regard to the young people, I mean those under thirty or thereabouts, not only do they never communicate, but my firm belief is that not one out of one thousand, unless thirty years of age, in England and Wales, has any knowledge even of the meaning of the word."

To elderly men, of English bringing up, who have themselves witnessed the transformation of the Church of England, these two pictures are not at all startling, strange and almost inconceivable as they may be to the younger generation, and by the force of contrast they throw into strong relief the fact, that the Mother Church to-day, with her manifold activities, her wide and far-reaching affinities, her comprehensive outlook, is the "liveliest" Church in Christendom. Thus is the Church "wounded in the house of her friends."—*Canadian Churchman*.

IN THE kingdom of God it is greatness of spirit, not greatness of opportunity, that ennobles. The qualities which make the true worth of life are indeed independent of circumstances.—*Bishop of Stepney*.

## CHRISTMAS SERVICES IN NEW YORK

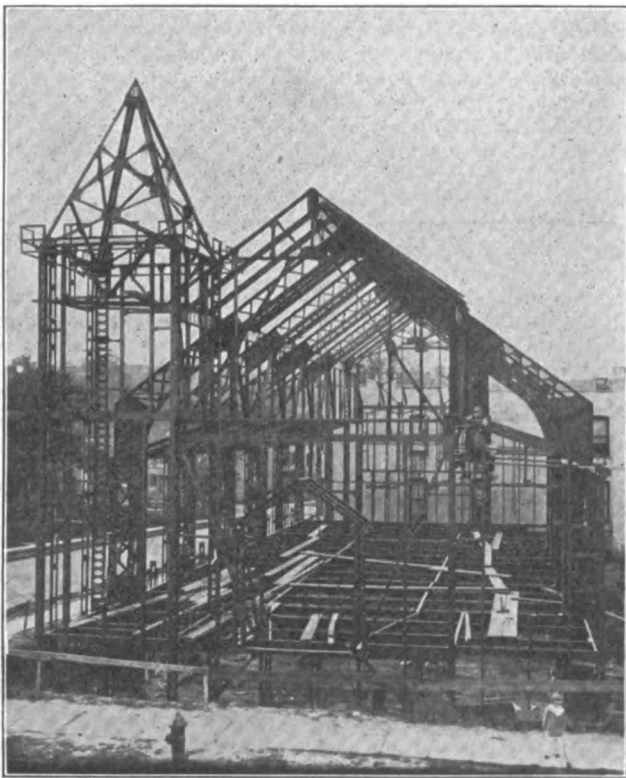
### Churches Well Filled and Communion Generally Made

#### CORNERSTONE LAID FOR ANOTHER CHURCH IN THE BRONX

The Living Church News Bureau  
New York, December 30, 1907

ALL the city churches were well filled on Christmas, and a very large number of communicants at the early celebrations are reported. At Old Trinity the rector, as has always been his custom, preached. He referred in his sermon to the successful protests made against removing the Christmas exercises from the public schools, and declared that Christians should rejoice at it. "Christian people love the day," said Dr. Dix. "It is no wonder they protest when some unhappy malcontent throws slurs upon the day and its observance and would change it."

Old St. Paul's Chapel was thronged from 12 to 1:15 on Christmas eve with a congregation consisting largely of office boys that filled every available seat. The service was confined, almost exclusively, to the singing of old-time carols. There was no sermon. The Rev. W. Montague Geer, the vicar, and the congregation, alternated in singing the lines of *Veni Creator Spiritus*, all kneeling. The congregation also sang Bunnett's



ST. EDMUND'S CHURCH, NEW YORK.

musical setting of the *Magnificat*. The choir, assisted by the children of St. Paul's day school, led the singing, the altar being almost hidden by Christmas greens and red flowers.

The custom of having a parochial preparation for the Easter Communion is probably not uncommon, but it is not so usual at Christmas. A general preparation for the Christmas Communion has been held at St. Agnes' Chapel for the last two years with conspicuous success. On the afternoon of the 22nd a congregation of five or six hundred people gathered with the avowed and special purpose of making some definite preparation for their Christmas Communion. A direct and forceful address was given by the vicar, Dr. Manning. This took the place of the usual monthly communicants' meeting, which is such a feature of the spiritual life of the St. Agnes' people. This communicants' meeting is of the most informal character. It is held on the last Friday evening of each month in the large room of the parish house. The members of the parish meet each other, newcomers are welcomed, familiar hymns are sung, and a quiet talk on some aspect of the devotional life in connection with the Blessed Sacrament is given by the vicar.

Bishop Greer visited St. Andrew's Church, Yonkers, on Christmas day and preached to a large congregation.

The corner-stone of the new Church of St. Edmund in the

Bronx was laid on Saturday afternoon, the 28th, with simple ceremonies by Bishop Greer. This is to be a steel structure, an attempt being made to show that steel and concrete are adaptable to ecclesiastical as well as to commercial and domestic purposes.

A Missionary Congress, under the auspices of the Church Laymen's Forward Movement, is to be held on Friday, Saturday, and Sunday, January 24, 25, 26, 1908, in Seabury Hall of Christ Church, Broadway and Seventy-first Street. There will be missionary meetings in the church on Friday evening, the 24th, and on Sunday evening, the 26th, both at 8 o'clock; also a Sunday school meeting in the afternoon of this Sunday. On Saturday afternoon at 3, an excursion will be made to the Bronx Church House.

The first of the monthly popular Sunday afternoon services in the Bronx Church House was held on the 29th at 3 p. m. Bishop Greer and the Rev. Dr. Huntington, rector of Grace Church, officiated and the latter preached the sermon.

The annual meeting of the Woman's Auxiliary to the Cathedral League was held on St. John the Evangelist's day, at the Synod Hall, preceded by a celebration of the Holy Communion in the crypt. Bishop Potter made the annual address. The result of the business meeting, at which a change of the name of the organization was to be considered, will be included in the next letter.

#### CONSECRATION OF THE REV. R. L. PADDOCK.

ON Wednesday, December 18th, at the Church of the Holy Apostles, Ninth Avenue and Twenty-eighth Street, the Rev. Robert L. Paddock, till now its rector, was consecrated Bishop of Eastern Oregon. The consecrator was the Most Reverend the Presiding Bishop, the co-consecrators being Bishops Potter and Satterlee. The Bishop-elect was presented by Bishops Wells of Spokane and Scadding of Oregon. He was attended by the Rev. Dr. Huntington, rector of Grace Church, and Rev. Dr. H. P. Nichols, rector of Holy Trinity Church, Harlem, who were the attending presbyters. The Ven. Archdeacon Nelson was the master of ceremonies, assisted by the Rev. Hiram R. Hulse and the Rev. F. W. Crowder. The Rev. James E. Freeman, rector of St. Andrew's Church, Yonkers, acted as registrar. Bishop Johnson, the Rev. Dr. Van de Water, and Mr. John W. Wood of the Church Missions House read the testimonials. The preacher was Bishop Greer, speaking from St. Matt. 1:3: "The voice of one crying in the wilderness." His subject was The Call of Duty. There was a very large congregation present and in the procession were eleven Bishops beside a great number of clergy. There was no special music, not even an anthem, by the request of the Bishop-elect, so that nothing but hymns were sung, the whole service being spoken.

After the service the newly-consecrated Bishop met his out-of-town friends informally in the parish house.

DON'T BE ASHAMED or afraid to say kind things. There are some people who look as though they had been caught stealing sheep after they give away to an impulse to be pleasant. Kindness is not a weakness. There is no danger of an overproduction along this line. There is a market for all the bright looks and wholesome pleasantries that can be turned out. People go to bed every night hungry for a gentle touch or a helpful word. Many are laid to rest every day in the cemeteries who would a thousand times rather have had a few thoughtful tokens of good will while they were living than all the flowers on their caskets. Hand out kindness and see what joy it will bring to you as well as to others. Pleasant words are as a honeycomb; sweet to the soul and health to the bones. Get away from the idea that pleasant words should only now and then be thrown out like a bone to a dog. Carry a full basket of kind words and be generous.—*Exchange*.

WHY SHOULD absence of loyalty to the Church be any less disgraceful in the Churchman than absence of loyalty to the United States in the American? It has always been a wonder to the writer in this connection how it is that professing Christian people can deliberately, year after year, evade and ignore their responsibility for the financial support of the parish in which they reside. Do these who thus withhold their offerings realize the position in which they place themselves? They would think it a dreadful thing if they had no Church service to go to, even though they rarely went, no minister of Christ to visit them in sickness or sorrow, to baptize their young, to teach their children, to bury their dead. Yet, but for the faithfulness and loyalty of their next-door neighbor, this would be their actual condition. Is this a self-respecting position for any man with any income beyond the bounds of poverty to place himself in?—*The Bishop's Letter, Kentucky*.



**CHRISTMAS SERVICES IN CHICAGO**

**Threatening Weather, But Services Well Attended  
SEVERAL COURSES OF SERMONS AND LECTURES  
ANNOUNCED**

*The Living Church News Bureau |  
Chicago, December 30, 1907*

**C**HOUGH the weather was somewhat raw and threatening on Christmas Day in Chicago, the reports from various parts of the diocese show that the festival was kept with great devotion by the faithful communicants of the Church. What to do to bring the observance of Christmas devotionally up to the level now reached at Easter, is one of the serious problems of the times. The communicant attendance is on an average but a little more than half as large as it is at Easter. The secularization of the feast of the Nativity is one of the manifest evils of our day, and it is with a feeling of making progress in the face of many obstacles that the clergy find themselves able to see any growth in the number and proportion of communicants, or any growth in the amount of offerings for religious purposes at Christmas.

We have not been able to gather many data, but those which have come to hand show an unusual earnestness in most of the larger centers of the diocese this Christmas Day. At St. Peter's there were five celebrations, the first at 5:30, and the total of communions made reached 731, the offerings, for parish expenses, being considerably over \$2,600. At Grace Church, Oak Park, the parish whose records at Christmas and Easter are now usually next to those of St. Peter's, there were more communions than ever before at Christmas, some 500 of them being made at the 6 o'clock celebration. The offering was for the purchase of various articles of Church furniture. Trinity, Chicago, had three celebrations, the first at midnight, the total of communions being about 370, of which about 100 were made at the midnight service. The offering was for the current expenses of the parish. St. Paul's, Hyde Park, also had a midnight celebration, with about 150 communicants, the total for the day being about 360. The offering, of nearly \$500, was for various charitable objects connected with the parish work. At Grace Church, Chicago, there were about 250 communicants, and the offering was given to the rector's charitable fund. Christ Church, Woodlawn, had 350 communicants, and divided the offering between the building fund for the new church and the work at St. Luke's Hospital and the Church Home for Aged Persons. The Christmastide special offering at St. James' was taken up on the last Sunday in Advent, and amounted to about \$900, for benevolent purposes. On Christmas Day there were about 200 communicants at St. James'. An orchestra assisted in the music at the Church of the Redeemer, and there were three celebrations, with 240 communicants, the offering of \$239 being applied to parish expenses. At St. Andrew's there were about 250 communicants, and the offering was \$1,000, for parish purposes, being somewhat larger than usual. At the Church of the Epiphany there were three celebrations, and the total of communicants reached 364, the offering, for the Christmas and other expenses, being about \$400. At St. Bartholomew's there were about 170 communicants, and the offering was \$700, being in part for diocesan missions. At the Church of the Ascension there was a midnight Eucharist, as there was also at St. Martin's, Austin, and St. Luke's, Evanston.

The music at the High Celebrations on Christmas Day was of an elaborate character in nearly all of the city and suburban churches. In many of them the choirs, or the men of the choirs, also sang at one of the early celebrations, and fine music was also sung at all of the midnight services. Gounod's St. Cecilia Mass was sung at the Church of Our Saviour, and part of it at the Church of the Redeemer. At St. Luke's, Evanston, the men sang at the midnight celebration Tallis' Holy Communion service, the music at mid-day being from Gounod, Lutkin, and Reed. Stainer's service in F was sung at the Church of the Good Shepherd, and the Gounod Mass was sung at St. Martin's, Austin, Eyre's service in E flat was sung at St. Andrew's and at All Saints', Ravenswood. At the Church of the Epiphany Tours' service and the "Hallelujah Chorus," from "The Messiah," were sung. At St. Alban's Church, Tours' service in C was also sung. An orchestra assisted at the Church of the Ascension at mid-day.

The Men's Club of Trinity Church, Aurora (the Rev. F. C. Sherman, rector), lately held their annual dinner, with 175 guests, the speakers of the evening being Mr. Louis F. Post, on "Direct Legislation," and the Rev. E. V. Shayler, on "The Relation of Men's Clubs to Public Affairs." The final payment on

the new parish house recently erected by Trinity parish has just been made, and a fine cloistered walk has been built between the church and the parish house, costing about \$1,050, and being the gift of the Ladies' Guild. A large, eight-room residence next to the parish house was purchased about the middle of Advent for a rectory, the price being \$6,000. When this shall have been fully paid for, it will bring up the total amount raised by this parish for improvements and buildings to the sum of about \$18,000 since the present rectorate began. The Sunday school has doubled in numbers during the past year, and is now using the course of study outlined by the diocesan Sunday School Commission.

The diocesan Sunday School Commission has arranged a course of nine lectures for teachers, to be given weekly, commencing in January, the hour to be 2 o'clock each Saturday, at the Church Club rooms, 510 Masonic Temple, Chicago, the first date being Saturday, January 4th. The topics and lecturers are to be as follows:

- No. 1. The Teacher's Personal Influence and Corresponding Responsibility; by the Rev. G. C. Stewart.
- No. 2. The Pedagogical Method; by the Very Rev. W. C. DeWitt, D.D.
- No. 3. The Gate of the Kingdom; Baptism, Vows, Vows of Sponsors; by the Rev. S. B. Blunt.
- No. 4. The Seal of the Kingdom, Confirmation; The Holy Spirit, Seven-fold Gift; by the Rt. Rev. C. P. Anderson, D.D.
- No. 5. The Keys of the Kingdom; Repentance, Preparation for Communion, by the Rev. C. H. Young.
- No. 6. The King of the Kingdom; The Holy Eucharist; The Altar as Throne, and as the Table of the Lord; by the Rev. T. B. Foster.
- No. 7. The Message of the Kingdom: Holy Orders, Authority, Loyalty Call; by the Rev. W. T. Sumner.
- No. 8. The Kingdom in the Home: Holy Matrimony; the Indissolubility of Marriage; Children and Parents; by the Rev. P. C. Wolcott, D.D.
- No. 9. The Kingdom and the human temple: Holy Unction; Sacredness of the body; Value of health; Miracles; by the Rev. J. H. Hopkins, D.D.

These lectures are open to all the Sunday school teachers and officers of the diocese, and at the close there will be a voluntary examination, with the awarding of certificates to those who pass.

An unusual interest is also attaching to a course of special Sunday evening sermons to be given in the Church of Our Saviour, 700 Fullerton Avenue, during the latter part of January and all of February, by various invited clergy from the diocese. The course has already enlisted attention from many quarters, and has been carefully and symmetrically planned by the Rev. J. H. Edwards, the rector of the parish. The general subject of the course is God's Revelation of Himself to Man. The individual themes are:

- January 12th—"God's Revelation of Himself in Nature," by the Rev. George Craig Stewart, Rector of St. Luke's Church, Evanston.
- January 19th—"In the Old Testament," by the Rev. Olaf Alfred Toffteen, Ph.D., Professor of Old Testament in the Western Theological Seminary.
- January 26th—"In the Incarnation," by the Rev. Edward A. Larrabee, Rector of the Church of the Ascension.
- February 2nd—"In the New Testament," by the Rev. James S. Stone, D.D., Rector of St. James' Church.
- February 9th—"In History," by the Rev. Ze Barney Thorne Phillips, Rector of Trinity Church, Chicago.
- February 16th—"In the Church," by the Venerable William E. Toll, Archdeacon of Chicago.
- February 23rd—"In the Conscience," by the Rev. Simon Blunt, Rector of the Church of the Redeemer, Chicago.

The mission of St. Edmund's, near Washington Park, Chicago, under the charge of the Rev. Dr. Herman Page of St. Paul's, Hyde Park, has just purchased the building formerly known as the Crerar Presbyterian church, for \$8,700. This equips this new mission with an excellent church building, seating at least 250 in the main room, and with several guild rooms and Sunday school rooms adjoining.

Progress is being made, too, at St. Margaret's mission, Windsor Park, the Rev. Hugh I. Spencer, priest-in-charge. The sum of \$1,100 has lately been raised towards the purchase of a fine corner lot at 73rd Street and Coles Avenue, the price of the lot being \$4,000. A generous friend of the mission has also given \$750 towards this lot. Plans are being drawn for a parish house building, which will serve as a temporary church as well. A class of ten, mainly adults, eight being from other Christian bodies, was lately confirmed by Bishop Anderson. The work is advancing in this growing suburb, with rapid strides.

## OUTDOOR LIFE IN CITIES

BY CLINTON ROGERS WOODRUFF,

*Vice-President of the American Civic Association.*

**I**NTEREST in outdoor life has of late been growing by leaps and bounds. Not alone interest in outdoor sports, both as a means of amusement and as recreation; but the desire to make our life outdoors more wholesome and beautiful. Wherever we go, among whatsoever class we may, we find a constant effort to increase facilities for outdoor exercise and activity, and to make them artistic, useful, wholesome.

Among educators we hear of the school garden, the children's playground, the vacation school, frequent excursions to artistic and historic spots. Among manufacturers, we hear of efforts to provide better surroundings for their works, and ample opportunities for outdoor sport and recreation. The Church is placing an increasing emphasis on the wholesome influence of outdoor life, and in place of the old-fashioned picnic we find, especially in those parishes located in the thickly populated sections of our cities, frequent excursions to nearby parks and pleasure grounds, boys' clubs, foot and base ball teams.

Nor are the cities lagging behind. They are constantly adding to their park areas, city squares and playgrounds, and in numerous other ways providing larger means for outdoor life. The private individual, whether of large or small means, is improving his grounds, seeking to make them a "thing of beauty and a joy" for himself, his family, and his neighbors. Moreover, he is joining with friends and fellow-workers in the formation of village and city improvement societies to guide and facilitate the local movement, and in national organizations like the American Civic Association is seeking to extend the influence to all sections of our land.

If one wishes to find out how much has been done along these outdoor lines by educational authorities, compare the appropriations of six or eight years ago for vacation schools, playgrounds, and similar purposes with those for the current year. I am not going to burden the reader with figures (partly because I want to interest him in the subject by having him look them up himself) but he will find they have grown from nothing to a very respectable sum and are still growing. There was a time, and that not so very long ago, when the interior of the school was the only thing considered, and that only for five hours a day, for five days a week, for ten months in the year, or 1,025 hours out of a possible 4,382 hours a year; and the children were driven away from the school as soon as lessons were over. All this is now changing. A conscientious effort is making to have the schoolhouses represent an artistic as well as a utilitarian contribution to our civilization. Surroundings are carefully considered and planned; school yards are used for gardens or playgrounds or for both; outdoor games and recreation under trained supervision are encouraged and facilitated. Boston and Chicago have, perhaps, gone further in this direction. The former's great Charles River playground is the equal of many a private club in equipment; as are some of its other public playgrounds. All sorts of gymnastic apparatus with running tracks and other devices are furnished not only for the school children, but for all boys and girls of the city whether in public or private schools or at work. The same is true of Chicago's recreation centers, on which she has spent \$10,000,000.

Philadelphia devotes part of its great Fairmount Park to baseball diamonds, tennis and croquet grounds, and a golf course, and New York does the same with her parks. The numerous park systems of the country, with their collections of animals, boating, and outdoor facilities, generally furnish opportunities that are greatly appreciated if one may judge from the numbers visiting them. It is a healthful and a hopeful sight to see parents from the crowded sections of our cities taking their families out into the open air, giving them the advantage of wholesome amusement under the open sky and in the fresh air. Even more important than this are the efforts of the Church and settlement workers already referred to, to take the children of careless and neglectful parents out of their close and deleterious environment in the slum sections and place them, if only for a little while, under purer influences.

Those of us who are accustomed to a large share of outdoor life sometimes fail to appreciate it at its true value. We have a theoretical belief in its wholesomeness, but no vivid realization, such as I had brought home to me a few years ago, and every year since. I have been deeply interested in a Vacation School in one of our crowded school sections, and at the end

of each annual session of the school, through the coöperation of some friends, we are able to send the children who have been regular in their attendance to Atlantic City for a day. Not much, some will say; but to those little souls and their parents, who save up their money for a whole year to enable them to accompany their children, it is *the day of the year*; *the day* fraught with most pleasant memories; *the day* that is thought of most often and talked of most frequently. It is in many, if not all, instances the one bright day in an otherwise dull and colorless life. I never quite appreciated what it fully meant until the principal of the school asked the children to write compositions on the trip. Although they wrote them in midwinter and months after the excursion, the influence of the day was vividly manifested.

And while we are on this subject of vacation schools, let me relate just one more instance of their influence. I take it for granted that the reader knows that no books are used in such schools. The work is done through oral instruction, object teaching, and observation. In the particular school to which I have already referred, the boys were taught, among other things, how to make flower boxes for the school windows, and the girls were shown how to plant and keep the flowers in them. The first thing we knew similar boxes of flowers were to be seen in the windows of the surrounding houses. True, they were but poor efforts, but the attempt at imitation demonstrated the force of example.

I am sure that all such efforts and all such outdoor exercises have a direct and permanent influence upon the homes of the children participating in them. It may not be always appreciable, but then how few influences are!

Progressive manufacturers are just beginning to realize the value and influence of outdoor life and especially of an artistic outdoor life. They are taking means to surround their factories with decorative grounds and to cover up the harsh lines of their buildings with graceful vines, as well as to make the buildings themselves beautiful. This is notably the case at Niagara Falls with the Ontario Power Co., which, in striking contrast to some of its competitors, has spent a half million in beautifying its buildings and their surroundings. An increasing number of concerns provide opportunities for recreation and development, and in some instances their influence has been such as to affect the whole community, leading to a general effort at local improvement. This has notably been the case at Dayton (Ohio), where local improvements have been originated, fostered, and extended by the National Cash Register Co.

Municipalities are coming to realize that "A patriot is a better citizen than a pessimist," as our late President McKinley put it, and cleanliness, both personal and civic, are prime requisites to patriotism. We cannot expect much of a contribution in the way of citizenship from the unclean citizen, and we cannot expect much cleanliness from a citizen who is cabined and confined in adverse and filthy surroundings. Hence the onslaught on the slums and the movement for public baths and open spaces. I regard the growth of the latter as one of the most promising of the past decade. To paraphrase a recent writer, "parks and open spaces appeal to our sense of the beautiful and the good. They are intended to give us rest, peace, comfort, and strength, and especially to those weary in body, mind, and heart. They say 'Come unto us and we will do you good.' The park cannot go to the people; people must go to it. The spirit of the park is the wooing of the people to come unto it, and the park report should be the annual love letter of the park to the people."

We are becoming so accustomed to parks that we do not appreciate the fact that a half century ago no municipality in this country had purchased an acre of land for park purposes. In 1901, there were 2,360 parks and squares enumerated in cities of over 50,000, comprising 59,717 acres, valued at \$531,571,947, requiring \$4,555,213 for construction purposes and \$4,849,150 for maintenance. It is fair to assume from these partial figures that the cities of the United States own at least 75,000 acres of park land, and expend about \$11,000,000 for their improvement and maintenance. Surely the opportunity thus afforded the people of this country is a great one for civic righteousness and advancement, especially when we remember that many city squares were formerly covered with rookeries and dens of iniquity. What is now the Starr Garden in Philadelphia is surrounded by a dense tenement population, and was once the site of hundreds of little houses where murders and other crimes were of frequent occurrence. The place is now a breathing spot and a source of helpful recreation to children who cannot get far from their squalid homes. Such as it is, it is a boon and a

life-saving station. In time, it will become a life developing station as well.

