



The Living Church

VOL. XL.

MILWAUKEE, WISCONSIN.— DECEMBER 12, 1908.

NO. 6

2 & 3 BIBLE HOUSE, NEW YORK

Entered as Second Class Mail Matter at the Postoffice in Milwaukee.

153 LA SALLE ST., CHICAGO

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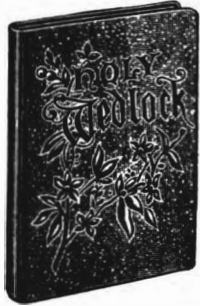
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Published by THE YOUNG CHURCHMAN Co., 484 Milwaukee Street, Milwaukee, Wis. Editor, FREDERIC COOK MORSEHOUSE.

OFFICES.

Milwaukee: 484 Milwaukee Street (Editorial headquarters).

Chicago: 153 La Salle Street (Advertising headquarters).

New York: Thomas Whittaker, Inc., 2 and 3 Bible House.

London: A. R. Mowbray & Co., 34 Great Castle Street, Oxford Circus, W.

[The two latter houses are wholesale and retail agents for all the publications of The Young Churchman Co., including books and periodicals, in New York and London respectively.]

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.

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TRUTH is one of God's moral attributes as much as wisdom, goodness, providence, justice, or mercy. There is such a thing as truth, and the genuine Christian has it in his possession. God's unfailing truthfulness is the foundation of our faith, and His fidelity to His promises is the corner-stone of our hope.—Selected.

THE THIRD SUNDAY IN ADVENT.

ST. JOHN BAPTIST, of whom the Gospel for to-day speaks, heralded our Lord's First Coming, and the priests of the Church prepare the way for His Second Advent. Greater than all his predecessors was the stern, ascetic, and lonely prophet of the wilderness. But he passed and was succeeded by the Catholic ministry who, like him, call upon an unheeding people to repent, confess, and prepare for the end of this world.

There are two very simple and practical lessons to be learned from the teachings of the Third Sunday in Advent.

1. The duties of the clergy to the laity. These duties are manifold. The priests are "the stewards of the Mysteries," and they are placed between God and the people to feed them with the Bread of Life.

"Their hands convey Him Who conveys their hands,
O what pure things, most pure must those things be,
Who bring my God to me!"

An overbearing, self-conscious dignity that strives to keep people at a distance never wins souls to Christ. St. Paul says that he made himself all things to all men. In the words of Bishop Wilson, "we are willing to imitate Christ and His apostles in their authority, without following their humility, their labors, their self-denial."

A priest cannot win men by descending to their worldly or trivial plane of life. The laity wish to look up to their spiritual guides, they want to believe in their holiness and purity of intention. A priest in lay attire can never command the same respect for himself or his office, even as a sister has influence by virtue of her garb, where another woman, perhaps equally zealous and devout, may have none. In addressing his people a priest says: "You may do more than pray for us. You may oblige us when in your society to speak to you of the things which concern your salvation. You may frown down all laxity in us and demand the holiness becoming to us."

2. The duties of the laity to the priests are an important part of their Christian life. How many speak ill of their rector who have never said a prayer for him! The Ember days are at hand, yet how few, though they say they desire a purer priesthood, ever observe these quarterly seasons!

The people who expect perfection in their rector forget that he is human, and that he is merely the channel through which God's grace flows. What difference does it make in the validity of his ministrations if you do not like your pastor? Out of the twelve apostles one betrayed his Master, one denied Him, all forsook Him. Hence we must not be surprised if here and there we encounter disloyal priests, in an age almost verging on apostasy, in some things. As has been said, "the clergy pass but the Church remains." A blessing has been pronounced upon all those who strengthen the hands of their pastor.

It is the duty of the laity to see that the priests have incomes adequate for living in the community in which their lot is cast. This is a crying neglect on the part of the people. They expect the best intellectual efforts and untiring parish work from an under-nourished priest, whose little stipend is irregularly and grudgingly paid. A priest is not to be paid for the work that he does, but because he gives up the lawful business of making money in order that he may devote his whole time and energy to God's work. Hence it is obligatory upon the people to provide him with sufficient for all his temporal needs. A false estimate of the powers of an elderly priest obtains among the laity, but a wider experience, a sounder judgment, and a holiness which comes with riper years are his possession. If necessary, employ a curate to run up and down stairs, but at the head retain the white-haired saint and listen to his godly admonitions, for he is wearing the golden gates and his warfare is almost accomplished.

THE WAY, THE TRUTH, THE LIFE.

EACH of us has a theory of the universe: in fact, most of us have several such theories, among which we vacillate, acting sometimes according to one, then according to another.

The works of Thomas Carlyle are obtainable in the public libraries, so that it is superfluous to point out here the proof that what, at the bottom of his heart and in his inmost soul, a man thinks, that he does. Let a man say what he likes and proclaim what he will, the theory of the universe which he really believes is the theory upon which he acts; and therefore from any man's acts you can read off the theory of the universe which nestles at the bottom of his inmost heart. The only ambiguity consists in the fact that most acts are compatible with two or more theories, so that one must observe a man for some time or else have his spoken explanation of some of his acts to learn what his theory of the universe really is.

It is this fact which makes the statement of such theories so interesting. When a man really speaks out his inmost belief on any subject we all listen. Homer, Socrates, Plato, More, Napoleon—these men are worth reading, largely because of the theories of the universe implied in their words. The greatest men rarely put forth their theories in set form. They are too busy living them to write them. Thus the really original, striking, and valuable theories of the universe are obtainable only by indirection; by a study of the implications involved in the sayings of some person, which study, lest it go astray, must be illuminated and counterchecked by his acts.

The most original and valuable of all the theories of the universe, and by far the most striking, is that contained in the sayings and acts of Christ. By this we do not mean to imply that it is only a theory or to deny its dogmatic truth; He *knew*. But we do mean to imply that it can be studied by the same methods as the theory of the universe held by any great man, and that just as the ultimate secret of the German reformation or of the Napoleonic empire eludes those who have not grasped the respective universe-theories of Napoleon Bonaparte or of Sir Thomas More, so the ultimate secret of Christianity must elude those who have not studied that universe-system assumed in the teachings of our Lord.

To give, or attempt to give, the whole of it would be to recite most of dogmatic theology and produce a work on the universe greater in scope and purpose than Humboldt's *Cosmos*. But just as Humboldt's *Cosmos* has a set of basic assumptions from which the book flows, so our Lord's universe-system has a basic idea which can be briefly given and without which no man can penetrate the ultimate secret of Christianity. He assumes in all his speeches a universe of which immeasurably the greater part is spiritual and of which the material universe is only a small, though not an unimportant, portion.

The intelligent population of this universe is immense, the human population of the globe at any one time being only a minute portion of it. Over this population of created intelligences rules an Intelligence Uncreate, which from one (finite) point of view is a Unit, and from another (finite) point of view is differentiated into Three. Of these Three He, Our Lord Jesus Christ, is One. This fact is the great secret of the spiritual world, unknown to the wise, revealed unto babes. The more a created intelligence knows of the universe the less it believes that that Uncreate would descend into and abide in the ranks of the created. The wiser it grows in other matters, the more foolish it grows in this matter. It must love or hate, as well as know, before it can perceive the explanation and believe; for the explanation is a love, passing the love of parents for a child, which the Uncreate bears to the created. Those created beings which have small love or no love in them cannot perceive this. It is hidden from them. Even they will learn it at last, if hatred illuminate their minds (the "devils believe and tremble"). But for the present and without love they cannot see, and the object of the Uncreate must be to love a little love into them so that they can understand. The root and basis of the Pharisees' rejection of Christ was that He taught that He was God. It has been the root and basis of His rejection ever since. No man can accept Him for a moment if that man knows (like science at the present day) the wisdom and glory of God without God's love. No man can reject Him for a moment if that man knows (like any little child) the love of God without God's wisdom and glory.

It is a bewildering fact that, in spite of those great Old Testament texts on which we base much of our doctrine of human sinfulness, the Pharisees as a whole had no sense of

sin. "All we like sheep have gone astray," says one of their own books; and in the system of the universe assumed by our Lord, His work, His very presence among them, depended on the fact that the whole human race, "good" as well as "bad," was lost in sin. This the Pharisees did not see. Accidental violation of ceremonial law, to be made good by ceremonial means, was their normal definition of sin then, just as violation of some definite clause in some definite code is the normal definition of sin now. The great secret was as much hidden from them as from any formalist of the present day. That a man may keep every clause in a code inviolate and yet be "sinful" and "a sinner" because of that element of his nature which constantly tends, even when successfully resisted, to lead him into violation of codes, was as much hidden from the ancient Pharisee as from the modern one. We have their books, we know their theology, and we know that they felt themselves good men. In spite of the facts it would be impossible to believe this if the spiritual attitude had vanished out of the world; but the man who is "not perfect, but who, after all, has not behaved so very badly and is willing to take his chance," is too common now to be unknown to any.

In Christ's theory of the universe the wages of sin is death. Death is the final outcome of a little sin. It is the final outcome of all sin. It is indissolubly connected, as a plant is with its root or an effect with its cause, with all sin, even to the tiniest; and of that the ancient Pharisee, like the modern one, had no suspicion at all. In our Lord's system of the universe, he who is touched by sin or by the latent possibility of sin (and here Phariseism misses its point utterly and it has been reserved for modern science to make plain the possibilities of latent predisposition) is of the world and doomed to death; doomed so irrevocably, so utterly, with such remorselessness of mathematical certainty, that he often speaks of such men as dead already. From this death there is no escape. The old life infused into the race at the beginning is destroyed by it, so that the final fate of every individual living with that life only, is slow but inevitable death. It is not primarily a matter of individual sins at all, but of the inherent race-weakness, of being "born into the world." The discussion as to what would happen if a man committed no code-violation is purely academic, except as it concerns infants, for the inherent predisposition to code-violation is so great that all conscious individuals do violate the code. But if, in any individual, after he is born and before the old life has flickered out to find extinction, a new principle of life be implanted, then by virtue of that new life the individual can be made immortal and live forever.

That new principle of life is Christ. No mortal can receive it who opposes to it the active resistance of hatred or the passive of disbelief, because its vehicle—its essence, if you like—is love. Immortal life is inherent in God alone. Our Lord said much that seems to show that He held life and love to be identical. No one can permanently love a person who disbelieves in the claims of that person. Thus the secret of survival in this eternal universe of ours is recognition of the fact that Christ is God, coupled with love of Christ. It is the same world-old difficulty. The more an intelligent being knows of the wisdom, might, majesty, dominion, and power of the Uncreate, the more impossible he finds it to believe that the Uncreate has ever condescended to the ranks of the created. But when the method of approach is reversed, and he begins to love, the more he feels of the love of the Father the more surely he knows that God must have come to save man. It is hidden from the wise and prudent and revealed unto babes.

To a universe of created beings the greatest conceivable thing is the crossing of the gap between themselves and the Uncreate. If such a crossing be possible, this is "The Truth" compared to which all other truths of earth and heaven are nothing. From it in due time will flow all other truths. Ignorance of it is a tragedy compared with which all other ignorance is trivial. Knowledge of it is a wisdom compared with which all other knowledge is folly. It will even, in time, give all other knowledge. The more created intellects study the universe the more they must hold that no such bridge and pathway between create and Uncreate exists. But when they turn and study God they begin to see the possibility of a way; a way through love. The dim hope becomes a certainty when they know Christ; and so they grow to some faint knowledge of the depths of meaning in His sayings. For we are in Christ, and Christ in God, and God is love.

Truth, abstract and intellectual, is included in this, or will

be in time. Truth, sacramental and ethical, is included in it now. Whoso loves—shall know the doctrine. Whoso loves—keeps His commands. Whoso loves may be bewildered as to the doctrine now, yet know it later; but whoso loves keeps the commandments now, or falls by the wayside, trying with all strength to keep them. And one command is, "Be baptized"; and a second, "Do this in memory of Me"; and another, "Love God supremely and thy neighbor as thyself." Here is truth sacramental and truth ethical together; but it is truth not abstract and cold, but truth personified, because it is Christ truth glowing with great glory, because He is Love.

WE can hardly believe it possible, as reported, that the post office department has ruled that card parties at which prizes are offered to the winners are to be construed as gambling and the invitations to them to be unmailable.

It is true that one sometimes hears this doctrine preached, particularly by those religious teachers who view cards as the instrument of the devil and whose knowledge of card parties is as vague as their knowledge of the new Jerusalem. Yet not only is the idea absurd in itself, but the confusion of thought which leads to it must greatly hamper those Christian workers who are trying to drive gambling out of communities in which the vice has become entrenched. The Church has too profound a duty with respect to this moral question to rest oblivious to a bureaucratic decree that confuses moral issues and must seriously embarrass her own moral leadership.

The essence of gambling is not, as is sometimes said, the fact of receiving "something for nothing." If it were, the receipt of every gift made in the true spirit of giving would be an act of gambling. The free gift of Jesus Christ to the world is the pattern which impels us to give gifts to each other, and Christmas time is a poor time in which to suggest that the act of giving, which necessarily involves the act of receiving the gift, is intrinsically wrong.

To give a prize is to offer a gift under conditions which involve some degree of a contest as to the recipient; the giver divests himself of his natural right to choose the recipient of his gift, and instead, formulates conditions upon which it shall be given. A prize for attendance or for proficiency at Sunday or day school rests ethically upon precisely the same plane as a prize for the winner at cards. If the government intends to penalize one sort of prize-giving, it must logically penalize every other sort.

The essence of gambling is in the attempt, through covetousness, to secure from another that which the other does not offer as a free gift. A lottery is an indirect form of gambling, in which the "prize" is of such value as to inspire covetousness and the contest for it a direct challenge to that sin. The purchase of a lottery ticket, or a "chance," is an attempt to secure a valuable article for one's self with the assistance of money payments from other people such as are not intended as gifts. It involves a willingness to win by means of the losses of other people. There are no "prizes" in a lottery; there is the sale of an article denominated a "prize," in which many join to pay an extravagant purchase price, but only one receives that which all jointly have purchased.

But the prize offered by a hostess to the winner at a card contest involves none of these principles. The hostess is not competing for the prize against her guests; it is her free will gift, in which the only element of uncertainty is as to the recipient. And it does not involve the principle of the lottery, for the prize is not won by means of the losses of other people. It is not purchased; there is no loser who has made an investment in the hope of winning a thousandfold more than he invested; it is a transaction in which no party has been injured, and in which the impelling motive has been, not covetousness, but mental relaxation. The prize is the expression of good will on the part of the hostess to all her guests alike, all of whom are treated equally.

There are, of course, abnormal players, abnormal card parties, and abnormal prizes. To offer a prize of such relative intrinsic value as to afford a temptation to covetousness is both the height of vulgarity and a temptation of others to sin. To throw one's whole soul into playing, to seek to win regardless of everything, to lose one's temper at what may be unfortunate plays of others, to neglect duties in order that one may play—these are to make of card playing a sin. If one cannot play temperately and recollectedly, he should "touch not, taste not, handle not," precisely as any other intemperate desire should

impel one to total abstinence from that which proves too great a temptation for him. And there are individuals and groups in society whose obvious covetousness of the prize, or whose corrupt methods in seeking to win, have wisely impelled high-minded Christian men and women either to decline to receive a prize when playing with them, or, in extreme cases, to refuse to play in such groups. These are the abnormalities of card playing; the exceptional conditions which require exceptional treatment.

If the post office department is so unfortunate as to fail to distinguish between innocent card playing and gambling, the result will be simply an enormous impetus to the latter on the ground that it is officially certified to stand on the same plane with the former. We should not be proud of men who should be guilty of so dangerous a confusion of thought.

WE defer specific comment on the meetings in behalf of Church federation that have just been held in Philadelphia, beyond recognition of the widespread desire to find common ground in Christianity for all to rest upon, to which those meetings so eloquently testified. This is, indeed, a notable advance. That its immediate direction, being toward federation, is no final solution of the problem of unity, and is one in which it is difficult to discover how the historic Church can take part, should not blind us to the significance of the desire itself. We shall express ourselves more fully after we have had the opportunity of digesting more fully the reports of the deliberations. In the meantime it is proper to reply to several inquiring correspondents that though several distinguished Churchmen took part and, we believe, acquitted themselves with honor, the American Church was not officially represented in the body and is not corporately a party to its proceedings.

THERE was contained in THE LIVING CHURCH of November 14th the report of what purported to be Canon 19 addresses given at Steelton, Pa. We are informed that the report was absolutely unfounded and that there was no such occurrence. Investigation as to how we should thus have been misled is now in progress. This gives us the opportunity to caution correspondents against sending such items without very carefully verifying them. There was in connection with this report every reason to suppose that it was correct, yet it proves entirely the opposite. We may say that in several instances where such reports have appeared in the secular press our attempts to verify them have proven the reports to be inaccurate. Let Churchmen view such reports with a little caution.

ANSWERS TO CORRESPONDENTS.

H. D. C.—The American Church is not represented by official authority in the late Federate Council of Churches.

CATHOLIC.—(1) There is no fee to be paid for a baptism.—(2) "If a priest should give baptism to a child in the Church on Sunday and then send a bill to the father with a 'please remit' on the same," he would render himself liable to severe discipline. The facts should be reported to the Bishop.

ADVENT.

Com'st Thou at evening? We would fain
Be found before Thee meekly kneeling,
While thro' the far-off storied pane,
The last soft gleam is upward stealing.

Com'st Thou at midnight? O may we
Be watching found, some lowly moan,
Just breathed in humbleness to Thee,
Some hidden deed of penance done.

Com'st Thou at cock-crow? Well for those
Whose pillows vacant will be found,
Who have gone forth to seek repose
Perchance with Thee, upon the ground.

Com'st Thou at morn? That home how blest
Where, from the Altar, trimmed aright,
The hallowed lamp has known no rest,
The chanted Psalm outworn the night.

—Attributed to John Keble.

AS OTHERS SEE US.

THIS IS THE way the (Roman) Catholic Citizen diagnoses some sections of American Christianity: "We Catholics have our separated brethren sized up as follows: The Presbyterians are the most scholarly, the Episcopalians the most gentlemanly, the Congregationalists the most cultured, the Methodists the most religious, and the Baptists the most bigoted."

FIFTIETH ANNIVERSARY OF THE POPE'S PRIESTHOOD.

A Sympathetic Estimate of Pius X.

REPLY OF OUR EUROPEAN CORRESPONDENT TO AN AMERICAN INVITATION.

[FROM OUR EUROPEAN CORRESPONDENT.]

ON November 16th was celebrated at St. Peter's the fiftieth anniversary of the Pope's ordination to the priesthood. It is impossible to read the imposing account of the service in the newspapers without reverent and kindly thoughts of the venerable Pontiff, on whom God has laid the burden of the most influential position on earth. If at times I have felt bound to express my conviction of his inadequacy for that exalted post, I have never spoken without respect for a person of conspicuous goodness and for the see in which he has had most eminent predecessors. Some years ago I used frequently to see the Cardinal Patriarch of Venice on the canals of his beloved city. That city is not one in which theological questions are keenly discussed. I doubt whether there is among the clergy there one who ranks as an important theologian or ecclesiastic. But, in spite of a not enviable reputation on the score of morality, Venice is not an irreligious place. The churches are well attended, the congregations are perhaps more reverent than in most Italian cities, and I have many friends, especially among the class which supplies the gondoliers, who are persons of real piety and excellence. And they all loved their devout and gentle Patriarch. I chanced to be in Venice at the time of the last illness of Leo XIII., and I remember the first evening when a local paper reported the unexpected news that Cardinal Sarti was among the probable candidates. Few people, I think, credited the rumor, but local pride, which is so strong a sentiment in Italian towns, hailed the report with pleasure.

When, a few months after his election, I happened to be in Rome, a priest there, who would now be ranked among the leaders of the moderate Modernists, told me with thankfulness that the new Pope was a most saintly man, who was determined, as he had professed, to "restore all things in Christ." I asked whether he was also a strong man, and the answer was an Italian gesture of doubt. It was not, perhaps, without a certain anxiety that men learned that the new Pontiff had selected the name of Pius, which recalled a disastrous pontificate; but it must be gladly admitted that Pius X. has considerably mitigated the hostile policy of Pius IX. with regard to the kingdom of Italy. Leo XIII., though all men recognized his ability, had not been popular. The economy which circumstances imposed on him was contrasted with the considerate beneficence of Queen Margherita, and his photographs gave his face a sardonic smile which did not really belong to it. It was hoped that the reign of a simple, gentle, and devout Pope would promote peace on earth, and would help to reconcile to the Church a generation which was increasingly conscious of the necessity of religion, though it was not prepared to deny the claims of modern theological and political conceptions.

But there were those who recognized that the personality of the Pope was of less moment than the character of those whom he might select as his advisers. Some centuries ago, when means of communication were scanty, and when the authority of the episcopate had not been absorbed by that of an infallible Pontiff, such a Pope might have been useful if not impressive. But in these days, when the daily government of the Church in Paris, in Vienna, in New York, had to be constantly referred to the autocracy of Rome, it was inevitable that a Pope who knew no people and no language but his own should cast an undue part of his functions upon subordinates more able than himself. Of the way in which a Spanish clique took possession of the reins, and of the war which has been waged against movements which His Holiness has never studied and regards with the conservative prejudice of an Italian peasant, I will to-day say nothing. Only I think it well to point the lesson that, whatever may be the theoretical advantages of the modern papal system, it lays upon a single man a task which no single man is competent to fulfil; and that it would be unfair to cast on Pius X. the blame which is really due to the papacy.

That the Pope is generally beloved, even by many of those who lament some of his actions, was perhaps proved by the crowd at St. Peter's on Tuesday. The *Giornale d'Italia* computes the number of Bishops who were present at 400, and that

of the whole body of worshippers at 50,000. As I was not present, I will say little about the service and its customary pomp; only I should like to draw attention to one or two peculiarities which recall an earlier period. The Epistle and the Gospel were sung in Greek as well as Latin. At the offertory three wafers were prepared, two of which were eaten by the sacristan, who also drank some of the wine and water prepared for the chalice. It has been supposed that this ceremony, which is used in some other places, and which I have witnessed at Orvieto, was intended as a precaution against the horrible crime of mingling poison with the sacred elements, but it is more probable that the original purpose was the testing of the bread and wine to secure their purity and fitness for their holy purpose. When the Pope had made his Communion, he communicated with the remains of the Host of which he had partaken the prelates who served him as deacon and sub-deacon, and also administered to them the chalice. I quote the concluding words of the article to which I have referred: "There are those who would entreat him who had broken the Bread and drunk the Wine at the Altar of Christ, that he should speak to us words of peace, that he would restore to us fatherland and family, that he would teach us the art of twining hedges rather than building battlements, that of marking boundaries rather than digging trenches. So be it!"

It is characteristic of the simplicity of the Pope to find him crediting the courteous reception in England of the recent Eucharistic Congress to the veneration which Roman Catholics have won among us. He does not see that the real cause is partly religious indifference and partly that liberality towards all religion which we have certainly not learned from Rome. It is precisely those who see little difference between the sacramental belief of England and of Rome who are least likely to have attended the services at Westminster. And consequently he deludes himself with the fond hope that England will soon submit to Rome. He does not observe the difference between recent converts and those who followed Newman and (in a less degree) Manning. Then Rome won some of our best and most learned; but nobody could say the same now.

CORRESPONDENCE WITH AMERICANS.

I owe to these letters the advantage that they have brought me into friendly correspondence with Americans, among whom are several whom, because they have not favored me with their names, I take this, the only way of offering my thanks. I am sure they mean kindly towards me, and I should like to explain why I cannot follow their advice. They send me a leaflet which urges, "Pray earnestly that if the Roman Catholic Church be Christ's true Church, your eyes may be opened to see the truth and your heart fortified to embrace it." For almost forty years I have studied the nature of the Catholic Church in the pages of Holy Scripture, of the Fathers, and of history. I began my study with a considerable leaning to the Roman side; but as years have gone by I have been led to a fuller and fuller assurance that the Church of Christ is something much wider than the Roman Obedience; that the Anglican Church is, in spite of many defects, a part of the One Catholic Church, and that part in which God has been pleased to place me, and in which, if I would do God's will, I must continue to serve Him. I dare not treat this conviction as if it were open to doubt; and it would be to treat it as doubtful if I were to ask God to show me if the Roman Church is the whole Catholic Church. What would my friends say if they were urged to pray that if Arianism or Buddhism is the truth they may have courage to embrace it? Would they not answer that, being sure of Christ, they could not pray to be shown if some non-Christian religion is true without disparaging Him in whom they believe? And, to speak candidly, I am less than ever inclined to accept the claims of Rome since I have lived more than thirteen years in a Roman Catholic country and have had more than common opportunities of observing the relation between the Roman Church and Christian holiness. My kind friends offer me new wine; but I think the old is better.

Fiesole, Nov. 21, 1908.

HERBERT H. JEAFFRESON.

A FAULT-FINDING, criticising habit is fatal to all excellence. Nothing will strangle growth quicker than a tendency to hunt for flaws, to rejoice in the unlovely, like a hog, which always has his nose in the mud and rarely looks up. The direction in which we look indicates the life aim; and people who are always looking for something to criticise, for the crooked and the ugly, who are always suspicious, who invariably look at the worst side of others, are but giving the world a picture of themselves.—*Success*.

BISHOP OF STEPNEY SAYS FAREWELL AT PEOPLE'S PALACE

Also Presides at Church of England Men's Society

HISTORIC BUILDING IS RESTORED TO THE CHURCH

More New Propositions in the Educational Question

ARCHBISHOP OF CANTERBURY SUSTAINS AN INJURY

The Living Church News Bureau
London, November 24, 1908

THE Bishop of Stepney (Dr. Lang), who has been nominated by the Crown for election to the Archiepiscopal See of York, presided over a great evening meeting at the People's Palace, in the East End, on Thursday last, organized by the London Junior Clergy Missionary Association (in connection with the S. P. G.). The Bishop spoke of the great regret he felt at addressing probably for the last time an audience in the People's Palace, a place of so many inspiring memories. He had been reading of late those extraordinary, ingenious romances which the fertile brains of the newspaper men have been weaving around his life with surprising anecdotes and remarkable biographical facts, and had also been reading what was more stimulating and moving, more than a thousand letters from friends in every part of London and the country. He asked the people of the East End to think of him, not as the showman of the newspapers, nor even with the kindly inspiration of memory, but as a man. Their real kindness to him would be to pray that "this sinful man," called by God, so young, so inexperienced, might not wholly fail, but fulfil what God might have in mind in calling him to the great and ancient work on which he was about to enter.

RAPID GROWTH OF THE C. E. M. S.

The first meeting of the newly constituted Council of the Church of England Men's Society was held on Friday week at St. Paul's Chapter House. The Council, as at present constituted, comprises twenty-five clergy and fifty laymen. The Bishop of Stepney, who occupied the chair, impressed upon the Council the necessity of preserving the reality of the movement which the Society represented. He referred to the distinction which should be kept between those men who have to be reached and the men who have to reach them. It was to the latter sort that the principles and ideals of C. E. M. S. were to be in- trusted, and only those men who understand the correct interpretation of its rule of life, and who intend to fulfil it in both its aspects, should be admitted to membership. The report of the secretaries showed that the present number of branches is 1,713, and that of these, 102 had been added during the last month; also ten federations. Owing to the rapid growth of the Society, and the demand made upon the staff at headquarters, it has been found necessary both to increase the staff and the office accommodation. The Society now occupied the whole of the first floor of the Church House, Dean's Yard. The next annual conference is to be held in Nottingham.

NOMINATION TO THE BISHOPRIC OF SOUTH TOKYO, JAPAN.

The Bishop of South Tokyo (Dr. Awdry), owing to the condition of his health, has been forbidden by his medical adviser to return to Japan. He has, therefore, resigned his jurisdiction. The Archbishop of Canterbury has nominated the Bishop of Dorking (Dr. Boutflower) to succeed Dr. Awdry as Bishop of South Tokyo, in compliance with the desire of the Synod of that diocese, which has met during the past week in Tokyo. It will be remembered that the newly appointed Bishop of South Tokyo, some time before the meeting of the Pan-Anglican Congress, volunteered to give up his work in the diocese of Winchester and to go where he might be sent in the foreign mission field, and since then he had accepted Bishop Awdry's invitation to go out with him as an Assistant Bishop.

REDEDICATION OF OLD PALACE CHAPEL, CROYDON.

