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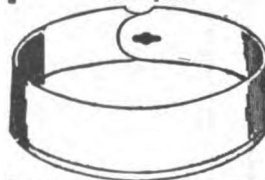
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"MY FATHER'S BUSINESS."

FOR THE FIRST SUNDAY AFTER THE EPIPHANY.

DURING the visits of the Blessed Virgin and St. Joseph to Jerusalem our Lord had been left in Nazareth with the children and aged people of the village. With His human soul He must have longed to accompany them. At the age of twelve He started with the goodly company for the holy city. As St. John Baptist was but six months older, it must have been his first visit also. The relatives and friends travelled together, singing the psalms of degrees, and doubtless those from the household of Zacharias may have joined the party on the way. One likes to think of the Boy Christ and His forerunner approaching the city at the same time. Having passed Bethany, they would see, from the Mount of Olives, lying below them the great city with its towers and battlements and its wonderful temple, the golden dome of which glowed like fire beneath the sun. As they gazed down Kedron's slope, what were their thoughts? Calvary must have been ever present to our Lord's divine consciousness, and the vision of the three crosses may have passed before His mental sight. Perhaps St. John, too, saw a dim prison cell, an executioner, sword in hand, and a damsel with a charger. But if so the dark vision passed, and they hastened joyfully down the hillside, crossed the brook, and entered Jerusalem.

The sorrow of Mary at missing her only Son on the first evening of their homeward journey is mystically typical of the soul who, having strayed from the narrow path, still thinks that he has the Lord with him; but like Joseph and Mary he must retrace each step until he finds Him in the Father's House. Dear as the Temple was to our Lord, yet at the request of His mother He returned to Nazareth to fulfil the allotted years of His seclusion.

The keynote of to-day's teaching is the thought expressed by our Lord, "I must be about My Father's business." In the collect we pray that His Will for us may be revealed, and that grace may be given to fulfil it. This prayer was in use prior to its insertion in the sacramentary of St. Gregory, and is at least sixteen hundred years old. In the Epistle St. Paul beseeches us to present our bodies "a living sacrifice, holy, acceptable unto God." In the Prayer of Consecration the priest says: "We offer and present unto Thee, O Lord, ourselves, our souls and bodies, to be a reasonable, holy, and living sacrifice." It is a beautiful thought that our bodies may be consecrated to the service of God. Not everyone can make great intellectual efforts, nor bestow wealth, nor spare even very much time; but the powers of the body may be dedicated to Him. The ready smile, the cordial greeting, the prompt offer to render help, are all easy to bestow, and they often mean so much. Those who wish to serve can always find opportunities to do so, and His service "is perfect freedom."

We are commanded to love and serve God with all our strength. Are we doing so when we pass the hours of Sunday morning in ignoble slumber, instead of hastening to greet Him where He awaits us on His Altar Throne? There is no sacrifice of the body in sloth. In the service of God it is not necessary to be always engaged in some outward work. Contemplation, prayer, and the culture of the soul are an important part of our work for Him. The duties of every day life also are a part of our vocation, and if they are done for Him the thought ennobles the lowliest task.

"When Thou bendest hither Thy hallowing eye,
 My narrow work room seems vast and high,
 Its dingy ceiling a rainbow dome;
 Stand ever thus at my wide-swung door,
 And toll shall be toll no more."

C. F. L.

NO words of ours can add to the pitifulness of the appeal for aid for the stricken people of Sicily and southern Italy. Thousands who escaped the first dangers of earthquake, fire, and tidal wave must probably, at best, perish before aid can be brought to them. The mind reels before the awfulness of the catastrophe and the vastness of the constructive work that must be undertaken—has already been undertaken—to give succour to those who have barely escaped with their lives. Upon this rich nation, which loves to be generous, a large share of the burden of relief must fall. It is desirable that the number of separate relief funds should be reduced to a minimum, and the Red Cross is the natural and proper medium through which contributions should be sent; but yet if any readers of THE LIVING CHURCH shall find it more convenient to send gifts through our office, we shall gladly undertake to place them in the national fund of the Red Cross without delay. Indeed the inevitable delay that must ensue before gifts can be transmitted on any sufficient scale must be the chief cause of difficulty at the start.

The human race is one in the presence of such a calamity. Sympathy knows now no barrier of race, tongue, or religion. Our brothers and our sisters have suffered on a terrible scale. It is our opportunity and our delight to offer them relief.

THE PROBLEM OF INTER-RELATIONS WITH OTHER CHRISTIAN PEOPLE.

WITH the increasing desire for unity which, happily, prevails so generally among Christian people to-day, there are continually arising many practical questions as to how far we can work together with other Christian people in spite of our organic disunity. No question is more frequently referred to trusted advisers in the Church than some special phase of this problem. The condition—a blind groping after unity without perceiving the necessity for actual subordination to the Church's authority—is unique in Church history; consequently we cannot depend altogether upon precedent in solving the problem.

Unhappily, too, we perceive much nervousness among Churchmen in meeting the issue. It is beyond question that many among us would much prefer to go their own way, and, in religious matters, not be brought into contact with Christians of other names. Certainly that constitutes the easy way; to run from a problem is always easier than to face it.

Inevitably this over-nervousness leads other Churchmen, disheartened by such fears, to rush recklessly into relations that compromise the Church. With the vague ideas as to the nature of the Church and of Churchly loyalty which so largely prevail in portions of the Church, this tendency is not strange, but it forces upon us a necessity that our canon law be much more rigid than would be necessary if everywhere a true Churchly loyalty prevailed.

But there are many Churchmen who desire, loyally and in good faith, to meet the issue. These are frequently embarrassed to know precisely how far they are justified in going in common work with others. We fear the question has been discussed more largely from the negative than from a constructive point of view. Let us try to discover whether we may not frame a constructive policy. Three different resolutions of the recent Lambeth Conference dealt with the subject, as follows:

"76. Every opportunity should be welcomed of coöperation between members of different communions in all matters pertaining to the social and moral welfare of the people.