"The city beautiful" is no longer a fond dream. It is destined to become a reality in the near future, if we take into consideration the multiplication of associations, local, state, and national, having that for their object. There are now 3,500 improvement associations that in great ways and small are striving to make our cities better and more beautiful to live in. Volumes would be required to chronicle their achievements and still more volumes to record their aspirations. That they are at work, "still achieving, still pursuing," is the significant thing.

When our national capital has completed its \$100,000,000 improvements, as described in the report of the Senate committee, we shall have an object lesson of untold value, and a source of inspiration of unparalleled magnitude. Then we will not have Washington referred to as the "Paris of America," but Paris called the "Washington of France." New York, Boston, Chicago, Philadelphia, St. Louis, Kansas City, Portland, in fact all the leading cities of this land, large and small, are at work on the same problem. National societies, such as the American Civic Association, are at work to promote the conservation of natural scenery, the acquirement and improvement of lands for public parks and reservations, the advancement of all outdoor art having to do with the designing and fitting of ground for public and private use and enjoyment, to bring a day closer our generation's dream of a more beautiful America. The American Scenic and Historic Preservation Society aims "to protect beautiful and interesting features of the natural landscape from disfigurement or destruction and to promote the beautification of cities and villages by the landscape adornment of their open spaces and thoroughfares by the creation of new parks."

"Get thee out-of-doors" is an injunction well worthy of following, if the out-of doors referred to represents an abundance of fresh air, natural beauty, and artistic surroundings. Emerson was right when he maintained that "The Beautiful rests upon the foundations of the Necessary" (which, by the way, the California Outdoor Art League has adopted as its motto); and the growing appreciation of it is having a profound influence upon our civilization, which, in time, will be uplifted and purified because of the development of a proper regard for healthy outdoor life.

### GOD'S GUIDANCE.

BY MARIE J. BOIS.

**S**IMPLY and yet wonderfully again the lesson comes home to a thankful heart: To him who hath, it shall be given. How true these words are! To one to whom God's goodness has already been revealed, the new proofs of His love come as an expected thing; expected, yet ever marvellous in their daily occurrence.

In answer to a wish expressed in one of my missionary friends' letter, that I would send him "a medical paper to help in the work," I wrote to one of the doctors here, asking his advice as to what paper was the best. He hailed me, the other day, as I was passing before his house and asked me to come in. His first words were: "I was deeply interested in your letter, for the subject is dear to my heart; my father has been a missionary all his life, and I, myself, have been eight years doing mission work in Syria.

Although I had met the doctor once or twice socially, I know nothing of him, except that he has the reputation of being very kind. *Once more, then,* I had been directed to the right door, and this, not by any visible means, but by the inspiration of God's Holy Spirit.

The doctor offered then to let me have every week his copy of the medical paper he takes, and thus my missionary friends are provided with the help they so longed for; thus another stream runs into God's field of work, refreshing, strengthening, and helping His faithful workers.

Oh! that we might ever be ready to be used as God's channels of mercy and of love.

It is in the most intimate relationships of life that our true self is most apparent. This is a truth which we do not always like to face. So many people feel that they are not appreciated in their own home; they resent the perpetual small criticisms applied to them there; they can act so much more freely somewhere else.—*Bishop Creighton.*

### DR. NEWMAN SMYTH ON "THE NEW CATHOLICISM."

**I**N a recent issue, the *New York Times* prints the following as a special dispatch:

NEW HAVEN, CONN., Dec. 23.—The Rev. Newman Smyth, pastor of Centre Congregational Church, the oldest in Connecticut, and a member of the Yale Corporation, said to-day that Protestantism was passing away, and was destined to be merged in the new Catholicism. He said:

"Protestantism has passed already through two distinct stages. First, in Luther's time it protested against the Church then existing. Then it constructed new churches and new creeds. But for a hundred years we have been breaking up creeds rather than making them, and we now are in a third stage, facing the question, 'What is Christianity? How can it be realized on this earth?'"

"The crowning achievement of Protestantism is that it won victory forever for the splendid liberty of the individual man. But now it has failed, although I would not say its failure in any direction is complete.

"Protestantism is losing mastery over the controlling forces of modern life. It has lost the old authority of the Church, even in its own families. Romanism has authority in the family from birth to death, from baptism to extreme unction. Protestantism has also lost the voice of authority in the State. Our churches as churches are not counted as political powers.

"More than this, Protestantism, as organized, or rather as disorganized, has lost control over large areas of religious thought. It is not that worldliness is coming in, but that much religion is withdrawing from the churches. Protestantism does not attract many minds, and Romanism repels them.

"With all this, Protestantism has utterly lost the unity of the Church. The Roman Church was a strong cable, one end of which was bound to the Eternal Power and the other fastened to the whole mechanism of human life. It controlled the world and it moved it whither it would. In Protestantism the rope at its human end has frayed out in many threads. No single strand is strong enough to move the whole social mechanism; at best one thread may move only a few wheels.

"What is the significance of this failure of Protestantism? The new age is coming. Turn to the signs already above the horizon, of the coming Catholicism—I mean the Catholicism which is to fulfil alike Roman absolutism and Protestant individualism. Within the Roman Church there is a movement which Rome recognizes as no ordinary event. Men are wrestling as loyal Catholics with the problems of modern life. Not with the tone of Erasmus, the scholar, but with the ring of Luther's voice; they end their appeal to the Pope by saying: 'We will stand firm at our post, prepared to sacrifice everything except the truth.'

"Turn against\* Protestantism. There is coming a new catholicism for our Protestant faith. For us no one Church, no one faith, is big enough to hold a Christian man. These two movements within the Roman Church and among the Protestant Churches may in the new order meet and complete each other. We shall hold our own fidelities in the larger loyalty of the greater faith."

\* Probably a misprint for "Turn again to Protestantism."—EDITOR L. C.

THE UNFAMILIARITY of the younger generation with Holy Scripture is a matter of serious concern to their elders, and justly so. Years ago everyone understood almost any scriptural allusion that might be made. Now it is so much Greek to many of them. Why is this? The Sunday schools are well attended. The historical portions of the Bible are explained as never before. There are all sorts of lesson helps for teacher and pupil, whether of infant or Bible class, even the daily papers in many places publishing a carefully prepared review of the Sunday school lesson which so many of its readers study each week. Yet the cry is constantly heard that our young people are ignorant of the Bible. Higher criticism is blamed by many, who say that the old truths have been explained away till nothing is left in their stead. The real reason is, in many cases, that the Bible is no longer a part of the home life. There is so much else to read and to talk of that the old stories are neglected. Children hear what their spiritual pastors and masters have to say in Sunday school and go home and forget all about it, because Sunday school is the only place where they do hear it. The changed conditions of population have done away with the custom of reading the Bible in the public schools. The parents no longer care for it in many cases, and what they do not care for, the children are not likely to think is worth having. Let parents take up the study of Holy Writ and the younger folk will follow in their footsteps.—*Waterbury (Conn.) American.*

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

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

### II.—AN ANALYTICAL DISCUSSION OF THE OFFICE.

FROM the date of the Epistle of St. James down to the first recorded service of visitation we find a long period, without any distinct liturgy it is true, but rich in references. Time after time we find the duty enjoined by single writers, by Bishops, by synods, and even by councils when negligence has crept in.<sup>8</sup> We shall have occasion to see, as we examine the prayers and versicles that compose the office of to-day, that they are of very ancient origin, and many are almost primitive. "Where variation has been made from the originals," says Blunt (as for example, the exhortation and in the substitution of a rubric directing the minister to examine whether the sick man repent him truly of his sins, etc., for a somewhat lengthy form) "the spirit of the original is still adhered to."<sup>9</sup>

The first distinct office of the West for the sick seems to be found in the Gelasian Sacramentary. Here "we find prayers for a sick man in his house, a special *Missa* for a sick man and a thanksgiving for restored health. There is also a form for the consecration of the oil, but no forms for the actual anointing."<sup>10</sup> Much of the later offices is based on this collection.

In the Sarum Manual we find the full ceremonies and prayers in use in the Middle Ages for the first time. As this office forms the basis of our own, I shall indicate the particulars that are distinctive of its opening, reserving the discussion of the order and contents till we discuss that office.

The priest, vested in surplice and stole, proceeded to the sick person's house with his clerks, saying the seven penitential psalms, with the antiphon "Remember not, O Lord," etc. On entering the house he erected a crucifix directly opposite the sick man, first saying, "Peace be to this house and to all that dwell therein: peace be to those that go in and to those that go forth." Then he sprinkled the sick man with holy water. From this point the office continues along the general lines of the present English office, having versicles, prayers, creed, exhortations, confession, and absolution. Then came the rite of unction, and its accompanying prayer, now left out in both the English and American liturgies. The office ends with Psalm 71, an antiphon, and benediction prayer, now standing before the benediction at the end of our office. When possible, the Communion of the sick man at once took place, after which the sick kissed the crucifix and the bystanders, probably a remnant of the old "*Pax*," and the clergy departed.

Such in brief was the service out of which has grown our own, coming, of course, through the medium of the English office translated and reformed from the Latin of the Sarum in 1549. Let us examine our office, bit by bit, and note its changes.

Our office starts out with a rubric which dates from 1608 in its present precise shape, when the older form of the First Book of Edward, "*The Priest entering into the sick person's house, shall say*," was combined with the injunction to the sick to notify the priest of the need of his services; a suggestion till then not thought necessary, but probably needed then in view of the chaotic condition of things consequent on the Puritan regime.<sup>11</sup>

Next follows the "Peace," dating in its present form from 1549, but based on the older Sarum use,<sup>12</sup> which in turn rests back on St. Luke 10:5. The antiphon following was originally said in Sarum use with the penitential psalms on the way to the house. The Book of 1549 put Psalm 143, "Hear my prayer, O Lord," with the antiphon in this place, the saying of the seven penitential psalms on the road to the house being considered too conspicuous, and the seven in the house too lengthy. In 1552 a further condensation took place, Psalm 143 being omitted and the antiphon taking its place as expressing the meaning in shorter compass.<sup>13</sup> The answer, "Spare us, good Lord," was

<sup>8</sup> Cp. St. Polycarp's Epistle to the Philippians; Posidonius' reference to St. Augustine's act of duty; Decrees of the Council of Milan, "*Etiam si non vocati inuisant*"; Post-Reformation System Canon 67, etc.

<sup>9</sup> Blunt's Annotated Book of Common Prayer, p. 275.

<sup>10</sup> History of the Book of Common Prayer, J. H. Maude, p. 99.

<sup>11</sup> This rubric came into this shape from Cosin's Corrected Copy of 1648-61, through Sancroft's fair copy of 1661.

<sup>12</sup> *Pax huic domni et omnibus habitantibus in ea: pax in gredientibus et egredientibus.*

<sup>13</sup> The "Remember" is based on this: "*Ne reminiscaris, Domine, delicta nostra, vel parentum nostrorum: neque vindictam sumas de peccatis nostris parce, Domine, peccatis nostris: parce, Domine, parce famulo tuo: quem redemisti precioso sanguine tuo ne in aeternum viascaris et.*"

added in 1662, seemingly to indicate the petitionary character of the antiphon.

Now follows the *Kyrie* and the Lord's Prayer, preceded by the injunction "Let us pray." All except this last are from the Sarum. The versicles which follow are from the Book of 1549, and are the same as are used throughout the occasional offices.

The prayer beginning, "O Lord, look down," is a condensed form of a Sarum original, a free translation of which runs as follows:

"Look down, O Lord, from heaven and behold and visit this thy servant N—, and bless him just as thou didst vouchsafe to bless Abraham, Isaac and Jacob; Look upon him, O Lord, with the eyes of thy mercy: and by the fear of thee drive away from him all the plots of the enemy: and send the angel of peace who shall keep him and this house in perpetual peace, through Jesus Christ our Lord."<sup>14</sup>

It will be seen at once that what the Reformers did to this prayer was in accord with two principles: first, the cutting out of all reference to biblical or Christian people where such reference was either doubtful, superfluous, or tended to teach false doctrine; and secondly, to condense the language as far as possible and yet retain the old meaning. We find instances of this all through the office.

The next prayer dates, in its present form, from 1662. The Book of 1549 reads:

"Hear us, Almighty and most merciful God and Saviour: extend thy accustomed goodness to this thy servant, which is grieved with sickness: visit him, O Lord, as thou didst visit Peter's wife's mother and the Captain's servant. And as thou preservedst Thobie and Sara by thy angel from danger: so restore unto this sick person his former health (if it be thy will), or else give him grace so to take thy correction, that after this painful life ended, he may dwell with thee in life everlasting. Amen."

As the prayer thus stands it is almost an exact translation of the Sarum use. I quote it here to show how groundless is the statement sometimes made that the office for the Visitation of the Sick in the Sarum use was for those *in extremis*, and did not look for recovery. The present form of the prayer dates from 1662.

The rubric and exhortation that follow are from the Book of 1549. The Sarum Manual has only a short exhortation here before the examination of the sick. Since 1552 the exhortation has had two parts, separated by the rubric "If the person visited," etc. Before this date the same division was permissible, but the rubric was printed as a side one. It should be noted that in the English office the word "Curate" appears in this rubric where ours says "Minister." This word has been here since the first Book, and lends weight to Bishop Cosin's direction in his notes on the Prayer Book generally known as the Durham Book, that a clerk should also be present to make the responses if necessary. Such a necessity, however, will rarely if ever happen now, when there are many too willing to perform this pious duty.

Next follows a rehearsal of the sick person's belief, coming to our Book from the Sarum. It is an interrogative form of the Creed which has been practically the same in all books except our first American Standard of 1779, when the usual indicative form was substituted, but for what reason I cannot say, unless it was to put the words more directly into the sick person's mouth. If this were the idea, it would seem to overlook the fact that in many cases the sick might not be able to say the words, and thus the point would not be gained. The interrogative form was restored in 1793.

After the answer of the sick person about his belief, which is from the Sarum, follow several rubrics, dating from 1549, whose substance has varied in almost every book in regard to some point or other. The first of these, "Then shall the Minister examine . . ." etc., is the direction to exhortation on the part of the priest to the sick to settle his spiritual and temporal affairs. Though reading in a somewhat different order than the rubric in the First Book of Edward, it is practically the same, and may be dismissed with the comment that it forms all that is left to us of No. 5 of the rationale, "The confession of faults one to another." The English Book is more fortunate in having retained a rubric inviting to special confession and providing a form of absolution.

The rubrics that follow are upon the place of the exhorta-

<sup>14</sup> *Respice Domine de coelo, et vide et vista hunc famulum tuum, N—, et benedic eum sicut benedicere dignatus es Abraham, Isaac et Jacob: Respice super eum, Domine, oculis misericordiae tuae: et timore tuo, expelle ab eo omnes inimici insidias: et mitte Angelum pacis qui eum custodiat et domum istam in pace perpetua, per Dominum Nostrum.*

tion, and the duty of giving. The English rubric on the duty towards the poor, before 1662, read:

"The minister may not forget nor omit to move the sick person (and that most earnestly) to liberality toward the poor."

This emphatic wording enforces home to us more than ever what an important duty it is to help the sick to a right understanding of the need of looking out for others as well as for themselves. Says Stephens, quoting Bishop Nicholls:

"Say not, we must not think to merit heaven by alms deeds. For though heaven be too glorious to be bought by them (as we teach against the Papists) (I. St. Peter 18), yet God hath promised to reward them in heaven who relieve the poor on earth, and gives heaven only to charitable men (St. Matt. 25: 42), not for the merit of their charity but of his free grace (as we teach against hypocritical and sordid Protestants who pretend this only to save their purses): give, therefore, with assurance of reward."<sup>12</sup>

At this place the English Book provides for confession and absolution, if so desired by the sick. The form of absolution given is as follows:

*Rubric.*—Here shall the sick person be moved to make a special confession of his sins, if he feel his conscience troubled with any weighty matter, After which confession the priest shall absolve him (if he humbly and heartily desire it) after this sort.

Our Lord Jesus Christ, who hath left power to His Church to absolve all sinners, which truly repent and believe in Him, of His great mercy forgive thee thine offences: and by His authority committed to me, I absolve thee from all thy sins, in the name of the Father, and of the Son, and of the Holy Ghost. Amen.

When our proposed book of 1786 was put forth, the absolution published here was the one now found in the Communion office. Even this was removed in 1789.

The collect that next follows in the service is not only found in ancient English usage, where it was used long before the indicative form of absolution which precedes it in the English office of to-day was introduced, but also in Gelasius (494), in the Gregorian Sacramentary, and elsewhere in Western rituals. The prayer as we now have it differs little from the Sarum. Although this is strictly a prayer, yet its content is such as to leave us some ground for regarding it as precatory absolution, as many claim it to have been originally; and in the absence in our office of the English form of absolution, it can give some comfort to those who desire the restoration of the part of the service from the English Books.<sup>13</sup>

In the use of Psalm 130 after the collect we find an American peculiarity. The English office uses the first seventeen verses of the seventy-first psalm. The Sarum used the whole psalm, as did also the Book of 1549. This seventy-first psalm, with the antiphon that follows, "O Saviour of the world; . . ." was the preliminary for the service of unction before the Reformation.<sup>14</sup> Just why the change was made to Psalm 130, in the American Book, I have not been able to ascertain. Bishop White, who gives us several hints on the subject of various other changes, seems to be silent on this point.

The first benediction is very ancient and ended the English office up to 1662. It is based on a benedictionary prayer found in the Gelasian Sacramentary.<sup>15</sup> Our American office allows for the use of other services here before the final benediction, in a rubric peculiar to it. The English office has a rubric after the benediction, providing for the Communion of the sick immediately. Our rubric allows for the same most proper combination by its general wording.

The final benediction is based on the ancient Jewish benediction, which is found also in *Missa Gallicum*, Grimwold Sacramentary, and elsewhere. It was introduced here at Bishop Cosin's suggestion.

The special prayers which follow are modern. Of them four were added in 1662, from what source is unknown, though they were introduced doubtless from Bishop Cosin's work in his *Noted Prayer Book* of 1640-61.

Our American Book adds three prayers, concerning which Dr. McGarvey, in his introduction to his *Liturgiae Americanae*, says:

"Bishop White, speaking generally of these prayers, says they were taken from Bishop Jeremy Taylor, and this statement has been

<sup>12</sup> *Book of Common Prayer, with Notes*, Vol. III., p. 1655, by A. J. Stephens.

<sup>13</sup> Pullan calls this collect, "an adaptation of the ancient Gelasian absolution of a dying penitent."

<sup>14</sup> An outline of this service was as follows: Psalm 71; Antiphon, "O Saviour," etc., prayer incorporating St. James 5: 14-15—anointing of the five organs of sense; Psalms; Communion, etc.

<sup>15</sup> *Greg. ad Visitandum Infernum*. See *Gelasian Sacramentary*, p. 281; edited by H. A. Wilson.

repeated by subsequent writers. It is clear that we are indebted to Bishop Taylor for—A Prayer which may be said by the Minister in behalf of those present at the visitation, and A Prayer which may be said in case of sudden surprise and immediate danger, both of which are taken from his *Holy Dying*. The wording of the Thanksgiving for the beginning of a recovery may have been suggested by A Prayer to be said when the Sick Man takes Physic, in the same book. But a careful search through his works has failed to discover any of the others. No one having any acquaintance with the polished English of this great divine will think it likely that the Prayer for Malefactors after Condemnation came from his pen. And the others appear to be but compilations of sentences and clauses taken from various parts of the Prayer Book."<sup>16</sup>

<sup>16</sup> Pp. xxix. and xxx. of the *Introduction to Liturgiae Americanae*, by the Rev. Wm. McGarvey, D.D.

[To be Continued.]

## MISSION STUDY.

BY MARIE J. BOIS.

OF the many things which might be said on the subject, I will take but two points which I submit to the attention of the leaders and of the students in a Mission Class.

The first will best be brought out by quoting the answer my spiritual adviser gave me one day, when I told him I had been accused of narrowness because I studied especially the Church side of a religious question. "Does an allopathic doctor always read all that is written by a homeopathist," he asked, "and do those who object to your studies try both treatments?"

My question is then, "Why do Church students in a Church Mission Class use sectarian books in their study of missions?"

I remember well, last winter, how impatient I grew over the meager account given of *Church work* in our book on the islands of the sea. After we had read glowing accounts of what our sectarian brethren had accomplished, I could not but exclaim: "But where does the Church come in?" Our text-book did mention Bishop Selwyn, I might even say, gave him an *honorable mention*, but that was all.

The following summer when I had more time, I read the *Life and Episcopate of George Selwyn*, and then I found out where the Church came in. Surely, there must be enough Church literature on the subject; why not start to study our side of the question? It will not prevent us to render honor to whom honor is due, and to acknowledge what other churches have done, but it will make us more loyal to our dear Church to learn of her glorious work in heathen lands.

The second point I wish to make is the following: What would be called a *successful mission class*? One whose members enjoyed a pleasant course, wrote "papers," talked of the interesting awakening in far off lands, and then, separated without any further results? Or—one who, having learnt that a mission study class means: a greater light granted, and therefore a greater responsibility for each member of the class, frankly meets the obligation and asks: Lord, what wilt Thou have me to do?"

As a class, why not get in touch with some of the workers in the land which you are studying? If his or her letters do not fire you with the desire to help forward the Master's work, what is the use of studying any further? An "odd worker" was the rather contemptuous exclamation the other day. Good then, if being "an odd worker" means one who is in touch with missionaries, who considers them as her personal friends, for whom she must pray daily, whom she longs to help in every possible way, then let me be an "odd worker" to the end of my life, and may there be many "odd workers" in God's field of work!

## WATER-JEWELS.

Look you how very precious stones they shine  
 Velled by clear brine  
 Of soft salt waves, these jewels of the beach.  
 Now pick one up and see  
 How, momentarily,  
 It dulls and fades afar from the sea's reach,  
 For far from the sea's rim  
 'Tis but a dim  
 And common pebble like ten billion more.  
 Now toss it back, and lo,  
 As jewels glow  
 It shines and shimmers on the shallow shore!  
 So rare or common in like way are we  
 And yet men marvel that we love the sea!

L. TUCKER.

## PRO-ROMANISM.—II.

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

AMONGST some Catholic Churchmen there has been noticed of late a pro-Roman tendency. We have in the past known something of this kind of feeling ourselves and can honestly sympathize with our brethren. Anglican Catholics are more exposed to this trial than any other class of clergy. In the first place, we are accustomed in our religious training to read both sides, and are not confined, as Roman students are, to their own books, or to the reading of them under careful supervision. With our inherited love of liberty and fairness, we want to hear all that we can be said on both sides and to go where God leads us. And so it comes to pass that most all the High Churchmen of each generation go through this investigation before God and as on their knees. No wonder that a very small percentage go to Rome. The significant fact remains that while many thousands of our clergy have so investigated the subject and weighed the question of duty, so few have gone. The weight of the scales is tremendously on the Anglican side and with the duty of remaining where we are.

Again, it must be remembered that the great enemy of souls has an especial hatred of us Anglican Catholics. We hold the most important religious position in Christendom. If our Church can be made to become in action, in life, and worship, and practice, what we know she is in the Prayer Book, there will be a great forward, converting missionary work, and the prospects would brighten for the reunion of Christendom. Feeble as is the appreciation of this by many of us, Satan knows it well and seeks by many artful devices and subtle temptations to drag Catholic priests into sin. If he fails in this, he seeks to infuse doubts, takes advantage of low spirits, flatters intellect, in order to draw them away from their position and so break up the Catholic movement in the Anglican Church. If any body of men have need of watching over their interior thoughts and against his assaults, it is our clergy.