A notable work of restoration has recently been completed at the Old Palace, Croydon (Greater London), formerly for many hundreds of years one of the chief residences of the Archbishops of Canterbury, and now the property of the Community of the Sisters of the Church (Kilburn), and used by them as a large secondary girls' school. The ancient chapel within the walls of the palace, which for nearly a century had lain desolate, has now been restored to "the beauty of holiness," and was the other day rededicated by the Archbishop of Canterbury. In 1780 the Old Palace was sold by the then Archbishop of Canterbury, and was afterwards used for a time as an armory

for the local militia, then as a soap factory, and still later as a laundry and for bleaching linen. In 1887 the whole building was practically a ruin and threatened with being levelled to the ground. To prevent such a calamity, the Duke of Newcastle purchased the property and presented it to the community of the Sisters of the Church. In the work of reparation at the chapel, the disfiguring paint has been removed from the old oak stalls, whose poppy heads bear the arms of both Archbishop Laud and Archbishop Juxon; and even the chapel bell, only lately discovered in an adjacent garden, engraved with the date 1643, has been restored to its original use. At the rededication service in the chapel the Archbishop occupied his martyred predecessor's stall.

THE "OXFORD HYMN BOOK."

The *Oxford Hymn Book*, which Mr. Frowde, of the Oxford University Press, has just published, has been prepared by the Dean of Christ Church (Dr. Strong) and the Lady Margaret Professor of Divinity, the Rev. Dr. Sanday, with the aid of Miss Mary Church and the Rev. J. M. Thompson, tutor and fellow of Magdalen College. This new hymnal is intended primarily for educated and cultivated people, in popular phrase. The editors have restricted themselves to 350 hymns, of which a certain number are in Latin. There is also a goodly number of translations of the ancient hymns of the Church, with their authentic melodies, thus a particularly noticeable witness to the growth of the Plainsong movement within the English Church.

ENTHUSIASTIC E. C. U. MEETING AT WESTMINSTER.

A crowded and enthusiastic meeting of the English Church Union was held in the Great Hall of the Church House, Westminster, on Wednesday evening, it being the first general meeting of the session, 1908-9. Lord Halifax presided, and naturally took such a unique opportunity of again publicly expressing his mind regarding the present grave educational situation. After the address from the chair, learned addresses were delivered on the "Marriage Law of the Church," by the Rev. Oscar D. Watkins, vicar of Holywell, Oxford; the Rev. F. F. Irving, vicar of All Saints', East Clevedon; and the Rev. Douglas Maclean, rector of Codford St. Peter, and proctor in convocation for the diocese of Salisbury.

DISCUSSIONS AND RESOLUTIONS ON THE EDUCATION QUESTION.

At a meeting of the standing committee of the National Society about two weeks ago, after two sittings, with the Primate himself in the chair, certain strong resolutions were passed against the proposals which the Primate was generally supposed to have agreed to on the subject of national education. The action of the standing committee has since then met with the approval of the consultative committee of the Society, which consists of elected representatives from all parts of England and Wales. A very largely attended meeting of the consultative committee was held at the National Society's office in Westminster on Friday. The chair was taken by the Bishop of London, in the absence of the Primate through indisposition, and those present included twelve other Bishops and one hundred and thirty-nine other members. The Rev. Dr. Walpole, rector of Lambeth, moved, and the Bishop of St. Albans seconded, a resolution practically in support of the Primate. To this an amendment was moved by the Bishop of Manchester, seconded by the Bishop of Birmingham:

"That the Consultative Committee of the National Society is most anxious that the prolonged strife on the subject of national education should be brought to a close by the application of the principles of justice and religious equality, but cannot advise Churchmen to accept any settlement which gives any preferential treatment to undenominational as compared with denomination schools or teaching, or which fails to secure provision for the religious education of children in elementary schools according to the belief of their parents."

On being put to the vote, the amendment was carried by 96 votes to 39. The action of the consultative committee of the National Society is of profound significance. It shows decisively how completely out of touch the Primate and his supporters are with the most weighty body of Church educational opinion in the country.

As a counter move to the circular letter for signatures to the memorial to the Primate that has been sent out to the clergy by Lord Hugh Cecil, the Dean of Canterbury, and Lord Halifax, a protest from ten of the Bishops has been made known through the public press. These Bishops are their Lordships of London, Winchester, Southwark, St. Albans, Oxford, Lichfield, Bristol, Ely, Gloucester, Bath and Wells. "While holding

ourselves free," they say, "to criticise any proposed settlement of the education question, we strongly deprecate the use of the churches in our dioceses for the purpose of laying before our people a declaration of policy which is intended to wreck the negotiations which the Archbishop of Canterbury has thought it right to carry on with a view to the permanent settlement of the education question." The Bishops' protest, however—I will let it pass as regards its merits—came too late to effect its purpose. From what I hear, the circular letter in question was read in the churches on the Sunday before the issuing of the protest.

As the outcome of the negotiations between the Minister of Education and the Primate, in conjunction with their respective supporters, as to an education settlement, an entirely new Government bill has been substituted for Mr. McKenna's bill. This bill embodies the points which have been provisionally accepted by the Primate, together with the majority of the Bishops, and by certain leading Protestant dissenters. It was formally introduced in the House of Commons on Friday afternoon, and is down for second reading to-morrow. The chief points of the bill are as follows:

The Act to come into force not earlier than April 1, 1909, and not later than April 1, 1910.

Denominational tests for teachers are to be abolished.

Provision is made for the transfer of "non-provided" schools to the local education authority.

Voluntary schools are permitted to contract out (except such as are in single areas), but are to receive no rate aid.

If efficient, the contracted-out schools will receive a Government grant, computed on a sliding scale from 46s. 6d. to 55s.

Such grant will only be paid to an association representing the particular religious denomination concerned. The grant will be paid in bulk for all its schools to the association, and no denomination will be permitted more than one association.

In all provided schools the giving of Cowper-Temple teaching each morning will be compulsory.

In provided schools parents will have the right to have denominational teaching (which they must pay for themselves) provided on two mornings a week.

Existing headmasters of schools which may be transferred will have the right to volunteer to give denominational teaching.

Assistant teachers may volunteer to give denominational teaching.

The *Standard*—the only London journal on the side of the Church in this education controversy—well represents the view which most widely prevails in the Church. Commenting on the new educational bill, its leader writer says:

"The new bill cannot establish a permanent settlement, because it is designed upon principles fundamentally unjust. The Church has certain legal and moral claims upon the community. If the community desires to discharge those claims, and to eliminate the influence of the Church of England from elementary education, they should be, not repudiated, but recognized and paid for. The new bill contains no such provision. It proposes to take away from the Church, just as much as Mr. Runciman (in conjunction with the leaders of the party of surrender in the Church) thinks the Church will consent to part with under great pressure. In exchange, he offers the Nonconformist 'concession,' which grants to the Church permission, subject to various conditions which might easily be used to prevent its exercise, to take a small part in the scheme of State education. That 'concession' is based upon the false assumption that the Nonconformist element in the community has the sole right to dictate what kind of religious education, if any, the children of this country shall receive. It is, therefore, no concession at all. The parents of the children, and they alone, have the right to decide in what tenets their children shall be nurtured. The Nonconformist parents, therefore, have a right to withdraw their children from Church influences; but they have no right to deprive other children of these privileges."

What is called an "Educational Settlement Committee" is being set on foot to support the Government and the Primate in their efforts to pass the bill. Among those who have consented to join the committee are the Bishops of London, Winchester, St. Albans, Gloucester, Hereford, Southwark, and Stepney, Canon Body, and the Rev. Dr. Sanday.

The Bishop of Southwell has decided not to accept the Archbishopric of Capetown, to which he has been elected.

The Primate has had a fall, while he was at the Bishop of Southwark's house in Kennington, and has torn some fibres in a muscle of the thigh. He is confined to his bed for the present, but is going on satisfactorily.

At Lichfield Cathedral, commencing with Advent, a sung Eucharist at 11 A. M. will, for the future, be the chief Sunday service.

J. G. HALL.

DECORATIVE PLAN FOR NEW YORK CATHEDRAL

Preliminary Report Indicates the Outlines of an Harmonious Scheme

MAGNIFICENT ANNIVERSARY GIFTS TO DR. HUNTINGTON

Congregation of St. John's Chapel Dissatisfied at Proposed Merger With St. Lukes'

OTHER CHURCH NEWS OF NEW YORK.

The Living Church News Bureau,
New York, December 7, 1908.

A PRELIMINARY report signed by the Rev. Dr. Huntington, Bishop Kinsman, and Mr. C. Grant La Farge, as a committee appointed to consider and recommend a general scheme for the interior decoration of the Cathedral of St. John the Divine, has been printed and distributed. Noteworthy in the general plan are provisions to secure proportionate expression of ideas and coherence of thought; for decorations sufficiently simple and bold to be both visible and intelligible; all homogeneous parts of the building to receive uniform treatment; all inscriptions, except for some special reason, to be in English; all prominent decorative lines to conform to the constructive lines of the building.

The decoration recommended provides for the systematic presentation of: (a) Our Lord's Life as Portrayed in St. John's Gospel; (b) The Visions of the Apocalypse; (c) The Life and Influence of St. John; (d) All Stages of Biblical History; (e) The Religious History of America, and Especially of Our Own Church; (f) The History of the Diocese of New York.

It is further recommended that the teaching of St. John's Gospel and Epistles be expressed in the sanctuary, the choir, and the eight large panels of the crossing, the central space in the vaulting of the sanctuary to be devoted to the subject of "The Incarnate Word of God." The visions of the Apocalypse are proposed for the upper portions of the crossing and the dome; the history of American Christianity by the figures in niches on the piers of the great arch; all other subjects to be left for the transepts, nave, and chapels of tongues. Continuing, the report states:

"The point of chief importance is, that the figure of our Lord stand out with something of the severe simplicity of St. John's thought: 'In Him was life; and the life was the light of men.'

"The significance of the central figure would be emphasized by use of supporting figures of the Virgin Mary and St. John represented in attitudes of adoration, the Virgin kneeling at the left and St. John at the right." Also, "that the decoration of the whole vaulting be indicated by an inscription upon the rim of the enclosing arch, in letters large enough to be distinguished the whole length of the Cathedral: 'The Word was made Flesh, and dwelt among us, and we beheld His Glory.'" The central window is to be devoted to the subject, *The Light of the World*. The decorations of the reredos to suggest those passages of St. John's Gospel which have Eucharistic associations; and these to be continued in the mosaic above the altar. The large figures on the reredos to be those of apostles and prophets; those on the Epistle side representing the Old Testament, those on the Gospel side the New. Concerning the statues upon the great arch, the committee recommend "that these be used to illustrate the *History of Christianity in America*. It is important, if possible, to give the Cathedral decoration an American note. A series of figures of this sort would attract great interest, and might point the significance of the Church's ideals and work better than those of the less known heroes of the past. It would be necessary, in making the selection, to display obvious catholicity. Every phase of religious work and type of religious thought should have its representatives, as well as every section of the country." Concluding, they say they "are anxious that no detail in the Cathedral's outward form, which has didactic value, be determined unadvisedly or lightly. They feel strongly that the proposals they make should be subjected to close scrutiny, and no pains spared to make the Cathedral decoration not only exquisite in its beauty, but also living and true in its meaning. A great Cathedral is a great book, and the Cathedral of St. John the Divine should convey a clear and unmistakable message to the religious consciousness of the American people."

DR. HUNTINGTON'S ANNIVERSARY GIFTS.

On St. Andrew's day, the Rev. Dr. William R. Huntington completed his twenty-fifth year as rector of Grace Church. A silver vase containing twenty-five red roses, given by the eleven organizations of the chapel of Grace parish, was presented to the venerable priest. A number of the parishioners of Grace Church, three hundred and eighty-two in all, subscribed something more than forty thousand dollars and sent a check covering the whole amount to their rector with congratulations

and a request that Dr. Huntington would use the money in any way that would give him the most pleasure.

In his acknowledgment of the gift, by a letter which has given the greatest satisfaction to all concerned, Dr. Huntington indicates his purpose to use the income of the gift during his rectorship as a fund for such parochial, charitable, and missionary purposes as may commend themselves to his judgment. If he retires from active work, he will then live on the income himself and provide in his will that on his death and after the expiration of certain life interests, the money shall go into the treasury of Grace Church to become a permanent fund for the benefit either of retired rectors of that church or the widows of rectors. After gracefully acknowledging the gifts, his letter speaks of the gift of money as follows:

"I could not but be deeply touched by such a proof of grateful appreciation of services which I know to have been sadly inadequate in more respects than one. Not to have been so affected would have meant showing myself hard-hearted indeed. At the same time, it is a serious question what I ought to do with all this money. I do not need it to meet present demands. From the day of my coming among you every possible provision has been made for my comfort, and not a single need has gone unsatisfied. You want me to do with the money what will give me the greatest pleasure. Well, I can honestly say that no way of spending money gives me more pleasure than making it tell for the greater usefulness of the church which we all love—Grace Church. Do not be vexed with me, then, if I venture to make the following disposition of the generous fund which you have placed in my hands. So long as I continue active in your service, and not in need of any added income, I should like to regard the money as a 'Rector's Discretionary Fund,' the income of which may be devoted to such parochial, charitable, and missionary uses as may commend themselves to my judgment.

"When the times comes for me to retire, I shall be quite willing to use the income for my own support, thus avoiding the necessity of temporarily crippling the work of the parish by adding a new item to an already overloaded budget of annual expenses. In my will I shall provide that, after the expiration of certain life interests, the money shall revert to the treasury of Grace Church, there to become a permanent pension fund for the benefit either of retired rectors or of the widows of rectors deceased. Such a fund was long ago established in Trinity Church, Boston, and has been found useful. From time to time, the endowment would naturally be added to by other givers, as well as by accrued interest, and so would become an important feature of our scheme for making Grace Church permanently useful to the people of lower New York.

"I cannot but think, in view of the sad disparity now existing in clerical incomes, that any merely personal method of using this splendid offering would seem to my brethren in the ministry selfish in the extreme. I greatly fear that to employ the money otherwise than in some such way as I have outlined would lead to a heavy discounting of the value of any sermons I might hereafter happen to preach on such texts as 'When ye shall have done all these things which are commanded you, say, We are unprofitable servants; we have done that which was our duty to do' (St. Luke 17: 10), or 'A man's life consisteth not in the abundance of the things which he possesseth' (St. Luke 12: 15). Anyhow, such is the method of using your gift that would give me the most pleasure, and since giving me pleasure was, as I understand it, what you meant by doing what you did. I have no scruples as to my course."

DISSATISFACTION AT ST. JOHN'S CHAPEL.

Although St. John's chapel congregation has been informed that it will be amply provided for at St. Luke's chapel in Hudson Street, twelve minutes' walk from the venerable chapel in Varick Street recently condemned by Trinity corporation on practical, business considerations, the spirit of dissatisfaction among St. John's people is both general and outspoken. A meeting was held on Friday night at which it was alleged that the interest of the chapel congregation was greater than in past years. One member declared that he has attended services in the chapel for more than fifty years, and, in his opinion, there was less cause for closing St. John's than there had been for half a century. It was also suggested that St. Luke's people should be asked to merge their interests and service with St. John's, so that the lesser and comparatively plain structure on Hudson Street might give way for the perpetuation of one of the city's landmarks and one of the few remaining Church structures in this part of the city that links the past with the present. The rector is quoted as saying, "We fully sympathize with the people, and would be willing for sentimental reasons to do as they ask, but Church work can't be run on sentiment, and we have to be practical." It is said that the five hundred members of St. John's congregation are now signing a petition to the vestry of Trinity Church asking for another chance to prove St. John's independent usefulness in the neighborhood.

Widespread interest has been aroused by the decision of

Trinity corporation to close the historic and picturesque church, and withdraw its benign influences from the neighborhood. The *Herald* has printed a communication from Mr. Walker W. Reid, Jr., of the Theological Seminary in Virginia, which concludes as follows:

"If this were in England, such a thing would not happen. Take for example St. Olav's or St. Mary-le-bone, Bow Bells; they are old churches and have but a handful of people at service, and yet they are kept open. Is it not possible to arouse the public so that this old church will not go?"

An editorial in an evening paper of this date makes this remark:

"If Trinity Corporation were to administer its great trust to encourage religion, to preach the Gospel, to uplift the poor and humble, rather would it close a fashionable uptown chapel than to demolish St. John's Church."

MODEL HOUSEKEEPING SCHOOL.

For the instruction of young housekeepers in making the best of the average conditions and appliances in flats and better tenement houses, the New York City Mission Society has fitted up three rooms on the top floor of No. 130 Stanton Street. Children are taught in the daytime; night classes are held for girls about to be married. Besides cooking lessons and housecleaning, laundry work is also taught in detail. The lessons are systematically given, and a girl may graduate in domestic labor after receiving a certain number of credits.

SILVER JUBILEE.

The silver jubilee of the coming of Rev. Olin Scott Roche to St. Peter's Church, West Twentieth Street, was observed last Sunday. The sermon was preached by the Rev. Dr. James Nevett Steele, formerly vicar of Trinity Church. The service concluded with a celebration of the Holy Communion. Special music was sung by the choir. The rector was given a congratulatory reception in St. Peter's hall, on Tuesday evening, December 1st. Mr. Roche was presented with a very beautiful gold and silver loving cup by the senior warden, Douglas Taylor, on behalf of the congregation.

AT ST. MARY THE VIRGIN'S.

Personal letters from the rector just received state that he is much stronger and better in health. Dr. and Mrs. Christian expected to sail from Naples on December 9th. The Rev. Clarence M. Dunham, late of St. Jude's Church, Blythebourne, Brooklyn, will join the clergy staff at St. Mary's about Christmas. The Rev. Elliott White, rector of Grace Church, Newark, N. J., was the preacher last Sunday morning.

TABLET TO A FAITHFUL POSTMAN.

In commemoration of the faithful services of Walter W. Griffin, for thirty-nine years a letter carrier of the New York post office, and for thirty-five years on the route including the Church of the Transfiguration, a bronze memorial tablet was unveiled and dedicated at that church on Monday night, December 1st. The dedication address was made by the Rev. Dr. George Clarke Houghton, rector of the parish and donor of the tablet. Mr. William R. Wilcox, a former postmaster of New York, also made an address on the duties and responsibilities of post office employees.

THE NEW VICAR OF ST. AGNES'.

The Rev. William W. Bellinger, D.D., was presented to the congregation of St. Agnes' Chapel by Bishop Greer and the rector of Trinity parish on Sunday morning last. The church was crowded. Dr. Bellinger made a brief address in response to these addresses of welcome and then preached on the fact of the divinity of Christ.

THE DOMINANT note of the most inspiring utterances of the saints and sages of all ages has been joyful, says the *Christian Register*. Calmness, cheerfulness, and an equable temper, delight in life, keen enjoyment of the beauties of nature and the achievements of art have been conspicuous in the thought and feeling of the noblest men and women. They who teach us how life can be lived happily are our best friends; and yet, now and then, the question comes up, like a challenge and a reproof, How can any one be happy in a world where sin and sorrow abound? Upon those who are most divine in thought and purpose the burdens of humanity are laid. But we may believe that they who carry the burdens most easily and serve their fellowmen most effectively are those who keep a sunny temper, a cheerful confidence, and senses alert in the presence of the beauty and sublimity of nature and human life with which we are surrounded.

CHICAGO BROTHERHOOD MEN AND BOYS OBSERVE THEIR FESTIVAL

Three Founders Make Their Communion on the
Twenty-fifth Anniversary

WOMAN'S AUXILIARY HAS A LARGE MEETING

Gift Made for Thorough Repairs at the Cathedral

MISCELLANEOUS ITEMS OF CHICAGO

The Living Church News Bureau
Chicago, December 7, 1908

THE annual meeting of the Chicago Local Assembly of the Brotherhood (senior) was held at Grace Church, on the evening of St. Andrew's day, a large and representative number of Brotherhood men being present. The meeting was called to order after supper in the parish house, by the retiring president, Mr. John Henry Smale. Mr. James L. Houghteling, Sr., reported for the committee on the "Week of Prayer," emphasizing the noon-day meetings at the Central Y. M. C. A., 153 LaSalle St., and urging the men to support that part of the movement more largely. The opening attendance at noon-day on Monday was largely composed of our own Brotherhood men. The Secretary's annual report, presented by Mr. Robert C. Fergus, was admirably compact and statistical, showing, among other items, twenty-seven meetings of the Executive Committee, a large number at Local Assembly meetings and sectional conferences, and reporting thirty-two active chapters at work in the diocese. The Treasurer's report, read by Mr. James L. Houghteling, Jr., showed receipts for the year of \$580.14, and disbursements of \$574.67, and the conversion of a deficit of \$115.08 at the beginning of the year into a credit balance. Following the report of a nominating committee, officers were elected as follows: President, E. H. Stroud (St. Peter's); Vice-President, Dr. F. H. Ivey (St. Andrew's); Secretary, James L. Houghteling, Jr. (Christ Church, Winnetka); Treasurer, Charles H. Wood (Epiphany); Chaplain, the Rev. W. O. Waters (Grace Church). Votes of thanks were tendered the ladies of Grace Church for their hospitality, and the retiring officers and executive committee. Shortened Evensong was said in the church at 8:15, by the Rev. W. O. Waters and the Rev. George Mackay. Mr. Houghteling addressed the men briefly, pointing out that this was the twenty-fifth anniversary of the founding of the Brotherhood on St. Andrew's day, 1883, sketching the progress of the order to its present international proportions, and stressing the necessity for prayer and regular reception of the Holy Communion as the indispensable basis of continued effectiveness. Of the twelve men who knelt before St. James' altar twenty-five years ago on St. Andrew's day, three had been present at the same altar on this anniversary. The Rev. W. O. Waters spoke next, on the lessons to be learned by Brotherhood men from the character of St. Andrew as presented in the Gospels, *e. g.*, his native missionary spirit and his instinctive trust in bringing to our Lord the few available loaves and fishes, which, in His Hands, sufficed for the feeding of the thousands. One of the special features of the evening was the hearty applause given to Mr. John Henry Smale, who for five years past has been officially connected with the Local Assembly, and who now, to everyone's regret, is unable to continue in such office longer, owing to the other work which he is doing in the Church. He received what was really an ovation in response to his brief address, which was given during the business meeting in the parish house, before the evening service.

Junior Brotherhood members from all over the city attended the annual meeting of the Junior Local Assembly, at St. Luke's Church, Western Avenue (the Rev. H. L. Cawthorne, priest-in-charge). This was the first time that the Juniors had met at St. Luke's, and the meeting was an inspiration. At 3:30 p. m. Mr. E. M. Slocum, vice-president of the Junior Local Assembly, called the conference to order, and after devotions there were a dozen or more two-minute talks from the delegates who had gone to the Milwaukee convention. Bright, interesting addresses were these, showing that the boys and their leaders are deeply interested in all phases of their work as Brotherhood members. Among those who thus spoke were Ernest Duck, of St. Luke's Chapter; Howard Salisbury, of Epiphany; and Messrs. Slocum, Landsdown and J. L. Houghteling Jr., officers of the Junior Local Assembly. At 5:30 supper was served in St. Luke's hall, and at 6:45 p. m. the Rev. H. L. Cawthorne, who is the chaplain of the Juniors, held a brief service in the

church, and made an impressive address on the importance and nobility of Brotherhood work among boys, as well as among men.

THE WOMAN'S AUXILIARY.

The December monthly meeting of the Chicago branch of the Woman's Auxiliary, held on the 3rd at the Church club rooms, was a record-breaker. This is usually the smallest meeting of the year, as it comes in the midst of bazaars and pre-Christmas shopping and other engrossing demands upon the time of Churchwomen. This time, however, the attendance was among the largest of the season, nearly ninety persons being present, and over thirty local branches being represented. The especial attraction was the theme of the morning, "Providence Kindergarten," as the missionary kindergarten is called, which was begun last year by the Chicago Auxiliary in the Stockyards district. A captivating feature of the programme, which was also a surprise to the delegates, was the appearance of a dozen of the kindergarten children themselves, under the direction of Miss Ada Christian, their director. These little ones had not been told that they were to visit their benefactors, the representatives of the diocesan branch of the Woman's Auxiliary, when they came to the school-room that morning, and so they were in their every-day attire, and the women were accordingly enabled to see a specimen session of this well-conducted school, given as an exhibit during this December meeting. Hearty applause greeted the children's songs and other numbers, and the report which Miss Christian gave about the work, showing its steady growth, was most gratifying. The work of the Mothers' Meeting, held in connection with the kindergarten, was also described, and Mrs. C. M. da Silva told about the prosperity and efficiency of Providence Sewing School, which also meets weekly at the school-room on Archer Avenue. Miss Jannette Sturges, of Elmhurst, with whom the whole project originated more than a year ago, told of the financial side of the work, reporting the condition of the treasury. A strong appeal was made for someone to start a boys' club in the evenings, as there is a great opportunity for such a club. The rooms rented for the kindergarten are not used in the evenings, so this new work could readily be begun, were there but some to take hold and give it the requisite leadership. The offering of the morning, which was a generous one, was given to Mrs. Meacham, to help meet the contribution of \$1,000 which the Churchwomen of Chicago are being asked to give towards the payment of all the indebtedness now resting upon the Cathedral in Manila. The report of the Thanksgiving donation to the Chicago Homes for Boys was read by Mrs. Hopkins. The report was prepared by the Rev. L. B. Hastings. The Auxiliary's donation this year came from nearly forty branches, and included hundreds of articles of food.

NOBLE GIFT FOR CATHEDRAL REPAIRS.

Dean Sumner has received the welcome news that Mr. Fitzhugh Whitehouse and Mr. F. Meredyth Whitehouse will supply funds sufficient to put the Chicago Cathedral property in thorough repair, and also to decorate the interior of the Cathedral. This help is greatly needed, as these much-used buildings, though in better condition than they were a year or two ago, yet need extensive repairs to offset the wear and tear of the years. Last year the Whitehouse family generously gave about \$5,000 to the Cathedral, to install the new steam heating plant. These additional gifts this year will involve at least \$11,000 more, and this large sum is already pledged by these liberal donors.

There are always three daily services held at the Cathedral in Chicago, namely, the Holy Eucharist, Matins, and Evensong; so, to observe the Week of Prayer, Dean Sumner added a brief service at noon and an evening service with an address, each day of the week.

MISCELLANEOUS.

Dean Matthews, of the Cathedral at Cincinnati, is expected to conduct a Quiet Hour for the Chicago Local Assembly of the Daughters of the King, on the afternoon of the Fourth Sunday in Advent, December 20th, at Grace Church. This will be in preparation for the Christmastide Holy Eucharist.

The Alumnae Association of Waterman Hall, our diocesan school for girls, is a flourishing society, holding a luncheon somewhere in Chicago once each month during the greater part of the year. Twenty-two of these alumnae accepted Dean Sumner's invitation to hold one of their recent meetings at the Cathedral clergy-house, the luncheon being served by the Sisters of St. Mary. The Rev. Dr. and Mrs. Fleetwood, of Waterman Hall, and Mrs. Anderson, the wife of our Bishop, were

among the guests, and the affair was a delightful one in every way. After luncheon the ladies were taken through the mission house where the Sisters of St. Mary are carrying on their extensive work, adjoining the Cathedral, and all were deeply interested, especially in the kindergarten. Several of the alumnae at once enrolled themselves as members of the Mission House Auxiliary.

A number of the clergy of the city attended a luncheon given at the City Club, on St. Andrew's day, the address of the meeting being by the Rev. W. D. P. Bliss, the well-known writer on Sociology. The meeting was called to consider the project of increasing the number of classes studying the weekly lessons in Christian Sociology, prepared by the Studies Committee of the American Institute of Social Service, whose headquarters are in New York City. This important branch of study is now placed within the reach of men's clubs, young men's Bible classes, or any other groups of Church people, in a well edited series of weekly leaflets, covering, for instance, such topics as Child Labor, Women in Industry, Wealth and Capital, the Organization of Labor, Housing, Civic Corruption, Public Utilities, Socialism, Immigration, Foreign Relations, the Race Question, Labor Conditions, Prison Reform, Intemperance, and Marriage. These lessons can be procured by any one from the Committee, 30 Bible House, New York, for 50 cents a year, and the above mentioned topics are those for the current year of weekly study, which began in October. There is a strong advisory committee in charge of this new work, the Church's representative being Dean Hodges. All this study is taken up as a scriptural theme, and Bible references are given on each weekly leaflet, outlining our Lord's words and other scriptural messages illustrative of Bible teaching on the topics under review. What with the new impetus given to parish work along the line of Health Classes, and improved Sunday school methods, and this other new departure in the way of practical study of present conditions of social life in the light of the Bible, and the large increase in systematic study of missionary work, there are indeed new and fascinating features attracting both priests and people to parish life, in these progressive days.