"77. The members of the Anglican Communion should take pains to study the doctrines and position of those who are separated from it and to promote a cordial mutual understanding; and, as a means towards this end, the Conference suggests that private meetings of ministers and laymen of different Christian bodies for common study, discussion, and prayer should be frequently held in convenient centres.

"78. The constituted authorities of the various Churches of the Anglican Communion should, as opportunity offers, arrange conferences with representatives of other Christian Churches and meetings for common acknowledgment of the sins of division, and for intercession for the growth of unity."

IT IS EASY to distinguish the opposite poles in the possibilities of inter-relations. Thus, it is impossible for us to allow

other than ordained clergy to minister the sacraments in our churches; and it is pleasant and easy for us to coöperate with other Christians "in all matters pertaining to the social and moral welfare of the people." Thus far, no doubt, all Churchmen are agreed. It is between these two poles that the more delicate problems arise.

We should distinguish at the outset between what is impossible for us to do and what is only inexpedient. Thus, as we have remarked, it is *impossible* to admit men of other ministries to perform sacramental offices in the Church. It is only *inexpedient* to allow them to officiate at other services. That inexpediency does not rest upon any inherent necessity for ordination before one can properly lead in devotions or in the daily offices, but only upon the general, common-sense platform that loyalty to the authority of the Church should be a prerequisite to leadership in any part of the Church's official worship; but the inexpediency of making exceptions to this general rule seems so obvious that those in authority in our churches are rightly forbidden to allow any persons to officiate therein who do not possess evidence of episcopal ordination or license as lay readers. Even the conditional proviso now contained in Canon 19 is no exception to this rule, for it applies only to the delivery of "addresses" on "special occasions"; and as no Prayer Book office calls for the delivery of an "address" at any service, it is obvious that the proviso applies strictly to non-liturgical occasions. The "address" that may be given is something that may be added to a Prayer Book office, as the use of processional hymns was added during many years before their use was recognized by law, or it may stand totally apart from such services. Obviously the inexpediency of permitting those to officiate who deny the authority of the Church over all baptized persons, is firmly written in our law and admits of no exception.

Next, we must discriminate between what is fundamentally inexpedient and what is only unusual. Thus, if a godly Presbyterian minister were in one's family as a guest at the time of family prayers, none of us would deem it unfitting to invite him to offer such prayers on behalf of all of those assembled. We recognize, then, that it is not intrinsically unfitting that a Presbyterian minister should lead us in our devotions.

The alleged witticism of the remark at the opening of a banquet at which Churchmen and other Christian people came together to discuss possibilities of reunion, that "we can all eat together if we cannot pray together," does not, we believe, adequately represent the mind of Churchmen. The latter two of the Lambeth resolutions which we have quoted name "prayer" and "intercession" as proper exercises at conferences with "ministers and laymen of different Christian bodies." It is hardly thinkable that only a silent part in such prayers and intercessions is to be assigned to others than the Churchmen taking part in such conferences. Somehow, therefore, the admitted inexpediency of introducing sectarian ministers into our chancels to lead Churchmen in the fixed offices of the Church must be reconciled with the possibility of joining these in prayer at *informal* gatherings, which do not constitute the official worship of the Church.

Perhaps we have here discovered a distinction which will help us in solving concrete problems as they arise. *It is both inexpedient and uncanonical to admit ministers of other bodies to act as leaders on behalf of the Church at liturgical services; it may be neither inexpedient nor uncanonical to follow their lead in prayer on purely informal occasions.*

Indeed, if we could be sure that every Churchman was thoroughly educated in and loyal to the Church's position, the inexpediency of permitting outsiders to read the Church's offices in the church might easily become a negligible quantity on certain occasions when other Christian people were willing to unite with us in the Church's service; but since, unhappily, neither that education nor that loyalty can be assumed as universal among Churchmen, it would be needlessly misleading to confuse them by making any exception to our rule. Yet Catholic Churchmen have, from their strong position, the duty resting upon them, more than have others, of seeking occasions to bring other Christian people into joint conference and thus into common prayer together. We can think what might be the powerful effect of such joint conferences were they invited to be held in connection with avowedly Catholic churches of our Communion, in which, after the liturgical office of Evensong were concluded, the altar lights extinguished, the vestments of clergy and choristers removed, there should follow an informal conference on our Saviour's prayer for unity and the conditions which

held Christians together in apostolic days, and some venerable Presbyterian minister were invited to lead in prayer that we might all be guided into a like unity. Let no one suppose that because the Church provides two offices to be said daily in her chancels, under conditions defined in the rubrics and the canons—offices that require only half an hour apiece for the rendering—that a silent, deserted church is her ideal for the remaining hours of the day. To use the church for such a purpose would be entirely fitting and most profitable. But avowed Catholic Churchmen have the opportunity of serving in this way to much greater advantage than do others.

THE CHURCH cannot organically enter into a federation with "other Christian Churches," as the phrase is used in the third of the Lambeth resolutions quoted, because the term *Church* is used with entirely different connotation in the two cases. If the present movement toward federation should be successful in welding all existing Protestant bodies into a single confederation, we should esteem it a happy event; but the historic Church could not become a party to the federation without repudiating the historic meaning of the word *Church* itself. It may be proper for us to apply the term to other Christian bodies in the sense in which they use it for themselves—that of voluntary bodies of persons associated for religious work upon platforms of their own; but we cannot reasonably be asked also to abandon the historic use of the term as applied to the historic Church. "The Church" is Jesus Christ plus all baptized persons and all the company of heaven; and it exercises definite authority, through its ministry, over all those, its members, who submit themselves loyally to its direction, as some do not. Certainly this Church cannot assume therefore that it is one out of many Churches of equal authority.