It has been noticed that whenever a spiritual effort is made by the Church or by individuals, it is followed by some attack of Satan. This accounts for the Lenten temptations, those that come after some season of refreshment, like a mission or reception of the Holy Communion. This accounts for the assaults against the religious orders and vocations, and every new Church effort, national or parochial. An attack is usually to be expected and seen after the meeting of every General Convention. No doubt Satan is busy while it is going on, endeavoring to counteract the guidance of the Holy Spirit, and often succeeds; and he is busy after it, stirring up discontent and fears, and bringing an attractive vision of Rome before the hearts of the weary or the intellects of the clever.

There is much now to depress the most courageous and heroic of our brethren. The growing indifference to all religion is so great; the disbelief in the Bible, the Church's authority, its traditions, is so increasing; the aggressive movement of the Broads to liberalize the Church by an open pulpit and other methods is so attractive to the world; the sacrifice of principle to popularity in the divorce legislation, the observed diminishing spirituality of the Church, the humbled condition of the clergy, the arrogance of the laity; no wonder the work of Catholicizing the Church is so slow. Then the attractiveness of Rome in its zeal and its devotion, their people's fuller realization of the supernatural, of the guardianship of the angels, the communion of saints, the devotion to the Blessed Sacrament (that pledge of Christ's abiding presence with His people)—all this must affect any devout soul. We are willing to confess that we believe our Lord loves the Roman communion in the United States, perhaps more than our own timid, unspiritual, uninstructed communion. It may also fairly be said that the errors in Rome, like those of the papal infallibility and supremacy, the modern dogma of the Immaculate Conception and that of indulgences, do not touch or scarcely hurt the spiritual life of the people; while our defects, and unbelief in the Real Presence and Sacraments, do. No wonder the hearts of the clergy sometimes fail in the presence of our divisions, and their own failures and the arguments of the Roman Church loom large.

Another source of unsettlement has been the having an Idol. St. John bids us keep ourselves from them. But a number of Catholics have made an Idol of the union of Christendom. They have set it up in their hearts and worshipped it. The Apostolic Church must be brought into outward union. The world will never be won, it is said, until this is done. We are, moreover, Westerns, and we must become reunited some

time with Rome. As Rome cannot come to us, we must go to Rome. So we must try to make the Anglican Church as like Rome as our formularies and indulgent Bishops will allow.

When it is realized that this is not the trend of the Anglican Church, then another element, despondency, sets in. "Let us give up the struggle, and let us go where we can get rid of responsibility and have peace." It is a fair answer that our Lord never promised an outward reunion to one that had been lost. His teaching tells us that at the last, the Church will be rent, and the powers of heaven be shaken. Nor is it the mission of the Church to convert the world. It never will, and to shirk trouble and responsibility is to be unfaithful to our Lord.

Now, as to the condition of the Protestant Episcopal Church, we are willing to admit that so far as its Catholicism is concerned, it is a slow work. The forces arrayed against us, financial, unbelieving, worldly, lay, clerical, episcopal, are almost overwhelming. The working Episcopal Church is permeated with much ignorance, unbelief, and unspirituality. It is about as bad as it can be and yet be called Catholic. I wish to make it out as bad as any pro-Roman may possibly claim. Yet it is not so bad as the Italian Church was at the time of St. Charles Borromeo, when priests did not know how to minister the sacraments. And the worse it is, the more reason why one should not desert it. Only cowards run away in the face of difficulties. God has placed us here by His providence to do a certain work, and woe to us if we desert our posts. Elijah was placed in Israel to prophesy in the evil court of King Ahab. Doubtless he often turned to the vision of Jerusalem, and his heart yearned to go thither. Breaking down under the strain, at last he deserted his post and fled away. And the word of the Lord came to him in the wilderness: *What doest thou here, Elijah?* Then he arose and went back to his duty and won his great victory.

God has placed us Catholics in the Anglican Communion to declare the faith. It is a mighty calling, fraught with grave responsibility and with proffer of a wonderful reward. We have great saints like Pusey, Keble, Williams, Mariott, Neale, Liddon, with us. We have the terrible example of those who, like Newman and his followers, fell away. Some lost their faith entirely, some admitted they were no better than before. What would not have been the result had they remained faithful? What has been the result of their desertion? The unbelieving, rationalistic movement they kept back, after their secession broke in like a flood. Before God they are responsible for it. So will it be in America; if Catholics fail and desert, and the Anglican Church becomes rationalistic and broad, then the blood of souls will rest on their heads. God promised deliverance to all who were in Paul's boat, as He does to us, yet it was declared: "Unless these abide in the ship ye cannot be saved." We have orders and the faith enshrined in the Prayer Book. So long as the Prayer Book remains in its integrity our duty to God is to remain where He has placed us. The harder the battle, the more glorious the reward.

Our Church is now in the crisis of a contest between Broad Church rationalism and the inherited Catholic faith. The state of the contest reminds one of the early days of the Civil War. There were brave men, full of bravery and boasting, on each side. When it came to a fight, the side which first ran away left the other victorious. It was so in the last century in the Church contest between the High and the Low Churchmen. Beaten in their appeal to Scripture, ecclesiastical history, the Prayer Book, the Low Churchmen asked the General Convention to alter the latter in a way to suit them, which it refused to do; then they left and formed the Reformed Episcopal sect. There they remain, a diminishing sect.

Shall Catholics now, after God's wonderful blessings on the movement for a century, desert, or try to form a Uniat Church? A Uniat Church would not have God's blessing and would soon die. Are there any so unwise, so cowardly, so distrustful of God, so criminal?

NOTWITHSTANDING present discouragement, the Church is God's, not man's. She is the Bride of Jesus Christ. She does not depend for her life and power upon individual Bishops or conceited laymen. She lives by the Sacramental Life of her divine Head, and the gates of hell shall not prevail against her. Strong in this faith, we look forward to the next three years, realizing that they must be years of increasing prayer, devotion, and self-sacrifice. And humbly trusting that out of all the laxity and weakness and the dreadful subserviency to worldly riches, God will in His own good time bring forth a "glorious Church without spot or wrinkle or any such thing." —*St. Clement's Magazine*, Digitized by Google

### TWILIGHT IN CHELSEA SQUARE.

The western sun beyond the Hudson's stream  
Sinks slowly at the close of busy day;  
Close on his heels the twilight shadows seem  
Coquetting, half persuading him to stay.

Of all the hours of pleasure and of toil  
I surely love this quiet hour the best;  
The twilight gently ends the day's turmoil  
And nature bids us seek a hallowed rest.

Within the close, peace steals our spirits o'er,  
Peace from the city's hurried rush outside.  
Our souls are now most ready to implore  
"Abide with us, fast falls the eventide."

It is the hour of prayer, and on our ear  
The soft notes of the chimes most sweetly fall,  
Glad songs of praise to God's high throne they bear,  
And willing hearts and minds to worship call.

They speak of tasks performed and labors o'er,  
As through the darkling close they softly steal.  
They bid us seek God's blessing now once more  
As low before His altar throne we kneel.

So may the coming of life's evening be  
When, the long day of work and labor past,  
The Master comes and gently calls for me  
To leave this world and be at rest at last,

Then with a soul that knows not doubt nor fear,  
With hopeful heart and faith serene and strong,  
May I be ready for the summons clear  
Of those sweet bells that ring to Evensong.

RAYMOND LEE WOLVEN.

### THE APOSTOLIC SUCCESSION—A PEDIGREE OR A POWER.

BY A PARSON.

**I**T is nearly a quarter of a century since a famous turfman, in his old age, sought to be confirmed, giving as his reason that he wanted a Church with a pedigree.

The terse wit of this saying delighted grave Bishops and giggling choir boys. It was not said irreverently, nor was there any danger that the old man would lower his conception of sacred things. He looked at a horse's pedigree in order to estimate his speed and staying power. He looked at a Church in the same way.

Perhaps many of us might give the old turfman's saying respectful consideration. In many a small town parishes have been organized by a dozen or two dozen old families, on a strictly old family basis. Bishop Lawrence tells of a woman who tearfully asked a clergyman: "Cannot something be done to keep these new people from coming into this dear old Church where our family has been so long?" I am acquainted with a clergyman who was indirectly notified that it was not judicious for him to walk on the main street of the town in company with a mechanic, and am glad to say that the clergyman replied with manly scorn to this impertinence. Social traditions have, in many of the oldest parishes of the country, had more than their due weight, and it is to be feared that in such an atmosphere the idea of Apostolic Succession is vaguely grouped with heirlooms and coats of arms. There is something dignified, even stately, about long descent, and learned sermons on Apostolic Succession have been preached by men who thought only of the pedigree, not at all of the power.

We can see in various quarters a restless desire to prove that nine-tenths of the old families of our town or our county were in some vague way Churchmen. Sometimes this desire is even mournful. The ancestral traditions that might well gratify an individual are dragged forth and magnified as if they were of more importance than the actual work done by the parish. In this year of the Jamestown celebration the craving to parade as many old families as possible has even led to claims that Thomas Jefferson was a Churchman. Jefferson was about as true to the Church of England as Voltaire was to the Church of Rome, his skepticism was notorious, but he was a prominent Virginian, and he was a President of the United States, so he ought to be drafted into the ranks as some kind of a Churchman. We have paid dearly for this extolling of the old family, and in many a neighborhood the idea of Apostolic Succession is unpopular because of its aristocratic connections.

Once upon a time (this is not a story, but a fact) some

people were shocked because a priest carried a basket for a tired washerwoman. It seemed to them undignified. But if an apostle said "bear ye one another's burdens," a successor of the apostles ought to be the first man to help a neighbor with a burden. The hardships borne by the first missionaries to a rough frontier are more easily borne if the missionaries recall a fisherman and a tent-maker. Heat and cold, long rides over a prairie, tiresome walks through dirty streets, patient striving with the negligent and worse than negligent, constant attendance on the sick and the poor, all this may come, and no man will seek to evade his share of it if he really believes that he is a priest of Apostolic Succession. Verily it is written that "We are your servants for Jesus' sake." Sentimental people sometimes do a great deal of harm by flattering a parson, by telling him that he really needs two months at Newport and a winter in Florida, and the object of all this flattery may get to thinking that he is a rare specimen of excellence. He needs to keep it always before him that Apostolic Succession means all this kind of work if it means anything whatever. God forgive him if his solemn functions at the altar do not teach him that he is a servant waiting on his Master's table!

It may happen—yes, it will happen—that some drunken man or wayward woman falls sick and begins to see that the life is more than meat and the body than raiment. The priest hears of the case, visits the sick person, Baptism follows, possibly the illness lasts a long time, and there are number of visits to be paid in order to help a poor ignorant creature to go down with reverent hope into the valley of the shadow of death.

Suppose this happens in July or August. There are respectable people who lament that the rector is troubled with people outside of the parish (it does not occur to them that all these people are in the parish); really it is quite distressing that the rector has so much to do, he ought to be in a hammock, he ought not to be bothered with people who never did anything for the Church. Strange to say, these people fancy themselves entitled to do what God will not do—to despise the offering of a broken and contrite heart. A citizen who puts a memorial in the chancel has done something for the Church. No doubt about that. But the person who repents of a long course of sin, who wants to hear the prayers and lessons, who hungers and thirsts for the Blessed Sacrament, does not such a person do something for the Church? St. Paul, after speaking of thieves, drunkards, and revilers, could say to the Corinthians: "And such were some of you; but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God." After a man has seen the workings of deep, true penitence, he begins to see what the Ordinal means, what is really required if he would be a successor of the apostles in power as well as in pedigree. No jockey would be satisfied with a horse merely because the pedigree was ascertained.

We meet among the pastors of the denominations about us earnest, prayerful men, who are nevertheless content to be pastors of so many enrolled persons, and to pass their lives under such limitations. The idea of Apostolic Succession logically, resistlessly drives a priest beyond the narrow limits of his parish register. He is debtor to Greeks and barbarians, to everybody around him. If he is sent for to baptize a sick child, to visit a consumptive, to carry some garments to a distressed family, he is bound to go, and it is not for him to ask whether any of the sufferer's kinsfolk ever subscribed to his parish house fund or not. Our own clergy who do their duty and do it cheerfully are regarded, in a higher degree than the ministers of Protestant bodies or than the Roman priests, as servants of the community. This is a fact. If a generous citizen wishes to aid the poor, or if a lonely invalid is to be visited, the rector of the parish who has been in that parish ten years and has worked steadily is likely to be the almoner or the visitor. This breadth of sympathy, this readiness to serve everybody, is far more important than receptions in honor of the parson's anniversary. These are the real testimonials. It is not much to be asked "When will you start for the seashore?" but it is a great deal to be the man in the neighborhood who can take a poor man a bundle of clothing without wounding the poor man's sensibilities.

Divinity schools can and should teach the solid arguments for the Apostolic Succession, and its preservation through the stormy days of war and revolution. This is important. But the priest must believe that he is a successor of the apostles, and must act like an apostle, if he would teach the twentieth century to believe in his commission.

## AS THEY WHILED AWAY THE TIME.

BY THE REV. WM. P. TAYLOR.

**D**URING the recent General Convention the writer, among many notes taken, jotted down some of the rich *facetiæ* heard from sundry sources. Here are some of them:

A perfect gentleman: He who "never heard the story before."

The writer observed to a Bishop that Doctor So-and-So seemed to speak more "extemporaneously" than formerly, only to get this comment, in reply: "Yes; he takes more room to preach in."

Referring to preaching: One preacher, notwithstanding an exuberance of gesture, failed to bring up and out the desired ideas. His effort was described as a "pump-sucking address."

Upon one occasion a Canadian Bishop used this direction on a communication: "The Lord Bishop of the New York Central."

Dr. Carey's story told on the way back from Jamestown, of the colored woman's description of the minister at a baptism which she had witnessed, was very amusing: "He had on his ascension robes and looked just like a fallen angel."

A good one to use at a physicians' banquet was Bishop Ferguson's remark: "When we get one of these devil-doctors on the side of the Lord, it means a lot for the cause."

A Richmond colored driver to the wife of a deputy to whom he had just shown the graves of the four wives of a Richmond physician: "Yes'm, he's married agen. He's a little ageable but still mighty pert."

"In the old days," said Polk Miller, the well-known Virginia entertainer, "the slaves used to covet the loud clothes of their masters. The more like a zebra they looked the better."

"On one occasion my father had a pair of trousers as noisy as a million dollars. Sam wanted them. The heritage did not descend quickly enough. A quantity of axle grease, therefore, was placed on father's chair with, however, an unexpected result:

"Sam, clean those," said father.

"A little later: 'Sam, how are you getting along?'"

"Massa, de worser I tries, de worser dey gets!"

"Have you tried benzine?"

"Yas-sir."

"Have you tried turpentine?"

"Yas-sir."

"Have you tried blotting-paper and a hot iron?"

"Yas-sir."

"Have you tried ammonia?"

"No, sir, but I knows dey fits!"

Young Southern woman, ahead of us in the Governor's mansion as we left the front room, where were the greater lights, for the rear room, where were the lesser lights: "Here's where we shall see the freaks."

"Are there peaches on this farm?" asked a travelling clergyman of a South New Jersey farmer.

"Yes; but they are watched!"

"Are you the wife of a clergyman?" asked the floor-walker of the young lady who desired the clerical discount.

Blushing: "No, sir."

"Are you the daughter of a clergyman?"

"No, sir."

"Are you the sister of a clergyman?"

"No, sir."

"Why, then, do you ask for the discount, madam?"

Young lady—with great and highly colored introversion: "I'm engaged to a divinity student, sir."

"Gentlemen," said the artificially moved chairman of an over-damp Astor banquet, rising; "we simply must not—amid

our festivities—forget the countless thousands of suffering poor on the East Side who, to-night, are going to bed hungry.

"I have nothing to suggest on this situation, but will welcome any suggestions which may be offered."

Unsteady voice of a solemnly impressed fellow *bon vivant* at the other end of the table:

"I propose three cheers for the poor of New York!"

## THE SLUM AND THE SHRINE.

BY ROLAND RINGWALT.

**J**EFFERSON'S saying that "great cities are great sores" is an unjust saying, but there are great sores in great cities. It is painful to think of gambling dens, gin palaces, and houses of infamy which are tolerated or encouraged in their worst practices because a captain of police gets so much money or a ward leader gets so many votes. If the city changes its politics, although the bribes go to another campaign committee, still the system is about the same, and no man can help knowing that such a system is a factor in municipal life. The free library, the public school, the children's playground, the lecture hall, the hospital, and the Church go on working for the uplifting of mankind, and yet the grogshop keeper and the prostitute boldly violate the law so long as they pay their tribute to the sworn guardians of the law.

We read about this, we hear about it, and some of us have actual proof of it. But it is no easy matter to mentally transport ourselves to Southern Europe and to former ages. Mediæval Christianity threw its protection over worse criminals than our ward committees tolerate, provided the offenders were under the shadow of a shrine. A man might have his purse stolen or his house plundered, and he had to bear his loss because the thieves had fled to the sanctuary. A woman might be assaulted, but the criminal was within the prescribed number of feet of the tomb of a canonized nun, and so he was safe from arrest. Murder might be committed on the highway, and in the presence of witnesses, still if the assassin betook himself to a martyr's grave he was secure. Holy men and women lived for years in the practice of continued benevolence and hourly self-denial, and after their deaths all kinds of scoundrels and cut-throats dwelt near their shrines in order to escape the jail and the gallows. The pilgrim who travelled hundreds of miles to see a tomb heralded as a spot on which miracles had been worked might think it a miracle that he returned in safety. If he visited a shrine after dark he ran perhaps as much risk as when he climbed mountains infested with brigands or sailed in waters specially dear to the hearts of pirates.

Anyone with poetry in his soul and a love of history in his mind can easily see much in modern Christianity that is distasteful. The crosses by the wayside, the inscriptions over the wells, the religious processions, the miracle plays appealed to the eyes and ears of the whole population. Nobody could forget a religion so dramatic and picturesque, and it is easy for the twentieth century man to forget all about his religion. But what is dramatic may sink into what is merely histrionic, and the aesthetic may be lacking in places where the ethical is strong. No community of Anglo-Saxon or Teutonic descent would think that a criminal ought to escape the due reward of his deeds just because he is inside of a definite boundary. It would occur to us that a sacred spot is profaned not by the militia but by the malefactors, not by the constable but by the counterfeiter. We have our plague-spots, but the name of our Lord and the names of His apostles are not coupled with hiding places for moral outcasts. We never dream of permitting the house of prayer to be made a den of thieves.

The picturesque side of mediæval religion appeals to all that is imaginative in our nature, and sometimes we of the priesthood feel as if we would sacrifice a great deal to restore it. But we ought to be grateful for our gains, and since the Reformation millions of people have learned that no spot can shield an evil-doer from the officers who are, even if they do not know it, the ministers of God.

IS IT NOT POSSIBLE, then, that the hindrances which arrest our progress, and the obstacles that lie broadly in our path, are the divinest agents of help which our Creator could give us? The painful struggles to overcome and remove them develop in us strength, courage, self-reliance, and heroism. They are the hammer and chisel that release the statue from the imprisoning marble—the plow and the harrow that break up the soil, and mellow it for the reception of the seed that shall yield an abundant harvest. Perfection lies that way.—*Mary A. Livermore*



*Helps on the*  
**Sunday School Lessons**

JOINT DIOCESAN SERIES

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

**IN THE TEMPLE WITH THE DOCTORS**  
(Confirmation.)

FOR THE FIRST SUNDAY AFTER THE EPIPHANY.

Catechism: Second Commandment. Text: St. Luke 2: 49.  
Scripture: St. Luke 2: 41-50.

**O**UR next lesson will take up the story of the childhood of Jesus as a whole, but this lesson lays particular emphasis upon the religious training given Him as a child. There are some things very familiar to ourselves which will need to be emphasized. Jesus was born a Jew. The Jews were the Chosen People of God. They constituted the Church of God which had been in existence since the days of Abraham. It was founded on the Covenant made with Abraham, of which Circumcision was the Divinely appointed sign (Gen. 17:9-14). It was the law that every boy should be admitted to the Church by this rite when he was eight days old. Accordingly, this was the first step in the way of obedience to the divine requirements which had been laid upon Jesus. At that time He received His name. This rite corresponds to the Sacrament of Baptism under the New Covenant. By Circumcision Jesus was made a member of the Church of God.

After His Circumcision, He was in the same position that we are between our Baptism and Confirmation. His religious training was in the hands of His parents and sponsors. What was required of Him was obedience to that which they wished Him to do. This obedience He gave. We know, then, that His religious training followed the line of training given to other Jewish boys. From this fact we may say with some confidence that He was instructed at home very thoroughly in the history of the chosen people, and in all the requirements of the law. These two things, where the Church and the nation were practically the same thing, were of necessity inseparable. Read such passages as Deut. 4:9; 6:7, 20-25; 11:9. These injunctions were very carefully observed by all faithful Jews. This careful training at home was supplemented by the training of the catechetical school connected with the synagogue. Here He learned by heart the most important passages of the Old Testament. He would also be instructed in the more important traditions of the nation.

At the age of twelve, every Jewish boy was expected to assume all the religious duties expected of an adult. In that warmer clime, a boy at this age was more advanced than with us, and from this time on he was expected to do all that was expected of a man in a religious way. The taking of this important step was marked by going with his father to one of the great feasts at Jerusalem, and there becoming a "son of the law," or a "son of the precepts," by the laying on his head of the hands of the Rabbi. At the same time he was presented by his father with a set of phylacteries which he would be expected to wear at the proper times thereafter. These phylacteries were small boxes made of leather, with strings or bands attached for the purpose of fastening them to the forehead and to the arm. The little box was divided into four parts each of which contained one of these passages of scripture: Ex. 13:2-10; 13:11-17; Deut. 6:4-9; 11:13-21. The custom arose from a literal interpretation of these passages. From this time, also, the boy was expected to go to Jerusalem for the keeping of the more important feasts, and was required to go there for the keeping of the Passover if it was possible.

No doubt the visit to Jerusalem which is mentioned as taking place when He was twelve years old was the time when Jesus took this important step and became a Son of the Law. It was one of the requirements of the Church which represented God's will for men, and we may be very sure that He did not neglect to comply with it. Perhaps as a Child He had been taken to the temple on previous visits made by SS. Joseph and Mary. But this was the first time when He had a definite share in the keeping of the feast. This fact helps us to understand the significance of that scene in the temple, when His mother and St. Joseph came seeking Him.

Having assumed all the requirements of God's religion in their fulness, He was profoundly interested in seeing that He fulfilled them fully. There was maintained at all times in connection with the temple, but especially at the time of the feasts, a catechetical school, where the visiting pilgrims, and especially the newly admitted sons of the law, might be instructed in their religion. A part of the regular order of this school was the asking of questions as well as the hearing of instruction, and the answering of questions according to the usual "catechetical" method. We may be very sure that after the solemn ceremony of the laying on of hands, and the taking upon Himself, in all their fulness and solemnity, of the obligation of His religion, Jesus would enter into that school with a most profound and sincere earnestness. It was because He was so deeply interested in what He was there hearing and learning that Jesus paid no attention to the departure of His mother for home, if indeed He knew of her going. No doubt His action at this time was similar to that mentioned at such times as St. John 4:3, 31, 32; St. Mark 3:20, 21.

When they found Him upon their return to the city and the temple, His answer shows something of this. He was surprised that they should have sought Him anywhere else. When St. Luke gathered his information in regard to this incident, Jesus' mother (if, as seems very probable, she was the one who told him of it) explained that at that time they did not understand His words. They understood well enough their surface meaning, but they did not understand their deeper meaning. Nor can we understand just what Jesus meant by His answer. The words He used are, literally: "Knew ye not that I must be in the things (or house) of My Father?" Whatever else the words may mean, they show that Jesus was under a profound realization of the fact that He had a heavenly Father, who had a house and a work upon the earth to be done, and that as an obedient Man (if not for more unique and personal reasons) He had a duty in connection with them. No doubt as He now assumed them, they seemed the most important things in the world. But the time had not yet come for Him to give up His whole life and time to these duties. He was still under the direction of His mother and St. Joseph, and when they asked it of Him, He went back with them to the home at Nazareth, and lived in obedience to them. This in itself shows the great importance which He laid upon strict obedience. It is an example which becomes the more forceful and significant the more it is studied.