Money was contributed during the Thanksgiving day services for the diocesan Society for the Relief of Aged and Infirm Clergy. This society had twenty years ago assets of \$1,885. In 1903 these had become about \$8,000, and in 1907 nearly \$16,000. Last year they advanced to their present total of nearly \$20,000, and the ambition of the Bishop and the other officers is that the assets should finally reach \$100,000. There are five beneficiaries of this diocesan fund at present in Chicago. There are also three annuitants from the General Clergy Relief fund in this diocese.

TERTIUS.

SPRINGFIELD DIOCESAN SYNOD.

THREE matters of general interest occupied the attention of the Synod of the diocese of Springfield held last week. One of these was in connection with a bequest contained in the will of Bishop Seymour, whereby he offered one-fifth of its assessed valuation as a gift on condition that the diocese would purchase the Bishop's house and grounds at a valuation of \$65,280 for the erection of a Cathedral and with several other conditions limiting the bequest. A committee reported that the diocese could not meet the conditions and the bequest was declined. The second matter was the substitution of a Church Extension Board for the former Board of Diocesan Missions. The Church Extension Board is to consist of the delegates from the diocese to the Missionary Council of the Fifth Department and is to have the supervision both of diocesan missions and also of the work of general missions within the diocese. The third matter was the appointment of a committee to investigate statements in school histories relative to the Church of England and to ask correction of any errors that might be discovered.

The Synod assembled in the Pro-Cathedral in Springfield on Wednesday, the second day of December. The opening service of the Synod was, as usual, a choral high celebration of the Holy Eucharist. The Rev. Johannes Rockstroh, president of the Standing Committee, was the celebrant, owing to the indisposition of the Bishop. The Bishop of Chicago preached the annual sermon to the Synod. His text was from Heb. 6: 2 and the sermon was an eloquent setting forth of the need and duty of the clergy to teach and preach and the people to learn the first principles of the Christian religion. Immediately after the close of this service the Bishop called the Synod to order.

On call of the roll of clergy and parishes and missions there were found to be present twenty-six of the clergy and seventeen of the parishes and missions.

BUSINESS TRANSACTED.

The Rev. E. H. Clark of Springfield was reelected secretary and the Rev. William Baker of Paris, assistant. Mr. John F. Cadwallader of Springfield, who for a number of years has been the most efficient treasurer the diocese has ever had, declined to be reelected, and Mr. W. R. Vredenburg of Springfield was elected in his place. The report of the treasurer showed that there had been a decided increase in the receipts for the year, that all the obligations of the diocese had been met in full, and that there was a balance of over \$200, a condition that has not existed before in the history of the diocese. The Synod passed a resolution endorsing the effort to raise five million dollars for the Aged and Infirm Clergy Fund and appointed a committee of three to cooperate with the general committee of the Church. An appropriation of \$450 was made for the rent and support of the diocesan house, where the Bishop has his rooms, and where are the offices of the various officers of the diocese. The Synod also assumed the entire support and control of the *Springfield Churchman*, the official organ of the diocese. The report of the committee on the George Franklin Seymour Memorial Endowment Fund was received and is as follows in substance:

"During the year a net sum, after paying all expenses, has been collected of \$1,127, and a pledged sum of \$5,842.50. The net result of the year's work is about \$6,900. The committee are indebted to the Rev. Dr. Andrew Gray for the zeal with which he has carried out the work. The Endowment Fund has in cash and investments \$22,834.37, and pledges to be paid within a number of years of \$13,442.75, making a grand total of money received and pledged of \$36,277.37."

The income from the invested funds this year amounted to over \$1,100. The report of the committee on the Bishop Seymour devise was presented and accepted, together with the resolutions incident thereto. In this report it is explained why it is found impossible to accept a certain conditional bequest made in the will of the late Bishop Seymour, which on the recommendation of the committee, the diocese now declines.

In the afternoon the Bishop read his annual address. It was concerned with purely local and diocesan matters and showed that there had been good progress made in the diocese and some increase in the number of confirmations. The Rev. Dr. Andrew Gray made a report of his attendance upon the Pan-Anglican Congress, to which he was a delegate. The committee on "the Orphanage of the Holy Child," Springfield, which hitherto has been a provincial institution, reported that the property had been duly transferred to the diocese of Springfield and that henceforth the diocese would have entire charge and control of it. The matter of the change of time of holding the meeting of the Synod was brought up by a resolution to amend the third article of the Constitution, and after a long discussion was put into the hands of a committee to report at the first session of the next annual Synod.

BISHOP SEYMOUR'S PASTORAL STAFF PRESENTED.

On Thursday morning the Hon. M. F. Gilbert, the chancellor of the diocese, on behalf of Mrs. Seymour, presented by an instrument of donation to the Bishop and his successors in office forever the handsome gold and ivory staff of the late Bishop Seymour and in loving memory of him. The gift was accepted by the Bishop in a graceful speech.

DIOCESAN MISSIONS—SCHOOL HISTORIES.

The report of the diocesan Board of Missions was a document full of interesting things. The sum of \$14,000 was received from all sources, the missionaries were paid in full, and there was a balance of \$1,000 on hand, the cost to the diocese of administering this fund being less than \$30. On recommendation of the Bishop in his annual address the Synod voted unanimously to do away with the Board of Diocesan Missions as at present constituted, and substituted for Canon 34 a new canon, described at the outset of this report. A committee of three, consisting of the Bishop, the Rev. Dr. Andrew Gray, and the Rev. John C. White, was appointed to make a thorough investigation of school histories used in the state and to secure correction of such reports as that the Church of England was founded by Henry VIII.

THE ELECTIONS.

The elections resulted as follows: Standing Committee: Rev. Johannes Rockstroh, the Ven. F. A. De Rosset, the Rev. J. G. Wright, Messrs. Charles E. Hay, Miles F. Gilbert, and Bluford Wilson. The Trustees of the Diocese: Charles E. Hay, Bluford Wilson, W. S. Troxell, and B. W. Cooper. Members of the Board of Church Extension: Rev. Messrs. Johannes Rockstroh, Henry M. Chittenden, W. Baker, and George C. Dunlop; Messrs. W. C. Graves, George Huskinson, F. E. Wood, and J. S. Lord.

A very interesting missionary meeting was held in Christ Church on Tuesday evening, when addresses were made by the Bishop, the Rev. Mr. Rice of Alaska, the Rev. G. C. Dunlop, and the Rev. John C. White, the priest-missionary of the diocese for the central part.

NEW ENGLAND MISSIONARY COUNCIL ORGANIZES.

It was a large and enthusiastic gathering of Bishops, priests, and laymen that assembled in the parish rooms of Trinity Church, Boston, on Wednesday and Thursday of last week when the Missionary Council of the Department of New England (its official name) was created. All the eight New England Bishops were present and nearly all of the clerical and lay delegates to the late General Convention. Bishop Lawrence of Massachusetts called the meeting to order, and the brief service of prayer was conducted by Bishop Niles of New Hampshire, after which the business of the day was entered upon with promptness. Much of the time was taken up in considering the needs of a department secretary, what salary should be paid, and other features bearing on the matter. Most of the business was transacted on the second day, when Bishop Lawrence presided, with the Rev. T. F. Davies of Worcester as secretary for the time being.

One of the first things to come up was the consideration and adoption of the constitution submitted by the committee on organization appointed the day previous. This report was read by Charles G. Saunders, its chairman, a leading Boston Churchman and lawyer, and a recognized authority on matters of ecclesiastical law. It was reported that the Council shall consist of the Bishops in the department, four clerical and four lay representatives from each diocese, these to be elected at the convention. The officers will consist of a president, secretary, treasurer, and a representative at the meetings of the Board of Missions, to serve three years. The meetings of the Council will take place on the fourth Tuesday in October except in the years of the General Convention. The only discussion of any moment was over the manner of electing the department secretary, some holding that he should be elected by the Council at large, others by a special committee of the Council. It was voted that he be elected by ballot by the Council.

When it came to electing the officers the Bishop of Vermont (Dr. Hall) was recommended from the floor. The Bishop of Maine (Dr. Codman) recommended the name of the Bishop of the mother diocese, as he put it (Connecticut), and this was heartily seconded by the Bishop of Vermont. These, then, were the officers elected:

President, Bishop Brewster of Connecticut; Clerk, the Rev. T. F. Davies of Worcester; Treasurer, Hon. Frank W. Rollins of New Hampshire; Representative in the Board of Missions, Charles G. Saunders.

Bishop Lawrence, in the course of the session, called the attention of the delegates to the need of a pension system for aged and disabled clergymen, which he considered a matter of great importance.

Bishop Coadjutor Parker of New Hampshire read a memorial relative to the Church's future attitude toward the Christians of Oriental nations, his remarks being based largely on his own observations in and about Concord. He explained that in the cities and rural districts of New England there were many of these Orientals coming in—Greeks, Armenians, Syrians, Albanians—and he believed there was a great opportunity for the Church to aid them, inasmuch as the Roman communion seems powerless to help them. Mr. Robert H. Gardiner, while in accord with the resolution which Bishop Parker introduced, thought that there were other nations that should come within the scope of the Church's assistance, namely, Russians, Swedes, Poles, Norwegians, all of whom are to be found in New England. This amended the resolution was passed as follows:

Resolved, That the needs of Christians of the Oriental Churches and other foreigners in our midst residing in New England are earnestly commended to the consideration of the dioceses of the Department and of the clergy and laity therein;

Resolved, That a committee of five be appointed to report at the next Council on the needs of members of the Oriental Churches residing in the Department and on ways of helping them."

This was the make-up of the committee later appointed on needs of Oriental Christians and others coming to this country: Bishop Coadjutor Parker of New Hampshire, the Rev. Dr. George McClellan Fiske of Providence, the Rev. T. F. Davies of Worcester, Robert H. Gardiner of Boston and Newcastle, Me., and William V. Kellen of Boston.

Bishop Hall made a strong appeal for a more urgent presentation of the vocation of the ministry to students, and calling upon parents to interest their sons in the sacred calling. He offered a resolution to the effect that a committee be appointed to consider the best way of presenting the call to the ministry in the schools and colleges within the department and to take such action as may be expedient. Professor Philip M. Rhineland, of the Episcopal Theological School, spoke on the same subject, briefly reciting, as the Bishop of Vermont did in more detail, what already had been done toward bringing the subject more to the fore. The Bishop's resolution was carried and later this committee on vocation of the ministry was selected by the chair: Bishop Hall of Vermont, Bishop Lawrence of Massachusetts, Dean Hodges of the Episcopal Theological School, the Rev.

Lester Bradner of Providence, R. I., the Rev. Dr. Endicott Peabody, headmaster of Groton School; Robert H. Gardiner, president of the Brotherhood of St. Andrew; and D. L. D. Granger of Providence.

The matter of local conferences also was considered and this was the committee appointed to give further consideration to the subject: Bishop McVickar of Rhode Island, the Rev. Philip Schuyler of Bennington, Vt., the Rev. Dr. Leonard K. Storrs of Brookline, E. P. Kendrick of Springfield, and Gardiner Greene of Norwich, Conn.

On Wednesday evening there was a public meeting in Trinity Church, when addresses were made by Bishop Hall of Vermont, Bishop McVickar of Rhode Island, and John W. Wood of New York, corresponding secretary of the Board of Missions. The Rev. Dr. Mann conducted the service. Bishop Hall spoke on "America and the Church," and he confined himself to a consideration of rural New England and its needs. One of the things he emphasized was a freer use of laymen to conduct simple services in school houses and such buildings, under the direction of a clergyman. He believed that it would be advantageous for a clergyman to confine his Sunday afternoons and evenings to the neighborhood rather than to the village church. The clergy should rise above parochial narrowness, and it would be to the benefit of the Church if there was a larger outlook over the field. Continuing he said:

"Let me say here that I believe one important part of the Church's mission in New England for some time to come is to help in upholding all of definite Christian belief which the Protestant bodies around us retain, and which, without fixed standards (which for bodies organized on a congregational basis are impossible), is being diminished. For this purpose we are bound to be true to the standards of the Church, not only for our own sake, but that we may render service to others.

"New England is receiving a considerable infusion of foreign elements. Besides the Irish, we have large numbers of the French, not a few Italians and Portuguese and a good many Poles, and representatives of several eastern nations. We must not forfeit the opportunity of helping these people, as they may turn to us. Amid whatever widening of view they may gain in America, they will cling to the ancient creeds, to an authoritative ministry, to an ordered worship, to sacraments as divinely appointed channels of grace, to the poetical and figurative side of religion.

"By laxity and careless treatment of our Catholic heritage in joining in premature and ill-considered schemes for reunion, we should disqualify ourselves for due service of mediation and reconciliation between the representatives of different bodies of Christians as we come into touch with them in our own country. To fulfil our mission and seize the opportunity before us we must cultivate an intelligent sympathy with those who are separate from us; we must learn to distinguish between essentials and non-essentials and between unity and uniformity; we must be true to both sides of our position, Catholic and reformed, historical and modern."

"Foreign Missions" was the subject of Bishop McVickar's address. Speaking of Japan and China he said:

"Alive in every nerve, tingling with desire for acquisition, materially and mentally, and haunted by the thought that religion may be a determining element in their progress, they are looking westward for leadership. And leadership they will find at the hands of those who seek their own welfare in the opening of trade, in the furnishing of education, in the advance of science, and in every other possible opportunity. Is the Church of Christ to fail to bring to them the boon above all other prizes and price which shall make their coming civilization a Christian one?"

Mr. Wood spoke on "Reciprocity in Missions." He made it clear that, viewing the matter purely on the material plane of commercial advantages, missionary work yields a large return. "Money," he said, "is coming back from distant mission fields to help in the Church's work at home. Every year from the Christians in Africa, China, Japan, and other foreign fields come gifts and offerings to help the Church in the United States to do its work on behalf of the people of this country."

IT IS BETTER to conquer temptation than to be freed from it. Therefore God does not, at once, take us out of the world and beyond the reach of temptation; He does better than that when He keeps us here and offers us His omnipotence for the defeat of our enemy. A victorious, sin-beset man has more to be grateful for than an undisturbed angel. For every victory over sin brings two notable results: it increases our own power against temptation, and it lessens the effectiveness of that temptation in its next onset. So God actually helps us to get freed from temptation every time we use His strength to defeat temptation. It may not always appear so, for temptation dies hard; but it is so, and we can prove it if we will fight on in undiscouraged assurance that it is a one-sided conflict, after all, and God and we are on that side.—*Christian Observer*.

ACCORDING to Dr. Conrad of Boston, the Church having been at different times and in different ways evangelized, rationalized, materialized, and spiritualized is now about to be psychologized, says the *Congregationalist and Christian World*. And yet we would remark that the Church keeps on doing business, whatever be the emphasis at the moment.

CHRISTIAN COMITY AND THE CATHOLIC CHURCH IN CHINA.

By L. B. RIDGELY,

Dean of Boone Divinity School, Wuchang.

CLERGY of the Catholic Church set to work among the heathen, in China and other foreign fields, have to meet the problems of Christian unity under conditions quite different from those at home in Christian lands. They may either give up the problems, or experiment with them; may either try to work without associating at all with missionaries of other names, or may try to find means of associating and influencing, without compromising Catholic principles. In either case there will be results that the Church at home will criticise and wonder at, and even may disapprove, yet it is not necessary that the loyalty even of those whose methods may seem questionable should be doubted.

If the conditions on the field were thoroughly understood at home, doubtless there would be no such doubt. It is to help in making those conditions clear that the present paper is written, in the desire to place this phase of the work in China clearly and without suppression of facts before the Church at home, and in the hope that when all the facts are known the difficulties will also be appreciated and criticism be not withheld but forthcoming; criticism not bitter, however, as of foes, but kindly and appreciative, as of brothers who, however faultily, are trying not to wreck but to build up and to spread abroad in China the Catholic Church.

I propose, first of all, to write of the principles that seem necessarily to guide and control the work; second, of the special conditions in China; and third, of the way in which the principles have been applied in the district of Hankow.

I.—PRINCIPLES.

1. Since the Anglican Communion still prays daily, as it has prayed for centuries, "that all who profess and call themselves Christians may be led into the way of truth and hold the Faith in unity," it would seem bound on us all as a duty, more than on any other body of Christians, to work actively for that unity.

2. Since there is amongst Protestants to-day a waking to the sense of the need of unity, and a motion toward it, and even a look toward the historic Church as a possible centre of unity, it would seem all the more necessary for us to do what we can to win and avoid all we can that might repel that motion, emphasizing all that we can admit in the positions they occupy, and yet at the same time striving to make them appreciate the essential points in which we see them to be lacking, just as we should also do in striving to effect unity with Roman and with Oriental Christianity.

3. Since it is a principle of the Catholic Faith that all persons baptized with water in the Name of the Holy Trinity are Christians, and therefore members of the Church, we may fully admit the right of Protestants in the various denominations to meet together, pray together, and preach to one another, and may praise the good works they accomplish through love of Christ and desire to save men. All this, although we do not admit the authority of their ministry, nor acknowledge in that ministry any priestly or dogmatic power.

II.—CONDITIONS IN CHINA.

The above principles, of course, apply generally; but in the mission field special conditions force action along special lines. Conditions to be noted in China at the present are as follows:

1. The movement among Protestants toward unification is gathering momentum, and it seems probable that unless the clergy of the English and American Churches enter into it and try to influence it, it will end in the establishment of a unified Protestant Christianity in China, antagonistic to Romanism and entirely out of sympathy, to say the least, with truly Catholic Christianity. This would mean that the Catholic Church in China as the English and American Missions are forming it, would be left as a comparatively small body between two opposing and despising forces—Rome and Protestantism. (The Oriental Orthodox Church has work only in the northeast, which is comparatively small.) But worse than this, the ultimate unification of Christianity in China would be put off for generations or for ages, and attained at last only through such struggles as the Church in the West has already endured. This, indeed, may be the will of God, but it must not be assumed as such until it is proved inevitable. While yet there is time, it

would seem to be the Church's duty to win these disaffected by showing them that on the one side the things they seek—the Glory of God, the Salvation of man through the divine Christ, and the gifts of the Holy Spirit—are the very things the Church seeks; and on the other hand, that the things they reject and we hold essential are not Roman errors but desirable and necessary blessings. It would seem possible to do something at this time to heal the breaches of the sixteenth and succeeding centuries; and surely it is better to do so than to widen them or to make new ones.

The necessity for reunion with Roman and with Oriental Churches is no less great, but it happens in the Providence of God that it is the Protestant phase of the problem that lies just now before our doors in China.

2. But again: It must not be forgotten that the divisions in the Body of Christ are as yet not so evident on the mission field as at home. For a very simple reason. Every mission in China has, so far, had to begin at the beginning and to teach only what it assumed as the fundamentals of the Christian Faith. Up to this time it has not been generally practicable to get Chinese Christians—new from heathenism—to understand the distinctions of more elaborated theologies. The majority of Chinese Christians probably think of Christianity only as the faith in a Triune God—Father, who is Creator; Son, who is Redeemer; and Holy Ghost, who is Sanctifier; but here, as ever, and naturally, the Church, with a divinely established order and a sacramental life, has the great advantage, for the Christians of our mission are brought up not only in the fundamental faith but in the habitual life and continual practice of the historic and Catholic Church. And in a people so reverent of all seemly order and of past antiquity and precedent there is little likelihood that they will ever forget or forego it, even if any or many of them, by chance, were not able to defend theologically the Church's positions.

The faults of denominational missions among the Chinese are as yet rather of subtraction than of addition. We may say that they lack certain fundamental truths rather than that they teach directly false and antagonistic doctrines. They lack in more or less degree the idea of priesthood, of order, and of sacramental grace, not the fundamental faith in Christ and in God. Baptist Christians, no doubt, grow up clinging to immersion and wondering at infant Baptism; Quakers grow up content without sacraments and ceremonies; but they do not, as yet, grasp the basis of these differences, nor share the feeling of the foreign missionaries in their controversies on these subjects, nor hold to them as essential and unalterable. It is, indeed, sometimes said that if the foreign missionaries were withdrawn Chinese Christians would probably sink all differences and form a union Church. This is perhaps true, with this distinction, that such a Church would probably aim at inclusiveness rather than at exclusiveness. It would be likely, therefore, to accept a Catholic episcopate (since Catholic Christians know they must have it), rather than to shut out, by excluding the episcopate, the fellow-Christians of our communion whom they all recognize as holding the same fundamental faith with themselves—as they conceive it—namely, a faith in Christ as Son of God. Certainly if the foreign missions could agree to a form of unification, even though it included the "Historic Episcopate," there is little doubt that their Chinese congregation would go with them in almost anything, and most of all in this, because the Chinese reverence authority and order.

3. All this is true at this time, but we have now come to the beginning of a new era. There are now, in all the missions of China, or in most of them, Christians of the second and third generation, and Chinese clergy are being trained in China, in the various bodies. From this time on the theological differences will be more emphasized and more impressed on the Christians of the various denominations, and that which now seems to them unessential will become dearer and dearer. If, indeed, unification, however far from perfect, could be effected on a Catholic basis, it would seem that generations of time might be saved, and the Body of Christ spared immeasurable wounding and strife and pain, while thousands of sheep that would otherwise grow up in the wild grass of sectarianism would be brought into the green pastures and still waters of the Church. Once within that fold, would they not more and more grow away from individualistic differences into Catholic likeness, by the very force of the environment?

4. The fact that Protestants are thus less aggressive in China, and wider in their views, grows out of a necessity which

is perhaps not fully appreciated at home, but soon forces itself upon the missionary. Set down to teach in a new and wholly different tongue, heathen who are entirely without previous acquaintance with Christian or even with Jewish doctrine and phraseology, the missionary is necessarily driven to study and to preach only the fundamental doctrines, neglecting the secondary and complicated, because not merely the plain and ignorant inquirer but even the educated man and the scholar cannot as yet take them in. The Churchman, in doing this, is not receding from his position, but only strengthening himself in it; he teaches the Nicene Creed and nurtures his converts in the practices of the Catholic Church. The Dissenter, however, is led on to see that much which he thought essential is only secondary, and that his *fundamenta* of faith are all contained in that Creed. On the crucial question of "The Church" and its order and government, of course there is immense and as yet unsettled difficulty; but even here every true Protestant has to admit that there is room for what he calls our "opinions," and he cannot denounce us as Anti-Christ or Anti-Christian, since he perpetually preaches that "all who love the Lord Jesus" are truly Christian and are in the "Church" even as he recognizes it.

5. Add to this a fifth condition. The various denominations of Christianity in China are not, as at home, large bodies in the midst of a great Christian population, but are, every one of them, as our Catholic Christians and even as the Romanists are, only small groups amid a population of four hundred million heathen, a vast and strong Empire with immemorial traditions and immeasurable strength—strength of inertia if not of initiative. In the minds of the Chinese and in the eye of their Government we are all lumped together as "Christians," and our differences seem to them only as differences of custom and ceremony, like the differences among the various provinces of their own Empire. Churchman or sectarian, Roman or Oriental, we have all to meet the same attacks, the same opposition, under the same limitations and the same privileges. The questions that arise in policy and in practical work are the same for all of us, and the way in which each body meets them affects every other body (as, for example, the questions of relation to civil authority, of lawsuits, of education). It is not, therefore, to be wondered at that all feel impelled to meet together, to compare notes and to discuss methods and principles, very much as a group of men of various principles must act together if they happen to be shipwrecked together on a desert island.

And, more than this, the foreigners are set down in groups of two or three or a dozen in crowded heathen cities, and are inevitably thrown together, socially and practically, as Americans, or as Anglo-Saxons, or as "Foreigners." Even though they should happen to feel no sentimental drawing toward one another, yet the Chinese themselves drive them together, both in business relations and in religious matters. Chinese converts, for example, and servants and tradesmen, continually run back and forth and compel the foreigners to meet one another and to understand one another. It would be strange if in such a state of things, recognizing the bond of a common flag, a common blood, a common civilization, we were not driven yet more to recognize the bond of a common faith in a common Saviour and a common Father—"One Lord, one Faith, one Baptism, one God and Father of us all, who is above all and through all and in us all."

(The heathen saw that unity when, in 1900, they besieged in Peking all the foreigners alike, and the Christians recognized something of it when they lay in the historic chapel of the Embassy, side by side—Churchman and Congregationalist, Presbyterian and Baptist—and side by side labored over the defences.)

In view of these principles and conditions, it would seem—

- 1st. That Catholic clergy here must do something.
- 2d. That they have a remarkable and unique opportunity.
- 3d. That they cannot withhold themselves from some sort of intercourse with brethren of various denominations.
- 4th. That in such intercourse, while they dare do nothing that trenches on Catholic principles of authority and of priestly order, yet they ought
 - i. To appreciate charitably everything that is good in the work done by others;
 - ii. To avoid all antagonism toward any differences that are unessential;
 - iii. To cooperate in everything in which there is no compromise of Catholic principles, in the hope that, by association,

they may influence, lead, and unify those whom they can hardly influence if they merely stand at a distance and watch the conflict.

III.—APPLICATION OF THESE PRINCIPLES IN THE DISTRICT OF HANKOW.

In writing of what has been done in China along these lines, the writer, though he has studied China more or less for twenty years, and has lived and worked there through seven of the last ten years, yet speaks only as an individual. The facts stated are facts; for the inferences and opinions and interpretations, he and no one else is responsible.

First. The Bishops of the American Church in China have always allowed to their clergy the large liberty granted under the Constitution and Canons of that Church. They have never attempted to compel a uniformity nor to force a policy among their workers beyond the limits of that freedom. Hence a distinction must be drawn between the official acts of the mission and the actions of individuals, as at home. Some men have gone further than others in their efforts to fraternize, just as some have gone further than others in matters of ritual and of theological opinion; but none have ever gone so far as to incur the Bishop's admonition.

Second.—Social Relations.

In matters of social intercourse, relations most cordial have been maintained with both Dissenters and Romanists. The Roman clergy at Wuchang have been most courteous, and for years mutual calls have been exchanged. There have been numerous cases of trouble between our own converts and Roman Catholic converts, in country places, but all have been arranged without acrimony and with mutual cordiality when we could have personal interviews with the foreign clergy of that mission.

As to the Dissenting missions, it has more than once happened that we have rented houses belonging to them or they rented ours for residence when one happened to be in need and the other had quarters to spare. This brought us, notice, into one another's gardens, for houses here are usually built in "compounds" or enclosures, two or three together sharing one lawn or breathing spot. There has also been mutual exchange of courtesies. Our own people have been most hospitably entertained in their houses and they in ours. Real friendships have sprung up. Still more has it tended to draw both sides together that in times of sickness and need, in births and deaths and plagues our missionaries are often dependent on the physicians of other missions, and they on ours. The willing and generous and cordial help thus given and received at many times through many years could not but produce warm feeling.

Apropos of such social relations, it may be noted that in Wuchang there exists a little "club," in which about a dozen men, ministers of various missions, meet monthly to read and discuss a paper on some theological subject. Six of these are clergy of our own mission, and the rest include at present only Wesleyan and English Congregational missionaries. The club is entirely informal, the meetings open with prayer, and discussion is absolutely free.

[Concluded next week.]

THE COMMUNION OF SAINTS.

It seems well, when we are called to commemorate all the innumerable servants of God whom we know not by name, some still among us on earth, but the far greater number who have already "crossed the flood"—it seems well to try and shake ourselves free from any narrow views of the Church of Christ, and learn afresh how mighty and noble a fellowship the Communion of Saints brings to us. When our hearts are bruised and sore with aching longing for those who were once at our side, and who filled so large a place in our home and thought and work, as they still do in our love, we may find solace in these words—for our Saviour's prayer includes them and us—"All One, One in Us"; the link, the tie, the fellowship, unbroken and indissoluble, one life, the Unity of God Himself!

Let us strive then to realize our citizenship more, *i.e.*, to lose separate life, thoughts, interests, in the wider fellowship, and so find our true selves. Oh, how this would make our life grander, more full of power and vitality, as well as of peace, if we could only realize our communion and destiny more truly!—What comfort would strengthen us if we did but recognize that we are still *one* with our dear ones departed this life in God's faith and fear, and were gathered with them in worship in the Holy Mount; if we could but realize that we are one in heart and soul and destiny, under the eye of Christ, with every Christian living; and if we could but make friends, as we ought to do, and may do, in the glorious company of the apostles, in the goodly fellowship of prophets, in the noble army of martyrs, and in an innumerable company of angels!—

J. B. FLETCHER, in *The Watchword*.

Helps on the
Sunday School Lessons

JOINT DIOCESAN SERIES

SUBJECT.—*The Life and Teachings of Our Lord Jesus Christ.*

BY THE REV. ELMER E. LOFSTROM

HE FEEDS THE MULTITUDE.

FOR THE FOURTH SUNDAY IN ADVENT.