But while a "federation of Churches" is impossible, a federation of Christian workers, including Churchmen, is perfectly feasible, so long as that federation does not make of itself a rival to the Church. Such federations can do much to promote the spirit of unity, to acquaint each party with the position of the others, and, if Churchmen are true to the Church, to bring the knowledge of the Church's position to those who do not realize that it bears a real relationship to themselves. Moreover, they can be very efficient in common work. Specifically, we have only commendation for the underlying purposes of such federations as the Religious Education Association, the Student Volunteer movement, the Laymen's Missionary movement, and similar organizations that federate Christians for specific work but do not purport to federate "Churches." We only regret that—if reports in daily papers are to be believed—Churchmen who take part in such movements should express themselves so carelessly in regard to the position of the Church as some are reported to have done, for instance, at the recent missionary gatherings in Boston. The cure for such misrepresentation of the Church is to be found in a larger sympathy with such movements on the part of avowed Catholic Churchmen, and a demand that such Churchmen as cannot participate without expressing themselves in such wise as to cast discredit upon the Church, should either absent themselves entirely or be recognized as not truly representative of the Church. There is a danger in speaking at such gatherings, of conveying the idea that the distinction between Churchmanship and non-Churchmanship is of very little importance, and of totally misrepresenting that distinctive position for which the Church stands. Men who cannot escape this danger are not fit to speak on behalf of the Church. We ask that Churchmen whose convictions are such as to render them immune to this danger would show themselves so sympathetic with gatherings of this nature—as, indeed, some of them do—that they might have the opportunity more largely to represent the Church on such occasions. We are even willing that speakers in behalf of such movements should address congregations in our churches, but particularly in those that are especially recognized as standing for Catholic Churchmanship, under the safeguards and limitations of the canon.

But of course it is an essential that all such movements should respect the Churchly conscience in its choice of language if Churchmen are to take part. Such expressions used in official terminology as "Inter-Church," "non-sectarian" (in a body in which sects are expressly represented), "Protestant" (in the generic sense in which the term is certain to be used, meaning non-Catholic), are offensive as descriptive of bodies intended to include Churchmen. It must be understood that Churchmen

cannot and will not divest themselves of their Churchly convictions as a condition of participating in such common movements.

THUS, though there are well defined limits both of conviction and of well established expediency beyond which we cannot go, yet Churchmen can often act individually in common with other Christian people without the slightest compromise of the character of the Church. The agreement between many Christian brotherhoods within and without the Church to observe the Advent week of prayer for the extension of the Kingdom of Christ was a notable example of such united work. True, there must have been some difference on the part of different parties to the agreement in their conception of precisely what the kingdom involves; but if all agreed to pray for the realization of our Lord's will, there cannot have failed to be common ground.

Churchmen can work and can pray with other Christian people whenever and wherever they will not be construed as countenancing definite substitutes for the Church's services in so doing, nor as confusing organizations or ministries of voluntary Churches with the organization or the ministry of the historic Church.

We earnestly plead both for a more sympathetic spirit in whatever pertains to our relations with other Christian people, and also for unswerving loyalty on the part of Churchmen who participate in common movements. Whatever may be the mistakes that have been made by other schools of thought in the Church, Catholic Churchmen have too often erred in the way simply of refusing to meet other Christian people on any terms or in any way. Frankly, that condition cannot long continue nor ought it to continue. We shall be forced, oftener and oftener, to determine what we shall do in specific instances, and it will be a serious matter if we allow schools of thought whose Churchmanship is less firmly established to determine the policy of the Church in this respect. A new condition has arisen, and Churchmen must meet it openly and frankly. Secularian Christians no longer desire to be our enemies, but yet they do not perceive that by Baptism they are already Churchmen, with us, and, like us, bound to be loyal to the Church. We can reverse their new desire to be friendly, but we cannot force their sense of loyalty.

But Catholic Churchmen hold the key to the situation if they will be large enough and sympathetic enough to become the chief factor in promoting more cordial relations with our separated brethren.

IT is, in our judgment, most unfortunate that the United Typothetae of America, which is supposed to represent the printing and publishing interests, has, through its officers, asked that the duty on books and printed matter imported into the United States be increased from 25 per cent. *ad valorem* to 75 per cent. We are in position to write intelligently concerning the various phases of this proposition, having an intimate knowledge of the conditions pertaining to book making, as well as concerning the importation of books.

The tariff on books has stood at 25 per cent. in every tariff act enacted since the civil war. That alone creates a presumption in its favor.

The Typothetae presents figures showing that the cost of labor in the United States is several times greater than the cost of the same labor in the chief book-making countries of Europe, as follows:

WEEKLY WAGES COMPARISON IN PRINTING TRADES EXPRESSED IN UNITED STATES CURRENCY.

	Germany.	Gt. Brit.	United States.
Hand Compositors, Machine Minders	\$6.00	\$ 8.40	\$21.00
Machine Compositors	8.95	10.08	23.00
Press Feeders	3.00 to 4.00	5.50	16.00
Pressmen	5.00 to 8.00	14.00	24.00 to 30.00

We presume these figures are substantially correct. They explain why books are higher in America than in England. The cost of producing books in the United States has increased very seriously with the greatly increased labor schedules of recent years. The purchase price of books must undoubtedly be further increased in the near future.

Yet the tariff is almost a negligible quantity in establishing the cost of American-made books. The copyright law limits an American copyright to books made and printed in the United States. Regardless, therefore, of the expense of production, an English-made book can only be exported to the United States by forfeiting the American copyright privilege. So effectually does this protect the American printer that every English book

for which a reasonable sale can be anticipated in the United States is published simultaneously in both countries, the American edition being made entirely in the United States.

The books that are imported into the United States are, for the most part, technical works, such as those of theology, of science, of medicine, etc., whose circulation is confined to serious thinkers. Many of them are published by endowed or supported societies, such as the Society for the Promotion of Christian Knowledge, the Oxford and Cambridge University Presses, etc., with no expectation that they can ever be made to pay expenses. These would not, under any circumstances, be reprinted in the United States. The sale for them in America would never justify it. Their price is already high, of necessity, and their purchasers are generally men of very modest incomes—college professors, the clergy, etc. To increase the duty from 25 per cent. to 75 per cent. would be an act of hideous injustice, a severe blow to learning, the perpetration of a crime against the educated public, and a benefit to no one. It would give absolutely no advantage to the American printer. It would simply put English theological, scientific, and other technical books beyond the reach of most of the specialists who ought to have them.