In the course of this lesson there is an excellent opportunity to speak of confirmation, which will suggest itself as the rite which at the present time corresponds to that to which Jesus submitted at this time. Make use of the scenes described in Acts 8:14-17 and 19:1-7. They describe the rite as practised in the very days of the Apostles. At that time, because the Gospel was being preached to a generation which had not known it, the first members of the Church were adults, and in their case confirmation followed immediately upon baptism. Since then, however, confirmation has taken the place occupied in the Jewish Church by the laying on of the hands of the Rabbi. Its analogy therefore to that which Jesus did when He was twelve years old is clear. Let the teacher use the opportunity here given him to speak words which may be far-reaching in their results. If they are to be effective, they must be sincere. Do not fail to emphasize the fact that a spiritual gift is given at confirmation, as well as the importance of taking upon our own selves the obligations which our sponsors undertook for us at our baptism.

**WHY PARISHES DO NOT PROSPER.**

I MUST SAY that not a little of the difficulty in filling vacant places, and in preventing vacancies, has arisen from the fault-finding, unsympathetic and exacting attitude of many of our people. They expect a clergyman to fill their church, and yet they themselves do what they can to keep it empty by habitually staying away from church, or attending only when they please. They demand of him that he shall be alert, while they themselves are apathetic. They fail to pay their church dues and so create a deficit, and yet they are vexed that the cry of a deficit should be raised so often. They wait to see whether all will like the new minister, while they know very well that they do not all like one another. In view of this state of things, may not a Bishop fairly put to the dissatisfied parishioners the question of the Master: "Why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye; and then thou shalt see clearly to cast out the mote out of thy brother's eye."—*Bishop Hare.*

## 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.

### REVISION OF THE LECTIONARY.

To the Editor of *The Living Church*:

READ with much interest Mr. Haverstick's letter, and agree with him that the harmonizing of the daily lessons with the Church seasons is scarcely feasible in practice. At the same time I agree with you that it is a mistake that the daily and Sunday lessons have little connection. Mr. Haverstick's suggested addition to page viii. of the Prayer Book would be, I think, a move in the right direction, but I would carry it further by abolishing all special Second Lessons on Sundays, except on festivals, as is the practice of the Church of England.

The Old Testament and the New can be treated differently, because the former very largely deals with characters and events. Many portions, therefore, cannot well be isolated, and so it is advisable for the sake of those who are not regular readers to select such passages as will form the summary or present the leading incidents of the event or character set before us. The New Testament, however, while connected together, is so written that there is not a passage which does not contain a complete lesson that may be profitably read without reference to what precedes or follows. It therefore appears to me that the only reading some 104 selected passages on Sundays is a distinct loss to the cause of Catholic truth, and I believe that it would be the greatest gain to religion if, instead of making it permissive to use the daily lections, their use except on festivals were made obligatory by the abolition of special lections. In this way our congregations would hear the whole of the New Testament read publicly in something less than four years, and so the Church's faith would be presented in all its fulness. I would also suggest that the present use of selected passages savors more of sectarianism than of Catholicity.

Yours faithfully,

Monticello, Fla.

WILLIAM JAS. MOODY.

### "A SECRET ORDER FOR BOYS."

To the Editor of *The Living Church*:

IN THE LIVING CHURCH of December 21, 1907, I saw an article with the above title mentioning an organization for boys having a ritual, passwords, signs, etc. The above organization was started in Pekin, Ill., and called the "Knights of St. Paul." I wish to mention a boys' organization named "Knights of King Arthur," having upwards of 1,000 societies all over this country. This has degrees, ritual, passwords, grip, etc. It was founded by the Rev. Wm. Byron Forbush, Ph.D. Any information desired may be obtained from the Rev. Frank Lincoln Merreck, Potsdam, N. Y. In the first degree, Pages, the boys promise truthfulness and all that makes a man. In the second degree, Esquires, they promise purity, temperance, and reverence. The third degree is that of Knights. In this they promise loyalty to Christ and His Church and in our Church they must be communicants. It is recommended that they receive an early communion on the Sunday before they receive that degree.

It is the most fascinating society I have ever seen for boys. A large part of the ritual is written by the Rev. W. E. Hayes, rector of All Saints' Church, San Francisco. The society is founded upon the legends of King Arthur and his knights. The sign is a Maltese cross, white on red ground. This society can be used in connection with the boys of St. Andrew's Brotherhood if so desired, or by itself. Dr. G. Stanley Hall speaks highly of this society.

J. RUSSELL HOLST.

Chatfield, Minn.

### THE VIRGIN BIRTH AND ST. PAUL.

To the Editor of *The Living Church*:

MAY I be permitted to express my great regret that Professor Tyson has, in his review of Dr. Orr's work, admitted as probable that St. Paul did not know the fact of the Virgin Birth of our Lord? Surely a student of the Old Testament

trained by Gamaliel must have known the prophecies of Isaiah. The dates of his student life in Jerusalem, his subsequent zealous hunting the disciples, and his words later, "though we have known Christ after the flesh," point to the fact that he must have seen, heard, and hated the acknowledged Heir to the throne of David. Saul must have known His genealogy.

Saul the persecutor was commissioned and instructed by Our Lord Himself (Gal. 1:2) in the Gospel. Was this central fact concealed by Him? But again: The fact of the Virgin Birth and the detail of the message could well be learned from the lips of the Blessed Virgin Herself. To the faithful at Jerusalem a special revelation was not necessary. It is possible that St. Luke records what he too may have heard from her. It was known to the Apostles there. When St. Paul went up to the Holy City, James, Cephas, and John questioned him, and added nothing to his Gospel. A frequent visitor then, returning to Antioch after his missionary journeys, in intimate independent intercourse with his brother apostles in each city, treated with distinction by them and by the Church, and yet this fact of common knowledge to them withheld from him! *Absit!* Our Lord, His Apostles, the Faithful, joined in a "conspiracy of silence!" His own silence on it—is infinitely less extraordinary. Truly the argument based upon his silence is astonishing.

A. A. BENTON.

### TWO EVILS.

To the Editor of *The Living Church*:

AS the lack of priests really trained for the great work of the confessional in the Anglican communion, and the dangers likely to arise from this fault, ever occurred to any of the readers of THE LIVING CHURCH? In the Roman communion the practice of confession is under a severe ecclesiastical discipline. Confessions are heard by celibate priests of mature age, who have been for a long period carefully trained by a special and skilful course for this important work. In Anglican confession none of these conditions exist.

Priests in our communion, not properly trained, have largely to depend on their own resources, in most cases to the loss of the penitent. Why there is no such training is of course due to the fact that there is no theological seminary where the Catholic doctrine of the Sacrament of Confession is openly and fearlessly taught, and where a proper course of training for priests is given. Until we remedy this great fault, the confessional in our Church will never be the power for good that it ought to be, and Broad Churchmen will perpetually decry it as valueless. If only some Anglo-Catholic priests would consider this difficulty and discuss it (in some clerical club, for instance), something might be done.

Another fault in our Anglican priesthood (and this is especially true among the younger section of priests) is, that in an unmarried and married clergy, priests persist, after coming into definite touch with the lay influences of university life, in continuing the studies, light reading, amusements, and social intercourse of laymen. This is a fundamental mistake that young curates are apt to fall into. The cure of this evil remains with each individual priest, and is easier to abolish than the other.

Yours truly,

New York, December 21, 1907.

ARNOLD PETERSON.

### THE SO-CALLED "OPEN PULPIT."

To the Editor of *The Living Church*:

THE difference of opinion prevailing, as to whether the pulpit is open or not, is not so very hard to understand, by any one who was present during the debate on the new canon in the House of Deputies. It is doubtless true that both in the committee, and in the house, men voted for the canon on different grounds, for differing reasons. That is always apt to be the case with any canon, or proposition, whose language is obscure, and whose exact meaning is doubtful. But so far as the debate in the House of Deputies on the canon reported by the committee on canons is concerned, it was perfectly manifest that it was intended to open the pulpits of the Church to the ministers of the Protestant bodies. It was not intended to be restrictive, but the reverse, except to the extent of requiring the Bishop's sanction, or licence, before any such minister could preach in any pulpit of the Church. I do not know, of course, what passed in committee, or why men voted for the proposition with apparently opposing views as to its meaning. But this thing I do know, that so far as the debate in the house went every man

who spoke for the canon did so with the very plainest avowal that its purpose was to open our pulpits to ministers of the Protestant denominations. Those who opposed it in the house opposed it for the same reason. Not a man on either side, who spoke for or against the canon, ever referred to it as restrictive, but the reverse. It was whispered, indeed, that certain members of the committee, who, we thought, ought to have opposed, favored it, because they felt it was restrictive in a measure, since it threw the responsibility upon the Bishop instead of leaving the matter to the whim, or caprice, of each priest, as to whom he might invite to preach for him. Not only Bishops, but priests, it was said, were already inviting all sorts, if not all conditions, of men to preach. It was therefore best to regulate the matter by canon, and place the responsibility upon each Bishop. That was whispered, but it was not openly avowed upon the floor of the house, so far at all events as my ears heard.

Now then it does not seem to me, sir, just fair or frank for members of the committee on canons to come into court now, and say that they voted for the canon, in committee or in the house, with the express intention of restricting the opening of our pulpits to ministers of other religious bodies. If that was their interpretation of the canon in committee, if their vote was cast for it with that intention, why did they not avow that purpose in the house, during the debate, or in explanation of their vote? But no voice was heard in debate for that view of the canon.

Dr. Fiske read the report of the committee, but raised not his own voice at all in explanation or interpretation. It came to me afterward, that he defended his action on the ground given above, that the old canon was being broken in any case, or the principle lying behind the canon; and inasmuch as it was, it was better to put the matter under law. I heard also that he was impatient of interrogation on the subject. For myself I confess I was more than surprised at the action of those Churchmen, whom we always expected to stand like an anvil, giving way to the clamor for an "open pulpit in the interest of Christian unity."

They yielded and broke, and they demoralized their own side in the house by presenting a unanimous report.

Please remember that I am only speaking of the canon as it was reported and passed in the House of Deputies, not as it came back from the House of Bishops. The canon as it stands seems to be restrictive; seems to be, I say, for it strikes at the word *sermon*, and leaves the word *address*, and limits such an address to "special occasions." An interpretation of what was meant by special occasions was asked for by some of the Bishops in the House of Bishops, and the answer given, I am informed, was that "an address on a special occasion did not contemplate a sermon during any Prayer Book Office of the Church." Unfortunately the canon does not say that, and any Bishop who chooses to do so can put his own interpretation upon the canon, notwithstanding any interpretation of it given by the committee during the debate.

The canon is mischievous, if not immoral, because of its vagueness and uncertainty of purpose. "When the trumpet gives an uncertain sound, who can prepare himself for the battle?"

But now, sir, having said this much, let me say, on the other hand, that so far as speech went, no voice was heard in advocacy of the canon which did not plainly avow that the principles of the preface of the ordinal were not to be lowered in the smallest degree. Every speaker made the unquestionably clear distinction between the prophetic and the sacerdotal office, and that, while it stood confessed that no one not ordained as the ordinal ordains might minister at the Altar, yet a man not so ordained might preach under license. That was the clear, distinct avowal of nearly every one who spoke in defence of the canon, and no voice was raised by any one in contradiction of the distinction. The strongest—anyway the most effective—speech made for the canon as reported in the House of Deputies, was the speech of Mr. Pepper of Philadelphia, and that speech took that ground most distinctly. There was no recognition given, or intended to be given, to the validity of Presbyterian or Congregational ordination. That was distinctly disavowed. Now perhaps some, at least, who made that disavowal, were holding back part of their mind. I thought at the time a few were; yet their mental reservation, if such there were, formed no part of the argument for the canon.

There was no avowed intention of breaking with the principles of the ordinal, nor does the canon as it stands lower those principles. It stands unquestioned, and unquestionable, I think, that a Bishop may license a layman to preach, if he

thinks him duly qualified. And in the view of the friends of the canon, a Protestant minister is at least a baptized layman and, as a layman, may be licensed to preach. So far there is no violation of the preface to the ordinal; for the man who seeks the Bishop's license to preach clearly puts himself under the Bishop's authority that far.

What is forgotten by the canon, thus interpreted, is the sin of schism, if not heresy. It introduces a practical amendment to the Prayer Book, by repealing, in principle, the tenth suffrage of the Litany.

It was avowedly passed in the interest of Christian unity; but for the life of me I cannot see how any self-respecting Protestant minister can accept an invitation to preach, or a license, under the provisions of a canon which in terms places him in exactly the same category with one of our own laymen. He is excluded from ministering in the office, and only permitted to make an address on a special occasion. Doubtless there will be found some small-spirited men who will accept a left handed favor of that sort, as an earnest, perhaps, of something more; or some may be found who care little for the principle involved. But were I a Presbyterian, or Methodist, or other Protestant minister, on principle, I would never stoop to accept a favor or license under a canon that was advocated and passed under a clear disavowal of my right to minister as a fully authorized, lawfully ordained minister of Christ, as the "Open Pulpit" canon unquestionably was. So long as I remained in principle a Presbyterian, I would spurn a concession that avowedly denied my lawful right to minister in any Divine office, except as any layman might minister. Fr. Sargent and others may fear that the canon is only "an entering wedge." But were I a self-respecting Presbyterian, it would be an offensive wedge which I would neither respect nor use ever.

Omaha, December 10, 1907.

JOHN WILLIAMS.

*To the Editor of The Living Church:*

AS an obscure missionary of the Church at a small country station I feel constrained to say that I believe there are Bishops and priests whose work is confined to cities who know little of the destructive effects of division in small communities nor of the enormity of the sin of schism. According to a recent statement of a minister of one of the denominations deploring the effects, their number is now three hundred in this country alone. Where, I would ask, is one to stop if once a beginning is made to their admission to our pulpits? This authority goes on to name the divisions and subdivisions in the larger and more respectable denominations and the revisions and re-revisions in doctrine which have been the chief cause. My own belief is we cannot do better than follow the advice of the Church's great missionary to beware of those who cause divisions and avoid them—avoid them so far as inviting them to preach for us and thus, even seemingly, to countenance those sins we pray to be delivered from in the litany.

GEORGE F. BRIGHAM.

*To the Editor of The Living Church:*

AGAIN the subject of the "Open Pulpit" is entered into. It seems to me as if some of the children of holy Mother Church are acting in rather a peculiar manner in this affair. There are those within the Church to-day, the same as there always have been, who would discard the ancient faith of "the fathers" and try to put her upon a Protestant standard. I do not think that the faithful sexton of the church in Charleston, S. C., would be the only person to get up and leave the church if any of the sectarian clergy were to appear in her pulpits. We shall be very glad to have these separated brothers of ours come into our pulpits when they return to their Mother Church from which they went out. The safety and honor of our holy mother, the Catholic Church, is ours to guard and preserve at all costs. The holy lives of some of our Church heroes such as Edward Bouverie Pusey, John Keble, and others of sainted memory should be our examples. I hope that this subject will soon die out and not be revived again.

CHARLES D. H. LITTLE.

Manchester, N. H.

[The importance of this subject is such that the discussion has been permitted to exceed the limits usual to a single subject, yet the limitations of space are such that the editor has been obliged to return a number of communications, giving due place, however, to the discussion from varying points of view. It is necessary to ask that from this point correspondents will be brief, and will, so far as possible, discuss phases that have not been similarly treated by others. In two or three weeks more the discussion will be closed and the editor will venture to review what has gone before.—EDITOR L. C.]

# LITERARY

## BIBLE STUDY, CRITICAL AND EXEGETICAL.

*Ancient Chronology, Part I.* By Olaf A. Toffteen, Ph.D. Pp. xix, and 302. Published for the Oriental Society of the Western Theological Seminary, by the University of Chicago Press. Price, \$2.50 net.

In these days when Higher Criticism seems to sit everywhere in "the seats of the mighty" in our colleges, universities, and even our seminaries, conservative biblical scholars must rejoice in the appearance of this volume. For Professor Toffteen accepts the Hebrew Patriarchs as actual human beings who lived in the land of Canaan, and not as mythical or legendary beings, the eponyms of the nation, and the tribes into which it was divided. In the opening chapter of his work the writer gives us a chronology, based on the dates of Genesis and Exodus from the birth of Shem (3325 B. C.) to the death of Joshua (about 1355 B. C.). Then comes the chronology of the Judges, of Saul, David, and Solomon. The only exception we would take to this portion of the volume is the treatment of the Book of Judges. Following Professor Moore of Andover—a rather unfortunate guide for a conservative scholar—he puts the composition of this book in the fourth or fifth century B. C., and more than hints that "the editor confused the dates." We cannot accept his tentative solution of the problem by putting some of the events related in this book before the Exodus and Conquest of Joshua.

Chapter II. treats of the chronology of Babylonia and Assyria. The author has most skilfully made use of the latest discoveries of the Assyriologists. Numerous plates, giving the cuneiform originals, enable the specialist to test and check the results of these latest researches. We are much pleased to note the conservative stand taken by this chronologist, who will not accept, without careful examination, even what seem the most accurate chronological computations of the ancient Babylonians themselves. Witness his questioning the accuracy of the historians of Nabonidos, king of Babylon, in one of whose inscriptions the assertion is made that Naram-Sin, the son of King Sargon I. of Agade, ruled 3,200 years before his time, or in 3747 B. C. For the first king of Babylon, of whom the monuments give us any knowledge, En-shag-kush-an-na, Lord of Ki-en-gi, who ruled in Nippur, he gives the conservative date of 3,100 B. C.

Of great interest is the discussion of the original home of the Babylonians. Of still greater interest is the account given of the Sumerians, the inventors of the cuneiform script. Before them there lived in Babylonia a people that wrote in hieroglyphic characters. These he considers to have been Hamites, and compares their script with the Egyptian and Hittite hieroglyphics. According to Professor Toffteen these are the ancestors of the Egyptians, and migrated to the Nile valley about 3350 B. C., being pushed out of their home by the invading Sumerians. What lends plausibility to this hypothesis is what we have reason to believe, from Egyptian tradition, that at least the ruling race in Egypt came originally from southwestern Asia.

Chapter III. deals with Egyptian chronology. In general we agree with the author's views, though we think he attributes altogether too much value to the work of Manetho. His discussions of the monumental sources and of the astronomical dates are excellent. It is interesting to note that the results of the latest research have not antiquated the chronology of Eduard Meyer, worked out twenty-three years ago. This chronology of Egypt we have always followed. While we cannot accept, in detail, his solutions of the problems presented by the two great dark periods in Egyptian history—Dynasties VII.-XI. and Dynasties XIII.-XVII., yet we consider them ingenious and, in general, trustworthy. The synchronistic table in which Dr. Toffteen sums up his results is most convenient as well as very valuable.

The work is a bold and generally successful attempt to coordinate and synchronize the chronologies of the Bible, the Babylonians and Assyrians, and the Egyptians. Each individual chronology, with the exception above noted, is taken at its face value; and the results sometimes seem to overthrow old and cherished views, as when the Exodus is placed in the reign of King Amenhotep II., instead of in that of Menephtah. The Oriental Society of the Western Theological Seminary and the learned author are to be congratulated on this work, at once conservative and scholarly, which spans accurately the period of Oriental history from the year 3300 B. C. to 1050 B. C.

In typography and binding, the volume leaves little to be desired. We can cordially commend it to our readers, especially to those interested in biblical and historical studies.

F. C. H. WENDEL, A.M., Ph.D.

*Ten Studies in the Psalms.* By John Edgar McFayden, M.A. (Glas.), B.A. (Oxon.). New York: Y. M. C. A. Press. Pp. ix. and 116.

This little volume is a series of devotional studies, taking up Psalms 1, 11, 23, 39, 48, 49, 52, 90, 91, and 116. Each of these studies is divided into seven parts, one for every day of the week.

The scheme is: First day, a version of the Psalm; second and third days, exposition; fourth day, the message of the Psalm for us; fifth day, the author's paraphrase; sixth day, general questions; seventh day, personal questions and points for consideration. The versions given for the first day of each series lack the dignity of our Prayer Book Version, of the Authorized Version, and even of the Revised Version. The paraphrases lack point. Some of the expositions are good, but on the whole the book seems to us commonplace.

*The Life of Christ in Recent Research.* By William Sanday, D.D., LL.D., Litt. D. New York: Oxford University Press Pp. viii.+328. Price, \$1.75.

This work is the fourth of the prolegomena published by Dr. Sanday as a preparation for his forthcoming *Life of Christ in the International Theological Library*, the others being his *Outlines of the Life of Christ*, *Sacred Sites of the Gospels*, and *The Criticism of the Fourth Gospel*. The production of these four volumes has extended over a period of seven years, and there are hints of yet a fifth work, a *Harmony of the Gospels*, to be written in conjunction with Mr. Willoughby Allen, for which we must wait before the long-expected volume on our Lord's life will be given us.

The present volume seems at first glance to consist of rather heterogeneous matter. The bulk of the book (pp. 37-200) is taken up with a review of the results of the most recent research in the field of the Life of Our Lord. This is followed by an essay on miracles, which is nothing if not cautious. After this are placed Dr. Sanday's reviews of Moberly's *Atonement and Personality* and the two recent works of Dr. DuBose, the last two reviews being most appreciative. To the whole there is prefixed a very popular lecture on Biblical Symbolism and appended a rather curious sermon on Angels. The first impression of heterogeneity does not diminish very materially on closer study, but we are too glad to have the various parts in print and in a permanent form to wish to object.

The review of recent literature is the most valuable part of the book. Indeed, it would be hard to exaggerate its value. The student has placed in his hands a summary of practically all that has been done on our Lord's Life in the past few years, accompanied with a series of comments from the ripest and most balanced scholar in the Anglican communion. And the comments are always very much to the point. In only three cases are they entirely destructive. Wrede receives the severest condemnation, and the searching analysis of his work that Dr. Sanday gives on pp. 69ff forms an admirable reply to the contentions of that "distinctly wrong-headed" critic. Jülicher's *Neue Linien* meets, in part, with a rather indignant castigation. And Weinel is gently dismissed as unworthy of much serious consideration. Perhaps Dr. Sanday is a little hard on Weinel. The latter's over-optimism may be a fault, but it is due to a strong, deep, religious enthusiasm. And, at any rate, an excess of religious optimism is a rare fault in these days!

On the other hand, the highest praise is given to the extraordinary (in every sense of the word) work of Schweitzer, *Von Reimarus zu Wrede*. With Schweitzer, Dr. Sanday insists that of recent years there has been too great a tendency to minimize the eschatological element in our Lord's discourses and entirely too great a tendency to excise inconvenient passages on *a priori* grounds. Indeed, the most characteristic feature of Dr. Sanday's present attitude is his vigorous defence of the eschatological expectations, tempered with a liberal application of the symbolic method. Only one example is given of the removal of difficulties by this method (the Temptation) and the reader is left wondering how it will work out in certain other cases.

Among the more technical studies, those of Harnack, Bousset, and (especially) Wellhausen are the most noteworthy, although nearly every recent writer of any prominence receives at least mention, and Dr. Sanday has the gift of packing all the essentials of the ordinary full review into a few words of "mention." Of more general interest is his critique of the "New Theology," which contains a keen discussion of the claim of the "new theologians" that their position involves no breach with historic Christianity. It should be noted that Dr. Sanday's analysis of the causes of the New Theology gives some food for thought. And his very true statement that theologians "ought to warn the nation what is coming, and they ought to inform the nation when it is come" (p. 147), also deserves reflection. On the positive side, the most interesting chapter in the book is the fifth, on "The Deity of Christ in the Gospels," a piece of scientific apologetic on which it would be hard to improve.