Catechism: V. Belief. Text: St. John 6:50. Scripture: St. Mark 6:31-44.

AFTER the healing of the demoniac at Gadara, Jesus returned to Capernaum, where He healed a woman who came in the press of the crowd and touched the hem of His garment, and raised from the dead the daughter of Jairus (St. Mark 8:40-56). This seems to have been on the evening of the same day as the parables by the sea and the visit to Gadara. St. Matthew also tells of the healing of two blind men and a dumb demoniac (9:27-34). About this time He made a visit to His childhood home at Nazareth, where they were a second time unwilling to receive Him (St. Mark 6:1-6). Then as He was going about Galilee, teaching in the Jewish synagogues, He sent the twelve, two by two, to go out upon a little trial mission. After this temporary separation there was a happy informal meeting of Master and men, in which the apostles "told Him all things, whatsoever they had done, and whatsoever they had taught" (St. Mark 6:30). At the same time there came to Him the sad news of the tragic death of St. John Baptist, His cousin and Forerunner. For these two reasons there was need of quiet and rest. There was needed time for these men to think soberly of what their own work for the Master meant, in the light of this experience which they had now had. They must have time to think also of the meaning of the death of the great herald. If he, who had done his work so well, had met with such a death, what did it mean?

But crowds were pressing upon them so eagerly that they had not time so much as to eat. The word therefore comes from the Master, "Come ye yourselves apart into a desert place, and rest awhile." Because the crowd followed them along the shore as they went over in the boat, they were not able to secure the rest at this time. But so important was it that they should have it, that the Master continued the search for the season of rest and quiet until it was finally found over near Tyre and Sidon.

There is a lesson here which ought not to be overlooked. Where they were there was no lack of work to be done. The crowd was eager to hear. You would think that opportunity was one not to be lightly disregarded. But the Master saw an even greater need than the work with the multitude: the time for prayer and thought on the part of the disciples. It was no temporary work to which they were called. For the sake of the temporary, therefore, the preparation for the permanent must not be neglected. Jesus therefore conducts them to the deserted place. Every one should have time for quiet and prayer. Every Lord's Day comes with an invitation to give thought to the permanent and eternal things. Advent bids us take time to think soberly of what the coming of Christmas means. Lent will come with its invitation to prayer and meditation and communion with the Saviour. We should never be too busy to give heed to these invitations. If deeds of mercy interfere for a time, as here, they must not be forgotten.

It was clearly the Master's will at this time to get away from the crowd. Yet when they followed along the shore, and were there to meet them when He landed, He did not send them away. He welcomed them (St. Luke 9:11). Tired and sad as He was, He yet gave Himself cheerfully to the need of this multitude. There are multitudes whose need still appeals to Him. He would answer the need through His disciples. We must not grumble at a fancied interference with our own plans. We must give gladly what we give in His Name.

From the miracle itself we may learn several practical lessons. The disciples saw the need, but they did not at first realize that it was their duty to feed them. There was a good reason for this. They had no idea that they had the ability to feed them. This arose from a failure to understand the significance of having Jesus with them. In spite of their experiences upon the trial mission they did not yet realize that with His help they could do anything which really needed to be done.

Then Jesus made it very clear to them that they had no ability of their own to answer the need which confronted them. He commanded them to feed the multitude, but He also brought out the exact extent of their own resources. To prove the practical Philip, Jesus said: "Whence shall we buy bread that these may eat?" (St. John 6:5). After figuring out the insufficiency of the \$34 in the treasury, the disciples came to Him and proposed that He send away the crowd. Then He asks them how much food they have. They bring forward the boy who had come with a basket. It seems to have been intended for the boy's father and himself, as it was perhaps enough for a simple luncheon for two. It may have been Philip's boy, who lived at Bethsaida, or St. Andrew's own son, as it is he who mentions his being there (St. John 6:3). If the \$34 worth of bread which they had thought of buying would have been inadequate, what an insignificant trifle this little store would be! Jesus causes them to face squarely the littleness of their own supply. Here is a practical lesson. We see that the need of the world for the Gospel is far greater than the powers we have of ourselves for answering it. We must not, therefore, trust in our own sufficiency for doing it.

But the smallest resources, when brought to Jesus for blessing, have power to do all that He asks us to do. It was not necessary to use the utmost of the resources at the command of the apostles. The \$34 remained untouched. The little boy's basket contained that which was quite sufficient for doing what the Master had told them to do, after it had been given to Him for blessing. The little gift was not much, but it was all that was offered, and the Master used it. Not angels, but a real, live little boy furnished the basis for this wonderful miracle.

Jesus could have caused fruits and food to spring ready made out of the ground. It would have been not one whit more wonderful that what He did do. But He chose rather to use human gifts, meagre as they were. So, too, He still chooses to let men have a share in His great work of feeding humanity with bread for body and soul. It is His way of doing things; not special creations, but orderly development from what we give.

This may perhaps be the clue to the present application of the fact learned by His disciples that day, that the Master never asks us to do anything which is impossible to be done if we obey Him. He asked the apostles to do something which it did not take a practical man like Philip long to figure out could not be done from their own resources. But because they knew something of Him who asked it, they did what He said. They appear in this picture in a more favorable light than almost anywhere else. For they go about making the people sit down in orderly groups of fifty and a hundred, although they knew full well that they had no means of feeding them, just because Jesus told them to do it. They proceeded to do an impossible thing just because Jesus asked them to do it. It shows how much they trusted Him. It shows what was their opinion of Him. He had not told them what He would do. But just because He asked it, they obeyed.

The Master Himself explained the higher significance of the miracle. The next day the people wished to make Him a mere earthly king, because of the miracle. He then explained to them that the bread which they had eaten was but a symbol of the true Bread which He had brought down to them from heaven. That Bread had power to feed their souls as well as their bodies. In the light of this miracle, we can see nothing impossible in His making the water of Baptism the means of conveying the new birth into His kingdom, or the bread and the wine of the Lord's Supper the means by which our souls are fed with the Body and Blood of Christ.

There are two lessons in the filling of that little basket twelve times with the fragments which remained. After what He had just done with the little supply of food given Him, it would have been sinful to allow these fragments to go to waste. He reminds us of the value of little things. It is wrong to waste anything just because it is little or seems insignificant. Save the bits and let them be used for His work. The sum total of the Sunday school Lenten offerings shows what is the value of gathering together little gifts.

The second lesson from this is that in giving up that for which the Master asks that He may use, we receive back much more than we give. "It is more blessed to give than to receive." It is by giving that life becomes rich and blessed. To receive, and not to give, makes life mean and not worth the living.

Correspondence

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

THE REPLY OF THE BISHOP OF ARKANSAS.

To the Editor of *The Living Church*:

I HAVE read your editorial concerning my plan for bringing about unity among Christians, in the November 14th issue of *THE LIVING CHURCH*. I want to thank you for it, because it enables me to see that I have been ambiguous in some of my statements.

Let me also thank you, on behalf of both my people and myself, for your kind reference to and concern for the Church extension and upbuilding work in the diocese of Arkansas. I naturally warmed up to you when I found that a desire to prevent injury to our work was the explanation of your failure to acknowledge the receipt of the copies of my publications on the subject of Church unity.

In these prefatory remarks, I desire to state in words so few that they may be read by all who turn over the pages of *THE LIVING CHURCH* and in terms so unmistakable that all may understand: (1) that I am not disloyal to the Episcopal Church; (2) that I do not depreciate the value of the Sacraments; and (3) that I do not undervalue the fact of the Historic Episcopate, but greatly magnify it.

What I meant to do in the "open letter" on my plan for Church unity, to which your editorial relates, and all I mean to do in my forthcoming book, is to emphasize the concessions made in the Chicago-Lambeth Quadrilateral irenicism and to make a practical application to existing conditions of those concessions.

When I speak of "my plan" for Church unity, I do not wish to be understood as intending to claim to be the originator of anything different from that which the Lord Jesus established. I would like to have the phrase "my plan" understood as, I suppose, St. Paul wanted his phrase "my gospel" understood, that is, that it was his interpretation of the Gospel of the Divine Saviour of the world.

I do not offer my plan as a worked-out scheme for the federation of the Churches, but only as a suggestion to be developed by a multitude of counsellors. And if the editor is right in the importance which, in his article on Canon 19, he attaches to the Prophetic Office of the Christian ministry, why may not a Bishop, even though his diocese be small and he of comparatively "no reputation," venture to offer a suggestion without running the risk of losing what he possesses of influence and power for good?

I take no pleasure in writing controversial articles, and my love of peace and sense of justice deprive me of the ability to make such articles interesting by spicing them with mere cleverness or readiness to take advantage of inadvertences on the part of an opponent. I have therefore concluded that, until my book appears, I will rest my defense with the foregoing paragraphs and the following statements in reply to your criticisms.

A RESTATEMENT OF MY PLAN AND AN ANALYSIS OF THE EDITORIAL.

In the hope of removing ambiguity and for the convenience and assistance of readers who either have not followed or understood us, it may be well for me to begin with (1) a brief restatement of my plan, and (2) a concise analysis of your editorial.

1. My plan provides, through a common ministry, by an evolutionary development, for the attainment of Christian Unity, which is the greatest need of our present civilization and of our holy religion. This supremely important movement is to differ from ordinary evolutionary processes by beginning at the top instead of at the bottom, through the creation of an Interdenominational Episcopate of the historic type. Thus the plan follows the analogy of Christianity; for the spiritual Kingdom of the Christ commenced at the top in the Incarnation, and His visible Kingdom, the Church, commenced at the top in the Apostolate, and, from New Testament times to the present, has been so continued, chiefly, through the Historic Episcopate, and will no doubt be continued through this institution until His Second Coming.

The proposed denominationalizing of the Historic Episcopate is to be commenced in these United States, the natural arena of all world-wide movements, and by our Anglo-American Church, the logical leader in the unification of American Christianity, in the offering of her distinctive and priceless inheritance to the orthodox Churches which are without it, and by their receiving it under the terms of a concordat which will result (1) in the immediate accomplishment of intercommunion between all denominations of orthodox Christians, such as now exists between the several national branches of the Anglican Church; (2) in the partial organic unity of federated Christian endeavor in missionary and philanthropic fields; and (3) in the complete organic unity of a United Church for the United States.

2. The editorial starts out with an unfavorable reflection upon my alleged failure to give the institution of Christian Baptism due prominence, and then passes on to the discussion of the assumed essentials of Church unity as they are conceived to be revealed in Acts 2:41-46. Here the editor represents me to be guilty of logical inconsistency by holding up the Historic Episcopate as an essential of unity, while failing to attach "vital importance" to the theory or doctrine of "tactical succession." His exact words are: "Why should we trouble these orthodox Protestants about the Historic Episcopate when it really is not vitally important for them to receive it anyhow?"

I reply to this question by asking another: How can one who attaches so much importance to logical consistency, as does the editor of *THE LIVING CHURCH*, accuse the Bishop of Arkansas of lightly esteeming the Historic Episcopate? The answer to this question is plainly given in the following paragraph from the letter of a kind correspondent, who, though personally unknown to me, joins others in offering sympathy on account of the injustice of the editorial:

"It is," he says, "somewhat humorous for you to be represented as viewing the acceptance of the Historic Episcopate by orthodox Protestants as not of vital importance when manifestly your whole aim is to secure the offering and accepting of it. It is, however, the editor's own interpretation of what constitutes the Historic Episcopate that he actually charges you with surrendering and not the Historic Episcopate itself. You view controversy as to the nature of the Christian Ministry as not of vital importance in the matter of Church unity. You say that the Historic Episcopate is of vital importance, but tactical succession is not. The editor, and his school, however, view the Historic Episcopate and Apostolic Succession as one and the same thing. Here is the point at issue. I believe with you that the Historic Episcopate is essential to the cause of Church unity, but that tactical, as signified by the phrase 'Apostolic Succession,' is not."

In this short statement my unknown friend reveals the foundation of sand and the rickety superstructure which the editor of *THE LIVING CHURCH* has laid and built in the editorial under review.

II.

THE BASIS OF CHRISTIAN UNITY AND THE EDITOR'S INTERPRETATION OF ACTS 2:41-46.

The fundamental difference between the editor of *THE LIVING CHURCH* and the Bishop of Arkansas relates to the character of the foundation upon which they would respectively build the superstructure of organic Christian unity. The editor would have it built upon a sacerdotal system of doctrine or theology, and the Bishop upon the two great facts of Christianity, the Incarnation and the Historic Episcopate. That the Bishop is right and the editor wrong is evident from the simple fact that, beyond the confession of belief in the Incarnation and Resurrection, the primitive Church did not have doctrine as the foundation of its unity. Until the Ascension the basis of the Church's unity was the Person of the Lord Jesus Himself; then, until the death of St. John, it was the Apostolate, and afterwards the Historic Episcopate.

As the editor so forcibly points out, it is, indeed, a melancholy fact that the Historic Episcopate from the fifth century on has not held the Church together. But I ask, what little bits of fragments would the centrifugal force of doctrine which divided the Eastern and Western Churches have made of the national Churches which took the side of the Reformation, but for the centripetal force of the Historic Episcopate?

From an historical point of view it will be seen, and I am sure that the learned editor will admit, that the unity of the earlier centuries could never have been attained without the Historic Episcopate, and that the breaking up of the Church would have been ruinously and hopelessly complete without that institution. We conclude, then, that Christian unity, in

the organic sense of the term, depends upon an historical institution and not upon an historical system of doctrine.

I cordially recognize and acknowledge the truth of the editor's contention that "there can be no unity without eliminating the principle of disunion."

But the elimination of the principle of disunion depends upon the adoption of a plan of exclusion by which the non-essentials of faith and practice are left to one side. I believe that the efforts to do this by the framers of the Quadrilateral irenicism fell little, if any, short of being divinely inspired, and as my plan of unity rests securely upon that official document I have nothing to fear as the result of the utmost that can be made of a principle concerning which the editor and I are in the fullest accord and the importance of which is recognized on every page of my forthcoming book.

It is evident that the condemnation by the editor of the Bishop of Arkansas' plan of Church unity is partly, if not principally, due to the fact that the editor would begin the work of unification at the Roman end of the line while the Bishop would begin at the Protestant end of it. But the Bishop believes that if we ever have an all-inclusive national Church it cannot be until Romanism and Protestantism are catholicized. If only we can catholicize and unify Protestantism there will be no trouble about the ultimate catholicization of Romanism and the unification of Romanism and Protestantism in One Holy Catholic Church.

But Romanism and Protestantism cannot be catholicized on the basis of a system of doctrine. Our hope for the accomplishing of this, upon which everything in the way of Christian unity depends, is centered in the Historic Episcopate. If Protestants generally were to add the Historic Episcopate to their ministries, and if Rome were to restore her Historic Episcopate by eliminating the Papacy, the federation of all the orthodox Churches of Christendom into great national Churches and into one stupendous international communion might easily take place before the close of the twentieth century.

If Catholics, "so-called," Roman, Greek, or Anglican, are excluded by my plan, it will be because they exclude themselves, and that on the sectarian, Protestant or individualistic ground, that other people do not accept their theories of the Historic Episcopate in addition to that Episcopate itself.

As for the contention that the denominations would not guard the sacred treasure of the Historic Episcopate, I will, for the sake of brevity, pass over it by asking you two questions: (1) Do you really think that any denomination of Christians, such as the great Presbyterian or Methodist Churches, would accept the Historic Episcopate unless, for some sufficient reason, it would value the institution enough to cherish it? (2) Did not the Continental European Churches and the Church of Scotland abandon the Historic Episcopate because they had to choose between it and the principles of the Reformation, and do you know of any instance in history of a Church which had the Historic Episcopate and deliberately abandoned or degraded it?

We need not go outside of his editorial for the most convincing proof that the editor of THE LIVING CHURCH is fundamentally wrong in his contention that Christians can and must come together on the basis of a system of doctrine. He, and for example, Professor Briggs, could not possibly stand together in the same Church on the doctrinal basis of his interpretation of Acts 2:41-46; nor would few, if any, scholars of our day stand with the editor on that platform. If the editor persists in occupying it, I am afraid that he and Dr. McGarvey will soon find themselves almost entirely alone. Hooker, if living, would be too judicious to keep the editor and doctor company on the basis of such an interpretation, and I doubt whether even Laud would do so.

There would be no room on the editor's platform for Jewell, the greatest theologian that our communion has ever produced, or indeed for scarcely any of the Reformation and Anglican Fathers. But there is hardly one of all these, except perhaps Laud, who could not stand with me on the basis of my plan. And this is true of such renowned scholars as Lightfoot, Hatch, and Hort; and it is true, also, or at least ought to be, of all the representatives of the Anglo-American Church who voted for the Quadrilateral. If any among them, living or dead, could or would not stand with me, it would be for practical, not doctrinal, reasons.

How, then, can the editor of THE LIVING CHURCH charge the Bishop of Arkansas with doctrinal disloyalty? Ought he not to withdraw his charge or sustain it with some better show-

ing than he has made in his private, exceedingly faulty, and indeed impossible interpretation of Acts 2:41-46?

That which in itself should have been enough to have shielded me from the injury of having been classed with that good but mistaken man, Dr. McGarvey, as a traitor to Anglicanism, is the well-known fact that I have for many years maintained that the Anglo-American Church is the only Church in the United States which, as matters now stand, can make a divine claim to the allegiance of a citizen of this country. This claim is the thesis of a book of mine which has passed through many editions and has, I am frequently assured, made hundreds of converts to Anglicanism.

III.

THE HISTORIC EPISCOPACY AND DEMOCRACY.

The editor of THE LIVING CHURCH finds fault with what I said in answer to the popular objection against my plan based upon the idea that the Historic Episcopate is necessarily too much of a monarchical institution to fit in with the democratic institutions of the United States.

There is nothing about the Historic Episcopate which identifies it with any one kind or type of government. The Historic Episcopate of the Church is like the Gospel of her Lord. It is capable of being adapted to new conditions and environments; otherwise it could not be claimed that it is a divine institution. In a monarchical age and country the Historic Episcopate is nearly always more or less monarchical in character. And in a republican age and country its type is generally republican or democratic. A national Episcopate is very much like the royalty of England, which is either Liberal or Conservative, according to the ascendance of the one or the other of these parties.

The Anglo-American Episcopate is now very much more democratic than the English or even the Canadian Episcopate, and the proposed denominationalizing of it would make it still more so. There would then be at least one thousand Bishops in the United States and that number of American Bishops representing our great denominations, meeting every two years, would "do things" along democratic rather than monarchical lines. But the American Episcopate would not suffer a diminution in its usefulness on account of increased democracy.

In the governments of the world monarchialism is everywhere giving way to democracy, and a corresponding change must sooner or later take place in the government of the Churches throughout Christendom. The monarchical Episcopate of the international Church of the Mediæval Age would be an impossible anachronism in the national Church in the United States in the twentieth century.

He who spake the words of St. Matt. 23:7-12, was hardly committed to monarchical ecclesiasticism. If the Church was not democratic to the extreme of communism in the first period of the strictly apostolic age, what shall we do with Acts 2:44-45?

IV.

A WISE SUGGESTION AND A FAITHFUL PROMISE TO THE EDITOR OF "THE LIVING CHURCH."

In principle, my plan for the bringing about of unity among Christians is essentially the same as that promulgated by the General Convention of the Anglo-American Church and the Pan-Anglican Conference of Bishops in the Quadrilateral. The editor of THE LIVING CHURCH should therefore criticize the acts of those great bodies instead of my humble utterances. My little skiff is in tow and trailing behind a great, big, first-class man-of-war, and, Mr. Editor, this being the case, it is hardly worth while for you to be firing your tremendous sixteen-inch guns at my frail little bark, when you have to reckon with that battleship. The opponents of the cause I have at heart can hope to put it down only by training all of their artillery on that "floating fort," the Quadrilateral.

My plan does not, like yours, rest upon any unauthoritative interpretation. It has a much better foundation, the Quadrilateral, which is the official Anglican interpretation of all the Christian Scriptures and ecclesiastical Canon Law, so far as they bear upon the subject of Church unity.

It seems to me that all candid people must admit that in recommending the adoption of the Historic Episcopate as the basis of Church unity solely because of its value from a utilitarian point of view, I am following the best of precedent. It is, unquestionably, historically, the ecclesiastical embodiment of the principles of unity and superintendence by one headship, a headship which is indispensable to Christian Unity.

My plan is primarily concerned with unity, not doctrine. Your criticisms are chiefly concerned with doctrine. I am interested in facts; you, in interpretations.

I take my stand upon the Quadrilateral declaration of facts, asking no greater doctrinal freedom than it plainly allows. Therefore, my plan cannot be objected to, nor can I on account of it rightfully be branded as disloyal to the Episcopal Church.

Before I go to press with my book, if the editor of THE LIVING CHURCH, or anyone else, will successfully show wherein my plan is in any essential principle different from the Quadrilateral, he will save the world from being afflicted by me with my proposed publication on Church unity.

WM. M. BROWN,
Bishop of Arkansas.

THE WORK OF MISS SYBIL CARTER.

To the Editor of The Living Church:

THE deeply regretted death of Miss Sybil Carter, whose name has been identified with the lace schools among the Indians, seems to make it necessary to inform those who have sympathized with her work that Miss Carter's death will make no break in the continuance of the industry.

The Sybil Carter Indian Mission and Lace Industry Association was organized several years ago by Miss Carter in order to put the work to which she had given so many years of her life on a permanent basis; and with Miss Carter's coöperation the Association has systematized it and carried it on for several years. The officers expect to continue and extend the industry as long as those who have supported it will give it their sympathy and their aid.

The office of the Association has always been Room 70, No. 289 Fourth Avenue, New York, where the lace is sold, and to that address any communications may be sent.

OLIVIA M. CUTTING,
*President, Sybil Carter Indian Mission
and Lace Industry Association.*

MABEL CHOATE, *Secretary.*

DISORDERS IN PERSIA.

To the Editor of The Living Church:

LAST spring the Rev. Isaac Shlemon, a missionary at Urmi, Persia, and a deacon of the diocese of Ohio, requested gifts of money from his friends in the United States, for the benefit of the refugee children who had flocked into the city from the mountains, fearing massacre at the hands of the Kurds. I have received since then a number of checks. I have endorsed them to Mr. Shlemon and forwarded them to Urmi, requesting him in each instance to acknowledge direct to the generous donors. I have also myself acknowledged the receipt of these.

The following letter has just come into my hands, and will be of interest to all who have given to him of their bounty. I have asked Mr. Shlemon to send to the Church papers a detailed statement of these gifts, which I presume he will do later on.

[COPY.]

"INDUSTRIAL SCHOOL FOR GIRLS.
"URMI, PERSIA. *Via* Berlin and Tabriz.
"October 26, 1908.

"DEAR BISHOP:

"I have received several checks that have been sent to you by my friends. I will acknowledge to you all moneys that have been forwarded to me. During the past six weeks we have had no mails come into Urmi, two mails were robbed by the Kurds and the contents taken by them. Some of the checks that might have come to me possibly have been destroyed or burned up by these people. I have written and acknowledged the receipt of the moneys coming to me, but I fear my letters have not reached even Tabriz, and will write again. All communications are broken, even the mails cannot pass through. The conditions in Persia are not any better; great suffering is going on everywhere, especially with our people who live in the mountains not far off from here. We are doing our very best.

"I am, with many thanks,

"Your faithful servant,
"ISAAC SHLEMON."

Yours truly,

Cleveland, Dec. 1, 1908. WILLIAM ANDREW LEONARD.

THE EMBER GUILD.

To the Editor of The Living Church:

MAY I again ask the courtesy of your columns to present to the clergy our Ember Guild plan of observing the coming Ember Days?

We believe that the great need of the Church is more earnest and united prayer at the Ember seasons for the increase of the ministry. Our plan is to spend four hours, consecutively, if possible, and beginning with the celebration of the Holy Communion, in services, meditation, and self-examination on the vows of ordination, in spiritual reading and earnest prayer for the increase of the ministry. We urge the prayerful consideration of the boys and young men of our own parishes, praying that some of them may be called to the sacred ministry. The spirit of the rule is to spend a few quiet hours in one's church alone with God, for the upbuilding of our own spiritual life and for earnest prayer for the increase of the ministry. Each member may keep the hours singly if he chooses.

Our members are scattered from New Hampshire to California.

The following daily prayer is recommended, but is not binding upon members:

"O Almighty God, look mercifully upon the world, redeemed by the precious Blood of Thy dear Son, and send forth many more to the ministry, that perishing souls may be rescued, and Thy glorious triumph may be hastened by the perfecting of Thine elect; through the same Jesus Christ our Lord. Amen."

We extend a cordial invitation to any Bishop, priest, or deacon of the Church to unite with us in this guild. The dues are 50 cents for the year, and these may be sent with name and address to the Rev. W. C. Way, Secretary, Thirty-sixth Street and Hamilton Avenue, Chicago. EDWIN J. RANDALL,

Chicago, Dec. 5, 1908. *Director.*

THE CHOICE OF HYMNS.

To the Editor of The Living Church:

AFTER a half-year's freedom to wander almost at will over the wide field of our "general" hymns, choirs again find themselves entered upon the period when their selections from the Hymnal must be made from the "proper of the seasons." I say "must be" advisedly, for while our canons and rubrics authorizing the use of hymns impose no restriction whatever in choice, if we but keep within the covers of the Hymnal, it will hardly be questioned that the mind of the Church in this matter is as little followed by the use of hymns out of due season as it would be were a priest, as permitted by the second rubric after the third collect at Evensong, to "think fit" to conclude the service of a day in Advent with the collects for Ash Wednesday, Low Sunday, and St. Luke's Day.

Few choirs, probably, will miss the mark much during Advent and Christmas-tide—though I did know a choir (since disbanded) once to sing three Advent hymns at one service on the Sunday next before Advent and not over two at any one time during the Advent season following; one of those, usually, being 35 as recessional, whereby (as they left their stalls at the end of the first stanza and the way to the vestry was short) they sang of Creation, Fall, and Waiting, but stopped before they ever came to either First or Second Advent. It may not be amiss, however, for places where the clergy do not personally choose the hymns, to call the attention of choirmasters, even thus early, to the fact that hymns 69 to 73 inclusive belong each to one (only) Sunday in the Epiphany season; 69 to the First, 70 to the Second, 71 to the Fourth (the Third, somewhat unfortunately it would seem, not being provided for), and 72 to the Fifth. Of course these may also be used whenever the corresponding services are taken to fill out the Trinity season.

The chief offending, however, will doubtless center about 73, which, the classification of our Hymnal notwithstanding, should be sung the week (more strictly, if I mistake not, the Saturday alone) before Septuagesima. The old rule that Alleluia should not be sung in the offices from the first vespers of Septuagesima to Easter Even inclusive undoubtedly applied to the hymns, and would thus bar not only 73 except as above, but, if rigidly adhered to, also 151 on the Purification if falling after Septuagesima.

I have never been able to see why the compilers of the Hymnal marked 69 as "also" proper to the Purification. The first verse fits, of course, but the remainder of the hymn, narrating an entirely different event, most certainly does not.

Nashville, Tenn., Dec. 5, 1908. JAMES R. SHARP.

WORK AT ST. JOHN'S CHAPEL, NEW YORK.

To the Editor of *The Living Church*:

YOUR New York correspondent has, I fear, been getting some of his Church news out of the secular press. His notice of the proposed closing of St. John's, and the reasons for it, sounded more like the newspaper notices than like the words of any one familiar with conditions at the chapel. It is true, as he says, that "for a number of years the congregation" at St. John's "steadily diminished"; but it is also true, and ought to be said, that in more recent times the congregation has steadily increased. In fact, I venture an opinion that a report of actual attendances at St. John's during say the last six months would be interesting to those who think that the "congregation has dwindled almost to the vanishing point."

It is not for an outsider to criticise the action of the Trinity corporation, but it is not just that the work of the present staff at St. John's should be tacitly stamped as a failure. If the revival of St. John's has not been important enough, in the opinion of the corporation, to justify its continuance, at least let it be said that the work of the priest-in-charge and his staff has not been a failure, but on the contrary a notable success.

Yours very truly,

Astoria, N. Y., Dec. 5, 1908. CHAS. HENRY WEBB.

THE EMMANUEL MOVEMENT.

To the Editor of *The Living Church*:

MAY I say in reply to your correspondent signing himself F. D. Brooks, that if he will kindly take the trouble to re-read my letter, which has called forth his severe criticism, I believe he will find I am right in saying that it is *absolutely free* from any reflection upon the work of the AUTHORS of the Emmanuel Movement and of their able book, *Religion and Medicine*. I have the highest respect for Dr. Worcester and nothing but praise for the good he has accomplished. It is other people and other matters that I wrote of. Faithfully yours,

ALBAN RICHEY.