There are, of course, to be considered also, the standard publications that have become classic, upon which all copyrights have expired. One would suppose, from the plea of the Typothetae, that American publishers could not compete with English houses in the production of these standards. One need only to step into the nearest bookstore or department store to discover that this is a fallacy. All the "standard" volumes that will be found on the shelves, whether in cheap or in fine editions, are American-made. American publishers have won this market for themselves.

In the name of the educated reading public of the United States we protest against any increase of the duty upon books; and from the printers' and publishers' standpoint we maintain that no advance is necessary. It is most unfortunate that the unorganized consumers have no way of appearing before the congressional committee.

The Typothetae figures place the value of dutiable books imported into the United States during 1907 as \$2,770,061. If every portion of that were directly lost to American printers and publishers—as practically none of it is—it would still be a trivial matter. The total volume of book and job printing in the United States, again according to the Typothetae figures, was \$186,759,503 in 1905, and probably a third greater in 1907. The dutiable importations can be but a trifle over one per cent. of this volume. To punish the clergy and other scholars of the United States for the sake of keeping these English books out of the country, on any theory that American printers or publishers would profit thereby, is as scandalous as it is absurd.

SEVERAL correspondents have kindly expressed their admiration at the Madonna printed on the cover of the Christmas number of THE LIVING CHURCH, and have written to inquire as to the artist. It is the work of Mazzoni, an Italian painter, born in Genoa in 1869.

WE are requested to correct an error in the brief article entitled "A Work Among Oklahoma Indians," printed in the issue of December 26th, wherein the date of retirement of the Rev. David A. Sanford from the work in question was placed at October, 1897, whereas it should have read 1907; also to state that the address of the Rev. James J. H. Reedy, now in charge of the work, is Fay, Oklahoma.

ANSWERS TO CORRESPONDENTS.

BARBADOS.—(1) Technically, the feast of the Circumcision, falling this year on Friday, is, physically, a fast day. Practically, the almost unanimous consent in the Church has suspended the fast on the Friday within the Christmas octave—particularly when it falls on New Year's Day—so that some of the current Church calendars in common use have ceased to designate the day as a fast.—(2) The American Church does not officially recognize the obligation to keep vigils; but no vigil to the Circumcision is provided for in the English Prayer Book.

W. D. M.—A Methodist minister, conforming to the Church, accepted as a candidate for orders, and serving as a lay reader in the Church, has no right to solemnize a marriage; but if he does so, censure rests only on him and the parties are validly married. The facts should be presented to his Bishop.

C. L. B.—There are no available statistics to show what proportion of our clergy were formerly ministers of other bodies. Your estimate of 25 per cent. is probably a reasonable one.

SCOTTISH REVISION OF THE PRAYER BOOK IMMINENT.

Lines Upon Which Such Revision May Be Expected

BISHOP OF PRETORIA TO BE ARCHBISHOP OF CAPETOWN

Welsh Disestablishment Looms Up Again

MANY ITEMS OF ENGLISH CHURCH NEWS

The Living Church News Bureau (London, December 22, 1908)

THE Scottish Church appears to have entered with resolute determination upon the important work of Prayer Book revision. Week before last two largely attended sittings of the Consultative Council on Church Legislation were occupied in the discussion of the various recommendations embodied in the reports of the Committee on Prayer Book Revision, which were presented by the Dean of Edinburgh. It is earnestly to be hoped that some of these proposals, which smack strongly of Latitudinarianism, will not receive final sanction. By far the most important and interesting decision arrived at, was to the effect that the Scottish liturgy—which in its present form dates from 1764—should be restored to a position of canonical equality with the English Eucharistic Office; and that an authorized and revised text of this indigenous liturgical rite should be issued by the Episcopate. In response to the resolution passed by the Consultative Council relative to an authorized text of the Scottish Liturgy, the Primus, on behalf of the college of Bishops, at once appointed a committee of clergy, thirty-two in number, to confer with the Bishops on the subject. They held their first conference on Friday week in the Chapter House of St. Mary's Cathedral, Edinburgh. The Primus (the Bishop of Brechin) presided, and the six other Bishops of the Province were present, together with a large proportion of the priests invited. It was very evident from the remarks of the Primus that the *pièce de résistance* of the proposed rehabilitation of the Scottish Liturgy is the present phraseology of the Invocation—i.e., the *Epiclesis*—in the Prayer of Consecration.

It was possible, the Primus felt sure, without injuring the feelings of those who were attached to the present form, to make some slight change such as would satisfy those who felt debarred from adopting the Office. Let them take as common ground, he suggested, the saying of the late Dr. Bright (Oxford), that in the Invocation they intended to express and to do no more or no less than their divine Lord intended when He instituted the Blessed Eucharist. The Primate would deprecate at the present stage any full report of their proceedings going forth, as mischief might arise from even slight misrepresentation of any opinions that were expressed during the Conference. At the same time he had no desire to regard their deliberations as private.

After some discussion, a motion was carried *nem. con.* in favor of appointing a committee to consider the matter generally and also with special reference to Dr. Bright's *dictum*.

BISHOP OF PRETORIA ACCEPTS THE ARCHBISHOPRIC OF CAPETOWN.

The special correspondent of the *Times* newspaper at Capetown, telegraphing last Thursday night, announced the election of the Bishop of Pretoria (the Right Rev. Dr. Carter) to the Archiepiscopal See of Capetown, which he has accepted. The correspondent continued:

"The appointment is very popular, and many wonder why it was not made in the first instance. The loss to the Transvaal, where the Bishop has earned universal respect for his vigorous and earnest Christianity, will be great; but his energy will be most useful in visiting and stirring up the vast archdiocese. Happily the new Archbishop will find the first part almost completed of the noble new Cathedral, the finest South African church designed by Messrs. Baker and Masey."