Two changes in Dr. Sanday's former positions may be noted. He no longer objects to an investigation into the problem of our Lord's self-consciousness, reverence in treatment being of course presupposed. And, thanks to the works of Dr. DuBose, he has receded from the theory that justification is due to imputed righteousness—something that should be observed by those who use his admirable commentary on Romans.

As a whole, the book is indispensable for the student of our Lord's life who wishes to investigate the deeper problems involved. And there is probably nothing quite so good for those who cannot attempt to follow the special literature but who wish to learn the general position of the "experts." For the ordinary reader it seems rather too specialized, and of course no attempt has been made to include anything but strictly scientific matter. Work, paper,

and binding are (naturally) above criticism, and the volume contains two beautiful plates, reproductions of a little-known "Temptation of Christ" by W. Dyce.

BURTON SCOTT EASTON.

*The Messages of Jesus According to the Gospel of St. John.* By James Stevenson Riggs, D.D., Professor of Biblical Criticism in Auburn Theological Seminary. New York: Chas. Scribner's Sons.

Professor Riggs gives us in this little book a new volume in the series known as *The Messages of the Bible*. It is in fact a commentary of an unusual sort, dealing with the discourses of Christ as they appear in the Fourth Gospel. Each discourse is paraphrased, the text being sometimes expanded and sometimes condensed in the process, and then follows connected explanation and comment. The method has certain advantages over the more ordinary verse-by-verse plan, and we can imagine that it will be useful to many readers. We have not, however, observed any specially striking expositions, and we wonder at the possibility of a treatment of the third and sixth chapters which avoids any allusion to Baptism or the Eucharist. The introduction, which discusses the authorship of the Gospel and the influences which helped to form it, is both scholarly and conservative.

C. C. E.

*Christ in the Old Testament.* Belug Short Readings on Some Messianic Passages. By B. W. Randolph, D.D. New York: Longmans, Green & Co.

It is a source of great satisfaction to an old-fashioned believer in God's Holy Word to have this book set out by Canon Randolph, for it shows us the truth about the prophecies of our Lord in the Old Testament. As the Bishop of Salisbury says, in the introduction: "It is a real blessing to feel at home with the writer of a book of this kind, and to be secure against the jarring inferences and suggestions and the chilly reservations which make modern discussions of the doctrines of the faith and the articles of the Creed very often more painful than profitable to the reader."

### SERMONS.

LONGMAN'S POCKET LIBRARY OF THEOLOGY—

I. *The Gospel Message.* By Rev. W. C. E. Newbolt.

II. *Sermons at St. Paul's.* By Rev. H. P. Liddon, D.D.

III. *Christianity and Common Life.* By Rev. H. R. Gamble, D.D. London: Longmans Green & Co.

This charming set of books is gotten up very handsomely, and some of the best modern sermons are contained therein. Canon Liddon's are reprinted from his published works; but those of Canon Newbolt and Mr. Gamble are new. The whole series is valuable and well worth having in this style.

*The Creed of Jesus.* By Henry Sloan Coffin. New York: Charles Scribner's Sons.

These sermons by the pastor of the Madison Avenue Presbyterian church are very delightful reading. The only thing which jars on a Churchman is the constant use of our Lord's human Name. Mr. Coffin is certainly a most practical and devout preacher, and his sermons are very far from the ordinary academic discourse which one so often hears. His words are crisp and bright, and one is stimulated and helped by his fresh and living thought.

*The Day of His Coming.* Thoughts for the Season of Advent. By Herbert H. Gowen. Rector of Trinity Parish, Seattle. New York: Thomas Whittaker. Price, 75 cents.

This little book contains five sermons on our Lord's Return to Judgment, which were probably preached in the author's pulpit. There is much in these sermons to explain the doctrine of the Second Advent in a clear manner; but there are some positions taken which seem hardly justifiable.

*Mornings in the College Chapel.* By Francis Greenwood Peabody, Plummer Professor of Christian Morals in Harvard University. Second Series. Boston and New York: Houghton, Mifflin & Co. Cambridge: The Riverside Press. Price, \$1.25 net.

In retiring from the charge of the chapel of Harvard University, after twenty years of service, Dr. Peabody has done his former parishioners a great kindness in gathering some of his college addresses and putting them in permanent form. Seldom does one find so much of helpfulness and inspiration as is compressed into these addresses of three pages each. A high moral and religious standard is set up, and the duty of active Christian service in the world is insisted upon. The subjects cover a wide range. The volume is one that could be used to advantage by workers among young men.

THERE WILL be published early in March by Moffat, Yard & Company. *Religion and Health; the Moral Control of Nervous Disorders.* by the Rev. Elwood Worcester, D.D., Ph.D., rector of Emmanuel Church, Boston, formerly Professor of Philosophy and Psychology at Lehigh University; Samuel McComb, M.A., D.D., assistant at the same church, formerly Professor of Church History at Queen's University, Canada; and Isador H. Coriat, M.D., Second Assistant Physician for Diseases of the Nervous System at the Boston City Hospital, formerly First Assistant Physician at the Worcester Insane Hospital. The two clergymen named are those who have had the direction of the "class for nervous disorders" in connection with Emmanuel Church.

## THE EUCHARISTIC TEACHING OF THE EPIPHANY SEASON.

BY THE REV. DR. EGAR.

THE Epiphany season takes its name from the manifestation ("Epiphany" is the Greek word for "manifestation") of Christ to the Gentiles, and its subject therefore is the extension of the Church throughout the world as the kingdom of which our Lord Jesus Christ is King. Hence it is a time in which much attention is paid to our missionary obligations. The following synopsis is intended to show the progressive teaching concerning the Kingdom of Christ contained in the collects, epistles, and gospels for the feast of the Epiphany and the six Sundays of the season. Perhaps the study of it with the Prayer Book to refer to may not only give the reader some new thoughts on this subject, but stimulate him to apply the method to the other seasons of the Church year.

(In what follows, C stands for Collect, E for Epistle, and G. for Gospel.)

### THE FEAST OF THE EPIPHANY.

*The Manifestation of the King and Extension of the Kingdom.*

C.—Having the faith now, we pray for the fruition hereafter. (Compare Sixth Sunday after the Epiphany.)

E.—The calling of the Gentiles, is the Revelation of the Church as the universal Kingdom of Christ.

G.—The wise men from the East are shown the false and the true King—Herod and Jesus—the king of this world and the King of the world to come.

### FIRST SUNDAY AFTER THE EPIPHANY.

*The Kingdom separate from the world, yet in the world.*

C.—That we may have the Light ("perceive and know") and Life ("grace and power") of the Kingdom, so as to judge and do, not after the world but after the Kingdom.

E.—Separation from the world ("be not conformed to this world"), and unity in the Kingdom ("many members in one body").

G.—The Son of the Father draws the line between heavenly and earthly relationships.

### SECOND SUNDAY AFTER THE EPIPHANY.

*The Kingdom a home and fountain of peace in the world.*

C.—"Grant us Thy peace all the days of our life" (in the world).

E.—Note how all the particulars of the Epistle group in the peace of the Kingdom while in the world.

G.—The King sanctifies earthly relations, turning the "water" of the world into the "new wine" of the Kingdom.

### THIRD SUNDAY AFTER THE EPIPHANY.

*The Kingdom overcomes the world by converting it.*

C.—The "right hand" of the King the help and defence of His people. (How the right hand exerts its power see in the Gospel for the day.)

E.—The method of the Kingdom in its conflict with the world. "Recompense to no man evil for evil." "Overcome evil with good."

G.—The "right hand" of the King cleanses and His word heals. The leper and the centurion's servant. (Note that the leper was a Jew, the centurion and his servant Gentiles.)

### FOURTH SUNDAY AFTER THE EPIPHANY.

*The King in His Kingdom quells the turbulence of the world.*

C.—Strength and protection in the midst of so many and great dangers.

E.—The Kingdom supports the social order, recognizing "the powers that be" as ordained of God.

G.—The King calms the turbulence of the physical world (stilling the tempest) and of the spiritual world (casting out devils).

### FIFTH SUNDAY AFTER THE EPIPHANY.

*The Kingdom, freed from fear of the world, is at peace within itself, though yet imperfect.*

C.—Free from external dangers, the Church prays that it may be kept true to itself and to its King.

E.—The children of the Kingdom being "the elect of God," are to live the higher life in the Church in charity, which is the bond of perfectness, and peace, "to the which ye are called in one body." The Epistle the picture of a community so liv-

ing, the world being excluded. (Compare with Epistle of the Second Sunday after the Epiphany.)

G.—The King, knowing that in the present age evil is mingled with good in the Church, tolerates it till the time of the end. (Note that the "tares" are a degenerate kind of wheat, and perhaps the intimation is that mercy may work a reformation.)

#### SIXTH SUNDAY AFTER THE EPIPHANY.

*The final triumph of the Kingdom—the Church Triumphant.*

C.—That we may purify ourselves as our King is pure, to be like Him in His eternal and glorious Kingdom.

E.—The love of God has called us, as sons, to a final glory not yet revealed. *A retrospect.*—The King was "manifested" to take away our sins and to destroy the work of the devil. The salvation therefore complete and everlasting.

G.—The confusion and passing of the world; the sign of the King in heaven; the gathering of the elect to Him, the perfecting of the Church in the eternal world.

### EPIPHANY.

BY ROLAND RINGWALT.

**E**PIPHANY means manifestation, or showing forth, and one day in the sacred calendar tells of our Lord's showing forth to the wise men from the East, while through several weeks the manifestation of His power over material things, over disease, over storm, over unclean spirits, over the full harvest and over the elect from the four winds is kept before us. Yet even after many Epiphanyes one may fail to see what a great word "Epiphany" is. Manifestation almost equals creation, old things pass away and all things become new.

No one can pass through the 'teens without learning two important facts about nature. The dullest school-boy knows that weather favors or hinders sports and games, and the dullest youth knows that crops and business are affected by the changes of the seasons. But the poetic or sacramental side of nature does not show itself to every one. There are many people who have not learned that every emotion, every thought, every experience is symbolized by some of nature's sights and sounds. Every year brings the season of life, the season of ripening, the season of decay, and the season of death; but few really grasp this succession until they have lost friends who were young, friends in the prime of life, friends in declining years and friends in actual decrepitude. Not until one has had intellectual or spiritual doubts that yielded to a sure and steadfast faith does he understand the meaning of a mist that melts in the sunbeam. When young people say that they enjoy nature they often misunderstand themselves. They relish the glee of the boating party, not the grandeur of the sea; the laughter of the picnic, not the field with its call to industry; the gayety of an autumn group, not the silent trees which must soon lose their ornaments and which may soon fall before the iron that breaketh in pieces, and subdueth all things. But one who has learned the sacramental teaching of nature never forgets his lesson. So far as he is concerned there is a new heaven and a new earth.

It is not unjust to say that multitudes of people never cross the borders of intellectual enjoyment. They may not be lazy or stupid. In boyhood, they preferred learning their lessons to be detained after school; or they coveted some prize or they wished to be at the head of the class, and so they win fairly good marks. In after years they preferred office work, or civil service positions, or professional life to the hard manual labor of farm or factory, and so they passed all the examinations that stood between them and their goals. But they never read a book because they cared for knowledge, and seemingly they never will. Yet we have no right to say that, for some of them do. The first time a boy or man enjoys a poem or follows the facts of a history, or solves a problem for the love of solving it, or deliberately turns from the vaudeville to the library, a new world opens to him. He discerns that invalids and prisoners, bankrupts and mourners, have found comfort in study, study for its own sake. Two girls sprain their ankles and cannot go to a dance. One frets the whole evening over her disappointment, the other forgets the party and half forgets the pain because she is enjoying some German legends. Possibly the two girls hold diplomas from the same school, but there is a difference in the intellectual status.

There may be a firm belief that Christianity is true, there

may be a hope of everlasting happiness and a dread of future condemnation without any real interest in spiritual truth. When the scales fall from the eyes, and not until they fall, do the inspired writers bring forth things new and old. We see that the Bible has something to teach us on every phase of life and character, we see that no other book can take its place, we see that the Holy Scriptures were written for *our* learning. A gulf separates the priest who reads his daily office because he is ashamed to let it pass unread from the priest who can not bear to let a day pass without it. The mere knowledge of the words of the Psalter is different from the inner reading of the *De Profundis*, the *Miserere*, and the *Jubilate*. What a deep line of demarcation there is between an act of conventional devotion and a hungering and thirsting after righteousness. Many can remember the first time the Scriptures were personally directed to them, or the first time that our Lord made Himself known in the breaking of bread, or the first time that they felt the sacredness of death. Such an event is a spiritual landmark, and life becomes new from that day.

If every great event in civil and military life was fixed in our memories, if we knew the date of every great physical event in the history of the universe, we would be more eager for knowledge than we are at present. A new series of events would interest us. We would be tormented with a restless desire to know the first, the subsequent, the latest thoughts of great inventors, discoverers, sages and saints. Every noble dream is new to the dreamer. Millions of people had looked on steam, but it was a new force to James Watt. Savages had cowered before the lightning, but to Morse and Field electricity was new. There is something that encourages and yet humbles us as we think of the raw materials that lie in nature's workshop until the master workman comes to use them, and yet we can see the results of a large part of the best work in art and science. There is something more encouraging and yet more humbling in the thought of the ordinary round of life, how commonplace it is to many, how dull and trite it seems, and yet what do those ordinary opportunities and materials yield to the genius or the saint?

A heap of ruins, a few broken pieces of armor, half a dozen bagpipes—what would the average mortal have seen in them, and what did Sir Walter see in them? The spiritual possibilities are even greater than the intellectual. It was in the deserts that the Baptist prepared for his showing unto Israel. It was in a lonely island that the last of the apostles saw the decay of time and the promise of eternity. We grow wiser and stronger every time we think of what saints have seen where ordinary men found darkness, and what saints have done with the materials ordinary men despised and rejected. The quarry, the mine, the sea, the forest, the mountain, the visible and invisible forces of nature, above all, the human mind and the human soul, are constantly manifesting something new for those who have eyes to see and ears to hear. A street waif might be only one more annoyance to the policeman on the corner, and yet Dr. Barnardo could see possibilities in that boy. The hospital inmates may be only so many cases, or they may be brethren and sisters in Christ Jesus.

Glorious, indeed, is the Divine side of Epiphany. The Redeemer lay in a manger, and the world may well be grateful for His infinite condescension. But the human side cannot be forgotten. There was a pure and humble woman to care for the infant, there was a good and honest man to care for both of them, there were shepherds and sages to adore the new born King. Whenever we see light, see it with sincerity and reverence, we understand that others have seen light. It was an unbeliever who said that the heavens only declared the glory of the astronomer, but a narrow religionist forgets that the astronomer is, in a high and important sense, greater than the stars. Epiphany has not yet taught us our lesson unless with our gratitude to God, who giveth light, we blend a deep respect for all who follow it. With adoration for the Light that lighteth every man that cometh into the world, with admiration for those on whom light has shined, may we learn something every day. May we believe with Daniel that God knoweth what is in the darkness, and that the light dwelleth with him. May we believe with the last of the Apostles that God is light, and that in Him is no darkness at all.

Not the things which happen to us, but the meanings which they have for us, are the real facts of our existence. Whether our dwelling in tabernacles is a fast or a feast is the really important thing.—*Phillips Brooks.*

## LIVING THE LORD'S PRAYER.

BY KATE WOODWARD NOBLE.

II.—HALLOWED BE THY NAME.

**H**OW y' feelin' t'day, Mis' Carter? Kinder lonesome? Well, I mistrusted y' would, so I says t' Dave: "If you ain't goin' out, I b'lieve I'll run over t' Mis' Drapers f'r an hour or so." He said he didn't care, he wasn't feelin' first-rate anyhow an' was goin' t' take a nap. Oh, no, he ain't sick, jest kinder tired out with th' big day's work he had t' do yest'd'y.

You want t' hear more 'bout that Bible class? I reckoned y' would. Well, th' next week they all come, 'n then Mr. Carleton said he meant t' speak about our Father not bein' in heaven that was way off, but right where He c'd hear an' see what was goin' on. He said we couldn't understand all 'bout Heaven here, any more'n children c'd understand 'bout a chemist's lab'ratory, or an astronomer's telescope room, or a doctor's instruments, or a big complicated machine. We was children here, so far as heavenly things was concerned, 'n there was a good deal we had to take on trust, same's they do.

Then he went on to the text f'r that day, the "Hallowed be Thy Name." He told us how the Jews hallowed th' Name of God—why, they wouldn't even say it, they held it so sacred. He said he s'posed we wouldn't any of us think o' swearin' but that there was lots of expressions like sayin' "Heavens" or "Good gracious!" or "Mercy on us!" that was swear words in th' first place, though nobody thought much about it now. But he did think it wasn't becomin' in professin' Christians t' be sayin' things like "Lord!" or "Lord o' Heavens," or "Good Lord!" I colored up, 'cause I knew I was in the habit o' sayin' sich things when I was out' o' sorts, an' so did lots o' the others. I guess 'twouldn't hurt any of us t' be more careful 'bout them exclamations, though they do relieve a body.

Swearin' wa'n't the only way we didn't hallow the Name of God, though. He said when folks told funny stories that made a play on words out o' th' Bible; or when they sung hymns careless like, without thinkin' what they really meant; or when they said their prayers, all the time thinkin' about somethin' else; or was careless in the Church service, not standin' or kneelin' as they should; or talked or laughed when they was in a church buildin' even if nothin' was goin' on; then they wa'n't hallowin' the Name of God. Our churches couldn't be used to give entertainments in, he said, an' there was certain rules laid down to make sure that they was kept f'r the worship of God. He said a good deal more that I don't jest remember, but it was all along that line, an' I begun to do consid'able serious thinkin' over my own short comin's.

After he stopped, one woman told a story about a girl she knew that went into a church—on a week day, it was, when the organist was a-practicin'—to sing. She had her coat on her arm, an' when she went in to the chancel, she threw it careless like over the altar rail. The organist reached over an' picked it up, quicker'n a flash, an' told her the minister wouldn't allow anything like that. Another one said she was in a church where they was decoratin' it with flowers, an' somebody put some in the font. The curate, who was a young man, jest come there, made her take 'em out, sayin' it wasn't any more proper to do that than 'twas to use the communion vessels f'r flower vases.

I asked Mr. Carleton if he didn't think folks was likely to overdo tryin' t' be reverent, 'n git re'ly superstitious. He said they might if they went to extremes, but he didn't think that was apt to be the danger here in America. He said if we had somethin' that had belonged to a child we'd lost we treasured it up, and that things that was our mother's was sacred to us, an' asked if we'd want anybody to make fun of 'em. I choked right up, thinkin' of the little shoes that belonged to our Tom's baby that died, that his wife keeps as choice as gold, an' of mother's old thimble that's dearer to me than one set with di'mon's would be, an' I'll bet there wan't another woman there that didn't think o' somethin' of the sort. An' he said we ought to feel jes' so, only more, about what belonged to the Lord.

I said I wa'n't thinkin' so much about that as I was about so much bowin' an' things like that in the service, it looked queer, not to say silly, to me—p'raps because I wa'n't used to it. Mr. Carleton was real patient an' good, an' he asked me if I didn't bow in the Creed. I said yes, but I'd always done that. Then he asked why, an' if you'll believe it, Mis' Draper, I couldn't answer him—no more could any of the others. We all did it because we allers had. Then he told us that it was to show that we believed that our Lord was God as well as man, an' that the rule of the Church, from way back in the begin-

nin', was to bow when the name of Jesus was said. He said he'd done it when men was swearin' an' they seemed to be more impressed than if he'd scolded 'em. But he didn't think anybody ought to do anything like that unless they knew what it meant, an' did it for that meanin'. In the Gloria, he said, it was to express belief in the Trinity.

One of the women said her little boy had a great notion o' sayin' "Gee!" an' she didn't like it, but her sister thought she was fussy tryin' t' break him of it. Mr. Carleton said she was right, because it was the first letter of the name of God, an' folks said that who didn't quite dare swear. "Hully Gee!" was worse yet, because it meant "Holy Ghost" in the first place. He said he thought the Holy Name society the Roman Catholic Church had was a good thing, an' he wished we had somethin' like it; in fact, he was goin' to start some kind of a society for the boys an' try to persuade 'em swearin' wa'n't manly, let alone bein' wrong.

"I s'pose I'm fussy," said a little shy woman over in the corner, "but I do hate to hear real good people use the name of our Lord so careless, even in prayers, an' in hymns, an' in sermons. We had a minister once who didn't want us to sing: 'Stand up for Jesus,' in Sunday school, because he didn't like to hear folks holler it out in the rough an' ready way some of the children did, an' I allers remembered it."

"It's pretty hard for a choir singer to be reverent, though," said a girl who was one of the choir that sang week days, when the boys an' men couldn't come. "I had the hardest work with our Jack, when they were learnin' the music of the 'Crucifixion' last Lent, to make him realize how sacred the words were. An' at our oratorio practice, it fairly makes me shiver sometimes to hear sacred words sung so carelessly. I do think ministers ought to preach to choir singers oftener."

"Thank you for the suggestion, Miss Jessie," said Mr. Carleton. She said she didn't mean to dictate to him, but he said he was glad she said it, because very few clergymen realized how careless singers got practicin' the words of the service and the hymns over an' over so much. Of course they've got to get the music perfect, an' they get to thinkin' about that an' not payin' much heed to the words before they realize it. I guess he did give his choir a talkin' to, by what I heard afterwards, an' I know he talked to the Sunday school, because I was there an' heard him. They did a good deal better after that.

One thing he spoke about particular, was bein' careful to follow the ways of whatever church we might be in, even though those ways did seem strange to us. He said that when folks that hadn't been used to the more elaborate forms of worship happened to go to a church where they had 'em, sometimes they would sit bolt upright an' look as if they disapproved of the whole thing. On the other hand, folks that was what was called "High Church" made 'emselves conspicuous when they went to a plain service. 'You can follow your own habit quietly,' he said, 'without attractin' special attention in either place if you won't exaggerate.' I called that good common sense.

Of course things he said keep a-comin' back to me, but I can't tell 'em off jest as they belong, an' if I could, it would take too long. But I tell you, Mis' Draper, after that day I began to study into the ways that looked so queer to me at first, an' so did Dave—because he took pains to be within earshot every time the Bible class met. Mr. Carleton was real good, an' never seemed to mind our askin' questions. We began t' find out that everything that was done had a reason for it, an' a good one. I found that bowin'—jest a little mite—when I heard the name of our Lord made me more careful about usin' it lightly, an' that I thought more about Him for doin' it. When I bowed in the Creed, I remembered why I did it. Then when I saw the colors on the altar—violet in Lent, red on saints' days, an' white on high festivals—they had somethin' to say to me, an' if I got to church early, I could look at the walls an' the windows, an' study out what the emblems on 'em meant, an' that was a good deal better than studyin' the clothes of the folks around me. Church was a good deal more interestin' to me than ever before, an' so it was to Dave, an' since we've got home, we can put a good deal more feelin' into our plainer service than we used to.

I'm so glad you're interested in the Bible class doin's, Mis' Draper, because tellin' you about 'em sort o' fixes 'em in my mind. I'll have t' go home now an' git Dave's supper. But I'll come over again in a few days, an' tell you about the next one, which I thought was one of the most interestin' of the whole.

[To be continued.]

THE JOY of the Birth of Christ in part belongs to those who tell it. There was also one who said little but thought the more.—*Scl.*

## Church Kalendar.



- Jan. 5—Second Sunday after Christmas.  
6—The Epiphany.  
" 12—First Sunday after Epiphany.  
" 19—Second Sunday after Epiphany.  
" 25—Saturday. Conversion of St. Paul.  
" 26—Third Sunday after Epiphany.

### KALENDAR OF COMING EVENTS.

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

## Personal Mention.

THE REV. FORREST H. BLUNT is now rector of St. James' Church, Vincennes, Ind.

THE address of the Rev. H. F. ENGLAND, Ph.D., is changed from Berlin, Md., to 5702 Brightwood Ave., Brightwood, D. C.