PRESBYTERIANS IN SIXTEENTH CENTURY PULPITS.

To the Editor of *The Living Church*:

THE Bishop of Michigan, in his address to his diocesan convention when discussing Canon Nineteen, is reported as saying: "As to members of other bodies in the Reformation era, at least there was wide recognition of the liberty of prophesying, cherished parts of our Prayer Book we owe to Presbyterian ministers from the continent, and they occupied pulpits in the English Church. Who are we, then, at this date, that we should presume to restrict the liberty of prophesying to an order which sometimes exhibits small prophetic gifts?" Let us see what truth is therein contained! In 1548 a multitude of foreign Protestants availed themselves of Cranmer's hospitality and hastened to England. Three of the more eminent of these refugees were Laski, a Polish ecclesiastic; Bucer, a Dominican priest, and Peter Martyr, a canon regular of the order of St. Augustine. Laski was permitted to officiate as the superintendent of foreign Protestants in the metropolis; Bucer was appointed to the theological chair at Cambridge; and Martyr to the corresponding post at Oxford (*vide* Hardwicke). It would be interesting to know where were the pulpits in the English Church which the Bishop says they occupied, and what edification would accrue to English people by the filling of English pulpits with German and Swiss preachers?

The service used by Laski, and by Pullain in Glastonbury, suggested the use of the Ten Commandments, and the opening service of Morning and Evening Prayer. Laski, however, complained of the English Prayer Book. Bucer and Martyr were invited to criticise the first Prayer Book of Edward VI. The former sent a criticism to the Bishop of Ely, extending to twenty-eight chapters. Martyr "rejoiced in the opportunity of admonishing the Bishops." He published a treatise on the Eucharist, which the Bishops would not allow to be circulated in English. Martyr termed the vestments of the clergy "Relics of the Amorites"!

John Knox, a priest of the Church of Scotland, the founder

of the Presbyterian Church, in 1549 was appointed by the English Privy council to a preachship at Berwick-on-Tweed, and in 1551 was enrolled as a royal chaplain, and even recommended to the Bishopric of Dorchester. The Bishop of Durham had to curb his ultra zeal in denouncing "the idolatry of the Mass." He declined the other preferments. In 1559 Archbishop Parker, writing to Lord Cecil, "prays that God may preserve the Church from such a visitation as Knox had attempted in Scotland."

The bad influence of these foreign Protestants was seen in the rise of what is called "the exercise of prophesying." Queen Elizabeth had to prohibit these preachings and prayer meetings, for, as we learn from Soames, Maitland, and others, although they might, in some instances, lead to the edification and instruction of the audience, they were easily convertible into occasions for assaulting the established usages of the Church, and for reflecting on the government. The influence of these men tended to divisions; thus Archbishop Parker, in deploring the Romeward tendency of certain persons in 1572, was of opinion "that the change was brought about in part at least by the disordered preachings and meetings of some Puritans who will never be at point."

The term "liberty of prophesying" first occurs in a discourse of twenty-two sections on the subject by Bishop Jeremy Taylor; but in this he is advocating *toleration* to "several religions," *e.g.*, the detested Anabaptists and Romanists, and not exchange of pulpits. History repeats itself. If we wish to disrupt the Church, let us interpret the amendment to Canon Nineteen as does the Bishop of Michigan and a few others. If we believe in the Catholic Church, let us unite to cause its repeal.

JAMES W. SPARKS.

St. Helena's Rectory, Beaufort, S. C., Dec. 4, 1908.

SHADOWS AND LIGHT OF LATER YEARS.

BY MARIE J. BOIS.

DID you ever meet, dear reader, with a young worker just starting on the road over which you yourself have travelled for many years? With an utter disregard of your experience, such as youth alone can display in its supreme though unconscious selfishness, your opponent, as I might almost say, wounds you at every turn in his or her superb scorn of all that is not college wisdom. You feel you are relegated, classified, among "old people," and naturally your first feeling is one of anger. You resent the cool impudence which presumes to judge you no longer capable of comprehending the vast amount of knowledge with which the young person in question is stored; then—after having taken the matter to Him in prayer—dimly at first, more and more clearly as the days go by, you see your old "self" reflected as in a living mirror: that same "self" which in the exuberance of its pride inflicted on others the very treatment which is now so distasteful to you. You are then ready to learn the lesson which, once thoroughly mastered, will send you up in the higher class of the training school which we call life.

Older? Of course, you must be older if you would reach this point. You must be more advanced in the knowledge of the Master's plan; more humble, too, you cannot help but become because of that very knowledge. Who are you that such horizons should have opened before you? And what merciful life and light-giving touch made you able to see the broad and wonderful vision?

Ah, then, why not accept the verdict? You are older. Rejoice over the fact, since it has brought you nearer to Him, since it makes you see things unseen by younger eyes. The faults of your young friend will no longer anger you; they will teach you one of the blessed privileges of the more advanced students of life, that of Intercessory Prayer, beginning with those around you, and extending further and further, till they reach the very ends of the earth. Led by His Holy Spirit, the shadows will vanish, the light will grow brighter and brighter as you near the end of the road, singing as you do so, with a better understanding:

"Clearer still and clearer
Dawns the light from heaven,
In our sadness bringing
News of sins forgiven;
Life has lost its shadows,
Pure the light within,
Thou hast shed Thy radiance
On a world of sin."

LITERARY

THE NEW HASTINGS DICTIONARY.

Encyclopaedia of Religion and Ethics. Edited by James Hastings, M.A., D.D. With the Assistance of John A. Delbie, M.A., D.D., and Other Scholars. Vol. I. A—Art. New York: Charles Scribner's Sons, 1908. Subscription price, \$7.00.

Dr. Hastings has established an enviable reputation as a dictionary maker, and this encyclopaedia is the most generally useful of his compilations. It is indispensable for any one who desires to possess trustworthy sources of information concerning modern investigations, and concerning the present state of opinion among expert specialists in their very numerous departments.

The investigations of our day have been more fruitful in significant additions to religious knowledge than those of any previous age in the experience of mankind. Discoveries have indeed come with the most bewildering rapidity, and it has become impossible for most of us either to purchase or to master the innumerable and somewhat technical works wherein they are given first-hand. The importance of present advances in knowledge makes it absolutely imperative, none the less, that the clergy at least should obtain more adequate and reliable information concerning them than can be gained from the sources which are apt to be depended upon—current periodicals and reviews.

Thus it is that the demand for up-to-date encyclopaedias has become very great. As Dr. Hastings says in his preface, "We must possess ourselves of dictionaries and encyclopaedias, because it is not possible otherwise to have at our command the vast stores of learning which have accumulated."—*e.g.* in comparative religion, archaeology, history (sacred and ecclesiastical), the early history of doctrine, patrology, ecclesiology, liturgics, canon law, psychology, sociology, biology, and (what is to many of chief importance just now) biblical criticism.

The average priest has but little money for books, and is apt to be frightened off by the thought of paying \$7 per volume for a work containing ten or more volumes. But it should be remembered that the purchase of such works of reference as this is really a saving of money in the end, for it removes the necessity of buying the little "snippets" of religious literature which usually empty clerical purses. Such a work as this is a library in itself—a real *working* library. It needs supplementing, indeed, by a few sound theological treatises, by means of which to intrench oneself in a correct point of view.

And this suggests a limitation in the value of the work which we are reviewing. It promises to be a splendid and trustworthy compendium of up-to-date learning and expert opinion, but it is in no sense to be taken uniformly as a guide by those who are looking either for finally established conclusions concerning matters of recent investigation (they are nowhere to be had, as yet), or for sound doctrine. The Encyclopaedia is compiled from an undenominational stand-point, and its writers belong to every school of thought. The Catholic minded priest must survey the field from *his own* standpoint, the standpoint of revealed and immutable truth. But survey it he must, and he can gain no more effectual help than from this work. The generalizations of expert investigators usually undergo modification, when considered by those who are less handicapped by the limitations of specialism. The labors of specialists are indispensable, and the data which they bring to light cannot be disregarded by competent religious teachers. But the *data* may be accepted while any crude inferences which are published with them should be received *cum grano*.

We have left no space for a critical review of individual contributions to this volume. But the variety and importance of its contents may be indicated to some extent, perhaps, by mentioning a few titles in the more important department of religious and ethical learning.

Comparative religion receives much attention, for example, under the titles, Adibuddha, Aigean Religion, Ahriman, Ancestor-Worship, and Animism. *History and Archaeology* are dealt with under the heads, Ages of the World, Abigenses, Apostolic Age, and Armenia. *Biography* under Abelard, Ambrose of Milan, Anselm of Canterbury, and Aquinas. *Doctrine and its History*, under Acceptance, Adoptionism, Adoption, Alexandrian Theology, Annihilation, Antiochene Theology, Apollinarianism, Apostolic Succession (a satisfactory article by J. G. Simpson), and Arianism. *Ethical Science*, under Abandonment and Exposure, Act (Action), Adolescence, Adultery, Alcohol, Altruism, and Amusements. *Ecclesiology and Liturgics*, under Adoration, Agape, Altar, Anointing, Architecture, and Art (these last two being very full). *Apologetical*, under Abiogenesis, Absolute, Adaptation, Agnosticism, Anthropology, and Apogetics. *Missionary*, under Africa, and America (South). *Biblical*, under Adam, Allegory, Ammonites, Antediluvians, and Ark.

One notable and valuable characteristic of these articles is the attention which they give to historical aspects, and their freedom, ordinarily, from polemics.

FRANCIS J. HALL.

TRAVEL AND DESCRIPTION.

A notable volume is *India, Its Life and Thought* (by John P. Jones, D.D., South India, author of *India's Problem*, *Krishna or Christ*, etc.), in which an attempt is made to give a true appreciation of the inhabitants of India who are so far removed from Western thought and life. The author is not a hasty traveller through the land, who with equal haste writes his impressions upon his return to his native soil after travelling only over the beaten track made familiar by tourists for many years, but writes from a long residence in that land, and has given in consequence a totally different volume from many of those written before. As a study into the life of the people of India, including such matters as the home, their varying religions, etc., the volume is not surpassed. [The Macmillan Company, New York, \$2.50.]

In much smaller compass we have also, as the result of life-long acquaintance with the subject, a little volume entitled *Things Seen In China* (by J. R. Chitty. With Fifty Illustrations). On a smaller scale, this gives us for China very much such a volume as Mr. Jones has given for India in the volume previously noticed. After treating of the traveller's first impressions, there are studies of family life, social life, commercial life, artistic, literary, and agricultural life, and religious life. In a few pages devoted to a feature of the introduction of Christianity into the land, it is remarked casually that "if the evangelization of China could have been left in the hands of Roman and Anglican Catholics, the great part of those political troubles which have arisen out of the 'missionary question' might have been obviated." It is interesting to learn also, if it be true, that "the division of Christians into 'large wash,' 'smallee wash,' and 'no wash,' has certainly a flavor of humor. Denominations which practice total immersion are 'large wash'; those which have no baptismal office, 'no wash'; while the affusionists are all lumped together as 'smallee wash'—an explanation which dispels the perhaps natural first impression that the laundry of individuals is supposed to bear occult relation to their theological views!" [E. P. Dutton & Co., New York, 75 cents net.]

Granada, Present and Bygone. By Albert F. Calvert. With 20 colored and 8 half-tone illustrations and numerous line drawings in the text. London: J. M. Dent & Co. New York: E. P. Dutton & Co. 1908. Price, \$2.50 net.

This is a charming book for any one who has been in Spain or who is expecting to go there, or for any one who cares for a pretty book of travel and description. The colored plates are strikingly good, and the many other illustrations excellent, while the text tells entertainingly all there is to say of the history and antiquities of the old Moorish capital.

Hawaiian Idylls of Love and Death. By the Rev. Herbert H. Gowen, F.R.G.S., M.R.S.A. (Lond.). New York: Cochrane Publishing Co.

Mr. Gowen has made us all his debtors in gathering together these idylls of our new possessions. For most of us mystery attaches to those fair islands of the Pacific, and we have a desire to know about them, about the people and their history. In his little volume, which is attractively gotten up, Mr. Gowen tells us a number of intensely interesting stories of Hawaiian life in the old days. We shudder at the cruelty of the old religion with its human sacrifices; we are thrilled by the courage, devotion, and love of the people. The book deserves to be widely read.

FIRST FOLIO SHAKESPEARE.

The reprint of the First Folio edition of Shakespeare continues with the appearance, each in a separate volume, of *Taming of the Shrew*, *Two Gentlemen of Verona*, and *Coriolanus*. Four more are projected for the present winter, which will bring the total up to twenty, being one-half the projected set. It will be remembered that these volumes reproduce the original text in its native spelling, but with introductory notes and introductions whereby the edition is brought into touch with later readings. Each volume is sold at 75 cents in cloth and \$1.00 in limp leather. [Thomas Y. Crowell & Co., New York.]

RECENT ANTHOLOGIES.

There must evidently be a constant demand for new year books divided into readings for every day, and selected from many writers, as also for other groups or collected sayings of greater or less wisdom, since year by year the number of volumes of both descriptions continues to increase. Of books arranged for the days of the year we have received several, of which perhaps the most important are two small volumes entitled, respectively, *Catch Words of Patriotism* (compiled by Wallace Rice, compiler of *The Lincoln Year Book*, etc.), and *The Washington Year Book* (Maxims and Morals of "The Father of His Country," compiled by Wallace Rice). The former of these, with letter press in red and blue, which, with the white paper, presents the national colors, is replete with quotations from American statesmen, including many of those still living, and with the unique arrangement in many cases that these are recorded on the days when either they were first uttered or when their author was born or

otherwise on a day specially appropriate to the saying. Theodore Roosevelt, William H. Taft, William Jennings Bryan, Charles E. Hughes, and others of our own day are brought here into close juxtaposition with Henry Clay, Wendell Phillips, Patrick Henry, the fathers of the Revolution and of the days of the Civil War. The other volume, *The Washington Year Book*, has a photogravure frontispiece of the subject, and groups many terse sayings attributed to him according to the days of the year. Some of these are rather commonplace, but others are very vigorous. [A. C. McClurg & Co., Chicago.]

Also arranged for every day, a collection less elaborately made, but drawn from the best authors and largely from the poets, is *The Pleasant Thought Year Book* (Pleasant and Profitable Thoughts taken from a Large Number of Authors and Arranged for Every Day in the Year. By M. R. J. Du Bois. Henry Holt & Co., New York.) Another year book from the writings of Dr. J. R. Miller is entitled *Evening Thoughts for Every Day in the Year*. Dr. Miller's thoughts are always poetical in prose and there is a deep spirit of reverence throughout every page. The book is of devotional value. [Thomas Y. Crowell & Co. New York. Price, 65 cents.]

A new anthology, not arranged according to the year, includes *Keep Up Your Courage (Key Notes to Success)*. Edited by Mary Allette Ayer, editor of *Daily Cheer Year Book*, *Heart Melodies*, etc., with an Introduction by Rev. J. R. Miller, D.D., in which the selections are fairly well made from a considerable variety of authors. [Lothrop, Lee & Shepard Co., Boston. Price, \$1.00.] And also *Catchwords of Friendship* (A Collection of Two Hundred Sentiments in Verse and Prose) in which friendship and friends are the topics about which the quotations cluster. [A. C. McClurg & Co.]

DR. WRIGHT'S "NOTABLE ALTARS."

A VERY HANDSOME work of ecclesiastical art is *Some Notable Altars in the Church of England and in the American Episcopal Church*, by the Rev. John Wright, D.D., whose books on *Early Bibles*, *Early Prayer Books*, etc., are well known. The present work is a quarto volume adorned with 114 full-page plates showing the altar and reredos in notable churches in England and in America. Apart from the mere artistic splendor of the volume, it is impossible not to observe how different is the function of the reredos in the typical English church from most of the American examples here given. The reredos, in a well-ordered church, is the particular, distinctive feature of the sanctuary east wall, and is designed according to the architectural plan of the structure, of which it may be said to become a part. Too often the American reredos is a mere piece of ornamental furniture, badly proportioned, often garish, generally too small for the church in which it is placed. Indeed one need only to compare the finished reredoses which complete the English Cathedrals and churches of dignity with too many of the examples chosen from representative American churches to discover how inadequate are those so frequently found in the latter. It would be needlessly humiliating to cite specific instances of painfully disproportioned or inadequate structures placed, rather than erected, in American churches even of commanding distinction, yet the comparison cannot fail to teach the lesson. There are examples of satisfactory workmanship in American churches; but so long as architects will allow large east windows in churches of only moderate size, that long it will be impossible to make really dignified sanctuaries. There are instances in which a dignified reredos and a large sanctuary east window are so constructed as to produce an harmonious effect, but these are few and far between. Nor are most of the examples chosen from American churches in any sense satisfactory in their proportions or in their relation to the structures which they are intended to grace. We need hardly add that there are some exceptions.

Among the American altars shown are those in the Cathedrals of New York (crypt), Louisville, Milwaukee, and Quincy; and of some of our most notable parish churches—Trinity, Trinity chapel, Transfiguration, St. Ignatius', Incarnation, St. Edward's, and Zion and St. Timothy's, New York; the magnificent silver altar in St. Mark's, Philadelphia, and eight others in that city; and a variety of examples from other cities.

The book is a magnificent specimen of artistic workmanship and would be a handsome Christmas gift. [The Macmillan Co., New York. For sale by The Young Churchman Co., Milwaukee. Price, \$6.00 net.]

MISCELLANEOUS.

A VERY interesting study into the biology of the animal world is *Animal Life* (by F. W. Gamble, D.Sc., F.R.S., editor of *A Junior Course of Practical Zoology*. With 63 Illustrations). The wonderful story of the remarkable traits of many of the lower forms of animal life is here told, and in absorbingly interesting style. [E. P. Dutton & Co., New York. Price, \$2.00 net.]

A PAPER by Henry E. Rees of Hartford, Conn., a distinguished worker in the Sunday school, bears the title, *The Superintendent: His Duties, Responsibilities, and Privileges*. The paper was originally read before the Conference of Sunday School Workers at Richmond, Va., during General Convention and may well obtain wider circulation in printed form. There is an abundance of helpful suggestions contained in it.

WHEN THE MINISTER COMES TO TEA.

Oh! they've swept the parlor carpet, and they've dusted every chair,
And they've got the tidies hangin' jest exactly on the square;
And the what-not's fixed up lovely, and the mats have all been beat,
And the pantry's brimmin' over with the bully things ter eat;
Sis has got her Sunday dress on, and she's frizzin' up her bangs;
Ma's got on her best alpacky, and she's askin' bow it hangs;
Pa has shaved as slick as can be, and I'm rigged way up in G,—
And it's all because we're goin' ter have the minister to tea.

Oh! the table's fixed up gaudy with the gilt-edged chlny set,
And we'll use the silver tea-pot and the company spoons, you bet;
And we're goin' ter have some fruit-cake and some thimbleberry jam,
And "riz biscuits," and some doughnuts, and some chicken, and some ham.
Ma, she'll 'polergize like fury and say everything is bad,
And "Sich awful luck with cookin'," she is sure she never had;
But, er course, she's only bluffin', for it's as prime as it can be,
And she's only talkin' that way 'cause the minister's ter tea.

Everybody'll be a-smillin' and as good as ever was,
Pa won't growl about the vittles, like he generally does,
And he'll ask me would I like another piece of pie; but, sho!
That, er course, is only manners, and I'm s'posed ter answer "No."
Sis'll talk about the Church-work and about the Sunday school,
Ma'll tell how she liked the sermon that was on the Golden Rule,
And if I upset my tumbler they won't say a word ter me, —
Yes, a boy can eat in comfort with the minister ter tea!

Say! a minister, you'd reckon, never'd say what wasn't true;
But that isn't so with ours, and I can jest prove it, too;
'Cause when Sis plays on the organ so it makes yer want to die,
Why, he sets an' says it's lovely; and that, seems ter me, 's a lie;
But I like him all the samey, and I only wish he'd stay
At our house for good and always, and eat with us every day;
Only think of havin' goodies every evenin'! Jimmnee!
And I'd never get a scoldin' with the minister ter tea!

—From *Cape Cod Ballads* by Joe Lincoln.

OUR DINNER TO THE BISHOP.

BY ELSIE WHITE GAYNOR.

JOHN and I had been married ten years and had lived in the small town of Doonsville that long. We were plain, unpretending people except for one fact: John was a vestryman. At least, his being so was just then significant of this much: All of the vestrymen of St. Luke's had entertained the Bishop at some time or other on his recurring visitations, except ourselves, and as he was coming again, it forced itself upon us that we must extend to him some sort of courtesy at that time at all events.

"I don't see how we can entertain him the whole of the time," I said, "but we might have him to dinner."

We were plain people. We boasted, or rather there was no ground for boasting, of a five-room cottage. The parlor and sitting-room were one and the same, then two bedrooms, a small dining-room and a kitchen completed our home.

"He couldn't sleep here," I argued further: "The best room is so situated that you can hear every sound from the kitchen. It would be ludicrous to think of his waking to our raking out the grate or pounding the steak in his very ears. No, there is no use to think of it, but we can have him to dinner, and why not have the rector and the rest of the vestry?"

John looked dubious. "Had you better try it?" he said at length. "Think what work it will be with only a half grown girl for help—and you have not had much experience in dinner giving, and the Bishop—well, you know what a Bishop is."

"Yes, John, I know what a Bishop is," I retorted. "He is a man, great enough and broad enough not to despise anything well meant. It is littleness that affects scorn. Don't remind me of my inexperience," I said further. "I may never have given a dinner party, but is that any reason why I never should? Well, it's settled in my mind. I shall have the Bishop, the rector, and the vestry."

"Then I would suggest," said John, "that you make the dinner very simple and old fashioned so that there will be no notion of our putting on airs. It would look ridiculous to the Bishop in those in our humble station."

I was exasperated. "Humble!" I said. "Indeed; we are poor, but we dare do anything that is right and proper for any other mortal to do. And moreover we will." I told John finally that I should have a simple dinner, but it should *not* be old-fashioned. I would serve it in courses in the proper way. "Very well," said John in tones more of resignation than of enthusiasm.

I will pass over the intervening time; the fussing and fixing necessary for the occasion. Birdie, the young "help," and I had things all prepared by the night before, so that when the fateful day dawned (what have I said?) everything was in

readiness except the actual cooking of the dinner and laying the table. The latter was done soon after breakfast, and Birdie and I surveyed it with inward approval, and outward exclamation. We were just finishing putting the oysters, which were to form the first course, on the plates, when we espied John and the Bishop getting off the car at the corner. The roast was sizzling away and almost done to the proverbial "turn," the vegetables were just about ready to be taken from their respective pots and pans, and two deliciously thick, tempting mince pies were standing inside the warming oven.

All would be ready in the "nick of time." How beautifully it had all happened, I thought. I can go in now and greet the Bishop so quiet and contained, as a hostess should. I would sit and chat until the rest came, and then be free to help wait upon the table (I was not to sit down as my table was as full as it could accommodate without me). Surely it was nothing at all to entertain, I reflected, even in restricted circumstances.

I greeted the Bishop naturally, I hope, though I could not but feel from the unusual flurry of the past day or two a trifle excited. My attitude of great independence had somehow changed. It seemed then the Bishop might be thinking our cottage very small and mean and that his wide experience might make his opinion of it less favorable. There was no denying it then, at close range, and in our tiny cottage the Bishop did look a very august personage. Was he even then wondering that I should have asked him there? And oh! if everything shouldn't go right at dinner!

O you to whom dinner giving is a pretty pastime, a pleasing diversion; you with your army of manservants and maidservants, this story is not for you! In no wise will you understand, but will she who, like myself and the famous Darius, has on some occasion, "Spread her wings for a loftier flight," give ear and sympathy? Was it an ill omen that a vestryman's biscuit should fly to a corner as he unfolded his napkin? Apart from this, the first course went smoothly. The first plates were removed dexterously, and I began to breathe easily. I brought the roast, potatoes, and some other accompaniments, and them placed before John, which he was to help as I served some small vegetables from a side table.

I proceeded awhile, to turn at last to observe John sitting meekly, with bowed head, the roast and other edibles unhelped before him (I had cautioned him beforehand to say nothing, but simply to wait and attend to things as I brought them to him). Alas! circumstances alter cases. Poor John! I can see yet his abject meekness as he strove to carry out my orders strictly. How easily he might have said "bring some plates," and how, ordinarily, I would have said, "Why, John, what are you waiting for?" But the occasion was extraordinary, and I could only guess the cause. At last, like a flash, I realized I had overlooked the plates. It was November and they had been set to warm. I flew to the kitchen and hurried Birdie in with the carefully warmed but forgotten plates. Though flushed, I returned to my former position at the side table, and had no sooner resumed my task of serving than I again discovered John, not as before, in an attitude of sublime submission, but so vigorously active as to be absolutely ridiculous.

He was holding the carving knife crosswise of the roast, and was sawing away with an energy that would have dispatched a wood pile, with the right kind of tools and at a proper time. The knife, which was the best one and had not been used in a long time, had not been sharpened, through all the rush and hurry of preparation. However, after much sawing and shaking of the table, John did manage to get off some tolerable pieces of meat, and all might have gone well had he not in a final desperate effort upset his glass of water with his elbow. As the Bishop was in the place of honor at his right, there widened in his direction a miniature lake.

Calamity of calamities! Though growing momentarily more flurried, I went to the linen drawer and as calmly as I could found a napkin and spread it over the then much saturated corner.

Birdie handed the rest of the vegetables, and then all bid fair to progress favorably; but I could imagine John already preparing a curtain lecture on pride and pretention and their result. I caught his eye once, and took care not to look again. The dinner plates were taken away and the coffee and dessert brought, and I know not how it happened, but I discovered when the cream and sugar had been handed round, that the Bishop had somehow been overlooked and was reaching over meekly to help himself. And so it had occurred, in spite of me,

that what he preached had come true: "The first shall be last, and the last shall be first."

My greatest assumption was yet to come. Not one, but a row, of shining individual finger-bowls, eight in all, stood on the mantel, a thin slice of lemon afloat on each, to be placed with the fruit plate at the last course. I had no sooner accomplished the placing of them and given the last to John, which was a small, tumbler-shaped affair, when, to my utter consternation and dismay, I saw him raise it to his mouth and drink it. I could either have laughed or cried; I was almost hysterical. He must have seen the strained expression on my face, for in a moment I knew he understood, for he rather glared around. I forgot to pass the fruit as a result of it all until I saw the rest made use of their finger bowls and I had no heart to detain them longer, for I felt they must be glad to escape to the sitting room, where they might at least smoke a cigar, unhampered by our depressing conventionality.

John didn't make any remark, as I had expected he would, when they were gone, but he was woefully silent. It was I who ventured, after a time:

"Well, John, it may be a good plan to practise a little now and then at dinner-giving, but it would be better not to begin with a Bishop." "Amen!" responded John, vehemently.

A SHORT SERMON.

BY CYRUS MENDENHALL.

. . . So then neither is he that planteth anything, neither he that watereth; but God that giveth the increase. Now he that planteth and he that watereth are one, but each shall receive his own reward according to his own labor. For we are God's fellow-workers. Ye are God's husbandry, God's building (I. Cor. 3: 7-9).

ILLUSTRATION: A enters an inclosure, removes trees and rocks, plows, drags, and otherwise tills the soil. B, later on, sows it to wheat. Still later C harvests the grain. A's work and B's work make but little showing. It appears to be only so much hard labor and monotonous drudgery. Results are not manifest, and reward seems remote. Shall B say A's work amounts to nothing?

But A and B have both left the scene of toil. B buried his seed and left it. C takes up the claim, cuts the grain, records the number of bushels per acre, gathers in the results of *his own toil alone!* Oh, no; let him remember that A and B have struggled and sown, and are as important factors as he. And, more than all, God sent sunshine and warmth, rain and dew, and gave the increase. The thought is capable of wide application.

The age in which we live is a most wonderful period. There never was a better time than now. The "good old times" are not to be compared with the living present. But have we made it all it is? We may have contributed, but can we ignore those who have gone before—the long line of martyrs, reformers, pioneers? To-day is the result of yesterday. The wisdom and follies, the losses and disasters, the facts and fables of the past have crystallized in the present. The same principle holds in our personal life and training. What you are to-day is a result of what you were yesterday. Swedenborg taught something like this when he said: "The garments of the angels grow mysteriously out of the emanations of their own characters." A wondrous law of unity pervades all things, small and great, past, present and future.

Thanking the All-Father for the tillers and toilers of the past, let us ever remember that past achievements are not enough for us; we must press forward and in our turn help humanity. The faithful Christian life of to-day will create a result for God to-morrow. Plant, water, harvest earnestly and conscientiously, and God will not withhold the increase. Eternity will reveal it, even though time seems to fail. Good deeds are not lost. What is excellent, as God lives, is permanent.