A Reuter telegram from Capetown says:

"The Press, both in Cape Colony and the Transvaal, welcomes the news, and expresses gratification at the appointment of a South African."

The *Times*, commenting on the Archiepiscopal election, remarks:

"In the Bishop of Pretoria, South Africa will have an Archbishop of wide experience both at home and abroad. He is known to be emphatically in favor of the adoption by the Church in South Africa of a strong educational policy, comparable to that by which the Roman Catholic Church is extending her influence."

The Archbishop-elect of Capetown belongs to a well-known Eton family, and is a nephew of the late Canon Carter of

Clewer. He was born in 1850, and graduated in 1873 from Pembroke College, Oxford. After serving assistant curacies at West Bromwich and Bakewell, he became head of the Eton mission at Hackney Wick, where, during the next eleven years, 1880-1891, his work showed remarkably good results. He was then consecrated to the Episcopate as Bishop of Zululand, and in 1902 was translated to the See of Pretoria. The *Times* speaks of the Rt. Rev. Dr. Carter as belonging to a particular ecclesiastical party; by which is meant, I suppose, that he is a Catholic Churchman.

DISESTABLISHMENT OF THE CHURCH IN WALES.

Sir Alfred Thomas, chairman of the Welsh party in the House of Commons, has received assurances from the Prime Minister that Welsh Disestablishment will occupy a prominent place in the King's speech next session. In giving these assurances, however, Mr. Asquith cannot be blamed for want of discretion. It is understood that no promise has been given that a Welsh Disestablishment Bill, if introduced, will be *proceeded* with next year. Sir Alfred Thomas is reported to be satisfied with the situation, but the reason for this is not obvious.

PROCTORIAL CONTEST DECIDED.

The London Proctorial contest has resulted in the election of Prebendary Pennefather, vicar of St. Mary Abbots, Kensington. The final total figures in the two Archdeaconries were as follows: Prebendary Pennefather, 290; the Rev. the Hon. A. F. A. Hanbury-Tracy, 224.

CANTERBURY VICAR-GENERAL WITHDRAWS RESIGNATION.

It will be remembered that Sir Alfred Cripps recently resigned the office of vicar general of the Province of Canterbury as a protest against the Primate's policy of surrender in the Education controversy. It is now announced that, at the request of the Primate, he has withdrawn his resignation of the office. Apropos of their reconciliation, here is how it strikes the *Pall Mall Gazette*:

"On all the business matters of the See the best of understandings has always prevailed between the two. And the Education Bill is in its grave. One is reminded of the Tennysonian pair who, coming to another little grave, made up their differences beside it, 'and kissed again with tears.'"

FATHER IGNATIUS' WILL.

Father Ignatius (the Rev. Joseph Leycester Lyne) left an estate of the gross value, in round numbers, of £2,510, of which the net personalty has been sworn at £984. His will bears date November 21, 1906. He left the monastery of Llanthony, the convent, and monastery church, along with the entire estate, including two farms, to Father Asaph, monk of Llanthony, and Mother Tudfil, of the Convent of Llanthony, absolutely as joint tenants, subject to the right of his adopted son, William Leycester Lyne, for life to continue farming the lands of the monastery as he is now farming, at a nominal yearly rental of 1s. in return for the service which he renders and shall render to the monastery. To the wife of William Leycester Lyne the testator leaves all his diaries and private papers to be burned forthwith. There are specific bequests of furniture, books, etc., and the residue of his property he left to William Leycester Lyne and his wife in equal shares. The testator goes on piously to state:

"Let my tired-out body, which is and ever will be in my precious Saviour Jesus' care, be buried when it shows signs of decay, quite inexpensively, where and as my executors may think fit. It is redeemed by the precious Blood, as well as is my immortal spirit, with Christ, which is very far better when you, my dear children, are reading this, my last will and testament."

The form of his signature to the will is as follows: "J. Leycester Lyne; in religion, Ignatius of Jesus, monk, O.S.B."

THE NEW BISHOP OF STEPNEY.

A very good man has been appointed to succeed Dr. Lang, Archbishop-designate of York, as the Bishop of London's Suffragan for East London. It is officially announced this morning that the Right Rev. Luke Paget, D.D., Bishop Suffragan of Ipswich in the diocese of Norwich, is to be the new Bishop of Stepney. Dr. Paget, who is 55 years of age, is a son of the late Sir James Paget, surgeon-in-ordinary to Queen Victoria, and brother of the Bishop of Oxford. He is an Oxford M.A. (Christ Church), and received the grace of priest's orders in 1878. After serving assistant curacies at St. Andrew's, Wells Street, and Leeds parish church, he was for five years head of his college mission in Poplar, within that part of the diocese of London of which he will now have oversight. He became vicar of the important parish of St. Pancras in 1887, where he

labored with good results. He was also at this time subwarden of the London Diocesan Deaconess' Institute, and was made a Prebendary of St. Paul's and Rural Dean. He has been Bishop Suffragan of Ipswich since 1906. It appears that the name of Father Waggett, S.S.J.E., of St. Edward's House, Westminster, had, early yesterday, been erroneously associated with the episcopal appointment to Stepney.

The Rev. F. C. N. Hicks, tutor of Keble College, Oxford, is going to be head of the new Theological College for the three dioceses of London, St. Albans, and Southwark at Cheshunt. This is an excellent appointment.

PERSONAL AND GENERAL NOTES.

At the Kentish village of Charing, the vicar, the Rev. J. C. Rendell, appears to have done something extraordinarily erratic, in the ordinary run of newspaper opinion. He has refused the Blessed Sacrament to a man and woman who profess to be living together in lawful wedlock; and the ground of his refusal is understood to be that the woman had divorced her husband and had gone through the ceremony of marriage with the man during her husband's life. These parties, as is usually the case in such circumstances, are rather well connected socially, and thus all this ado about it in the newspapers. The facts have, it is understood, been brought under the notice of the Archbishop of Canterbury.

J. G. HALL.

DEATH OF A LAY WORKER IN CHINA.