ARCHDEACON MATTHEWS of the archdeaconry of Erie is now residing at 119 Conewango Avenue, Warren, Pa., and should be addressed accordingly.

THE REV. JAMES A. MILLER, rector of St. Peter's Church, Ashtabula, Ohio, has resigned and has accepted a call to the rectorship of St. John's Church, Dunkirk, New York, succeeding the Rev. Wm. W. Rafter.

THE REV. JAMES CLAYTON MITCHELL of Trinity Church, Hoboken, N. J., has accepted a call to the rectorship of Calvary Church, Germantown, Pa., succeeding the Rev. James DeWolf Perry, D.D.

THE REV. DR. STRONG, rector of St. John's Church, Savannah, Ga., is lying seriously ill at St. Joseph's Hospital, Savannah.

THE REV. A. OVERTON TARRANT, Ph.D., lately rector of St. Alban's Church, Cleveland, Ohio, has been engaged as priest-in-charge of Calvary Church, Sandusky, Ohio. He will enter upon his duties January 1st.

THE REV. R. K. TUCKER has resigned as rector of Trinity Church, Kirksville, Mo., to become associate rector of the Church of the Ascension, Bradford, Pa. (the Rev. A. R. Kleffer, rector).

THE vestry of All Saints' Church, Orange, N. J., have refused to accept the resignation of the Rev. J. Woods Elliott.

### ORDINATIONS.

#### DEACONS.

CENTRAL NEW YORK.—On December 22, 1907, the Bishop of the diocese ordained WILLIAM SUTHERLAND STEVENS to the order of deacons, at St. Paul's Church, Waterloo. The candidate was presented by the rector of St. Paul's, with whom he has been studying for the past two years. The sermon was preached by the Bishop, and the Rev. Joseph A. Leighton, Ph.D., was epistoler. The Rev. William B. Clarke of Seneca Falls, N. Y., and the Rev. Harry Idle of Trumansburg, N. Y., were also present in the chancel. The Rev. Mr. Stevens was graduated from Hobart College, Geneva, N. Y., June, 1906, and received the degree of M.A. in course, with honors in philosophy, in June, 1907. He will continue to assist the Rev. Mr. Hubbard at Waterloo.

MILWAUKEE.—On St. Thomas' day, at Nashotah chapel, by the Bishop of the diocese: FREDERICK DUNTON BUTLER; FREDERICK GUSTAVE DEIS; FORREST BOWLEY JOHNSTON; NORMINE HARRINGTON KALTENBACH; CHARLES WINTHROP PEABODY; HERBERT GEORGE PURCHASE. The sermon was preached by Dean Barry.

NEW YORK.—On Sunday, December 22, 1907, in the Cathedral crypt, LUCIUS A. EDELBLUTE, AUGUST AHIENS, AUBREY P. NELSON, GEORGE E. TALMAGE, and WARNER F. GOOKIN were ordered

deacons by Bishop Greer. The sermon was preached by the Rev. Dr. Douglas of Tuxedo.

#### PRIESTS.

COLORADO.—On December 17, 1907, the Rev. GEORGE EDWARD WHARTON was advanced to the priesthood by Bishop Olmsted of Colorado. The Bishop preached the sermon, and the Rev. J. W. Ohl presented the candidate. The Rev. Messrs. W. J. Cordick, E. A. Sherrod, and Archdeacon T. A. Schofield also took part in the service and the laying on of hands. The service was held in the mission church at Walsenburg, Col.

INDIANAPOLIS.—On the Fourth Sunday in Advent, in Holy Innocents' Church, Indianapolis, the Rev. EDWARD CLARKE BRADLEY was advanced to the priesthood by the Bishop of the diocese, who also preached the sermon. The candidate was presented by the Rev. George G. Burbanck who, with the Rev. George Huntington, assisted in the laying on of hands.

MILWAUKEE.—At St. Paul's Church, Kilbourn, on the Fourth Sunday in Advent, by the Bishop of the diocese: the Rev. ROBERT TARRANT McCUTCHEEN. The sermon was preached by the Rev. Professor St. George of Nashotah, who was also master of ceremonies. The candidate was presented by the Rev. Neal Dodd of Beaver Dam.

NEW HAMPSHIRE.—On the Feast of St. John the Evangelist, in Christ Church, Salmon Falls, the Bishop of the diocese advanced to the priesthood the Rev. GEORGE A. MCLUCAS, who for the past year has been acting as deacon-in-charge of the mission. The Rev. W. Weir Gilliss read the Gospel, and the Rev. John A. Chapin the Epistle. The candidate was presented by the Rev. James C. Flanders, who also preached the sermon.

The Rev. George A. McLucas was formerly a minister in the Methodist denomination, and was confirmed and ordered deacon by Bishop Niles last year. He now becomes priest-in-charge of Christ Church, Salmon Falls.

NEW YORK.—On Sunday, December 22, 1907, Bishop Greer ordained in the Cathedral crypt the following deacons to the priesthood: The Rev. J. A. GLASIER, the Rev. MORTIMER S. ASHTON, the Rev. HARWOOD HUNTINGTON, and the Rev. THOMAS McCANDLESS. The sermon was preached by the Rev. Dr. Douglas of Tuxedo.

### DIED.

McKIM.—Entered into life on the First Sunday in Advent, December 1st, at St. John's rectory, Onelda, N. Y., SARAH E., daughter of Charles V. and Helen N. Wheeler and wife of the Rev. William Russell McKim, aged 29 years. "Grant her, O Lord, eternal rest and may light perpetual shine upon her."

### MEMORIALS.

#### THE RT. REV. LEIGHTON COLEMAN, D.D., LL.D.

The New Jersey Branch of the Girls' Friendly Society of America places on record its deep appreciation of the unspeakable loss it has sustained in the death of BISHOP COLEMAN.

In his rare and tactful way he was indeed a veritable bulwark of strength when serious questions were to be faced, and at all times he was its wise counsellor and, best of all, its true friend.

He will be greatly missed by all organizations with which he came in contact, but by none in a greater degree than the Girls' Friendly Society. May he indeed rest in peace.

His kind interest in the Girls' Friendly Society, shown continually in many ways, will ever be remembered with deepest gratitude and an earnest thanksgiving that, although he has been called away to his great reward, his works do follow him.

#### DUNCAN AND MIRIAM WORTH O'HANLON.

In loving memory of DUNCAN O'HANLON, who entered into life January 1st, 1904, and of his mother, MIRIAM WORTH O'HANLON, who joined him January 5th, 1904.

"We call it death, but it is Life

To sweetly drift

Beyond the darkness and the strife,

Beyond the rift,

And gain the bright eternal home

From whence our footsteps never roam."

I. W. M.

### CLASSIFIED NOTICES AND ADVERTISEMENTS.

Death Notices are inserted free. Memorial matter, 2 cts. per word. Marriage Notices, \$1.00 each. Classified advertisements, wants, business notices, etc., 2 cts. per word.

Persons desiring high-class employment or high-class employees; clergymen in search of suitable work, and parishes desiring suitable rectors, choirmasters, etc.; persons having high-class goods to sell or exchange, or desiring to buy or sell ecclesiastical goods to best advantage—will find much assistance by inserting such notices.

Address: THE LIVING CHURCH, Milwaukee, Wisconsin.

### WANTED.

#### POSITIONS OFFERED.

WANTED—A Curate in an active Chicago parish. Must be young, unmarried, and a loyal Churchman. Salary, \$1,200. Address: C 3, LIVING CHURCH, Milwaukee, Wis.

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

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

#### POSITIONS WANTED.

WANTED—By a priest, at present in a good living in the East, a Catholic parish. University man. Spoken of by a widely known but lately deceased Bishop as a student and a brilliant preacher. Young, married, successful. Address: L. D., care THE LIVING CHURCH, Milwaukee, Wis.

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

YOUNG WOMAN of refinement and culture, fond of music; some knowledge of house-keeping, desires position as companion to young or elderly lady. References given, and required. M. M. H., LIVING CHURCH, Milwaukee.

### CHURCH EMBROIDERY.

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

### PARISH AND CHURCH.

TRINITY Cathedral Choir Musical Library will gladly exchange Anthems and other Church music with any choir. Apply to E. M. C. EZERMAN, Mus. Doc., Choirmaster, Michigan City, Indiana.

ST. AGNES' CHAPEL EMBROIDERY GUILD. Orders taken for Stoles, etc. Finished Work on hand. Send for particulars to Mrs. THOMAS L. CLARKE, 331 Lexington Avenue, New York City.

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

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



**UNLEAVENED BREAD.**

**A**LTAR BREAD—Round stamped or plain Wafers; also sheets, square, prepared for fracture. **THE SISTERS OF ST. MARY**, Kemper Hall, Kenosha, Wis.

**C**OMMUNION BREADS and Scored Sheets. Circular on application. Address: **MISS A. G. BLOOMER**, Montrose, N. Y.

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

**HEALTH RESORT.**

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

**CLERICAL REGISTRY AND CHOIR EXCHANGE.**

**C**HURCHES LOOKING FOR RECTORS or ASSISTANTS, or ORGANISTS and CHOIRMASTERS, please write for prompt supply to the **JOHN E. WEBSTER CO.**, 136 Fifth Avenue, New York—Offices of the **CLERICAL REGISTRY and CHOIR EXCHANGE**. Testimonials (on application) of trustworthiness and eligibility. For Clergy, salaries \$500 up; for Organists, \$300 up.

**W**ANTED—Two priests for Western rectories. Small stipends, but good opportunities for right men. Write **CLERICAL REGISTRY**, 136 Fifth Avenue, New York.

**MISCELLANEOUS.**

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

**L**UMINOUS CROSS—shines in the dark with a blue light. For the sick room or sleepless people. Postpaid, 25 cts. **IMPERIAL NOV-ELTY CO.**, Box 584, Milwaukee, Wis.

**NOTICES.**

**THE BOARD OF MISSIONS**

is the Church's executive body for carrying on its missionary work.

The Church is aided in 39 home Dioceses, in 18 domestic missionary Districts, and in 8 foreign missionary Districts.

\$850,000 are needed to meet the appropriations this year.

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

**CHRISTMAS SOLICITUDE.**

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

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

large amounts to be raised for the **General Clergy Relief Fund**—we are running anxiously close to the wind. We need about fifty thousand dollars for the next two pension payments. We have but about eighteen thousand dollars. Failure to pay these pensions would mean much suffering and distress.

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

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

**THE GENERAL CLERGY RELIEF FUND**,  
**Rev. ALFRED J. P. McCLURE**,  
Assistant Treasurer and Financial Agent,  
The Church House, Philadelphia.

**THE LIVING CHURCH**

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

**NEW YORK:**

**E. S. Gorham**, 251 Fourth Avenue.  
**Thos. Whittaker**, 2 Bible House.  
**R. W. Crothers**, 246 Fourth Avenue.  
**M. J. Whaley**, 480 Fifth Avenue.  
**Brentano's**, Union Square.

**BOSTON:**

**Old Corner Bookstore**, 27 Bromfield Street.

**PHILADELPHIA:**

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

**WASHINGTON:**

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

**BALTIMORE:**

**Church Book Store**, 817 N. Charles Street,  
with **Lycett Stationers**.

**ROCHESTER:**

**Scranton, Wetmore & Co.**

**CHICAGO:**

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

**MILWAUKEE:**

**The Young Churchman Co.**, 412 Milwaukee St.

**OMAHA:**

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

**WINNIPEG:**

**H. Godfree**, 78 Colony Street.

**LONDON:**

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

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

**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.**

**STUDENT VOLUNTEER MOVEMENT.** New York.

*Islam: A Challenge to Faith.* Studies on the Mohammedan Religion and the Needs and Opportunities of the Mohammedan World from the Standpoint of Christian Missions. By **Samuel M. Zwemer**, F.R.G.S., Secretary, Student Volunteer Movement, Missionary in Arabia. Price, \$1.00 net.

**PAMPHLETS.**

*Why the Cross?* Addresses Delivered in St. Paul's Church, Boston, During Passion Week, 1907. By the **Rt. Rev. Thomas A. Jaggard**, D.D.

*Star of Bethlehem.* By **David Goodbread**. Read before the Men's Club of the Church of the Incarnation, Philadelphia, December 19, 1907.

*Maud Muller's Ministry;* or, The Claims of Christian Socialism. By the **Rev. James Lawrenson Smiley**, Annapolis, Md. Price, 50 cents.

**THERE** is one topic pre-emptorily forbidden to all well-bred, to all rational mortals, namely, their distempers. If you have not slept or if you have slept, or if you have headache, or sciatica, or leprosy, or thunder-stroke, I beseech you, by all angels, to hold your peace, and not pollute the morning, to which all the housemates bring serene and pleasant thoughts, by corruption and groans.—*Ralph Waldo Emerson.*

**IN ONE** of Dean Stanley's sermons to children, preached at Westminster Abbey, he told the following story: "There was a little girl living with her grandfather. She was a good child, but he was not a very good man; and one day, when the little child came back from school, he had put in writing over the bed, 'God is nowhere,' for he did not believe in the good God, and he tried to make the little child believe the same. What did the little girl do? She had no eyes to see, no ears to hear what her grandfather tried to teach her. She was very small. She could only read words of one syllable at a time; she rose above the bad meaning which he tried to put in her mind; she rose, as we all ought to rise, above the temptation of our time; she rose into a higher and better world; she rose because her little mind could not do otherwise, and she read the words, not 'God is nowhere,' but 'God is now here.' That is what we all should strive to do. Out of words which have no sense, or which have bad sense, our eyes, our minds, ought to be able to read a better sense."—*William Moodie.*

**ALL THINGS** are engaged in writing their history. The planet, the pebble, goes attended by its shadow. The rolling rock leaves its scratches on the mountain; the river, its channel in the soil; the animal, its bones in the stratum; the fern and leaf, their modest epitaph in the coal. The falling drop makes its sculpture in the sand or the stone. Not a foot steps into the snow or along the ground, but prints, in characters more or less lasting, a map of its march. Every act of the man inscribes itself in the memory of his fellows, and in his own manners and face. The air is full of sounds, the sky of tokens, the ground is all memoranda and signatures, and every object covered over with hints which speak to the intelligent.—*Ralph Waldo Emerson.*

**LET US LEARN** to be content with what we have. Let us get rid of our false estimates, set up all the higher ideals—a quiet home; vines of our own planting; a few books full of the inspiration of a genius; a few friends worthy of being loved, and able to love in return; a hundred innocent pleasures that bring no pain or remorse; a devotion to the right that will never swerve; a simple religion empty of all bigotry, full of trust and hope and love—and to such a philosophy this world will give up all the empty joy that it has.—*David Swing.*

**IF YOU** would have sunlight in your home, see that you have work in it; that you work yourself and set others to work. Nothing makes moroseness and heavy-heartedness in a house so fast as idleness. The very children gloom and sulk if they are left with nothing to do. Every day there is the light of something conquered in the eyes of those who work. In such a house, if there be also the good temper of love, sunshine never ceases. For in it the great law of humanity is obeyed, a law which is also God's law. For what said Christ, "My Father worketh hitherto and I work." Sunshine comes with work.—*Stopford A. Brooke.*

**SIMPLICITY** is a state of mind. It dwells in the main intention of our lives. A man is simple when his chief care is the wish to be what he ought to be—that is, honestly and naturally human. And this is neither so easy nor so impossible as one might think. At bottom it consists in putting your acts and aspirations in accordance with the law of our being, and consequently with the Eternal Intention which willed that we should be at all. Let a flower be a flower, a swallow a swallow, a rock a rock, and let a man be a man, and not a fox, a hare, a dog, or a bird of prey: this is the sum of the whole matter.—*Charles Wagner.*

# THE CHURCH AT WORK

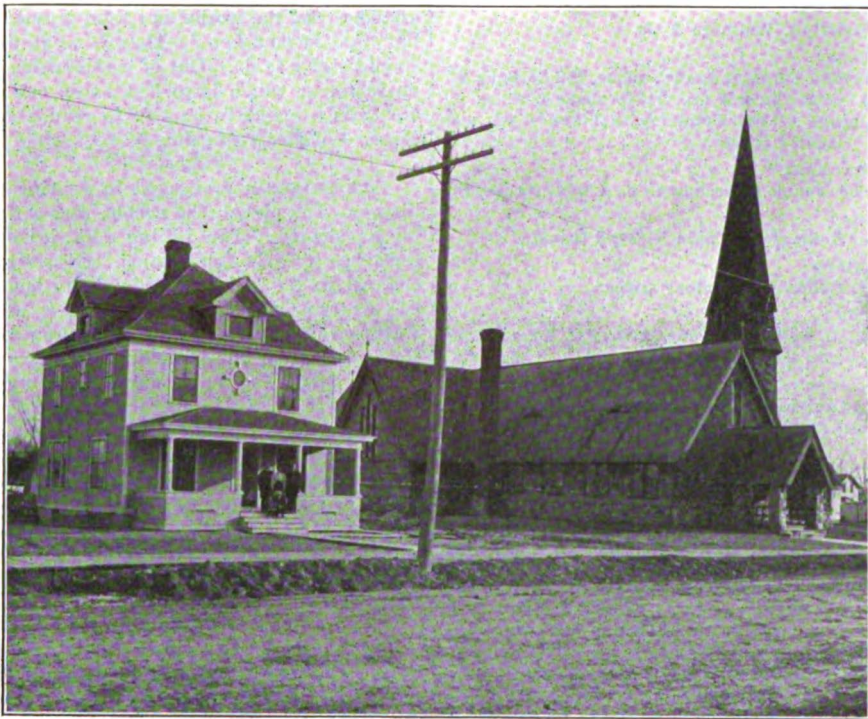
## NEW RECTORY AT MOORHEAD, MINN.

THE NEW rectory of St. John's Church, Moorhead, Minn. (the Rev. A. T. Young, rector), is now occupied and is a triumph for the parish in behalf of which it has been erected. The building is valued at about \$6,000, though not having cost quite that sum by reason of special discounts upon materials. Over \$3,000 of the amount required

several children. This service was held in a Methodist edifice. There is no record of other services until November 15, 1857, when the Rev. Joseph I. Corbyn began to officiate there, dividing his time between Independence and Kansas City. He lived in Independence and rode back and forth on a mule or walked both ways. Those times called for strenuous men who were not afraid of exercise. St. Luke's parish, later changed to St. Mary's, was organized December 14, 1857.

ial literary work with the colored candidates. A candidate for the priesthood was also examined. The programme of subjects was varied, covering nearly all the work for deacon's orders, and as Mr. Phillipps now goes out to spend about a fortnight each in the missions now in charge of the several catechists—to baptize, celebrate the Holy Communion, and instruct in the Bible and English literature, including Church History—it is hoped that by May it may be possible to present a majority of the postulants and candidates to be ordered to the diaconate; when they will be placed in charge of the many missions that already have Church edifices.

The occasion of the "rally" was made very interesting by the presence for a week of the Bishop of Hankow, China, a native of the state, while visiting his aged father, Major Roots. The Bishop in addition to an address to the Woman's Auxiliary on December 13, deeply impressed large congregations at several churches.



ST. JOHN'S CHURCH AND RECTORY, MOORHEAD, MINN.

has been raised in a little over a year. About \$1,000 is still owing, which it is expected will be paid by Easter. The lots were donated. It is planned to remodel the basement of the church for Sunday school purposes, a chapel and guild room within a year or two. The church property is now valued at about \$25,000, and presents a very dignified appearance, as shown in the illustration.

## GOLDEN ANNIVERSARY OF ST. MARY'S CHURCH, KANSAS CITY.

WHEN WHAT is now Kansas City was little more than a trading post, called Westport Landing, a small company of Churchmen and women organized first as St. Luke's parish—on December 14, 1857. In 1879 the name was changed to St. Mary's. The fiftieth anniversary of the parish was marked on December 15th by a special offering of the Holy Sacrifice, the rector, the Rev. J. Stewart-Smith, being the celebrant.

One man who was present, Richard Everingham, who is now in his eighty-first year, was a member of the vestry of the first church. He attended the meeting at which the parish was organized, and his name appears signed to the minutes of that meeting.

In May, 1854, Bishop Kemper visited Independence and held service there. In October, 1855, Bishop Hawks passed through on his way to Parkville, but it was not until September 3, 1856, that he visited it again and held the first service of the church. He records in his journal that he preached to a large congregation, visited one sick man, and received from Joseph C. Ranson three lots on which to erect a church. He also baptized

Mr. Corbyn was elected rector and the following were chosen members of the vestry: Joseph C. Ranson, John Q. Watkins, William Gilliss, S. H. Calhoun, J. W. Boyer, and Richard Everingham.

In May, 1858, a class of eleven was confirmed by the visiting Bishop. The first organ ever used in Church services in Kansas City was in 1866. That was at the Easter service and the music added greatly to its attractiveness. The first permanent church building was at the corner of Eighth and Walnut Streets. The building cost \$3,000. In 1870 there were 179 communicants in the church.

The Rev. J. Stewart-Smith has been rector of the church since 1891. The parish is now a "downtown" one, bearing much the same relation to Kansas City that old Trinity does to New York, a monument to God in the midst of the whirl of business life. The entire Catholic faith is taught and practised there.

## MISSIONARY RALLY AND PREPARATION FOR HOLY ORDERS.

THE ANNUAL "missionary rally" and "Theological school" began in Little Rock, Ark., on December 10th, and ended on the 20th. The first days were devoted to the instruction and examination of seven candidates and of a similar number in the Convocation of Arkansas (colored). The instructors were the Bishop, Very Rev. W. B. McPherson, Dean (upon whom the burden of instruction and examination fell); Ven. Dr. Lloyd, the Rev. Messrs. C. H. Lockwood, G. G. Smeade, W. D. Buckner, A. M. Treschow, H. M. Ingham, Jas. W. Thompson, John Sykes, and Thomas Dowell Phillipps of Chicago, who took spec-

## DEATH OF THE REV. T. LOGAN MURPHY.

THE REV. T. LOGAN MURPHY, of the diocese of New Jersey, died on Sunday, December 22nd, at his home in Plainfield, N. J., after a brief illness. Born in Pittsburgh in 1837, Mr. Murphy was ordered deacon in 1867, after studying at the Philadelphia Divinity School. He first served as curate at Grace Church, Philadelphia, and afterward moving to New Jersey was advanced to the priesthood in 1870 at St. Mary's Church, Burlington. His next charge was Newport, R. I., from which place he went to Fitchburg, Mass., thence removing to North Plainfield in 1889, to become rector of the Church of the Holy Cross. He retired in 1899, and travelled abroad, in the meanwhile serving for three years on the staff of the American Church in Paris. He is survived by his wife, who was Miss Mixsell of Easton, Pa., and a son and two daughters.

## DEATH OF DR. HIXON.

A UNIQUE PERSONALITY and one not only familiar but also much beloved by many of the clergy and laity of the Church in the Middle West was lost to the Church Militant by the death at Nashotah House on the morning of December 26, 1907, of Lloyd W. Hixon, M.D.

Born in 1829 in New England, Dr. Hixon fell early under the influence of the Tractarian school, and was wont to say that one of the greatest influences in his life had been the perusal of Keble's *Christian Year*. He took his B.A. degree at Dartmouth College and that of Doctor of Medicine at the University of Pennsylvania. Upon the outbreak of the Civil War he offered his services as an army surgeon, and it was while serving in this capacity that a bomb shattering near by destroyed his hearing. Partial was superseded by total deafness, but while for many years kept by his infirmity from sharing in much that makes life pleasant to most people, the deprivation was borne in a spirit of constant cheerfulness and the performance of unselfish acts towards others. After the war Dr. Hixon conducted a large private school at Lowell, Mass., and afterwards at Newburyport. Here in the early days of their work the Cowley Fathers held their retreats, and the school was a center from which radiated a Christian atmosphere that has moulded the lives of many.