HEAVEN IS NOT FAR AWAY.

Heaven is not far away; it borders nigh
To every whispered prayer and contrite sigh.
God bends to hear, for Heaven lieth near;
And every passing day
The holy angels go and come our way,
And round about us stay,
Their watch and ward to keep
Us from all ill, the while we wake or sleep.

London, Ohio.

MARGARET DOORIS.

Church Kalendar.



- Dec. 6—Second Sunday in Advent.
 " 13—Third Sunday in Advent.
 " 16—Wednesday. Ember Day. Fast.
 " 18—Friday. Ember Day. Fast.
 " 19—Saturday. Ember Day. Fast.
 " 20—Fourth Sunday in Advent.
 " 21—Monday. St. Thomas, Apostle.
 " 25—Friday. Christmas Day.
 " 26—Saturday. St. Stephen, Martyr.
 " 27—Sunday. St. John, Evangelist.
 " 28—Monday. The Innocents.

CALENDAR OF COMING EVENTS.

Dec. 16—Special Conv. Diocese of Virginia, at Alexandria, to elect a Bishop Co-adjutor.

1909

Jan. 6—Consecration of Dean Farthing as Bishop of Montreal.

Personal Mention.

THE REV. W. FRED ALLEN of Antigo, Wis., has accepted a call to the rectorate of Calvary Church, Tamaqua, Pa. (diocese of Central Pennsylvania), and will take up his new duties on December 20th.

THE REV. A. H. BEAVIN has resigned charge of Grace Church, Pittsburgh, Pa., to accept a position in the diocese of West Virginia.

THE REV. DURLIN S. BENEDICT, LL.D., of the diocese of Western Michigan, has accepted from Bishop Johnson an appointment as priest in charge of the church in Sawtelle, Cal., and entered upon his work there on the first Sunday in December.

THE REV. KINSLEY BLODGETT has accepted a call to St. Mark's Church, Worcester, Mass., succeeding the Rev. H. B. Washburn.

THE vestry of St. James' Church, Oskaloosa, Ia., has extended an unanimous call to the Rev. F. H. BURRELL of Moline, Ill.

THE REV. WALLACE CARNAHAN of San Marcos, Tex., has accepted the charge of St. Matthias' Church, Summerton, S. C.

THE REV. DR. CHRISTIAN, rector of the Church of St. Mary the Virgin, New York, has fully recovered his health and is expected to arrive from Europe shortly and resume his duties on Christmas Day. The Rev. A. C. WILSON has had charge of the parish for the past nine months.

THE address of the Rev. WILLIAM J. CORDICK is No. 329 Michigan Street, Pueblo, Colo.

THE REV. THOMAS DUCK has resigned St. James', Theresa, St. Peter's, Redwood, and St. Lawrence's Alexandria Bay, diocese of Central New York, to accept missionary work in the diocese of Atlanta, with residence at Toccoa, Ga., and will enter upon his duties December 15th.

THE REV. EDWARD H. EARLE, late rector of the Church of the Redemption, Baltimore, Md., has accepted a call to the rectorship of the Church of St. John the Evangelist, Third and Reed Streets, Philadelphia, and should be addressed accordingly, on and after December 31st.

THE address of the Rev. THOMPSON P. EGE, from January 1st, will be No. 195 Claremont Ave., New York City.

THE REV. IVAN GREEN, missionary in the Archdeaconry of the Blue Ridge Mountains, Virginia, has declined a call to Clifton Forge, Va.

THE REV. HARRY ST. C. HATHAWAY has accepted a call to the rectorate of Christ Church, Bordentown, N. J., and became rector there on December 1st. He should be addressed accordingly.

THE REV. T. G. HILL has been appointed by Bishop Paret to the charge of Catoctin parish, which includes churches at Thurmont and Catoctin Furnace, Frederick county, and Smithsburg, Washington county, Md.

THE REV. PAUL F. HOFFMAN, formerly of the Church of the Ascension, Atlantic City, has changed his address to No. 711 St. Paul Street, Baltimore, Md.

THE REV. JOSEPH H. IVIE has been appointed pastor of the work at St. Bartholomew's parish house, New York City.

THE address of the Rev. THOMAS JENKINS is changed from Ketchikan to Skaguay, Alaska, where he will reopen the church after its having been closed for two years. He reached there in time for Thanksgiving Day services.

THE REV. SAMUEL H. JOBE, formerly of Bordentown, N. J., and since last spring an assistant at the Church of the Holy Communion, New York City, has resigned.

THE REV. W. H. MORGAN-JONES, rector of Our Saviour parish, Brookland, D. C., has resigned the rectorship of that parish and of the chapel at Langdon.

THE REV. FRANK J. KNAPP, curate of St. Peter's Church, Albany, N. Y., has accepted a call to the rectorship of St. John's Church, Auburn, N. Y. and will enter upon his duties there January 1, 1909.

THE VEN. DAVID B. MATTHEWS of the diocese of Pittsburgh has accepted the rectorship of St. Paul's Church, Brockton, Mass., and will commence his new duties in January.

THE REV. J. COLE MCKIM has left Saranac Lake, N. Y., to become priest in charge at Ausable Forks and Keesville, in the diocese of Albany. Until further notice he may be addressed at Plattsburg, N. Y.

THE REV. J. E. RAMSDALE has changed his address from 723 Central Avenue or 1011 Greenleaf Avenue, Wilmette, Ill., to 5715 Madison Avenue, Second Apartment, Chicago, Ill.

THE address of the Rev. ROBERT E. ROE is changed from Troy, Pa., to St. John's mission, Ketchikan, Alaska, of which work he assumed charge on November 23d.

OWING to a serious disease of the liver, the Rev. WILLIAM C. SHEPPARD has resigned the rectorship of St. Luke's parish, Vancouver, Wash., in the district of Olympia, and is now at Westville, N. H., where he will remain for an indefinite period. At the time of his resignation he was just completing his sixth year with the parish.

THE REV. WILLIAM M. SIDENER has become assistant at the Church of the Incarnation, New York City.

THE REV. JAMES B. SNOWBALL should be addressed at Lampasas, Texas, where he is in charge of St. Mary's Church, with the care, also, of the Church of the Epiphany, Burnet, and St. Alban's, Marble Falls.

THE REV. SILAS COOK WALTON, priest in charge of Zion Church, Mendon, diocese of Quincy, accepted a call to Christ Church, Boonville, Mo., diocese of Kansas City, and assumed charge of his new cure on December 7th.

THE REV. F. C. H. WENDEL, Ph.D., of East Haddon, Conn., has removed to Shelburne Falls, Mass., where he expects to remain until Easter.

THE REV. PERCIVAL H. WHALEY, D.D., should hereafter be addressed at No. 29 Bee Street, Charleston, S. C.

ORDINATIONS.

DEACONS.

QUINCY.—On the Second Sunday in Advent, at St. John's Cathedral, Quincy, by the Bishop of the diocese, CHARLES HENRY WALTERS. The Rev. James Maxon, priest in charge of Grace Church, Galesburg, was preacher and presenter. The Very Rev. Wyllys Rede, D.D., dean of the Cathedral, assisted in the service. Mr. Walters was a Methodist pastor for twenty-five years. Last year he became sacristan and choirmaster of the Cathedral. The Bishop appointed him deacon in charge of St. George's Church, Macomb, and St. Thomas' mission, Bushnell.

WESTERN NEW YORK.—On Tuesday, December 1st, the Bishop of the diocese ordered deacon Mr. GUY C. RAINES in Christ Church, Rochester, where the candidate's parents were married and where he was baptized and confirmed. The sermon was preached by the Rev. W. C. Roberts of Corning and the candidate was presented by Archdeacon Davis.

DIED.

MACKENZIE.—Entered into rest at Kingston, N. Y., on December 3, 1908, REBECCA CALDWELL MACKENZIE.

"Safe in the Arms of Jesus."

PARSONS.—Entered into rest on November 22, 1908, at Fort Simcoe, Wash., WILLIAM PARSONS (Yale, 1868), beloved husband of Charlotte Osborn Parsons and son of the late Judge Parsons of Lock Haven, Pa.

"Thou knowest, Lord."

CLASSIFIED NOTICES AND ADVERTISEMENTS.

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

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WANTED, a lady to take charge of Domestic Department in a Girls' Industrial School; also, to assist in the elementary public school studies. Only one with experience need apply. Rev. A. M. HILDEBRAND, Chattanooga, Tenn.

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ORGANIST AND CHOIRMASTER wishes change. Successful organizer and conductor. Address L. N., care LIVING CHURCH, Milwaukee, Wis.

PRIEST will assist during Christmas holidays in or near Chicago. Address: TUTOR, care LIVING CHURCH, Milwaukee.

AN earnest Churchwoman, trained and experienced, desires parish work. Kindly communicate, stating salary, with Miss P. W., care LIVING CHURCH, Milwaukee.

WANTED, after January 1st, by graduate, position as nurse in Ladies' College of Church School for either girls or boys. Address: "NURSE," care of THE LIVING CHURCH, Milwaukee, Wis.

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COMMUNION WAFERS (round), St. EDMUND'S GUILD, 891 Richards St., Milwaukee.

ALTAR BREAD. Samples sent. THE SISTERS OF ST. MARY, Kemper Hall, Kenosha, Wis.

PARISH AND CHURCH.

KNIGHTS OF ST. PAUL. A Church secret society for boys. Information given by Rev. W. D. MCLEAN, Streator, Ill.

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

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

COLLECTION ENVELOPES, all styles, dated and numbered in sets of 52, one for each Sunday in the year. Prices greatly reduced. W. R. WILLIAMSON, Whitehall, Wisconsin.

STAMPS for Church attendance and Sunday School. Descriptive leaflet free. Rev. H. WILSON, 945 Palm Avenue, South Pasadena, Cal.

TRAVEL.

EUROPE: Comprehensive summer tour—\$175. Experienced management. Other tours at higher cost. Apply at once. **TEMPLE TOURS**, 8-X, Beacon Street, Boston, Mass.

EGYPT, Italy, Paris, and London. Tour for young ladies, with experienced chaperone. Number limited to three. Best references. J. N., care **LIVING CHURCH**, Milwaukee, Wis.

FLORIDA WINTER RESORT.

THE WALTON INN—A high-class Hotel, situated on the banks of the world-famous Indian River; 250 miles south of Jacksonville, and 45 miles north of Palm Beach, on the Florida East Coast Ry., and within twenty minutes of Ocean Beach; second season, nicely furnished, modern improvements, and homelike; pure drinking water, fruit, fish, and oysters in abundance; long, commodious wharf for bathing, boating, and fishing; telegraph and telephone service in house; mean temperature, 76 degrees; weekly services in the Church. In fact, a charming, restful, and healthful spot to spend the winter. For further particulars apply to Mrs. C. B. SCHUYLER, Lessee, Walton, St. Lucie Co., Florida.

CHURCH EMBROIDERY.

CHURCH EMBROIDERY of every description by a Churchwoman trained in English Sisterhoods. Christmas Altar hangings \$5 to \$10, for missions. Stoles from \$3.50 up. Miss LUCY V. MACKRILLE, Chevy Chase, Md.

HEALTH RESORTS.

THE PENNOYER SANITARIUM (established 1857). Chicago Suburb on Northwestern Ry. Grounds (100 acres) fronting Lake Michigan. Modern; homelike. Every patient receives most scrupulous medical care. Booklet. Address: **PENNOYER SANITARIUM**, Kenosha, Wis. Reference: Young Churchman Co.

CHURCH PUBLICATIONS.

CHRISTIAN YEAR CALENDAR. 33d Year. 75 cents. Copyrighted. All rights reserved. Agents wanted in every parish. Liberal remuneration. **CHURCH CALENDAR CO.** 1 Madison Avenue, New York.

BOOKLET: "THOUGHTS DURING THE ADMINISTRATION OF THE HOLY COMMUNION." In red, purple, tan; convenient for pocket or purse. Compiled by Emma Bennett Vallette. Sold by Edwin S. Gorham, Publisher, 251 Fourth Ave., New York. Price, 10 cts. or \$1.00 per dozen, postpaid.

THE DIVINE SERVICE, an Illustrated Altar Manual; 23 half-tones; 35,000 sold. Three editions: 14 cts., 25 cts., and \$1.40 each. Rev. H. PAGE DYER, Broad and South Streets, Philadelphia.

1909 CHRISTIAN YEAR CALENDAR can be localized. Single copy, 15 cents. Special price in quantities to clergymen and parish societies. **ANCHOR PRESS**, Waterville, Conn.

REV. DR. VAN ALLEN'S Lecture on "The Falsity of Christian Science, So-called," we can supply at 11 cents each, post paid. ADDRESS, **THE YOUNG CHURCHMAN CO.**, Milwaukee, Wis.

WE are now ready to fill orders for the Girls' Kalendar for 1909. The Psalms have been chosen as a basis for the Girls' Kalendar in the twenty-third year of its publication. It is hoped that the constant and daily use of a verse of the great Hymn Book of the Church may encourage a deeper study and more spiritual dependence on the teaching and guidance of the great Book of Worship. Price, 15 cents; by mail, 18 cents each. Per dozen, \$1.50, express additional. Address: **THE YOUNG CHURCHMAN CO.**, Milwaukee, Wis.

MISCELLANEOUS.

LANTERN, oil, 3-wick, for sale (\$15); picture, 12 feet, 50 sacred slides, or exchange for Homiletic Commentary. Rev. L. FOULKES, Gladwin, Mich.

THREE-STORY BRICK BUILDING—20 rooms. Also two-story brick house, will be leased for term of years free, for charitable purposes. Eighty miles west of Philadelphia, near Susquehanna River. Apply to A. B. C., Office **LIVING CHURCH**, Milwaukee, Wis.

JUST THE THING! A Literary Contest for Church Socials and private entertainments. A simple narrative containing the names of several hundred books to be guessed by the participants. Single copy with key, 25 cts.; twelve copies with key, \$1.00. Apply to the Rev. O. HALLOCK, Stamford, Del. Co., N. Y.

ARUNDEL CHROMOS, Engravings, Books, Fictile Ivories, etc. Complete list of all the Arundel Society Publications, 25 cts. Price list of Chromos only, free on application. **ST. JUDE'S DEPOT**, Birmingham, England.

ORIGINAL POEMS wanted, with or without music, for new song book. Also short moral stories. Rev. W. I. PRICE, Newport, N. Y.

APPEALS.

WORK AMONG THE FLORIDA SEMINOLES.

The work of the Church among the Seminole Indians in the Florida Everglades demands the constant attention of a priest who must be on the ground. I have offered myself for this work, and Bishop Gray has approved. Now I need at once sufficient money to move my household effects down there, and as the trip of seventy miles must be made by team, it will cost at least \$75 to do it. Then I must have a horse to get about with, and something to feed him with until I can raise a crop. At the June corn dance permission was given to the missionary to preach to them, and on Monday, October 26th, I baptized Chief Ho-tue-ca-hat-sie. My presence is needed there now. Send offerings to me, or to Bishop Gray.

IRENAEUS TROUT,
Seminole Indian Missionary,
Box 121, Punta Gorda, Fla.

ST. STEPHEN'S CHURCH, PEORIA, ILL.

Communicants interested (all should be) in the spiritual welfare of the working classes are earnestly solicited to send one or more dollars each to Rev. Sydney G. Jeffords, Peoria, Illinois, as a subscription for the erection of a church in the midst of 45,000 laboring people. In this way the needed fund (\$50,000) will be speedily raised, with little burden upon anyone. Certified copies of credentials of Rev. Sydney G. Jeffords, and photographic review of his nineteen years' work in Peoria, furnished upon application. Your subscriptions will be duly acknowledged in **THE LIVING CHURCH**.

The above appeal has the endorsement of the Bishop of Quincy.

M. EDWARD FAWCETT,
Bishop of Quincy.

FOR WORK AMONG THE DEAF-MUTES.

The offerings of the last Ephphatha Sunday not having come up to the amount needed for the Expense Fund, attention is asked to the Third Sunday in Advent. Its Gospel also mentions the Deaf, to whom the Church has ministered in spiritual things for many years.

Rev. AUSTIN W. MANN,
General Missionary.

10021 Wilbur Avenue, S. E., Cleveland, Ohio.

FOR MISSIONARY WORK IN FOND DU LAC.

The Benedictine Community which is doing missionary work in the diocese of Fond du Lac, and which is dependent on the voluntary offerings of the faithful, humbly beg the church at this Holy Season to remember them with their aims and in their prayers. All contributions, however small, gratefully received. Address, **BROTHER THOMAS, O.S.B.**, Prior, The Abbey, Fond du Lac, Wisconsin.

NOTICES.

Occasionally one still hears that ancient myth, "It costs a dollar to send a dollar to the mission field."

Last year

THE BOARD OF MISSIONS

as the Church's executive body for missionary management, spent to administer the world-wide enterprise, six and two-tenths per cent. of the amount of money passing through its treasury.

Leaflet No. 912 tells the story. It is free for the asking.

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.

AMERICAN CHURCH BUILDING FUND COMMISSION.

(Corporate Title.)

CHURCH MISSIONS HOUSE, NEW YORK.

Money loaned to build churches and rectories. Money also given to build churches. Legacies and donations solicited. Annual Report sent on application.

HAVE YOU MADE A WILL?

It seems a delicate matter to speak of. It will not shorten life to make a will. No one knows so well as the person interested what he wishes to leave his money to.

It is possible to continue to do good through all time by a wise bequest.

A lawyer should write a will. Better a small expense than to have an estate ravaged by litigation. A lawyer should be sure that the name of the object remembered is used with absolute correctness.

The Clergy Relief Fund has never been doing a larger or more necessary work in providing pension and relief for the old and disabled clergy and their widows and orphans.

Generous legacies and bequests would lift the ordinary work of the society to a basis of adequacy and dignity and react upon the Church in filling the hearts of workers in hard places with courage and hope.

A General Convention Committee said at Richmond: "We are of the opinion that all has been done that can be done to safeguard the interest of the Church in this important matter, and that the General Clergy Relief Fund can be safely commended to all those who contemplate blessing themselves and the Church by placing in the hands of the Trustees large sums of money."

New Name and Will Title: "GENERAL CLERGY RELIEF FUND," Rev. ALFRED J. P. McCLURE, Assistant Treasurer, The Church House, Philadelphia.

SAINT JOHN LAND.

KINGS PARK, LONG ISLAND.

(Founded 1866.)

Homes for aged men and women, and aged couples. Homes and schools for children. For information, address, Rev. HENRY CHAMBERLAIN, Pastor and Superintendent.

SUNDAY SCHOOL CHRISTMAS SERVICES.

We have just added a new Sunday School Christmas Service (No. 86) to our list of special Leaflets. We can also supply any of the Services of previous years, which have become so popular. They are numbered 62, 64, 72, 76, 80, and 84.

The price is at the rate of \$1.00 per hundred copies, postpaid in the United States (postage charged to Canada) for any number of copies desired. Address:

THE YOUNG CHURCHMAN CO.,
Milwaukee, Wis.

BOOKS RECEIVED.

IMPORTED BY CHARLES SCRIBNER'S SONS, New York.

A Handbook of Christian Ethics. By J. Clark Murray, LL.D., F.R.S.C., Emeritus Professor of Philosophy, McGill University, Montreal. Price, \$2.25 net.

A Short History of Puritanism: A Handbook for Guilds and Bible Classes. By James Heron, D.D., Professor of Ecclesiastical History, Belfast, and author of *The Church of the Sub-Apostolic Age*, etc. Price, 50 cents net.

St. Paul's Epistles to Colossae and Laodicea: The Epistle to the Colossians viewed in Relation to The Epistle to the Ephesians. With Introduction and Notes by John Ruth-erford, B.D., Renfrew. Price, \$2.25 net.

RICHARD G. BADGER, Boston.

Mrs. John Vernon: A Study of Social Situation. Julia DeWolf Addison, Author of *Florestane the Troubadour*, etc., etc. Frontispiece by Charles Dana Gibson.

Menotomy: A Romance of 1776. By Margaret L. Sears.

THE MACMILLAN CO. New York.

The Psychology of Singing: A Rational Method of Voice Culture Based on a Scientific Analysis of all Systems, Ancient and Modern. By David C. Taylor. Price, \$1.50 net.

THOMAS WHITTAKER. New York.

Sidelights on Religion. By J. Brierley, B.A., Author of *Our City of God, Ourselves and the Universe*, etc., etc. Price, \$1.40 net.

JOHN MURRAY. London.

The Bible Doctrine of the Sacraments: Six Lectures Given in Westminster Abbey. By H. C. Bechling, M.A., D.Litt., Canon of Westminster.

FLEMING H. REVELL CO. New York.

The Web of Time. By Robert E. Knowles, Author of *St. Cuthbert's, The Undertow*, etc. Price, \$1.50.

PAMPHLETS.

The Andover-Harvard Merger Illegal. Remarks by Rev. William E. Wolcott Before the Board of Visitors at Andover Theological Seminary. November 5, 1908.

The Lord's Supper, Considered as An Obligatory Memorial. By the Rev. Walter C. Whitaker, rector of St. John's Church, Knoxville, Tenn.

A Form of Prayer and Thanksgiving to Almighty God On the Occasion of the Sesquicentennial of the Capture of Fort Duquesne. Trinity Church, Pittsburgh. Thursday, Thanksgiving Day, November 26, 1908.

Proposed International Hebrew-Protective Union. Wm. Cowper Leonant, Secretary, 466 West 151st St., New York, N. Y.

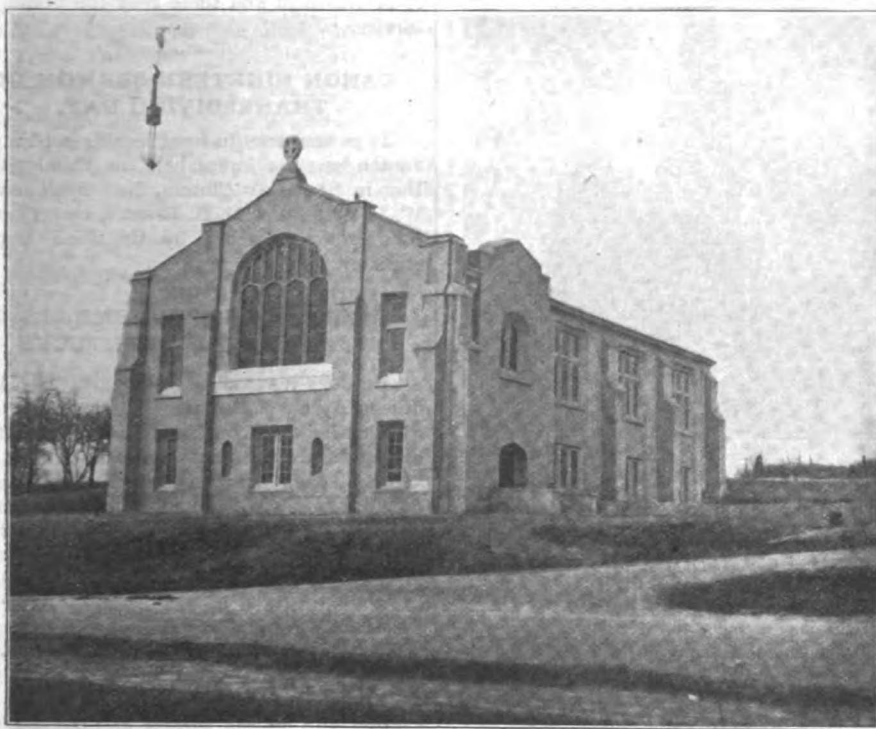
Fifty-Second Annual Report of The Society for the Increase of the Ministry. Hartford, Conn. November 10, 1908.

Old South Leaflets. Lincoln's First Message to Congress. Message to Congress in Special Session, July 4, 1861.

KALENDARS.

The Christian Year or Church Calendar: From Advent 1908, to Advent 1909. For the People of the Church in the United States of America. Containing Tables of Lessons of Holy Scripture, To be read at Morning and Evening Prayer throughout the year, Together with Historical Facts, Rituals, Ceremonies, etc. Thirty-third year. Published by The Church Calendar Co., 1 Madison Avenue and Twenty-third Street, New York, N. Y.

THE CHURCH AT WORK



HOLY TRINITY MISSION, ST. JOHN'S PARISH, NORRISTOWN, PA.
[See THE LIVING CHURCH, December 5th, page 178.]

CONSECRATION OF ST. ANDREW'S CHURCH, SHIPPENSBURG, PA.

ST. ANDREW'S CHURCH, Shippensburg, diocese of Harrisburg, was consecrated on St. Andrew's day, November 30th. The sermon was preached by the Bishop of the diocese and was followed by addresses by the Rev. Ernest V. Collins and the Rev. Marcus A. Trathen, the latter the minister in charge. Mr. J. Clifford Phillips presented the instruments of donation and the sentence of consecration was read by the Rev. Alexander McMillan, Archdeacon of Harrisburg. The Rev. John Costello (deacon) of Waynesboro was present and took part in the services. The lot on which the church stands is 105 feet wide and 169 feet long. The edifice is 95 feet long by 45 feet at the widest part. It is built of native blue limestone trimmed with Cleveland sandstone and is finished in oak and cypress. It was designed by Mr. T. J. Brereton, a vestryman of Trinity Church, Chambersburg, and is considered one of the finest specimens of Church architecture in that part of the state. It was built by Mr. J. Clifford Phillips at a cost of about \$14,000, as a memorial to his mother. The church and lot together are valued at about \$16,000. A slip of ivy from St. Martin's Church, Can-

terbury, England, is to be planted by the tower next spring.

Services have been maintained here by the Rev. E. V. Collins, rector of Trinity Church, Chambersburg, about eight miles away, for about five years. Mr. Phillips and Mr. Howard Mitten have been personally active in the work, having organized and maintained a Sunday school for about five years.

BAPTISMAL FONT USED BY THE FIRST AMERICAN BISHOP.

AT A RECENT baptismal service held at the mission room of Christ Church, East Norwalk, Conn., the font used was one owned by Bishop Seabury. It was used by him in the first church consecrated in this country—St. Paul's, Norwalk. It is now the property of the Rev. Charles M. Sellick, rector of Christ Church and rector emeritus of St. Paul's.

THE FIRST SEMINOLE INDIAN BAPTIZED.

News is received from the Church's mission at Glade Cross, on the edge of the Everglades in Southern Florida, that the sacrament of Holy Baptism has been adminis-

tered to one of the councilmen of the Cypress band of Seminole Indians. It is the first convert to Christianity from among these people, and Bishop Gray is filled with joy that at last there is some visible result of the work which, against heavy odds, he has faithfully carried on for many years. Hotulcahatsie is a leading man among his people and his conversion promises much for the cause of Christ among the Seminole Indians.

APPOINTMENT BY THE PRESIDING BISHOP.

THE BISHOP'S HOUSE,
74 Vandeventer Place, St. Louis, Mo.,
December 2, 1908.

THE Presiding Bishop has appointed Bishop Spalding of Utah to the charge of the Missionary district of Western Colorado.

DANIEL S. TUTTLE,
Presiding Bishop.

TWENTY-FIVE YEARS RECTOR OF ST. LUKE'S, GERMANTOWN, PA.

THE PARISH of St. Luke's, Germantown, Pa., set up a notable milestone last week on the occasion of the twenty-fifth anniversary of its rector, the Rev. Samuel Upjohn, D.D. The anniversary was noted on Advent Sunday, when the rector preached at the mid-day Eucharist upon the text: "I am among you as he that serveth" (St. Luke 22: 27), indicating the parochial development as the natural achievement of the people's increasing desire for better things in teaching and worship. Twenty-five years before he had preached for the first time in St. Luke's Church on the same Sunday, using the same text. In the afternoon the Rev. H. Page Dyer preached upon the pastoral office and the people's duty in respect to it.

On Tuesday, December 1st at 9: 30 A. M., the actual date upon which he had first entered upon his incumbency, the rector celebrated a Thanksgiving Eucharist, assisted by the parish clergy and a large congregation of well-wishing parishioners. At this service was blessed and worn for the first time a set of white vestments of unusual richness of design and workmanship, the gift of the Embroidery class. Besides this a silver wall crucifix, the gift of the Girls' Friendly Society, was blessed. After the service the churchwardens presented to the rector, in the name of the parish, \$1,800 in gold as a token of affectionate regard and in appreciation of his years of faithful service. This was, in effect, literally the gift of all the people of the parish. As a monument to mark this quarter-century of God's special blessing to the parish, the vestry had presented a heavy solid silver alms-basin. This had been set apart to

the service of God's house on Advent Sunday.