A CABLE was received at the Church Missions House on January 2nd, announcing the death in Shanghai of Mr. Weston O'Brien Harding, one of the faculty of St. John's University. Mr. Harding is the son of the Rev. C. E. Harding of the Church of the Epiphany, Baltimore. Born in Maine about twenty-three years ago, he was educated in Baltimore, and in June, 1907, was graduated from Johns Hopkins University with the degree of B.A. During his college course he had been active in the work of the Young Men's Christian Association and the Brotherhood of St. Andrew, and had decided to give his life for the education of young men in non-Christian lands. His offer was accepted by the Board of Missions and Bishop Graves, and he was assigned to St. John's University, where for a year and a half he has done effective work.

Writing recently to college men urging them to consider the foreign field as a life service, Mr. Harding said:

"The greatest question before a man in college is, 'What shall I do in life?' It is much more. It is the greatest question which will ever come to him for settlement. It is therefore the one to receive the greatest care. The whole measure of success or failure we shall meet with hangs chiefly on that decision. Anxious and thorough indeed ought our investigation to be of the possible courses open to us. We do not want a *good* investment for this, our most vital and precious possession: we want the *best*. If that were not so, why should we be working so long and laboriously in preparation for our future?"

"There are just three things that every earnest young college man *must* come to realize if he half looks around him when he considers his future work. First and foremost is the command which every Christian has laid upon him to do his utmost for the spread of Christ's kingdom. It is put in clear, unmistakable words, never to be evaded. Read the Great Commission. Look at those words and ponder their meaning with all the earnestness that is in you, if you value your standing with God.

"The second fact that must become very evident to you is your peculiar fitness for doing just what He commanded. You are more highly trained than nine out of ten of the young men of your country. Sad to say, and this is more important, you realize your responsibility as ninety-nine out of a hundred—or more—of your college mates do not. You can never doubt that superior opportunities mean for you deeper responsibility to use your talents as they were meant to be used.

"Last of all, and such as surely to clinch the argument, is the ripeness of opportunity in China *now*, an opportunity immediate and alarmingly uncertain of permanence. It must be met and grasped at once. More personal and compelling yet is the call for a man of just your earnestness and fitness of preparation in St. John's University. The work suffers for you. At home you will fill a place which at best ten others will seize if you do not. Here is a work which will never be done unless you do it, and God has commanded you to give your life to just such an occupation. Will you be deaf to the call?"

"Particulars regarding the practical equipment necessary are easy to obtain from the Board after you have seen your duty. All I need assure you, with all conviction and with freedom from overfervid zeal and emotionalism, is that here you will find a chance to live a *clean* life of clearest purpose, an *earnest* life, one with an ever-

[Continued on Page 330.]

NEW YORK CHURCH CONSECRATED

Notable Structure Erected for St. Mary's, Manhattanville

CHURCH CLUB DISCUSSES SOCIALISM

Bishop Greer Lays Out an Extensive Programme for 1909

MANY HAPPENINGS AMONG CHURCHMEN OF NEW YORK

The Living Church News Bureau
New York, January 4, 1909

THE wooden structure used by the congregation of St. Mary's, Manhattanville, situated in Lawrence Street since 1828, was torn down last summer to give place to the new St. Mary's, built of red brick with black brick and red stone trimmings, in English Gothic design. On the Feast of the Circumcision Bishop Greer consecrated the new church, assisted by the Bishop of Central New York and the Rev. Hiram R. Hulse, rector. A large number of clergy was present. The sermon was preached by the Rev. Dr. W. M. Grosvenor, rector of the Church of the Incarnation. The preacher observed that, in a world and age which is marked by strife, hurry, rush, and turmoil, the Church should labor for calm and serenity. This, he thought, was, in a measure, the Church's function. Men, he believed, will ultimately look for a new order of quiet and surcease in the world.

The new church cost \$35,000, of which \$30,000 came from the sale of All Souls' Church, of which the Rev. Dr. R. Heber Newton was for a long term the rector.

THE NEW YORK CHURCH CLUB.

At the meeting of the Church Club held on the evening of December 30th, the topic for discussion was "The Relation of the Church to the Socialistic Movement." There was a large attendance, and much interest was manifested. The Rev. Percy S. Grant was the chief speaker, and told the story of the meetings in the Church of the Ascension and the parish house. He explained that his efforts were really missionary towards the Socialists. He declared that while they tear down, they have no definite plan for building up. Here the Church can show them a good deal of energy to make use of. They are not so much interested in down-right socialism as they are in economic theories; as, for example, in the condition of tenement houses, especially in the prevention of consumption, and the using of vacant lands for farming. The Ascension meeting followed the service from 8 to 9, and lasted from 9 to 11. They were so interested that they had to be sent home. This showed that they didn't crave short services and sermons, but that they were looking for something that appealed to them. The speaker said that they were not bitter, as had been charged. A very animated discussion followed. Two Columbia professors, Dr. E. R. Gould, and Health Commissioner Thomas Darlington made addresses on the same subject.

THE BISHOP'S PLANS FOR 1909.

Bishop Greer proposes to visit every parish in the diocese of New York before January 1, 1910. A schedule of visitations, just issued, exhibits the appointments up to June 1st. The task the Bishop has undertaken will take him to as many as four different churches on a single Sunday. In some country districts, where parishes are scattered, two appointments only can be made instead of the usual number of three a Sunday.

On Sunday, February 21st, he plans to be in four churches in Yonkers—one in the morning, two in the afternoon, and one in the evening. In his brief to the parochial clergy, Bishop Greer says:

"You will observe some changes in what has hitherto been the visitation order, and also that some of the Sunday appointments are for other hours than those at which the regular parish services are held. These changes have been made to enable me to cover the entire field and to visit in the course of a year every parish in the diocese. This is what, with your coöperation, upon which I confidently rely, I am planning and hoping to do."

The Bishop calls attention to three diocesan offerings to be made during the year: for the general and the diocesan missionary apportionments and for the augmenting of small clerical salaries so that the minimum salary for an unmarried clergyman shall be \$1,200.