In 1893 Dr. Hixon accepted the position of librarian at Nashotah House, in which capac-

ity he continued until a year before his death, when increasing feebleness of health made necessary his retirement. His influence upon the lives and vocations of the young men among whom he lived can scarcely be estimated, and many priests, not only in this country but also in far away mission fields, will feel that in him they have lost a staunch friend and one who never, as the years went by, lost interest in them or their work. He had been a friend of the Bishop of Milwaukee almost from the childhood of the latter and it was fitting that he should be celebrant at the Requiem celebration in Nashotah chapel on the morning of December 27th and that he should accompany the body East for its interment in the family burying place at West Medway, Mass.

**CONSECRATION OF CHURCH OF ST. JOHN THE EVANGELIST, ST. PAUL.**

THE CHURCH of St. John the Evangelist, St. Paul, having paid all the indebtedness which has rested upon it, is to be consecrated on January 1st at 11 o'clock. The Bishop of the diocese will be the consecrator and the Rev. Harry P. Nichols, D.D., rector of Holy Trinity Church, New York, and formerly rector of St. Mark's Church, Minneapolis, will preach the sermon.

This parish celebrated its twenty-fifth anniversary a year ago this month. It held its first service and organized its Sunday school in January, 1881, in the chapel of the Dayton Avenue Presbyterian church. From this beginning, under the rectorship of the Rev. Henry Kittson, now Dean of Christ Church Cathedral, Ottawa, Canada, the congregation was organized as a parish in December, 1881. He built the church and stone parish house on the corner of Ashland Avenue and Mackubin Street. The congregation worshipped on this site until 1895, when, under the rectorship of the Rev. Y. P. Morgan, a guild house was built on the present site at the corner of Portland Avenue and Kent Street. Services were held in this guild house until the present church was built, the corner-stone of which was laid November 9, 1902. It was dedicated on December 1, 1903.

The lot upon which the church stands was purchased at a cost of about \$8,000 and the guild house was erected upon it at a cost of \$14,000, of which \$8,000 was raised and the remaining \$6,000 placed as a mortgage upon the property. In 1900 that mortgage was paid and \$35,000 raised to build the present church. A mortgage of \$20,000 was placed upon the building, and a floating indebtedness of about \$5,000 also rested upon it. Since 1903 the entire indebtedness of \$25,000 has been raised in small amounts from time to time, until the entire sum has now been cleared off. The Rev. Theodore Sedgwick is the present rector of the parish.

**NEW PARISH HOUSE FOR ST. MATTHEW'S CHURCH, BROOKLYN MANOR, L. I.**

ST. MATTHEW'S, Brooklyn Manor, L. I., is to have a new parish house and assembly hall. The corner-stone of the building was laid on December 22nd by the Rev. A. C. Bunn, rector of the parish. A large congregation assembled in the church, where the exercises (except that of actually laying the corner-stone) were held. In addition, a tablet of bronze in memory of the late Thomas Rupert Kay, one of the founders and the first treasurer of the church, was unveiled. It bears the following inscription: "In memory of Thomas Rupert Kay, died April 28, 1905, a founder and first treasurer of this church." Following the unveiling of the tablet, the clergy, choir, and congregation marched to the foundation of the parish house.

The cornerstone, a gift of Benjamin Campbell, a member of the congregation, was then formally laid. In the metal box were the

names of the executive committee, members of the choir, teachers of the Sunday school, Church Aid Society, St. Catharine's Guild, several newspapers, order of services, and facts regarding the laying of the corner-stones of the church edifice and the parish house. The visiting clergy who assisted in the services were the Rev. Messrs. Joshua Kimber, U. T. Tracy, W. P. Evans, and H. O. Ladd.

**NEW PULPIT IN PHILADELPHIA CHURCH.**

THERE WAS NOTED last week the gift of a brass memorial pulpit to St. James' Church, Philadelphia, which should have been described as St. James' Church, Kingsessing,

Michael's Church, 217 High Street, which is proving to be a success, and this mission will undoubtedly flourish. The rector of St. Michael's Church, the Rev. W. S. Watson, has taken much interest in the work, and is giving it all the assistance he can. The Italian element is prominent in the parish. A church edifice and parish building for the exclusive use of Italians are now a necessity in Leffert's Park.

**MEMORIAL CHAPEL CONSECRATED AT PORTLAND, ME.**

THE CODMAN Memorial Chapel attached to the west end of St. Luke's Cathedral, Portland, Me., and erected by Bishop Codman



SANCTUARY AND NEW PULPIT, ST. JAMES' CHURCH, FIFTY-SECOND STREET, PHILADELPHIA.

there being several churches of the same name in Philadelphia. The accompanying illustration shows the sanctuary with the pulpit on the left.

**THE ITALIAN MISSION OF BROOKLYN, N. Y.**

FOR THE first time in the history of the Church in Brooklyn, the Bishop held a Confirmation service in an Italian mission, on December 22nd. The store used as a chapel was crowded by the best and more intelligent class of Italians in that section of the city (Leffert's Park), and they were almost all men. A first service was held in Italian, in which the assistant Archdeacon, the Rev. Edw. J. Burlingham, took part and addressed the congregation. Then the Italian missionary, the Rev. D. A. Rocca, spoke in his native tongue to his faithful people. When the Bishop entered, followed by a committee, who met him at the station, all the congregation rose on their feet and greeted him. The confirmation followed. Four young candidates were confirmed and twenty-five men knelt at the feet of the Bishop pledging their allegiance to the American Catholic Church. It has been often said that Italians in general are no more attached to Romanism, and this event will help to prove to the Church that she has a duty towards these people. Another happy feature of the evening was when the Bishop presented to the young organist, one of the candidates and the son of the missionary, Louis N. Rocca, a purse collected among Mr. Rocca's friends, as a recognition of his faithful work rendered to the mission, in playing the organ gratuitously for nineteen months.

The Rev. Mr. Rocca, since October 26th, has opened another Italian mission in St.

in memory of his parents, was consecrated by him on the last morning in Advent. The structure, which has been for several years in course of erection is, like the Cathedral, of stone, while the woodwork of the interior is of mahogany. The altar, a very beautiful one, is of white marble, and over it is a fine painting by La Farge of the Madonna and the Child. There are also six panel paintings of angels by Philip Hale of Boston. The

**Rheumatism**

**A Home Treatment Made Up of Well Known Remedies**

**Costs Nothing to Try**

Rheumatism, Lumbago, Sciatica, Pain in the Back, has been cured, in the real meaning of the word, by a little Stillingia, Iodide of Potassium, Poke Root, and Gualiac Resin. These remedies any one, even a young child, can take in any reasonable amount with perfect safety, and the results have been found to be astonishing. It has been proven that this combination makes up the best rheumatism remedy in existence, having actually cured many stubborn cases of over 30 and 40 years' standing—even in persons of old age.

The four remedies mentioned above, together with other well known ingredients, have been put up in compressed tablet form, and are called "GLORIA TONIC."

If you suffer from any form of uric acid in the blood, and have Rheumatism, Gout, Lumbago, Sciatica, this is the way to drive it out of your system in quick time.

Test this great remedy for yourself free by sending for a trial package to John A. Smith, 4808 Gloria Tonic Bldg., Milwaukee, Wis. Send this notice with your name and address on a slip of paper and you will receive a trial package by return mail absolutely free. It is only in Gloria Tonic that you can get the above combination.

chapel is lighted in the daytime entirely through the dome, and artificial illumination is secured by means of electric lights. It has a seating capacity of about seventy-five, and will be used for the daily services, which until now have been held in a small provisional chapel adjoining the north side of the Cathedral chancel. Connected with the Cathedral by massive mahogany doors, it will also be of convenience when the congregations are too large for the Cathedral. The interior of the chapel is unique in its beauty. The architect is Mr. Stephen Codman of Boston, a brother of the Bishop. At the consecration the Bishop was assisted by the Dean of the Cathedral, the Very Rev. Frank L. Vernon, D.D.

#### THE REV. R. W. BARBER PASSES AWAY.

ON THURSDAY, December 19, 1907, the Rev. Richard Wainwright Barber died at his home near Wilkesboro, N. C., aged 84 years.

He served his diaconate under Dr. Watson, who afterwards became the first Bishop of Eastern North Carolina, and was the second rector of St. Paul's Church, Wilkesboro, serving continuously from 1853 to 1895, when feeble health compelled him to resign. He was a man of practical affairs, as well as an able and devout priest. He looked after the interests of his large farm, upon which he resided, and taught school in the vestry room of the church during the fifty-two years of his residence in Wilkesboro. Afterwards, from 1865 to 1881, he conducted a school at his home. Mr. Barber was a man of profound learning, being especially fond of the classics.

#### CHRISTMAS AT POINT PLEASANT, N. J.

CHRISTMAS DAY was a particularly happy one for the people of St. Mary's-by-the-Sea. At the 7:30 A. M. celebration, which was choral, incense was used for the first time in this parish. The censor was the gift of the Rev. Robert MacKellar, rector of Trinity Church, Red Bank, N. J., as a memorial to his daughter, Eleanor Curry, and St. Vincent's Guild, composed of the acolytes of St. Mary's, gave the necessary things for the proper caring for the censor: boat, incense, lighter, and charcoal, as well as giving the lighter itself. A large congregation which comfortably filled the church was in attendance at this service, and the largest number of communicants in the history of the parish received the Blessed Sacrament. The following letter was sent to the Rev. Mr. MacKellar by the rector, wardens, and vestry:

CHURCH OF ST. MARY'S-BY-THE-SEA,  
Point Pleasant, N. J.,  
December 25, 1907.

To the Rev. Robert MacKellar, Rector of  
Trinity Church, Red Bank, N. J.:

REVEREND AND DEAR FATHER:—The rector, wardens, and vestry of the Church of St. Mary's-by-the-Sea, Point Pleasant, N. J., acknowledge with thanks and accept with appreciation your Christmas gift to our parish of a censor, as a memorial to your daughter, Eleanor Currey MacKellar, trusting that its use in Divine Service may stimulate us to more fervent prayers in behalf both of the living and the faithful departed.

Wishing you every joy at this blessed Christmas season, we remain, most faithfully yours, in our Blessed Lord,

HARRY HOWE BOGETT,  
Rector,

THOS. C. CURTIS,  
H. C. SHOEMAKER,

Wardens,  
O. B. VAN CAMP, Clerk,

WILLIAM WHITE,

JOS. ELBERSON,

H. H. DICKSON,

Vestry.

#### GIFT TO ST. JOHN'S CHURCH, SOMERVILLE, N. J.

ON CHRISTMAS DAY there was presented to St. John's Church, Somerville, N. J. (the Rev. Charles Fiske, rector), a beautiful chalice and paten in memory of the late Harry Atwater Smith, former senior warden of the parish, who died last Eastertide. The chalice, which was made by the Gorham Company of New York, is a bowl of silver gilt, resting on a heavy Gothic base and column. The hexagonal space has in its six sections figures in bas relief representing different scenes from the life of our Lord. These include the Annunciation to the Blessed Virgin, the Nativity, the Transfiguration, the Crucifixion, the Resurrection, and the Ascension.

#### DEPARTMENTAL MISSIONARY COUNCIL SUMMONED.

THE FIRST CALL for the gathering of a missionary council of a department—practically a provincial synod—under the recent canon of General Convention has been issued by the Bishop of South Dakota on behalf of the Sixth Missionary Department, the council for which will be held in connection with the conference of that department, already mentioned in these columns, on January 17, 1908, at St. Paul's Church, Des Moines, Iowa. No opportunity having arisen for the election of special deputies to this Council, the several dioceses and missionary districts will be represented, according to the terms of the canon, by the clerical and lay deputies to the recent General Convention, together with the Bishops.

#### DEATH OF REV. STEPHEN G. UPDYKE.

THERE DIED at the Good Samaritan Hospital, Los Angeles, Cal., December 12th, the Rev. Stephen D. Updyke, a young priest of the diocese of Milwaukee. Mr. Updyke had been in bad health for some little time and was obliged to enter the hospital in which he died. His last charge was that of St. Luke's Church, Milwaukee, prior to which time he was engaged in missionary work in the diocese of Minnesota, principally at Pine Island. He was ordained by the Bishop of that diocese in 1904.

#### DEATH OF REV. DR. BECKETT.

THE DEATH of the Rev. George Beckett, D.D., one of the most aged priests of the American Church, occurred at his home in New York City on Friday, December 13th. For more than twenty-five years Dr. Beckett was rector of St. Peter's Church, Columbia, Tenn., and principal of Columbia Institute at the same place. He retired from that work in 1890, since which time he has lived in New York. He died in his ninetieth year.

#### ARCHITECTS OF CALVARY CHURCH, PITTSBURGH.

THE REPORT of the magnificent group of buildings just completed for Calvary Church, Pittsburgh, printed in last week's issue, omitted inadvertently the names of the architects, Messrs. Cram, Goodhue, and Ferguson. Certainly we should desire that their names should be known in connection with such successful work.

#### BEQUESTS OF BISHOP COLEMAN.

THE WILL of the late Bishop Coleman of Delaware, admitted to probate last week, makes two bequests to the General Theological Seminary. One is of \$1,500, which is to be invested until it reaches the sum of \$3,000, and then applied to a scholarship fund as a memorial to the Rev. Samuel R. Johnson, D.D., the beneficiary student to be selected by the Bishop of Delaware. The other bequest

#### SUFFERED 25 YEARS

With Eczema—Her Limb Peeled and Foot Was Raw—Thought Amputation Necessary—Believes

#### HER LIFE SAVED BY CUTICURA

"I have been treated by doctors for twenty-five years for a bad case of eczema on my leg. They did their best, but failed to cure it. My doctor had advised me to have my leg cut off. At this time my leg was peeled from the knee, my foot was like a piece of raw flesh, and I had to walk on crutches. I bought a set of Cuticura Remedies. After the first two treatments the swelling went down, and in two months my leg was cured and the new skin came on. The doctor was surprised and said that he would use Cuticura for his own patients. I have now been cured over seven years, and but for the Cuticura Remedies I might have lost my life. Mrs. J. B. Renaud, 277 Mentana St., Montreal, Que., Feb. 20, 1907."

SPENCER TRASK & Co., investment bankers, William and Pine Streets, New York, have issued a four-page circular entitled "Investment Opportunities," in which they review the existing situation in the financial and business worlds. This firm states that the object of the circular is to afford the layman accurate and authentic information, both as regards past history and present events, so that he may be the better able to determine for himself the probable future course of prices in the investment markets, especially as related to bonds.

In this connection, this firm states: "While there are various cross-currents affecting the general situation, one fact is incontrovertible: good bonds offer to the investor the opportunity of a generation, even though it is practically impossible to buy at the extreme low levels. Allowing for this fact, and based upon our many years' experience as investment bankers, it is our opinion that now is the time to buy bonds, provided purchases are restricted to the issues of properties under the supervision and management of conservative men."

The circular contains four interesting comparative tables; three of which show the low prices for a large number of railroad bonds traded in upon the New York Stock Exchange during the panics of 1884, 1893 and 1903, with the recovery in prices six months and one-year after each period. The fourth table shows the high prices for thirty-five well-known listed railroad bonds in 1907 and 1906, and the low prices of 1907. The low prices of 1907 represent average declines of about 19 points from the high figures of 1906 and about 15 points from the high figures of 1907. In addition, the circular gives the maximum rates for call money during each month of the years 1884, 1885, 1893, 1894, 1903, and 1905.

## For the Sunday School

### THE YOUNG CHURCHMAN

A weekly illustrated magazine of 16 pages, containing stories, pictures, Church teaching and news. Intended to be given out through the Sunday School and to carry simple teaching concerning the Church into families where, too often, such teaching does not reach in any other form.

THE YOUNG CHURCHMAN is thus not only a pleasing aid for use in the Sunday School, but also the most effective missionary aid in the Church for reaching the unchurched population at home. There is also contained, each week, a Sunday School Lesson on the Joint Diocesan System, prepared by the Rev. Elmer E. Lofstrom, Professor of Religious Pedagogics at Seabury Divinity School. Helps to these lessons are contained in THE LIVING CHURCH.

What THE LIVING CHURCH is to the thoroughly educated Churchmen of America, THE YOUNG CHURCHMAN is to the masses—

## A FAMILY MAGAZINE OF THE CHURCH

Terms Within the United States

WEEKLY: 80 cents per year. In quantities of 10 or more to one address, 54 cents per copy per year, with a further discount of 10 per cent. if paid in advance.

MONTHLY: 20 cents per year. In quantities of 10 or more to one address, 12½ cents per copy per year, with a further discount of 10 per cent. if paid in advance.

## THE YOUNG CHURCHMAN CO.

MILWAUKEE, WISCONSIN.

is his valuable collection of autographs. The Historical Society of Delaware receives the Bishop's large collection of canes and walking sticks. The sum of \$7,000 is left for the use of his son and daughter-in-law during their life time and at their death the remainder of the estate is to be applied to certain Church objects.

**FOND DU LAC.**

CHAS. C. GRAFTON, D.D., Bishop.  
R. H. WELLS, JR., D.D., Bp. Coadj.

To Observe Twentieth Anniversary as Bishop of Bishop Grafton.

BISHOP GRAFTON will celebrate his twentieth anniversary as Bishop of the diocese in 1909, and plans are already being formed to properly observe the occasion.

**INDIANAPOLIS.**

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

Indianapolis Clericus Organized—Mission Work—Laymen's Forward Movement.

AT A RECENT meeting of the Bishop and clergy of Indianapolis and vicinity a clericus was organized with the Bishop as president, the Rev. J. D. Stanley and the Rev. Lewis Brown as vice-presidents, and the Rev. George Huntington as secretary. The meetings are to be held on the third Monday in each month. At the first meeting, on December 16th, the Bishop reviewed Father Waggett's volume on the Holy Eucharist.

THE MISSION WORK of the diocese is being energetically carried on by the clergy engaged in it, as the semi-annual reports to the Bishop indicate. In two instances the average attendance at the services has increased more than 50 per cent during the past six months. The lay readers are doing excellent work in five weak missions by supplying Sunday services, the parochial clergy doing the pastoral work and holding week-day services.

A GREAT REVIVAL of interest has taken place at St. Paul's Church, New Albany, and much has been accomplished of permanent value. Some fifty persons have been confirmed; the communicant list has doubled; there has been a large increase in offerings; a pipe organ has been installed and all but \$200 of the cost subscribed. Other improvements have been made and the floating debt has been wiped out.

THE GOVERNING COMMITTEE of the Laymen's Forward Movement of the Fifth Department has accepted an invitation to hold its next meeting in Indianapolis on February 2d and 3d. The plans include addresses in the churches of the diocese on Sunday morning, a mass meeting in Indianapolis on Sunday night, and a banquet on Monday evening. This meeting will be followed on February 3d by a conference of the Bishops of the department.

**KENTUCKY.**

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

United Service of G. F. S.—Archdeacon Benton Convalescent.

A UNITED SERVICE of the Girls' Friendly Society was held at Christ Church Cathedral, on Sunday, December 22nd. About twenty new members were admitted, the Bishop of the diocese presenting the badges and the Dean administering the obligations. The Bishop also delivered an address on the work and purpose of the organization. Most of those admitted constitute the new chapter just formed at the Cathedral under the direction of Miss Bullit. The offering is to form the nucleus for a holiday home for the members of the society of Louisville.

WORD has been received from Archdeacon Benton, who was compelled to relinquish his work and go southward, that he is much bet-

ter and that his physician has pronounced him free from any organic trouble. He is now at Los Angeles, Cal.

**LONG ISLAND.**

FREDERICK BURGESS, D.D., Bishop.

Midnight Eucharists at Brooklyn Churches.

MIDNIGHT EUCHARISTS were celebrated on Christmas morning in two Brooklyn churches: St. Paul's, Clinton Street, and St. Michael's, North Fifth Street. Both edifices were well filled and the services were most inspiring.

**MASSACHUSETTS.**

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

Church Progress at Braintree.

ON SUNDAY, December 15th, the Braintree Guild of Christ Church, Quincy, observed its second anniversary by holding a special service in Masonic Hall in that town. There are some sixty Church families in Braintree, and until the Rev. William E. Gardner inaugurated services there these families, unless they went to Quincy, some miles distant, were without the ministrations of the Church. The ladies of the Woman's Guild, of which Mrs. Carolyn Bill is president, have embroidered some beautiful altar cloths and a small organ has been installed, so that hereafter regular services will be held Sunday afternoons in Masonic Hall. The services of a curate are needed to take these afternoon services, Mr. Gardner himself going to Braintree once a month for the Communion service. There is a flourishing Sunday school.

**MISSOURI.**

D. S. TUTTLE, D.D., LL.D., Bishop.

Gifts to St. Peter's Church, St. Louis—The School of Philanthropy.

ST. PETER'S CHURCH, St. Louis (the Rev. David Claiborne Garrett, rector), has received two useful gifts. Mrs. Hudson E. Bridge has given a handsome Lectern Bible of red Levant, with marginal readings, as authorized by General Convention, as a memorial to her daughter, Helen, who died some years ago; and Miss Wilhelmina Mitchell has presented a magnificent harp, which will be used on special occasions.

THE ST. LOUIS School of Philanthropy, of which Dean Davis is president, has been working on a small scale for about four years, and the directors are very much encouraged by the fact that it has been recognized by the Sage Foundation. This trust fund is mainly interested in the matter of research into conditions of living, and the work through the southwestern part of the country will be carried on by the St. Louis school, under the direction of Dr. Riley of the State University.

**NEW JERSEY.**

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

Priest and Wife Celebrate Golden Wedding—Day of Devotion.

THE GOLDEN WEDDING of the Rev. Dr. and Mrs. Henry Faulkner Darnell was celebrated on December 23d at Phillipsburg, N. J. Dr. Darnell has been in holy orders for fifty years, his last charge having been St. Mary's Church, Detroit, Mich. He is the author of several volumes, both poetry and prose, besides numerous booklets.

THE THIRD annual day of devotion of the New Jersey branch of the Woman's Auxiliary is to be held in Christ Church, Trenton, on Thursday, January 9th, beginning with a celebration of the Holy Eucharist at 10 o'clock and ending in ample time for those returning to distant points of the diocese. The conductor will be the Rev. Canon Schluter of All Saints' Cathedral, Albany. The luncheon will be served by a parish guild.

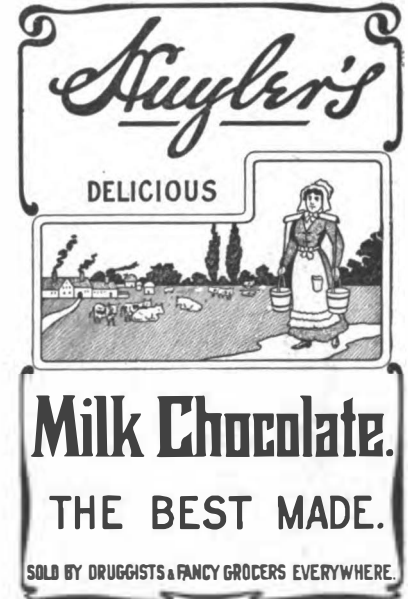
**From The Far East**

comes a letter—a letter from a missionary connected with the Board of Foreign Missions. He says he wants a little child to grow up in his home out there.

**"THE DELINEATOR CHILD-RESCUE CAMPAIGN"**

is carrying the message of the homeless child even to the utmost corners of the earth. Get the current number of any Newsdealer or of any Merchant handling Butterick Patterns or of us. 15 Cents per Copy, \$1.00 per year.

THE DELINEATOR, Butterick Bldg., N. Y.