The festivities were pleasantly brought to a close by a reception on Wednesday evening, December 2d, when the rector and his family were "at home" at the rectory to receive the many parishioners and other friends who came to offer their congratulations and to express the hope that with good health, and secure in the affections of his people the rector might carry on his successful work well into another quarter of a century.

The period of Dr. Upjohn's incumbency has been characterized by great advance in Catholic faith and practice and by great improvement in buildings and grounds. In a somewhat detailed sketch of parish history the parochial magazine, *The Evangelist*, points out that the story of St. Luke's under Dr. Upjohn's guidance is a record of progress energized by a definite, clear aim and guided by a constant principle towards a positive ideal. This is the sanction and rationale of fabric, of Church extension, of fuller teaching, of more elaborate and frequent services, of guilds, and all parochial activity. And this ideal, under God's favor and upon a strong foundation of piety and good works already laid, has during the last twenty-five years been accomplished in an unusual degree.

BAPTIST MINISTER CONFORMS.

IT IS REPORTED that the Rev. W. Wilshire Williams, a Baptist minister in Scranton, Pa., has resigned his pastorate and announced his intention of seeking orders in the Church. Mr. Williams was originally a Methodist Protestant minister, then entered the Baptist denomination, and now comes to the Church.

GRAND CONCLAVE OF KNIGHTS OF KING ARTHUR.

THE EXCHANGE of "guest-friendship" between the boys of the "Knights of King Arthur" of Grace Church, Stafford Springs, Conn., and the Church of the Atonement, Westfield, Western Massachusetts, was marked by a grand conclave in Stafford Springs, the Friday and Saturday after Thanksgiving day. Solemn Evensong was held in Grace church Friday evening. The Rev. D. Russ Judd of Thompsonville, Conn., preached the sermon. Saturday morning the boys who have been "knighted" (always confirmed boys) received the Holy Communion at a corporate celebration of the Eucharist.

A NOTABLE ADVENT OFFERING AT ATLANTA, GA.

ON ADVENT SUNDAY a remarkable special offering was made to mark the fifth anniversary of the Rev. Z. D. Farland's rectorate of All Saints', Atlanta. This was the pledging of \$13,000 to pay off the entire indebtedness on the church building, so that it might be consecrated during the Diocesan Council. This parish is quite young, having in five years built a large and handsome brick and stone church, met all obligations, and given generously in other ways. It has raised \$125,000 in that time, not including the church lot, given by Mrs. Richard Peters, whose noble generosity and zeal have largely made possible this wonderful work. The consecration of the church will take place on the opening day of the Council, December 9th.

A DECADE OF GROWTH AT ST. MARK'S CHURCH, TOLEDO, O.

ON THE Second Sunday in Advent the Rev. L. P. McDonald, D.D., rector of St. Mark's Church, Toledo, O., celebrated the twentieth anniversary of his ordination to the priesthood. Almost exactly half of this ministry has been given to St. Mark's Church. It has been a time of great growth and development.

In the ten years 200 persons have been baptized and 271 confirmed, while the communicant list has grown from 240 to 685. More than \$80,000 has been raised in ten years, the average for the past three being \$10,500; a handsome new church has been built and the value of the property has been increased to between \$85,000 and \$90,000, though with a considerable debt, partly provided for. In only one case in the history of Toledo has a record of ten years as rector of one parish been exceeded.

THE MORRILL MEMORIAL ORGAN.

IN CONNECTION with an appeal lately published in the classified columns of THE LIV-



CHRIST CHURCH, HUDSON, N. Y.

ING CHURCH for the erection of a memorial organ in Christ Church, Hudson, N. Y. (the Rev. T. M. Riley, D.D., rector), as a memorial to the late Father Morrill, it is a pleasure to note that \$3,500 has already been sub-



REV. T. M. RILEY, D.D.,

Rector of Christ Church, Hudson, N. Y.

scribed within the parish. The church itself, with its able rector, is shown in the accompanying illustration.

FUNERAL SERVICES OF REV. DR. C. W. HAYES.

THE FUNERAL of the Rev. Dr. Charles Wells Hayes, D.D., warden of the De Lancy Divinity School, the sad news of whose death was recorded in last week's issue of THE LIVING CHURCH, was held from Trinity Church, Geneva, N. Y., on Wednesday, December 2d, at 3 P. M., when a large gathering of friends and of the clergy of Western New

York and Central New York assembled to do honor to his memory, the Bishops of the two dioceses being also present. The body was borne from the warden's late residence to the church by members of the vestries of Trinity and St. Peter's parishes, where it was turned over to the clerical bearers, the Rev. Dr. J. B. Hubbs, the Rev. W. C. Roberts, the Rev. Thos. B. Berry, Rev. J. A. Leighton, Ph.D., the Rev. Edw. M. Duff and the Rev. W. S. Barrows, who bore it after the choir and clergy to the chancel, the rector of Trinity, the Rev. Charles M. Sills, D.D., saying the sentences. The psalm was rendered antiphonally by rector and choir. The lesson was read by the Bishop of Central New York and the Creed and Prayers were said by Bishop Walker. The hymns used were "The day is gently drawing to a close" and "For all Thy saints who from their labors rest." After the service the body was left in the chancel, where it lay in state until the next morning, when it was taken to Westfield, N. Y., for interment, the Rev. Thos. B. Berry accompanying it to Buffalo, where it was met by the Rev. W. S. Barrows, who accompanied it to Westfield and there read the Committal service.

CANON NINETEEN SERMON ON THANKSGIVING DAY.

IT IS REPORTED in local secular papers that "union services" were held on Thanksgiving Day in St. Ann's Church, New Martinsville, W. Va. (the Rev. U. B. Thomas, rector), with the sermon preached by the local Baptist minister.

PAROCHIAL IMPROVEMENTS IN NEW YORK AND KENTUCKY.

BISHOP WALKER, accompanied by Archdeacon Ayres, visited the Church of the Good Shepherd, Brant, on the Indian Reservation, diocese of Western New York, on Friday, November 27th, and dedicated a five hundred pound Meneely bell placed in the tower of the church. The members and friends of the mission contributed two-thirds of the cost of the bell. Holy Baptism and Confirmation were administered by the Bishop. After the services all repaired to the schoolhouse, near by, where dinner was served by the Indian women. The Bishop congratulated the people on their interest in and fidelity to the Church and on the success of their work in its behalf.

ST. PAUL'S CHURCH, Henderson, Ky., has installed a new steam heating plant in the church and Sunday school room. Contracts for a new organ have been signed, and the instrument, the gift of a former parishioner, will probably be ready about the beginning of Lent.

A WHITE marble font and handsome litany desk of polished black walnut have been placed in Trinity mission, Russellville, Ky. (the Rev. Charles P. Rodifer, priest in charge), as a result of earnest work and gifts on the part of the Rector's Aid Society and others.

MEMORIAL AND OTHER GIFTS TO THE CHURCH.

ON THE Second Sunday in Advent, at the Church of the Good Shepherd, Kensington, Philadelphia (the Rev. John A. Goodfellow, rector), there was unveiled a fine bronze and oak tablet to the memory of Mary A. Cooper, who died in March, 1907, aged 103 years and 4 months. Mrs. Cooper was one of the small band who organized the parish in 1869, and up to her death was deeply interested in all its affairs. The workmanship of the tablet is very fine and was executed by Gorham & Co. of New York.

AN ALTAR of Italian marble, the gift of an anonymous contributor, is on the way from

Italy to Grace Church, Kansas City, Mo. Meantime what is said to be the finest rood screen in the West is being put in place in the edifice, and the work will be finished by Christmas. The new pulpit may not be ready much before Easter, as there will be considerable to do when it arrives. The one now on the way will cost \$8,000. The rood screen is costing some generous parishioner \$10,000.

THE Church of the Ascension, Auburn, R. I., held a special service Friday evening, November 20th, when stalls for the choir were blessed by the Bishop of the diocese. These were given by the Rev. Joseph Goodrich of Milton, Mass., in memory of his brother, William M. Goodrich. The mixed choir, now vested for the first time, was installed at this service.

A HANDSOME stained glass window was unveiled at St. Paul's Church, Newark, N. J., recently. It was given by Mr. William Dixon, for nearly fourteen years one of the wardens of the parish, in memory of his wife, Rachel Amelia Roberts Dixon. The new window is 17 feet high by 4 feet wide, and is chiefly of English antique glass, the subject being the Nativity.

THE NEW rood screen recently placed in Emmanuel Church, La Grange, Ill., in memory of the Rev. Morton Stone, was from the design of Mr. C. Victor Koehler of Hagerstown, Md. An account of the blessing of the screen was given in THE LIVING CHURCH on November 14th.

MISS ANNA A. BURNET, a communicant of St. Paul's Church, Newark, N. J., recently deceased, left to her parish church \$3,000 and a share in the residuary estate. She left also to the rector, the Rev. Henry H. Hadley, \$10,000.

THE LATE Caroline E. Richmond left \$2,000 to the Church of the Annunciation, Twelfth and Diamond Streets, Philadelphia, and \$2,000 to St. Ann's Church, Sayville, N. Y., in each case the money to be used for memorial windows.

MR. STEPHEN FRENCH, who died recently at Stepney, left a legacy of \$1,000 to St. Peter's Church, Monroe, Conn., with which he was long connected. The bequest is subject to the life use of his wife.

OLD TRINITY CHURCH, Oxford Road, Philadelphia, upon the death of certain beneficiaries receives part of the estate of the late Samuel Wakeling of Frankford, Pa.

ANNUAL MEETING OF ALBANY DIOCESAN ASSEMBLY, B. S. A.

THE ALBANY DIOCESAN ASSEMBLY of the Brotherhood of St. Andrew held its annual meeting in St. Paul's Church, Albany (the Rev. R. H. Brooks, rector), on November 28th. At 7 A. M. Holy Communion was celebrated by the Rev. J. H. Marvin. At 9:30 A. M. there was a meeting of the junior chapters, Mr. H. O. Bailey being the conductor. The speakers were James Partington of Schenectady, subject, "The Interior Work of the Chapter," and Sidney T. Jones of Albany spoke on "The Exterior Work of the Chapter." At 1:30 A. M. there was a second celebration of the Holy Communion, the celebrant and preacher being the Bishop. At 12 M. a business session was held. Chapter reports were received and discussed. The Northern assembly reported that from their work five young men were started on the way to the ministry of the Church, three of whom are now in the seminary.

At 2 o'clock the senior conference was conducted by Prof. Elmore Hutchinson of Lansingburgh. Mr. Clarence M. Abbott of Albany was the speaker. His subject was the "General Work of the Brotherhood." At the close of this conference the election of officers

for the year followed. Mr. H. O. Bailey of Mechanicville succeeds Dr. Canady as president; Prof. Elmore Hutchinson was elected vice-president; Mr. Charles Gould of Albany, secretary; Mr. Fred Richards of Glens Falls, treasurer, and the Rev. J. N. Marvin, chaplain.

No chapter in the diocese has a better record than St. Paul's, Albany. St. Andrew's Church, now a flourishing parish, was built up by this chapter.

THE DENVER CATHEDRAL.

WORK is progressing on the magnificent Cathedral for the diocese of Colorado at Denver, a view of which as it will be when completed is shown in the accompanying illustration. At present the nave is being constructed, with a temporary chancel under the tower. The former is 133 feet long and



ST. JOHN'S CATHEDRAL, DENVER (IN COURSE OF ERECTION).

the temporary chancel will be 50 feet. The pillars are now up to the springers of the arches and the walls to the sills of the windows. It is hoped that the stone work of this part of the structure will be completed by next July, so that the building may be occupied. The central tower is to be nearly 200 feet high, and the towers at the main entrance about 100 feet high.

THE ARCHBISHOP OF TORONTO AT ST. CLEMENT'S, BROOKLYN.

THE MOST REV. DR. ARTHUR SWEATMAN, Archbishop of Toronto and Primate of All Canada, was the special preacher on St. Clement's day at the twentieth anniversary of the founding of St. Clement's Church, Pennsylvania and Liberty Avenues, Brooklyn. Among other visiting clergy were Bishop Courtney, Dean Robbins, Professor Roper, Chaplain Knox of Columbia, and Dean Moses of Garden City.

The Archbishop alluded to the large number of clergy ordained in Canada (many by himself) who were now working on this side of the line, including Bishop Brent and Bishop Rowe. In the main body of his sermon he drew attention to the substantial identity of the Church of England in Canada and the Church in this country when the mere machinery and difference in names is put aside. A reception to the Archbishop followed the service. St. Clement's is in the East New York section of the Borough, and has had a hard struggle in former years. The rector, the Rev. Floyd Appleton, ministers to nearly four hundred communicants. There is a flourishing men's club, a junior chapter of the Brotherhood of St. Andrew, and other flourishing organizations in the parish.

BISHOP JARVIS' BURIAL PLACE.

THE GRAVE of the Rt. Rev. Abraham Jarvis, D.D., the second Bishop of Connecticut, who died on May 3, 1813, is located in the basement of Trinity Church, New Haven, Conn., as he was buried under what was then the chancel. A small marble slab was erected at the spot, bearing the simple inscription, "Bishop Jarvis."

In the course of years the Bishop's resting place was entirely lost sight of; the stone was broken off and lost in the customary rubbish accumulating in a cellar. Everyone seemed to forget that a body was buried there until about 1884, when a new heating apparatus was being installed. Then, after accumulations of ashes, old furnaces, and rubbish had been removed, an outline of the grave came to light. Old records were searched and the fact of the Bishop's burial was brought to

light, the broken headstone was found in another corner, and the exact location of the grave ascertained by probing. It appears that a portion of the basement is used for a women's robing room, and in full view of that section, perhaps a part of it, lies the Bishop's grave and simple monument. These have now, at the ladies' request, been partitioned off from the rest of the room, the idea of a grave in their particular room being repugnant to their ideas of the fitness of things.

ARRANGEMENTS FOR THE CONSECRATION OF DEAN FARTHING.

DEAN FARTHING of Kingston, Ontario, is to be consecrated in Christ Church Cathedral, Montreal, as fifth Bishop of the diocese, on the feast of the Epiphany, January 6th. The Most Rev. Dr. Sweatman, Archbishop and Primate of All Canada, will be the consecrating prelate, and he will be assisted by the Bishops of Quebec, Ottawa, Niagara, Algoma, Ontario, Huron, and Fredericton. In the Church of St. John the Evangelist, Montreal, November 29th, Advent Sunday, a letter was read from the Bishop-elect, thanking the parish for their good wishes and asking for their prayers. A prayer was distributed and all the congregation were asked to use it until the day of the Bishop's consecration.

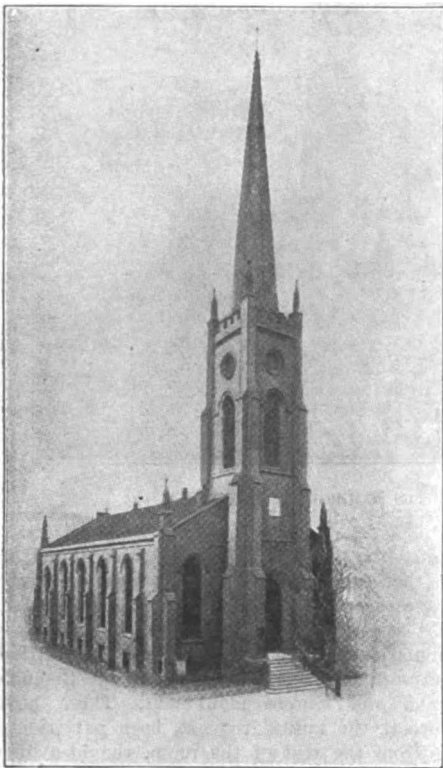
RETIREMENT OF S. B. WHITNEY AS ORGANIST OF THE ADVENT, BOSTON.

IN THE musical world of Boston the subject most talked of just now is the retirement of Samuel Brenton Whitney from the Church of the Advent, over whose choir he has been choirmaster as well as organist for a period

of thirty-six consecutive years. It was with regret that the resignation was accepted, for Mr. Whitney has been a recognized leader of Church music since the old days of the Church of the Advent, when the parish worshipped in humble quarters. During his long service to the cause of music Mr. Whitney has written a large number of pieces, one of which, "The Son of God Goes Forth to War," is widely sung both in the United States and in other countries. Probably few organists and choir-masters in the whole country have had a more notable career than Mr. Whitney. He will be succeeded by Albert W. Snow, who has been for eight years assistant organist and choir-master of the Advent.

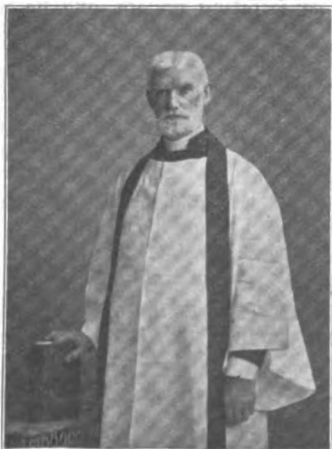
FIRST SERVICE OF THE CHURCH OF ST. JUDE AND THE NATIVITY, PHILADELPHIA.

THE consolidation of the two parishes of St. Jude's, at Franklin Street above Brown, and the Church of the Nativity, at Eleventh and Mt. Vernon Streets, Philadelphia, having



CHURCH OF ST. JUDE AND THE NATIVITY, PHILADELPHIA.

been accomplished the last services were held in St. Jude's Church on the First Sunday in Advent. At 11 A. M. the Bishop Coadjutor of the diocese preached and administered confirmation to a class of eleven. The Rev. Joseph H. Smith, a retired priest of the diocese, was present, it being his ninetieth birthday,



REV. CHAS. LOGAN.

and assisted in the celebration of the Holy Communion. At the night service the vicar of the Church of the Holy Comforter, the Rev. Wm. H. Graff, a former rector, was present and addressed the congregation in a most helpful and fitting manner, lessening somewhat the sadness occasioned by the nature of the service. The Rev. Charles Logan, who becomes *rector emeritus* of the combined parishes, was presented at the close of the last service with a box containing a generous amount of money in crisp one and five dollar bills. On the Second Sunday in Advent the united congregation worshipped together for the first time, the Rev. Mr. Logan preaching and celebrating the Holy Communion at the 10:30 A. M. service. At 7:45 P. M. the service was under the auspices of the parochial chapter of the Brotherhood of St. Andrew, the special preacher being the Rev. Charles C. Pierce, D.D., rector of St. Matthew's Church. The Rev. L. W. Caley, the rector of the parish, was present at all of the services. Both of these old parishes have felt the inroads of a foreign population and



REV. L. N. CALEY.

by uniting and combining their forces and with the aid of the magnificent three-story parish building now in the course of erection being the gift of Mr. John C. Baird, a member of the old Nativity, will be enabled to carry on in a larger way the work of the Church in the redemption of not only souls but bodies likewise.

NEW CHURCH FOR NEGROES IN PETERSBURG, VA.

THE CONGREGATION of St. Stephen's Church (colored), Petersburg, Va., worshipped in their new church, Perry Street, Sunday, November 29th, for the first time. The sermon was preached by the Rev. Giles B. Cooke, one of the early rectors of the church and who served on the staff of General R. E. Lee. In the afternoon Archdeacon Russell (colored), in charge of the work among the colored people of the diocese of Southern Virginia, was the preacher. The new edifice is a handsome brick structure, with tower. The Rev. Emmett E. Miller is the rector.

PROGRESS ON THE PHILLIPS BROOKS MEMORIAL.

AS QUIETLY as possible the vestry of Trinity Church, Boston, Mass., viewed the pedestal and general effect of the memorial to Bishop Phillips Brooks which eventually is to stand on the grounds of Trinity Church in Copley Square. No attempt had been made to assemble any models of the figures which are to form a part of the memorial, and the temporary arrangement was set up behind a screen of wood and canvas. It is understood that it was satisfactory and in the spring

arrangements will be made for the permanent setting up of the memorial, on which Augustus St. Gaudens had been at work for some time prior to his death last year.

AVERAGED EIGHT SERMONS A WEEK FOR A YEAR.

ARCHDEACON MATTHEWS of the diocese of Pittsburgh has accepted a call to the rectorship of St. Paul's Church at Brockton, Mass., and will begin his new duties in January. He has been obliged to be away from his family so long, sometimes for two weeks at a stretch, that he was anxious to get back into parochial work. The call from St. Paul's was an unanimous one. At the Archdeaconry meeting held in Emmanuel Church, Corry, Pa., on October 21st, he submitted a report that has probably rarely been equalled in its performance by any Bishop or priest of the Anglican Communion. In a little less than one year's time he had preached 384 sermons, which, deducting one month's vacation in the summer, would make his average nearly eight a week. His perambulation of the thirteen northwestern counties of the state of Pennsylvania has been an unceasing one. His former parishes were St. John's, Syracuse, and St. John's, Hoboken, N. J., where an eight years' rectorship witnessed a marvelous transformation of a mere mission into a strong parish church. Archdeacon Matthews is imbued with the missionary spirit, and is heartily in sympathy with all established agencies for Church work. He was in attendance at the National Council of the Brotherhood of St. Andrew recently held in Milwaukee.

HOW THE "WEEK OF PRAYER" WAS OBSERVED.

REPORTS from many parishes and missions all over the country show that the Week of Prayer recommended by the Brotherhood of St. Andrew and other organizations and held during the first week in Advent was generally observed. In a large number of churches there were daily offerings of the Holy Eucharist and either noon-day meetings or meetings in the evening. Over 271,000 copies of a leaflet entitled "Some Suggestions for the Week of Prayer," were issued by the Brotherhood, and more than a thousand parishes in the United States ordered copies.

Philadelphia reports that attendance at the daily services held in most of the churches has been most remarkable. At old St. John's, Third and Brown, where there are few Church people in the neighborhood and the parish without a rector, afternoon services were held by the staff of the City Mission with an excellent attendance. St. Paul's, old Christ Church, and St. Stephen's had daily services for business people at 12:30 noon with a special preacher each day. At old St. Paul's Church the preachers for the week were the Rev. Messrs. Carson, Pierce, McIlhenny, Duhring, Caley, and Halsey.—IN NEW YORK, though there were special services in many churches, the attendance was less satisfactory. St. Michael's Church entered into a "union" observance of the week with near-by Methodist and Presbyterian churches, Dr. Peters, rector of St. Michael's, giving the meditation at the Presbyterian church on Wednesday evening, and the Methodist minister, Dr. Cookman, at St. Michael's on Thursday night.—AT BOSTON the Week of Prayer, under the auspices of the Local Assembly of the Brotherhood, was well attended and the speakers included both clergy and laity. The general theme of all the speakers embodied the Advent thought—the accomplishment of the Kingdom of God here on earth. At St. Paul's Church Robert H. Gardiner, president of the Brotherhood, and Hubert Carleton, general secretary, were among the speak-

ers. The services were in charge of the Rev. William H. Falkner, rector, assisted by the Rev. Frank P. Johnson.—A VERY general observance was the rule throughout the city and diocese of Pittsburgh. In a number of churches there was a daily celebration of the Holy Communion at an early hour, with services and addresses also in the evenings.—AT TOLEDO, Ohio, under the auspices of Trinity chapter, B. S. A., there were noon-day services every day during the week. The addresses were delivered, in the order given, by the Rev. Messrs. L. P. McDonald, D.D., H. E. S. Somerville, Henry Fosbroke, H. L. McClellan, J. C. Ferrier, and Cyrus Townsend Brady, LL.D.—CLEVELAND observed the week with a series of noonday services in the Y. M. C. A. Assembly room. The meditations on the successive days were conducted by Mr. Robert H. Gardiner, Bishop Leonard, Dean Du Moulin, Rev. Dr. W. R. Bred, Rev. Wilson Stearly, and Rev. G. F. Williams.—THE WEEK has been very generally observed in the diocese of Rhode Island. Several churches, notably those of the Redeemer, Messiah, St. James', and Grace of Providence, St. Mary's, East Providence, and St. Paul's of Pawtucket held special services which have been well attended. The Brotherhood has been well represented at them all. Corporate Communion also for men were held on Advent Sunday with very gratifying results, large numbers presenting themselves at the altar.—SEABURY Divinity School, Faribault, Minn., observed the week with special daily devotional services, meditations being given by the warden on topics sent out by the Brotherhood.—DAILY evening services were held at St. Luke's, Wheeling, W. Va., with the out-of-town clergy present each night except Saturday, when the Brotherhood had a "Quiet Hour."—THE NEW ORLEANS chapters of the Brotherhood observed the week with a celebration of the Holy Communion daily at 7:15 A. M. at St. Paul's Church, and an address was made each night at Christ Church on the subjects set forth for meditation in the B. S. A. Leaflet. A corporate Communion was also held at Annunciation and the concluding service, December 5th, at Mt. Olivet Church.—THE ANNUAL service of the Richmond (Va.) Local Assembly was held in St. Andrew's Church on St. Andrew's day. The attendance was the largest in the history of the Brotherhood in Richmond, including men both within and without its membership, from all parts of the city. Twelve of the city clergy were present. The services were in charge of the rector, the Rev. Thomas Semmes. A series of meetings, led by members of B. S. A. Chapter No. 1431 of the Church of the Epiphany, Barton Heights, Richmond, was held during the week, with great success.—TRINITY CHURCH, Hannibal, Mo., had a notable array of speakers at the various services, Bishop Tuttle preaching at both the Advent Sunday services to large congregations. A special committee was appointed on St. Andrew's day for the purpose of organizing a Brotherhood chapter and a men's club. During the week two services were held daily, beginning with an early Celebration. Those who participated in the series of services were Bishop Tuttle, Archdeacon Walton, Rev. Dr. Davis, the Very Rev. Dr. Rede, Rev. C. J. Millar, Rev. James Noble, and the rector.—SPECIAL celebrations of the Holy Communion were the most notable characteristic of the observance of the week in Atlanta, Ga. The Protestant bodies also gave it considerable attention.—THE WEEK opened at Racine, Wis., with a corporate Communion of 250 men at St. Luke's and a devotional service was held in the evening. Milwaukee Brotherhood men made their Communion on St. Andrew's day at St. Stephen's Church.

DEATH OF THE REV. WILLIAM HYDE.

THE REV. WILLIAM HYDE, a prominent clergyman of the diocese of Long Island, died Tuesday, December 1st, of general debility, at

his home, No. 330 Clinton Street, Brooklyn. He was born in Ireland eighty-five years ago. In 1867 he became an assistant to the Rev. Dr. Eli Canfield, rector of Christ Church, Brooklyn, and took charge of Christ chapel, Red Hook Point. Later he became rector of the Church of the Atonement, Brooklyn, and for several years was rector of the Church of the Incarnation, Manhattan. From there he returned to Christ Church, Brooklyn, as assistant.

ALBANY.

WM. CROSWELL DOANE, D.D., LL.D., Bishop.
RICHARD H. NELSON, D.D., Bp. Coadj.

Thirty-five Years Rector of Bethesda Church, Saratoga Springs.

THE REV. JOSEPH CAREY, D.D., rector of Bethesda Church, Saratoga, celebrated on Sunday, November 29th, his thirty-fifth anniversary as rector of the parish. There were two celebrations of the Holy Communion, the second being full choral. There were a large number of communicants who received. Dr. Carey's anniversary sermon was from Deuteronomy 33:25, and the local part was reminiscent. He recalled the love and loyalty and faith and good deeds which had been woven into the history of these years, and spoke of the future with great hope. Notwithstanding, this had been a year of depression, the receipts had been over \$12,000, paying all debts from the church. In the afternoon the Sunday school of the parish celebrated their anniversary. Here, as well as in the church, there had been a large increase in every way. While the First Sunday in Advent was observed as the anniversary of the rectorship, yet the day itself, with all its teachings, was not forgotten.

ARKANSAS.

WM. MONTGOMERY BROWN, D.D., Bishop.

Rev. James J. Vaulx Retires After Forty-seven Years Labor for God.

AFTER forty-seven years of Church work the Rev. James J. Vaulx has returned to his old home, Fayetteville, where he spent twenty-six years as rector, and where he expects to spend his last days.

ASHEVILLE.

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

Prospects for a Church at Black Mountain.

THE REV. A. DER. MEARES, Biltmore, N. C., has raised \$400 with which to pay for a large lot at Black Mountain. It is hoped to erect a church thereon by next summer. There are many visitors in the neighborhood during the summer months. Many are attracted by the healthfulness of the climate, the altitude, 2,367 feet, to say nothing of the mountain scenery.

ATLANTA.

C. K. NELSON, D.D., Bishop.

The Rev. C. B. Wilmer, D.D., to Remain at St. Luke's, Atlanta.