Bishop Greer has published an appeal for the Italian earthquake fund, asking that contributions be sent to Jacob H. Schiff, 500 Fifth Avenue.

TRINITY CHIMES AT NEW YEAR.

Old Trinity's beautiful bells rang out on New Year's Eve, as for many a decade. Albert Meislahn, the chimer gave the following programme:

Ring the changes on eight bells, evening bells, song from "Oberon," "Child of the Regiment," "Kiss Me, Mother, Good Night," "Parting Song," "Happy New Year," "Grand Millennium," "On the Banks of the Mohawk," "The Old Volunteer Fireman" and "Home, Sweet Home."

A MYSTERY PLAY AT ST. GEORGE'S.

So many people were drawn to St. George's Church, Stuyvesant Square, on Sunday night, December 27th, by the announcement that "The Children of Bethlehem" would be sung, that fully a thousand people were turned from the doors, and

the reserves from the Twenty-second Street police station had to be called out to keep the crowds moving. Assisted by adults and the Russian orchestra, one hundred children of the parish sang, under the direction of Homer Norris. Ben Greet, the actor of Elizabethan plays, was the narrator, and Herman Kupter was at the organ. The exercises began at 8 o'clock and lasted for an hour and a half. By 7:45 the church was crowded to the doors, and fifteen minutes later a fire inspector had all the doors closed against admissions. Men, women, and children besieged the doors of the church, rectory, and parish buildings, but there was no response to their knocking. "The Children

of Bethlehem" was written by Gabriel Nagonda; the music by Gabriel Piörne. The only soloist not of the regular choir of St. George's was Miss Viola Waterhouse, an oratorial soloist.

ANNUAL MEETING, CATHEDRAL TRUSTEES.

The trustees of the Cathedral of St. John the Divine met on St. John's Day in the Episcopal residence, Gramercy Park, the Bishop presiding. Bishop Greer, August Belmont, Col. John Jacob Astor, Charles F. Hoffman, and the Rev. Dr. James R. Freeman were elected to the Financial Committee.

A committee on fabric for the interior of the cathedral was elected as follows: The Rev. Dr. William R. Huntington, Grace Church; the Rev. Dr. William M. Grosvenor, rector of the Church of the Incarnation; the Rev. Dr. J. Lewis Parks, Calvary Church; the Rev. Dr. Ernest M. Stires, St. Thomas' Church, and three laymen—Henry Lewis Morris, J. R. Roosevelt and C. F. Hoffman.

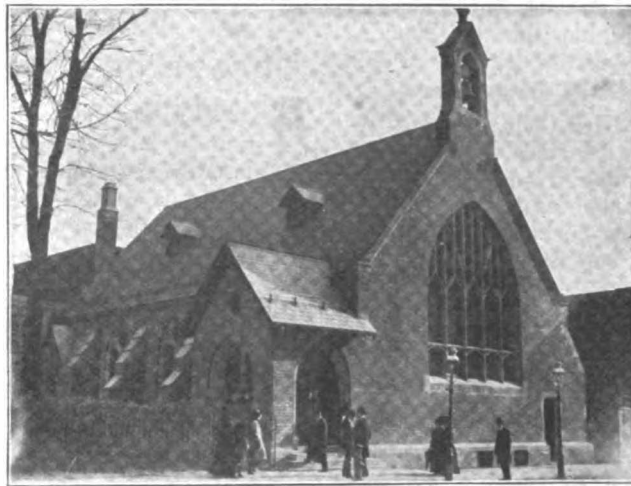
Bishop Greer said that the work on the cathedral was progressing in a satisfactory manner.

THE BRONX SUNDAY SCHOOL CHILDREN TO THE BISHOP.

On Saturday afternoon, December 26th, the Sunday school children from the Bronx gathered in the Church House and sang carols. There were more than twelve hundred pupils in the congregation. Afterwards they presented Bishop Greer with a handsome luncheon basket set. The Bishop said it was just what he often needed in going about on visitations, and said thank you!

THE NEW YORK PRODUCE EXCHANGE TO POOR CHILDREN.

The members of the Produce Exchange gave an entertainment on the last afternoon of the old year to poor children, and, following the usual custom, distributed more than 1,500 baskets to children of needy families living below Canal Street. The entertainment and band concert in the Exchange began at 2 o'clock. Children's tickets of admission were distributed through the clergy of Trinity Church, St. Paul's Chapel, the John Street Charity Organization, the Salvation Army, the



ST. MARY'S CHURCH, MANHATTANVILLE, NEW YORK CITY.

Volunteers of America, and All Saints' Church. One hundred boys and girls from the Crippled Children's East Side School at 157 Henry Street were invited, and automobile companies offered free transportation to these guests. In the baskets for the children were dolls, roller skates, base balls, toys, candy and fruit.

SPECIAL PREACHERS AT COLUMBIA.

In St. Paul's Chapel, Columbia University, the following Church clergymen have been secured to preach at 4 o'clock on Sunday afternoons in connection with the public services for members of the university and the public generally. January 10th, Bishop Greer; January 17th, Rev. Edward A. Dodd, rector of St. John's Church, Rosebank, Staten Island; January 31st, Rev. Dr. Samuel D. McConnell, rector emeritus of All Souls' Church; February 14th, Rev. Prof. Hayes, General Theological Seminary; February 21st, Rev. Hugh Birkhead, rector of St. George's Church; March 21st and April 11th, Rev. Raymond C. Knox, Chaplain of the University; April 18th, Rev. Percy S. Grant, rector of the Church of the Ascension; April 25th, Rev. Howard Melish, rector Church of the Holy Trinity, Brooklyn; May 9th, Rev. Alleyne C. Howell, rector St. Stephen's Church, Sewickley, Pa.; May 16th, Rev. David M. Steele, rector Church of St. Luke and the Epiphany, Philadelphia; May 23rd, Rev. Dr. Elwood Worcester, rector of Emmanuel Church, Boston.

PRESENTATION TO A NEW DEACON.