**BOOKS ON TOPICS OF INTEREST**

- TURTON, MAJOR W. H., R.E.**  
*The Truth of Christianity.* Being an Examination of the more important Arguments For and Against Believing in that Religion. Net, 1.00; by mail, 1.10.
- SISTER EVA MARY, C.T.**  
*Community Life for Women.* With Introduction by the Bishop of Southern Ohio. Net, .75; by mail, .81.
- WALPOLE, REV. G. H. S., D.D.**  
*The People's Psalter.* A plain book for those who wish to use the Psalms in Church with intelligence and devotion. Net, .75; by mail, .80.
- WOOD, REV. CHESTER.**  
*The Presence of God.* Devotional Meditations and Poems. Cloth, net, 1.00; by mail, 1.08.
- STINESS, HON. JOHN H., LL.D.** (Former Chief Justice of the Supreme Court of Rhode Island.)  
*The Bible; a Revelation.* Net, .25; by mail, .28.
- BARBOUR, REV. J. H., M.A.**  
*The Beginnings of the Historical Episcopate, A. D. 30-250,* exhibited in the words of Holy Scripture and Ancient Authors. Paper, .25.
- ROBERTSON, REV. J. C.**  
*History of the Christian Church from A. D. 64 to 1517.* 8 vols., per set, 12.00 net, express charges additional. Volumes sold separately at 1.65 net each, by mail, 1.80.
- AYER, REV. J. C., JR.**  
*The Rise and Development of Christian Architecture.* Net, 1.50; by mail, 1.70.
- MASKELL, HENRY PARR.**  
*Hints on Building a Church.* An Album of Modern Church Architecture. Net, 1.50; by mail, 1.62.
- MACLEAR, REV. G. F., D.D.** (Late Warden of St. Augustine's College, Canterbury.)  
*Lectures on Pastoral Theology.* Net, .75; by mail, .80.
- MICHAEL, REV. OSCAR L.**  
*The Sunday School in the Development of the American Church.* Net, 1.50; by mail, 1.62.

**The Young Churchman Co.**  
Milwaukee, Wisconsin

**PENNSYLVANIA.**

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

**Memorial Service for Rev. Robert E. Dennison.**

A MEMORIAL SERVICE for the late rector, the Rev. Robert E. Dennison, was held at St. Timothy's Church, Roxborough, Philadelphia, on December 15th, at 10:30 A. M. The sermon was delivered by the Rev. Samuel Upjohn, D.D., rector of St. Luke's, Germantown, a close associate of the deceased priest.

ST. JAMES' CHURCH, Philadelphia, has been greatly improved and beautified in the interior by being newly frescoed.

**SOUTH DAKOTA.**

W. H. HAIRE, D.D., Miss. Bp.  
F. F. JOHNSON, Ass't. Miss. Bp.

**New Deanery Organized in Black Hills.**

THE CLERGY in the Black Hills, S. D., met recently at St. Thomas' Church, Sturgis, and organized a separate deanery from that of the eastern part of the state. The Rev. W. H. Sparling will act as president.

**TENNESSEE.**

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

**A Memorial to Bishop Otey.**

A PULPIT of lacquered brass and quartered oak, resting on carved pillars, has been installed in St. Mary's Cathedral, Memphis, Tenn. It is the gift of Mrs. J. W. Fowler in memory of the Rt. Rev. James Hervey Otey, the first Bishop of Tennessee.

**CANADA.**

**Rector for Twenty-one Years.**

*Diocese of Montreal.*

SPECIAL services were held in St. Martin's Church, Montreal, on the Third Sunday in Advent, to celebrate the twenty-first anniversary of the ministry of the Rev. G. Osborne Troop in the parish.

A GERMAN allegory tells of two little girls. They had been playing together in a strange garden, and soon one ran to her mother full of disappointment. "The garden's a sad place, mother." "Why, my child?" "I've

been all around, and every rose-tree has cruel, long thorns upon it!" Then the second child came in breathless. "O mother, the garden's a beautiful place!" "How so, my child?" "Why, I've been all around, and every thorn-bush has lovely roses growing on it!" And the mother wondered at the difference in the two children.—*Anonymous.*

WITH A clear sky, a bright sun, and a gentle breeze, you will have friends in plenty; but let fortune frown, and the firmament be overcast, and then your friends will prove like the strings of the lute, of which you will tighten ten before you find one that will bear the stretch and keep the pitch.—*Gotthold.*

GOD HAS put the keys of His kingdom into your own hands. Your intelligence is a key, your affection is a key, your conscience is a key. With these keys you are to unlock the great doors of life, and gain access to its heavenly treasures.—*James M. Pullman.*

**One of the Important Duties of Physicians and the Well-Informed of the World**

is to learn as to the relative standing and reliability of the leading manufacturers of medicinal agents, as the most eminent physicians are the most careful as to the uniform quality and perfect purity of remedies prescribed by them, and it is well known to physicians and the Well-Informed generally that the California Fig Syrup Co., by reason of its correct methods and perfect equipment and the ethical character of its product has attained to the high standing in scientific and commercial circles which is accorded to successful and reliable houses only, and, therefore, that the name of the Company has become a guarantee of the excellence of its remedy.

**TRUTH AND QUALITY**

appeal to the Well-Informed in every walk of life and are essential to permanent success and creditable standing, therefore we wish to call the attention of all who would enjoy good health, with its blessings, to the fact that it involves the question of right living with all the term implies. With proper knowledge of what is best each hour of recreation, of enjoyment, of contemplation and of effort may be made to contribute to that end and the use of medicines dispensed with generally to great advantage, but as in many instances a simple, wholesome remedy may be invaluable if taken at the proper time, the California Fig Syrup Co. feels that it is alike important to present truthfully the subject and to supply the one perfect laxative remedy which has won the approval of physicians and the world-wide acceptance of the Well-Informed because of the excellence of the combination, known to all, and the original method of manufacture, which is known to the California Fig Syrup Co. only.

This valuable remedy has been long and favorably known under the name of—Syrup of Figs—and has attained to world-wide acceptance as the most excellent of family laxatives, and as its pure laxative principles, obtained from Senna, are well known to physicians and the Well-Informed of the world to be the best of natural laxatives, we have adopted the more elaborate name of—Syrup of Figs and Elixir of Senna—as more fully descriptive of the remedy, but doubtless it will always be called for by the shorter name of Syrup of Figs—and to get its beneficial effects always note, when purchasing, the full name of the Company—California Fig Syrup Co.—plainly printed on the front of every package, whether you simply call for—Syrup of Figs—or by the full name—Syrup of Figs and Elixir of Senna—as—Syrup of Figs and Elixir of Senna—is the one laxative remedy manufactured by the California Fig Syrup Co. and the same heretofore known by the name—Syrup of Figs—which has given satisfaction to millions. The genuine is for sale by all leading druggists throughout the United States in original packages of one size only, the regular price of which is fifty cents per bottle.

Every bottle is sold under the general guarantee of the Company, filed with the Secretary of Agriculture, at Washington, D. C., that the remedy is not adulterated or misbranded within the meaning of the Food and Drugs Act, June 30th, 1906.

**CALIFORNIA FIG SYRUP CO.**

Louisville, Ky.

San Francisco, Cal.  
U S. A.  
London, England.

New York, N. Y.

# Music

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

The Christmas service lists for 1907 were very similar to those for 1906. Of the new anthems and services composed and published during the past year, very few displaced the old favorites. Among the most popular anthems were "Sing O heavens," Tours; "O sing to God," Gounod; and Handel's "Hallelujah." The new anthems were used sparingly. And we may say the same of the settings for Holy Communion. The new compositions were not much in evidence; in place of them the old "standard" services were repeated, such as Eyre in E flat, Lloyd in E flat, Moir in D, and Tours in C. Of the Latin adaptations the favorites were Gounod's "St. Cecilia," and the "Anglicized" Masses of Mozart in B flat, Weber in E flat, Beethoven in C, and Schubert in G.

Anglican Masses of the festival type continue in their scarceness. West in E flat is one of the most brilliant of the new productions—if it can now be called "new."

Of the settings for *Te Deum*, those by Stanford in B flat and Martin in C, easily hold the highest places.

At St. Paul's chapel, Trinity parish, the new Communion service by Edwin Horsman in G was sung—a setting we have mentioned before as one of the most dignified and Churchly of modern American compositions.

Space is wanting for a reprint of all the lists sent to this department, but here are a few of the more important.

*Trinity Church*, New York (Victor Baier, organist and choirmaster).—M. *Introit*, "Mercy and Truth are Met Together," Sullivan; Communion Service in E flat, Weber; "Angels from the Realms of Glory," Smart, and West's "Sing and Rejoice." On Christmas eve at 3 P. M. a children's festival with carols, was given.

*Church of the Ascension*, New York (Richard Henry Warren, O. and C.).—M. Processionals, Ancient Carols; *Introit*, Pergolesi's "Glory to God"; Communion Service in D flat, R. H. Warren; Offertory, *Cantique de Noel*, Adam-Warren.

*St. Paul's Chapel*, New York (Edmund Jaques, O. and C.).—M. Communion Service in G, Edward Horsman, Jr.; Anthem, "Glory to God in the Highest," T. Tertius Noble, and "Sing We Merrily," Stubbs.

*Grace Church*, Brooklyn Heights, N. Y. (Frank Wright, Mus. Bac., O. and C.).—M. Prelude, Offertoire on two Xmas Hymns, Guilman; *Te Deum Laudamus* in B flat, Stanford; Communion Service in E flat; Offertorium, "Calm on the List'ning Ear," Parker; Postlude, Grand Chorus in D, Guilman.

*St. Paul's Church*, Baltimore, Md. (Miles Farrow, O. and C.).—*Te Deum* and *Benedictus* in C, Martin; "Sing, O Heavens," Tours; *Sanctus* and *Gloria in Excelsis* in E flat, Lloyd; *Nunc Dimittis* in D, Barnby.

*St. John's Church*, New Haven, Conn. (Charles R. Fowler, Mus. Bac., O. and C.).—M. *Te Deum* in B flat, John Pointer; *Benedictus* in B flat, King Hall; Offertory, "Unto Us a Child Is Born," Percival; Communion Office in D, C. R. Fowler.

*Church of St. Mary the Virgin*, New York (Walter S. Fleming, O. and C.).—M. Mass in C, Beethoven; Offertory, "Unto Us a Child Is Born" (from "The Messiah"), Handel.

*St. James' Church*, New York (Walter Henry Hall, O. and C.).—M. *Introit*, "O

Sing to God," Gounod; *Te Deum* and *Benedictus* in F, Lemare; Communion Service in D, Moir; Anthem, "Angels from the Realms of Glory," Baldwin.

*Church of the Incarnation*, New York (Warren R. Hedden, O. and C.).—M. Organ Prelude, "Noel Breton," Quef; *Te Deum* in D, W. R. Hedden; *Kyrie, Sanctus*, and *Gloria* in D, Stainer; Anthem, "Like Silver Lamps," Barnby; Organ Postlude, Concertante in C, Handel, E. Barnby's *Magnificat* and *Nunc Dimittis* in E flat, and "The Story of Bethlehem," by John E. West (complete).

Mr. Henry Robert Gadsby, whose Church compositions are widely known not only in England but throughout this country as well, died after a brief illness at his residence in Clarendon Road, Putney, on November 11th.

There are few choirmasters who are not familiar with the services and anthems of this distinguished composer. Mr. Gadsby was born at Hackney, December 15, 1842. He was at one time a choir boy at St. Paul's Cathedral, and during his term of office there was associated with the celebrated Stainer as fellow-chorister.

In 1884 Mr. Gadsby succeeded John Hullah as professor of Harmony at Queen's College, London, where he afterwards became professor of the pianoforte.

He was also one of the professors at the Guildhall School of Music, a member of the Philharmonic Society, and an honorary Fellow of the Royal College of Organists.

Mr. Gadsby was to a large extent a self-taught musician, although he received a few lessons in harmony from William Bayley, master of the choristers at St. Paul's Cathedral. His talent as an orchestral composer gained for him the admiration of such men as Sir Augustus Manns and Sir George Grove. He wrote three symphonies, several overtures, and some miscellaneous orchestral pieces. In this country he is known chiefly through his

## A FIFTY YEAR TEST.

The many attempts during the past fifty years to improve upon the standard of all infant foods—Borden's Eagle Brand Condensed Milk—have been in vain. Eagle Brand is prepared under rigid sanitary conditions. As an infant food its equal is unattainable.

## Schools of Theology

NEW YORK.

### The General Theological Seminary CHELSEA SQUARE, NEW YORK.

The next Academic year will begin on Wednesday, September 16th, 1908.

Special Students admitted and Graduate course for Graduates of other Theological Seminaries. The requirements for admission and other particulars can be had from THE VERY REV. WILFORD L. ROBBINS, D.D., LL.D., Dean.

## School for Boys

INDIANA.

## HOWE SCHOOL

A thorough preparatory School for a limited number of well-bred boys. For illustrated circulars address

Rev. J. H. McKENZIE, Box K, Lima, Ind.

ILLINOIS

## St. Alban's

Knoxville, Illinois.

A Church School for Boys. Location, sanitation, equipment, methods, masters, unsurpassed. Much attention given to each boy. Gymnastic and Manual Training. Younger boys in main building, with Matron; older boys with Headmaster, in cottage. Diploma admits to leading Colleges. Write for illustrated Year Book. REV. C. W. LEFFINGWELL, D.D., Rector, LUCIEN F. SENNETT, B.A., Headmaster.

## Schools for Boys

NEW HAMPSHIRE.

## Holderness School

PLYMOUTH, N. H.

A Church School of high grade, established for twenty-seven years, situated in a healthful climate, amid picturesque surroundings, where individual attention is given to the physical, moral, and spiritual development of boys, as well as to their mental training. Send for a catalogue to

The Rev. LORIN WEBSTER, Rector.

WISCONSIN

### Racine College Grammar School.

"The school that makes manly boys." Graduates enter any university. Diploma admits to Universities of Michigan and Wisconsin. Address, Rev. H. D. ROBINSON, Warden, Racine, Wis.

## Colleges and Schools for Girls.

CANADA

## Bishop Bothuno Colloge OSHAWA, ONT.

In care of the Sisters of S. John the Divine.

For terms and particulars apply to

THE SISTER-IN-CHARGE

ILLINOIS

## ST. MARY'S KNOXVILLE, ILLINOIS

A Church School for Girls and Young Ladies. The Course extends two or three years beyond the High School. Training in Social Life and Domestic Science. Nearly forty years of success. One hundred students from twenty States. For illustrated Year Book, address the Rector, the REV. C. W. LEFFINGWELL, D.D.

## WATERMAN HALL

The Chicago Diocesan School for Girls  
SYCAMORE, ILLINOIS

The Nineteenth Year began September, 1907. Preparatory, Academic, College Preparatory and Special Course. The Rt. Rev. CHARLES P. ANDERSON, D.D., President of the Board of Trustees. Address, Rev. B. F. FLEETWOOD, D.D., Rector.

NEW YORK

## Saint Gabriel's School

PEEKSKILL-ON-HUDSON, N. Y.  
BOARDING SCHOOL FOR GIRLS

Under the charge of the Sisters of St. Mary. College Preparatory and General Courses. Extensive recreation grounds. Special attention given to young children. For catalogue address

THE SISTER SUPERIOR.

NEW HAMPSHIRE

### St. Mary's Diocesan School FOR GIRLS

Concord, N. H. A home school in pleasant surroundings. College preparatory and general courses. Small classes with careful attention to individual needs. A new and attractive gymnasium. Ample grounds for outdoor sports. Opens September 18th.  
Miss ISABEL M. PARKS, Principal.

SISTERS OF ST. MARY

### SAINT KATHARINE'S, Davenport, Iowa

A School for Girls under the care of the Sisters of St. Mary. The Twenty-fourth year opened September 27, 1907. References: Rt. Rev. Theodore N. Morrison, D.D., Davenport; Rt. Rev. C. P. Anderson, D.D., Chicago; J. J. Richardson, Esq., Davenport; Simon Cassidy, Esq., Des Moines, Ia. Address THE MOTHER SUPERIOR.

### KEMPER HALL, Kenosha, Wis.

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

Morning, Communion, and Evening Service in C, which is widely used. Also through his anthems "I will lay me down in peace," "He is risen," "Rejoice greatly," "Sing, O daughter of Zion," and "Ponder my words, O Lord."

Once in a while we read, even in ecclesiastical journals, unreasonable attacks upon male choirs, and complaints that boys are incapable of any high degree of musical training, and that the experiences of choir life are not beneficial in a spiritual sense.

There is of course little or no foundation for such criticism, excepting in cases where facilities are totally lacking for the proper instruction of choristers, and in cases where choir boys are overworked, and compelled to attend too many services. There can be such a thing as an overdose of religion—but when it is administered it is not the fault of the boy.

Two services on Sunday are enough for the spiritual welfare of the average chorister—where more services are sung there should be a relay of choristers.

In the last number of the *Christ Church Chronicle* (Elizabeth, N. J.), the following interesting statement appeared:

"It has been said that choir singing does not make boys religious. The experience of this parish shows the exact opposite. Very few boys have graduated from the choir unconfirmed, and every class embraces some choristers. The senior church warden and two other vestrymen were choristers. Eight of the twelve men in the choir served as choristers, six of them in this parish, and all the acolytes are choir graduates. Of the eighteen boys now in the choir, five are communicants, and five more will make their first communion on Christmas Day. Three more will doubtless be confirmed at the next episcopal visitation; the rest are too young and immature. The organist and all the choirmen are regular communicants."

## The Magazines

*Blackwood's Edinburgh Magazine* for December contains the continuation of "Drake," an English epic, by Alfred Noyes, and "The Fly on the Wheel," by Katharine Cecil Thurston. The other articles, except a review, "Some New Novels," are only of interest to English people.

AS WHEN good news is come to one in grief, straightway he forgetteth his former grief, and no longer attendeth to anything except the good news which he hath heard, so do ye, also! having received a renewal of your soul through the beholding of these good things. Put on therefore gladness that hath always favor before God, and is acceptable unto Him, and delight thyself in it; for every man that is glad doeth the things that are good, and thinketh good thoughts, despising grief.—*Marius the Epicurean.*

DON'T you touch the edge of the great gladness that is in the world, now and then, in spite of your own little single worries? Well, that's what God means; and the worry is the interruption. He never means that. . . . If you are glad for one minute in the day, that is His minute; the minute He means and works for.—*Mrs. A. D. T. Whitney.*

DO NOT think of your faults, still less of others' faults; in every person who comes near you, look for what is good and strong; honor that; rejoice in it; and as you can, try to imitate it; and your faults will drop off like dead leaves when their time comes.—*Ruskin.*

WE GO through life as some tourists go through Europe—so anxious to see the next sight, the next cathedral, the next picture, the next mountain peak, that we never stop to fill our sense with the beauty of the present one. Along all our pathways sweet flowers are blossoming, if we will only stop to pluck them and smell their fragrance. In every meadow, birds are warbling, calling to their mates, and soaring into the blue, if we will only stop our grumbling long enough to hear them.—*Minot J. Savage.*

DO NOT DARE to be so absorbed in your own life, so wrapped up in listening to the sound of your own hurrying wheels, that all this vast pathetic music, made up of the mingled joy and sorrow of your fellow-men, shall not find out your heart and claim it and make you rejoice to give yourself for them.

Be sure that ambition and charity will both grow mean unless they are both inspired and exalted by religion. Energy, love, and faith—these make the perfect man.—*Phillips Brooks.*

THIS GOODLY FRAME, the earth, seems to me a sterile promontory; this most excellent canopy, the air, look you, this brave o'erhanging firmament, this majestical roof fretted with golden fire, why, it appears no other thing to me than a foul and pestilent congregation of vapors. What piece of work is a man! how noble in reason! how infinite in faculty! in form and moving how express and admirable! in action how like an angel! in apprehension how like a god!—*Shakespeare.*

IF YOUR NAME is to live at all, it is so much more to have it live in people's hearts than only in their brains! I don't know that one's eyes fill with tears when he thinks of the famous inventor of logarithms, but a song of Burns or a hymn of Charles Wesley goes straight to your heart and you can't help loving both of them, the sinner as well as the saint.—*Oliver Wendell Holmes.*

A STORY is told of a king who went into his garden one morning and found everything withering and dying. He asked an oak that stood near the gate what the trouble was. He found that it was sick of life and determined to die, because it was not tall and beautiful like the pine. The pine was out of heart because it could not bear grapes like the vine; the vine was going to throw its life away, because it could not stand erect and have as fine fruit as the pomegranate; and so on throughout the garden. Coming to the heart'sease, the king found its bright face uplifted, as full of cheerfulness as ever. Said the king, "Well, heart'sease, I am glad to find one brave little flower in this general discouragement and dying. You don't seem one bit disheartened." "No, your majesty. I know I am of small account; but I concluded you wanted a heart'sease when you planted me. If you had wanted an oak, or a pine, or a vine, or a pomegranate, you would have set one out. So I am bound to be the best heart'sease that ever I can."—*William Moodie.*



**Cure Hoarseness and Sore Throat. A simple remedy. Free from opiates. In boxes only.**



## Whittaker's Churchman's Almanac For 1908

It contains complete and accurate Parish and Clergy Lists, the Calendar of Proper Lessons for the entire year, classified information respecting the entire institutional Work of the Church in every diocese, complete Tabulated Statistics and much other information for the Clergy and Laity. It is the old reliable Churchman's Almanac, familiar and famous for fifty years.

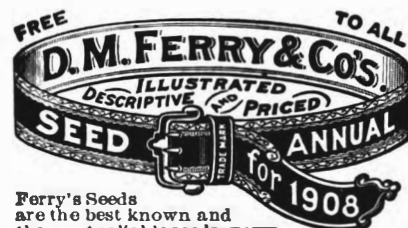
Paper Covers, 35 cts.; Postpaid Cloth, 60 cts.; Postpaid

### Calendar and Table of Lessons, 1908

Reprinted from "THE CHURCHMAN'S ALMANAC." Handy for the Lectern Bible or for personal reference at home.

Price, 10 cts. per copy; \$1 per dozen, postpaid.

**THOMAS WHITTAKER**  
2 and 3 Bible House, New York



Ferry's Seeds are the best known and the most reliable seeds grown. Every package has behind it the reputation of a house whose business standards are the highest in the trade.

Ferry's 1908 Seed Annual will be mailed FREE to all applicants. It contains colored plates, many engravings, and full descriptions, prices and directions for planting over 1200 varieties of Vegetable and Flower Seeds. Invaluable to all. Send for it.

D. M. FERRY & CO., Detroit, Mich.

### RENT A SAFE IN THE VAULTS OF THE FIDELITY SAFE DEPOSIT CO.

Where your valuables may be kept under lock and key while accessible at any time between the hours of 8:30 A. M. and 5 P. M. These vaults withstood the great Chicago fire Oct. 9th, 1871, saving millions. Boxes all prices, according to size and location. FIDELITY SAFE DEPOSIT CO. 147 Randolph St., Chicago

### Safest Place for Money

Buy first Mortgage Farm Loans on these richly productive lands in S. E. Nebraska and N. E. Kansas selling at from seventy-five to one hundred dollars an acre and more. I have placed over \$3,000,000.00 during past twenty years and never lost a cent. This form of investment yields largest income with absolute security. All loans receive my personal attention. Write me today for my lists and full particulars. HENRY C. SMITH - Falls City, Nebraska

### THE GUILD OF ALL SOULS

OBJECTS—1st. Intercessory Prayer: I, for the dying; II, for the repose of the Souls of Deceased Members, and all the Faithful Departed. 2nd. To provide furniture for burials, according to the use of the Catholic Church, so as to set forth the two great doctrines of the "Communion of Saints" and the "Resurrection of the Body." 3rd. The publication and distribution of literature pertaining to the Guild. The Guild consists of the members of the Anglican Church, and of Churches in open Communion with her. For further information address the secretary and treasurer,

MR. T. E. SMITH, Jr., Akron, Ohio.

### A PLAIN TE DEUM

Anthem, Full Harmony no repetitions. "Just the thing for amateur and vested choirs." "Melodious, without undue elaboration." 5 copies 25 cts. CHAS. D. KELLOGG. 105 East 22d St., New York City

"The Best Is, Aye, The Cheapest." Avoid Imitations of

# SAPOLIO