THE REV. C. B. WILMER, D.D., has announced his decision to remain at St. Luke's, Atlanta. This decision was received with expressions of deep satisfaction from the city and the press, as well as his large parish.

COLORADO.

CHARLES S. OLMSTED, D.D., Bishop.

Rural Deanery Meetings.

THE NORTHERN Rural Deanery met at Emmanuel Church, Denver (the Rev. G. W. Palmer rector). The sermon was preached by the Rev. J. H. Houghton, followed by an essay by the Rev. H. S. Foster, an exegesis by the Rev. C. M. Pullen, and a book review by the Rev. G. H. Holoran. The afternoon was devoted to the united missionary meeting

of the Woman's Auxiliary. At the evening missionary meeting the speakers were Dean Hart and the Rev. Messrs. Foster and Carman.—THE SOUTHERN Rural Deanery met at St. Andrew's, Manitou (the Rev. B. W. Bonnell, rector). The Rev. H. R. Remsen delivered the sermon, the Rev. B. G. Harman an exegesis, Rev. V. O. Penley gave a book review, and Bishop Olmsted conducted the meditation. The missionary meeting was an illustrated talk on the missions of the diocese by the Rev. B. W. Bonnell.

HARRISBURG.

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

A "Men's Night" at Columbia.

A "MEN'S NIGHT" was planned and successfully carried out on the last day of November by the Rev. G. F. G. Hoyt, rector of St. Paul's Church, Columbia. After partaking of a banquet to which eighty men sat down, addresses were listened to, the only clerical speaker being the Rev. Rollin A. Sawyer, rector of St. Stephen's, Harrisburg, whose topic was "The Problem of Brotherhood." The addresses were interspersed with musical numbers.

KANSAS CITY.

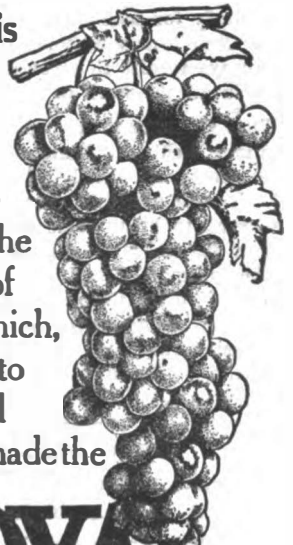
E. R. ATWILL, D.D., Bishop.

Fall Meeting of the Southern Convocation—

Rev. Robert Talbot Celebrates a Quarter Century's Rectorship of Trinity Church, Kansas City.

AT THE fall meeting of the Southern Convocation at All Saints' Church, Nevada, there were present Dean Weed (presiding) and the Rev. Messrs. R. N. Spencer, C. H. Bohn, F. C. O'Meara, A. J. Harper, and J. Senior. The Rev. A. J. Harper delivered the Convocation

From this pound of ripened grapes was extracted the cream of tartar which, refined to chemical purity, made the



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Baking Powder

that raised a pound of light and flaky Royal hot biscuit, the most healthful and delicious morsel of food that comes to the table.



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sermon on "What think ye of Jesus which is called Christ?" The Rev. R. N. Spencer gave an interesting psychological-spiritual address on the "Parable of the Prodigal Son." The addresses on Diocesan Missions at the closing service were delivered by the Rev. F. C. O'Meara and Rev. James Senior. The place of meeting for the pre-Lenten conference is at St. John's Church, Springfield.

THE TWENTY-FIFTH anniversary of the Rev. Robert Talbot's rectorship was celebrated at Trinity on November 29th by a "Homecoming Service." In spite of the bad weather the church was filled with present and past members of the congregation. The Bishop of Nebraska delivered a special sermon on the power of the ministry, "which is not from man, but from God." In his opening remarks he congratulated both rector and the congregation on the remarkable record of a quarter of a century of unbroken devotion to each other. He also pointed out the peculiar position of the church, which, by the rapid growth of the city, had gradually become a downtown church.

KENTUCKY.

CHAS. E. WOODCOCK, D.D., Bishop.
Diocesan and Parochial Notes.

OWING to removals from the diocese, changes have been made necessary in the editorship and management of the diocesan paper, the *Bishop's Letter*. Bishop Woodcock has appointed as editor the Rev. John Mockridge, who has had previous experience, being editor of an admirable parish paper, *St. Paul's Record*, which was started at the beginning of his rectorship. The new business manager is John J. Saunders, secretary of the diocese.

THE ANNUAL dinner given by the men of Calvary parish, Louisville, was recently held. It is chiefly for social purposes, that the men of the Church may become better acquainted, but always results in renewed and deeper interest in all the work of the Church.

THE CATHEDRAL branch of the Junior Auxiliary held a "Junior Jubilee" at the parish house, to which all former members and the congregation were invited. Each was asked to bring some article suitable to send in the box they were preparing for one of the mission hospitals. Useful supplies were received in this way and a pleasant social hour was enjoyed by all. A new branch has been formed at St. Stephen's Church, Louisville, consisting of twenty-five active members.

LONG ISLAND.

FREDERICK BURGESS, D.D., Bishop.

Good Work Done at St. Jude's, Brooklyn.

THE REV. CLABENCE M. DUNHAM, as stated last week, has resigned the charge of St. Jude's Church, Blythebourne, Fifty-fifth Street and Fourteenth Avenue, Brooklyn, to take effect on January 1st. When Mr. Dunham took up the work it was a weak mission; it is now self-supporting and in a prosperous condition. Ill health has compelled the rector to take rest by relinquishing parochial work and pastoral responsibilities for the present.

LOUISIANA.

DAVIS SESSUMS, D.D., Bishop.

Fifth Anniversary of St. Andrew's Church, New Orleans, Celebrated.

ST. ANDREW'S CHURCH, New Orleans, celebrated its fifth anniversary Sunday, November 29th, by appropriate services. The celebration was continued the following morning by the Holy Communion, a prayer service, and several short talks. The church began its work as a mission under the direc-

tion of the Very Rev. Dr. C. L. Wells, dean of Christ Cathedral, some seven years ago, and the work finally resulted in the erection of the church on Carrollton Avenue at a cost of \$8,500. The services at night were conducted by the Rev. J. O. Miller and the Rev. A. W. Skardon, rector of St. John's Church.

MARYLAND.

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

The Bishop Entertains the Bishop-Elect of Washington.

ON DECEMBER 1st the Bishop entertained the Bishop-elect of Washington and Mrs. Harding at luncheon in the episcopal residence, Baltimore. Several of the clergy and their wives met them there. The Bishop-elect was one of the Baltimore clergy for several years prior to entering upon the rectorship at St. Paul's, Washington.

MASSACHUSETTS.

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

Meeting of Trinity Church Club of Boston and the Phillips Brooks Club, Hyde Park.

MEMBERS of Trinity Club, connected with Trinity Church, Boston, met at the Hotel Vendome on Monday, November 30th. Nathaniel F. Perkins presided, and the first speaker was the Rev. Dr. Mann, the rector, for whom all the later speakers had eulogistic things to say because of his decision to remain as head of the parish. Among the speakers were the Rev. Edward T. Sullivan of Newton Centre, Colonel Charles R. Codman of the parish, the Rev. Reuben Kidner, assistant rector of the parish; Hon. Robert Treat Paine, junior warden; the Rev. Frederick B. Allen, and Judge William Caleb Loring. It certainly was a notable evening for Dr. Mann, who on this occasion received additional evidences of the esteem in which he is held.

ON THE evening of November 30th the Phillips Brooks Club of Christ Church, Hyde Park, tendered their rector, the Rev. William H. Dewart, a supper by way of commemorating his five years' rectorship of the parish. There were speeches by Henry S. Buntin, the senior warden of the parish; George S. Gridley, the junior warden; James E. Cutter; J. S. Elliot; Samuel R. Mosely, editor of the local paper, and Archdeacon Babcock, the former rector of the parish. Under the Rev. Mr. Dewart the parish has made commendable progress these past five years and in all the departments of parish work there has been a marked growth.

NEWARK.

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

St. James', Upper Montclair, to Celebrate Twentieth Anniversary.

THE TWENTIETH anniversary of the founding of St. James' Church, Upper Montclair, will be observed on Sunday, December 12th; the Bishop of Newark will preach the evening sermon. In December, 1896, the present rector, the Rev. John G. Fawcett, took charge.

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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.

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SYCAMORE, ILLINOIS

The Twentieth Year began September, 1908. 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.

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St. Mary's Diocesan School FOR GIRLS
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A School for Girls under the care of the Sisters of St. Mary. The Thirty-ninth Year opened in September, 1908. References: Rt. Rev. W. W. Webb, D.D., Milwaukee; Rt. Rev. C. P. Anderson, D.D., Chicago; Charles F. Hibbard, Esq., Milwaukee; David B. Lyman, Esq., Chicago. Address THE MOTHER SUPERIOR.

NEW MEXICO.

JOHN MILLS KENDRICK, D.D., Miss. Bp.

Personal Mention.

THE REV. WILLIAM C. MCCrackEN since his retirement from active service in February, 1907, on account of lung trouble and neurasthenia, has been living at El Paso, Tex. The climate has proved beneficial, and although he is unfit, yet, for regular duties, his condition has improved. His right hand was accidentally broken some months ago, the injury being so severe that the hand can be only partially used.

OHIO.

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

Special Children's Service at Calvary Church, Sandusky.

CALVARY PARISH, Sandusky (the Rev. A. Overton Tarrant, Ph.D., rector), emphasized the dawn of the new Christian Year on Advent Sunday by conducting a special service for the children of the Sunday school. In the neighborhood of two hundred children marched a couple of blocks from the parish building to the church for morning service. The various classes carried their silken banners and the marching column presented a very picturesque appearance.

TO MEET local interest in the so-called "Emmanuel Movement," arrangements have been made whereby the Rev. Samuel McComb, of Emmanuel Church, Boston, will speak upon the subject at St. Paul's Church (the Rev. Dr. Walter R. Breed, rector), on Friday afternoon, December 11th. Dean DuMoulin of Trinity Cathedral and Dr. Breed of St. Paul's have been carrying on courses of addresses on the subject.

PENNSYLVANIA.

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

Rev. Thomas J. Taylor Celebrates His 83d Birthday—General and Personal Notes.

ON THE First Sunday in Advent the Rev. Thomas J. Taylor, rector of the Church of the Advent, Kennet Square, Philadelphia, celebrated his eighty-third birthday. Mr. Taylor a few months ago observed the fiftieth anniversary of his ordination to the ministry by the late Bishop Doane, in the diocese of New Jersey. He is still vigorous and hale and at present is the oldest priest in active service in the diocese. He established the work at Christ Church, Franklinville, and the prosperous and growing mission of St. Ambrose.

THE Executive Board of the Sunday School Association has issued a circular calling for the observance of the Second Sunday in Advent as Bible Sunday, not only in the Sunday schools but in the churches of the diocese.

THE BISHOP COADJUTOR, being president of the organization, presided at the meeting and banquet of the Transatlantic Society of America, held at the Bellevue-Stratford on Wednesday evening last in honor of ex-Ambassador Tower and wife. He was also the preacher at the Church of the Ascension, Broad and South Streets, Philadelphia, on the evening of the Second Sunday in Advent, under the auspices of the Labor Social Union, his subject being "Labor and the Church."

PITTSBURGH.

CORBLANDT WHITEHEAD, D.D., Bishop.

St. Andrew's Chapel, South New Castle, Blessed on St. Andrew's Day—Church Club Dinner in the See City.

THE NEW St. Andrew's chapel, South New Castle, was opened with a service of benediction on the evening of St. Andrew's day. It is a frame building, capable of seating about three hundred people. A large basement has been fitted up for Sunday school and social

purposes. Among the gifts received are a processional cross, lectern, choir stalls, organ, and altar. Bishop Whitehead officiated, and was assisted by Dr. Roscamp, the lay evangelist. After the benediction service, Evening Prayer was read by the Rev. Dr. Reilly, rector of Trinity Church, New Castle, of which St. Andrew's is a mission, the Rev. Messrs. Izon and Wood, and Archdeacon Cole also participating. Bishop Whitehead made the address.

THE CHURCH CLUB of the diocese gave its first dinner of the season on Saturday evening, November 28th, at the Rittenhouse, Pittsburgh. Over one hundred members were in attendance. The president of the Club, Mr. C. E. E. Childers, gave a graphic account of his experience as lay delegate to the Missionary Congress held in June in London, and the Bishop of the diocese spoke at considerable length with regard to the Lambeth Conference.

SACRAMENTO.

W. H. MORELAND, D.D., Miss. Bp.

Pioneer Work for Church Extension.

VERY EARNEST effort is being made to introduce the Church in several new towns in Yolo and Solano counties. By direction of the Bishop the Rev. Isaac Dawson began a few months ago some pioneer work in Winters, Elmira, and Dixon, and on Sunday, November 29th, the Bishop visited these points for the first time. He conducted a largely attended service in the Masonic Hall, Winters, in the morning. In the afternoon he officiated and preached in the Methodist

FEARED BEING GRABBED

Woman's Nervousness from Coffee Drinking

The brain acts through the nerves. When the nerves are irritated by coffee drinking the mind often imagines things which have no real existence—such as approaching danger, unfriendly criticism, etc.

A Mich. woman suffered in this way but found how to overcome it. She writes:

"For twenty years I drank coffee, thinking it would give me strength when tired and nervous.

"The more coffee I drank, the more tired and nervous I became until I broke down entirely. Then I changed my work from sewing to house-work. This gave me more exercise and was beneficial, but I kept on drinking coffee—thought I could not do without it.

"I was so nervous at times that if left alone I would not go from one room to another for fear someone would grab me, and my little children had to go around on tiptoe and speak in whispers.

"Finally an attack of the grip weakened me so my nerves rebelled and the smell even of coffee was nauseating. Then my husband prepared some Postum for me, believing the long use of coffee had caused my break-down, so that my head and hands shook like the palsy.

"At first I did not like Postum, but I kept on drinking it, and as we learned how to make it right according to directions on pkg, I liked it as well as coffee.

"Occasionally I make coffee when we have guests and give it to the children too, but as soon as they taste it they return their cups for Postum. Now I go anywhere in the house day or night and never think of anyone grabbing me, and the children can romp as healthy children should—my nerves are all right." "There's a Reason."

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The Young Churchman Co., Milwaukee, Wis.

Episcopal place of worship at Elmira, and in the Baptist church, Dixon, had a fine service in the evening. The Bishop hopes to put a missionary clergyman in this field at an early date. Having been relieved of Western Nevada, the Bishop is able to devote more time to northern California.

VIRGINIA.

ROBT. A. GIBSON, D.D., Bishop.

Meeting of Henrico Parish Sunday School Institute.

THE QUARTERLY meeting of the Church Sunday School Institute of Henrico parish (including the churches in Richmond city and Henrico county) was held at All Saints' parish house, Richmond, on the night of November 27th. Mr. Frank D. Beveridge presided. Devotional services were conducted by the Rev. T. C. Darst of St. Mark's Church. The principal features were lectures by Mrs. Curtis and Mrs. Patterson of Washington, D. C. These ladies are skilled and successful teachers and workers in Sunday schools. Mrs. Curtis spoke particularly of instruction in the infant and primary departments, and illustrated her methods with children from Christ Church, Richmond, who formed a model class. Mrs. Patterson gave many useful points in impressing the great truths of Scripture along Church lines, emphasizing the teachings of the different seasons of the Church Year, and showing the power of personal interest in the work.

WASHINGTON.

Washington Clergy Attend Maryland Clerical Union Meeting at Baltimore—Notes.

THE MARYLAND branch of the Clerical Union held its regular session at Mt. Calvary parish house, Baltimore, Wednesday last. There being no Washington branch of the Union, the clergy of the diocese unite with those of Maryland. The meeting was preceded by the Holy Eucharist in Mount Calvary. There was a large attendance and an interesting discussion on the "American Church Union" and the "Australian Plan for Unity" was indulged in, after which the rector of Mt. Calvary, the Rev. W. A. McClenthen, was the host at luncheon. The Washington clergy present were the Rev. J. W. Clark, the Rev. Chas. H. Holmead, the Ven. G. C. Graham, and the Rev. G. B. Stone. Several others from Washington were prevented from attending, owing to the press of parochial duties. The next meeting will be held at St. Stephen's, Walbrook.

MONDAY NIGHT, November 30th, the parishioners of Grace Church, South Washington, gave their new rector, the Rev. C. K. P. Cogswell, and his wife a reception in the parish house.

THE REV. E. D. MCQUEEN GRAY of New Mexico was in Washington this week and spoke of his great work in the western domestic mission field at St. Paul's and St. Thomas' to large congregations on Sunday, December 6th.

WESTERN MICHIGAN.

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

Emmanuel Church, Hastings, to Be Reopened.

EMMANUEL CHURCH, Hastings, which has been closed since the resignation of the Rev. L. C. Rogers about six months ago, will open on December 13th, with the Rev. W. J. Stockton of Cincinnati as rector.

CANADA.

Diocesan and Parochial News of the Church Across the Border.

Diocese of Toronto.

AT A BANQUET held in Toronto, December 1st, of laymen (Anglicans) in connection

with the Laymen's Missionary Movement, it was reported that out of the 34 Anglican churches in Toronto 21 of them had subscribed what promised to amount to \$75,000 for the movement.—It is announced that the Rev. Walter Southam has been appointed by Archbishop Sweatman to the rectorship of All Saints' Church, Toronto, vacant by the death of the late Canon Baldwin.—THERE was a large attendance at the meeting of the Archdeaconry of Simcoe, at Barrie, the third week in November. Bishop Reeve was present. Many of the addresses were on the work of the last General Synod. One of the lay delegates, in a speech on the Laymen's Missionary Movement, said how very important the endorsement of the movement by the General Synod had been.

Diocese of Ottawa.

SPEAKING at the Conference on Sunday School Work in the Lauder Hall, Ottawa, the last week of November, Canon Kittson, rector of Christ Church Cathedral, gave an exhaustive account of the new Sunday School Commission created by the last General Synod, and thought that the result of its labors will be more favorable for Sunday school work.—DURING the season of Advent a series of sermons will be given in St. Barnabas' Church, Ottawa, upon "The Lambeth Encyclical Letter of 1908."

Diocese of Huron.

ALL SAINTS' CHURCH, Windsor, has been enriched by eleven memorial windows. They are fine specimens and a great improvement to the church.

Diocese of Niagara.

MANY improvements have been made during the year in the Church of the Good Shepherd, Riverstown, and the stipend of the incumbent has been increased.

Diocese of Rupert's Land.

THE FINE pulpit recently placed in the Church of St. Mary the Virgin, Brandon, was dedicated November 22d.—A MISSION was commenced in the parish of Neepawa, December 3d, conducted by the Rev. G. H. S. Somerville of the Society of Mission Clergy of the United States.

CAUSE AND EFFECT

Good Digestion Follows Right Food

Indigestion and the attendant discomforts of mind and body are certain to follow continued use of improper food.

Those who are still young and robust are likely to overlook the fact that, as dropping water will wear a stone away at last, so will the use of heavy, greasy, rich food finally cause loss of appetite and indigestion.

Fortunately many are thoughtful enough to study themselves and note the principle of Cause and Effect in their daily food. A N. Y. young woman writes her experience thus:

"Some time ago I had a lot of trouble from indigestion, caused by too rich food. I got so I was unable to digest scarcely anything and medicines seemed useless.

"A friend advised me to try Grape-Nuts food, praising it highly, and as a last resort I tried it. I am thankful to say that Grape-Nuts not only relieved me of my trouble, but built me up and strengthened my digestive organs so that I can now eat anything I desire. But I stick to Grape-Nuts."

"There's a Reason."

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THE MAGAZINES

THE November *Spirit of Missions* is an exceptionally interesting number. Among the numerous articles is one on "Some Recent Recruits for the Distant Missions," with portraits of the missionaries and a biographical sketch of each.

THE December *Century* contains a wealth of Christmas pictures, verse, stories, and sketches. Mr. Seton's "Domino Reynard of Goldur Town," will delight lovers of nature stories. "The Holy Family," a reproduction of a picture by Frank du Mond, sets a new standard in the color pages, and "Christmas at Mount Vernon" will find many delighted readers.

A DISCUSSION of the "Future Prospect of Japanese Christianity," by Sakunoshin Matoda is an interesting feature of *The Living Age* (December 5th). The writer comes to the conclusion that the Christian religion will become the national religion of his country—"the religion of Christ in essence, if not in form." He thinks that owing to the intense Japanese patriotism a distinctively Japanese type of Christianity will be evolved, not a new Christian religion, but a modification adapted to the peculiarities of the people, and that the form adopted will be a ritualistic and ceremonious one.

A SERIES of articles, on "The Spiritual Unrest in the United States," by Ray Stannard Baker, was commenced in the December number of *The American Magazine*. The first of these is entitled "The Healing of the Sick in the Churches," devoted mostly to the so-called Emmanuel Movement. The article is profusely illustrated.

BLACKWOOD'S *Edinburgh Magazine* for November has its usual amount of serial matter, including Newbolt's story, "The New June," three articles of reminiscences and some letters of Sir Walter Scott. There is an interesting article on "The Eastern Desert and Its Interests," and one on "Spain Today." The story, by Edmund Chandler, called "Walden," has also a pathetic interest.

SOCIALISM and the labor question occupy a prominent place in the November *Westminster Review*. Arthur H. Weller, in a well written argument, contends that the only cure for the evils that afflict the body politic is the adoption of the single tax on land values, and he holds it up as the only alternative to Socialism, which is dealt some hard blows. Mona Caird is the author of a defence of the militant tactics of the woman's suffragists.

THE November issue of *The Nineteenth Century and After* contains a number of political articles, several papers on sociology, and interesting discussions of Nurses in Hospitals, and The Supply of Clergy for the Church of England. There is also a fine paper by Frederic Harrison on "An Unknown Poet." Mrs. Stirling has a very pleasing article on "Elizabeth Patterson, the American wife of Jerome Bonaparte," which is of especial interest to us on this side of the Atlantic.

SEVEN KINDS OF GIVERS.

FIRST, those who give spontaneously and generously, but only to themselves—auto-givers, they might be called.

Second, those who give thoughtlessly, without any real or high motive—givers of the occasion, as it were.

Third, those who give as a sop to conscience and self-esteem; in a species of atonement for the evil they do—penitential givers.

Fourth, those who give as a matter of display, to win public applause for their generosity—theatrical givers.

Fifth, those who give because others give,

because they are expected to give and are ashamed not to give, and therefore give grudgingly—conventional givers.

Sixth, those who give because they feel they ought to give; who give through a sense of duty, and not through love—moral givers.

Seventh, those who give in the spirit of Jesus; who give because they love their neighbor as themselves, and above all things desire to help him—spiritual givers.

To which kind do you belong?—Selected.

THE EXPANSION of the Church in South Africa has been steady and unbroken, says the (South Africa) *Church Chronicle*. In sixty years the number of sees has been increased from one to ten, which include within the area of their jurisdiction the whole sub-continent from the Cape to the Zambesi. There are 11 Bishops, over 500 clergy, and at the last religious census there were 125,000 Europeans out of a total of 579,741 in Cape Colony. Other nationalities bring up the total membership of the Church to over 280,000. The successive steps in this expansion need be only briefly summarized. The original diocese of Cape Town was sub-divided, as has been shown, in 1853 into three parts, the title of two new sees being Grahamstown and Natal. In 1859 Bishop Claughton was consecrated to the island see of St. Helena, being succeeded in 1862 by Bishop Welby, who held the see for thirty-seven years. Since his death the see has been occupied by Bishop Holmes and Bishop Holbech. In 1868 the Orange Free State was created into a bishopric, Bishop Twells being consecrated as the first Bishop. In Natal, Dr. W. K. Macrorie was consecrated in 1869 to the see vacant by the deposition of Bishop Colenso, taking the title of Bishop of Maritzburg from the Cathedral city which is the capital of Natal.

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\$2,000.00
Dated June 17, 1908, due Dec. 1, 1913. 160 acres, all of which is under cultivation, and is a rich black loam. Mr. . . . has just bought this land for \$4,960.

\$4,000.00
Dated Aug. 1, 1908, due Aug. 1, 1913. 260 acres under cultivation, 20 acres of meadow, 20 acres to pasture. A set of buildings built in 1905 and costing about \$1250. The soil is a rich, heavy black loam. Mr. . . . has just bought this land for \$8,360.

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Dated July 28, 1908, due July 1, 1913. 320 acres, of which 230 are under cultivation, 100 acres fenced to pasture. The soil is a rich black loam. The land is improved by a set of farm buildings costing about \$4,000. This land is readily worth \$30,000 an acre

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A GRACE ATTAINABLE BY ALL.

THERE is one grace attainable by all who seek it. That is the grace of *punctuality*. Punctuality is a habit that involves the rights and the courtesies due to other persons. The lack of it on the part of the thoughtless and the selfish consumes the time, the patience, and the substance of innocent persons. The public speaker who is behind time, the fellow-boarder who is uncertain at meals, the student who enters his class room when the recitation is half finished—these all set back everything that depends on their presence and coöperation. When a man has made a reputation for nonpunctuality, he is a dead weight on everything to which he belongs. This lack of punctuality reacts harmfully on the personal character of its victim. It necessarily tends toward the weakening of the sense of moral obligation in general. It impairs confidence in one's own power of right-doing. To him who has habitually failed in punctuality in life's relations and duties there comes an increasing sense of helplessness. Nothing is expected of him by others. He expects nothing of himself but the same old story of delay and defeat. The one thing to be done concerning this habit of nonpunctuality is to get out of it. The thought of the benefit that would result from a general reformation, such as is possible, might stir the dullest clod in human shape. The personal advantage to whomsoever will make this change in earnest justifies our advice: DO IT NOW.—*Christian Advocate.*

It is vain to attempt the solution of our social puzzle from the bare back of the board, says the Rev. Chas. K. Gilbert in *St. Andrew's Parish Visitor* (Yonkers, N. Y.). Our only hope is in the picture—the plan, the ideal of the divine Father of men. We must study the picture, and then in that which God and God alone supplies find incentive and strength and wisdom for the adjustment of these social evils of ours. We do well to remember that there can be no sufficient sociological achievement apart from those ancient and homely virtues which we call love, peace, long-suffering, justice, gentleness, faith, meekness, temperance—qualities, St. Paul says, against which there is no law, and qualities, furthermore, which no human law can ever inculcate. But they are virtues which it is the especial function of the Church to foster. And because the Church has failed to attach due importance to the practical side of this feature of her mission we find to-day, more and more, a tone of impatience and menace in the demands which come up to her from the masses. The Church of the just God may not ignore or blink at the too obvious injustice of men.

IT IS A HIGH CRIME when men and corporations are content to convert the blood and brain of America's childhood into sordid gold and silver, says J. Marvin Nicholls in the *Cumberland Presbyterian*. We court a decayed civilization the moment when, for personal enrichment, we forget the America of to-morrow. Ada Melville Shaw calls needed attention to that class of children who are perhaps too busy to get into mischief, but who nevertheless need wise intervention in their behalf, that they may be saved to the United States to-morrow. They are the little wage earners, the child laborers around whom have closed the cruel conditions of parental poverty and the greed for gain on the part of conscienceless employers or parents, shutting them out from their inherent rights to fresh air, play times, education, and natural development. A nation that does not save its children from the greed of soulless commerce will find that vaning commerce in the streets crying for men and women it cannot find.

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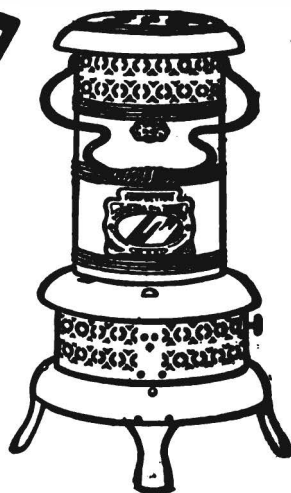
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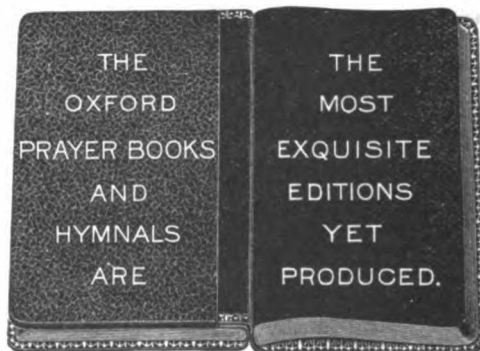
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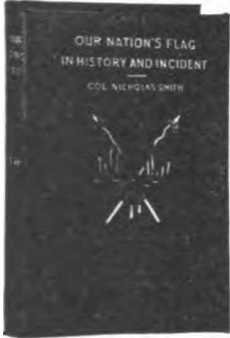
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