Immediately after being ordered deacon, the Rev. Duncan H. Browne was presented with a silver Communion service for the Communion of the Sick, by the members of the Bronx Church Club. The presentation speech was made by the new president, Mr. G. C. Wood. Mr. Browne for the last year has been superintendent of the Church House in the Bronx, and in charge of St. Martha's Mission.

CHANGES AT ST. MARY THE VIRGIN'S.

The Rev. Dr. George M. Christian arrived in port on Tuesday, December 29th, after an absence of five months. His parishioners and friends are delighted to know of his complete restoration to health and his physical ability to do the same vigorous pulpit work as in the past. He preached on Sunday morning, January 3d, to a very large congregation. The choir and orchestra sang Gounod's *Messe Solonnelle* unabridged, and in most artistic form. With the New Year the Rev. Andrew C. Wilson retires from the staff of assistant clergy, and at the same time the Rev. Clarence M. Dunham and the Rev. William N. Wyckoff enter upon their duties as curates.

MEMORIAL TO BISHOP POTTER.

At the monthly meeting of the New York Clerical Union, held at The Gerard on Tuesday last, a minute memorial to Bishop Potter was adopted by rising vote. At the same meeting a handsomely engrossed copy of the minute, executed by Major Hamilton Rowan, Coast Artillery Corps, U. S. A., was entrusted to the Rev. Edmund B. Smith for presentation to Mrs. Potter.

PUBLIC STATEMENT AS TO TRINITY CHURCH CORPORATION IN NEW YORK.

ONE of the questions which have frequently been asked and never heretofore answered, has concerned the property and income of the venerable corporation of Trinity parish, New York. For the first time in the more than two centuries of the existence of this parish, publicity has been given to its financial affairs in the publication of "A Statement," dated January, 1909, giving full information as to the property within the control of Trinity Church. The assets and liabilities of the corporation are shown in the following balance sheet dated July 31, 1908:

ASSETS.	
Productive property at taxed valuation for 1908.....	\$13,646,300.00
Bonds and mortgages on churches, upon which no interest is collected	370,946.02
Bond and mortgage on other property.....	22,000.00
Cash at banks and on hand.....	35,410.10
Rents due and considered collectible.....	4,674.37
NOTE: The productive property includes all the property owned by the Corporation except the churches, chapels, schools, and burying grounds, which are not valued herein.	
	<u>\$14,079,330.49</u>

LIABILITIES.	
Notes payable (used for erection of new business buildings)	\$800,000.00
Mortgages	40,000.00
Fund for care of cemetery plots	30,015.71
Moneys held in trust for other churches and charitable purposes	16,752.84
	<u>\$886,768.55</u>
Balance the fund of the corporation (exclusive of churches, chapels, schools, and burying grounds not valued)...	\$13,192,561.94
	<u>\$14,079,330.49</u>

The statement of receipts and expenditures for the same year shows that the year's income was \$779,775.94, and the year's expenditures \$791,741.86, so that there was a deficit for the year of \$11,965.92. The chief items of expenditure include the following:

For maintenance of church and chapels.....	\$277,114.45
For maintenance of day schools.....	63,755.70
Office expenses—For management of churches and estate and legal expenses.....	\$ 49,339.30
Repairs, alterations, and supplies to buildings other than church and school buildings...	103,972.83
Operating steam and electric plants in business buildings	52,000.77
City taxes and water rates paid by the corporation in addition to taxes and water rates paid by lessees	129,501.72
Insurance	6,088.95
Advertising, supplies, and sundries.....	3,276.42
	<u>344,179.99</u>
Interest	32,593.19
Trinity Church cemetery, care and maintenance.....	16,531.64
Gifts and allowances to churches and for charities outside the parish	46,579.39
Loan on bond and mortgage on church outside the parish....	5,000.00
Annuities and pensions	5,987.50
	<u>\$791,741.86</u>

Other information includes the statement that—

"The Corporation has outstanding loans made to Churches outside of our own parish, amounting to \$370,946.02, on which no interest is collected, and Trinity parish, therefore, in effect, makes an annual contribution to the work of these Churches equal to the amount of the interest which it refrains from collecting."

The parish has also given away large amounts of property at various times to other churches, and the entire amounts raised from parochial offerings within the parish church and chapels are devoted to specific charitable and missionary objects, and are, therefore, in addition to the receipts and expenditures tabulated above. These collections amounted last year to \$94,575.43.

TENEMENT HOUSE PROPERTY.

With respect to the tenement house property and similar real estate for which the corporation has been seriously criticised in recent years, the following statement is made:

"The Corporation owns a large number of small, old houses, originally erected as private dwellings, but now, owing to the changed character of the neighborhood, occupied by two or more families.

"This property is not, as has been often publicly asserted, a source of large revenue to the parish. It is quite the reverse. Much of it yields very little return, for Trinity Corporation is perhaps the only landlord in New York whose tenement rents, with a few rare exceptions, have not been raised in a quarter of a century.

"The people who live in the little old houses, which, whatever their other faults, have the great advantage of abundant sunlight and fresh air, many of them feel that it will be an evil day for them when this property is converted to other uses and they are forced to repair to the more modern tenement.

"The Corporation has long had plans for the improvement of its property, these having been in part carried out, and the parish now has a debt remaining of \$800,000, all of it incurred in the erection of new buildings, other than churches and schools, this amount being considerably less than half the sum which has been expended in erecting modern business buildings and apartment houses upon the property.

"Plans are now matured for the carrying out of this work upon a far larger scale than heretofore.

"No liquors are sold on any of the property of the corporation excepting in two cases where the property is under ground leases, made over thirty-five years ago and not under our control, and also in a Commercial Club situated in a large office building.

"There are no gambling houses or houses of questionable character on any of our property."

ST. JOHN'S CHAPEL.

With respect to the proposed closing of St. John's Chapel and consolidation of that work with the work of St. Luke's Chapel, a detailed explanation is made, beginning with a copy of a resolution prepared by Dr. Dix, according to which a com-

mittee was to be appointed to consider the expediency of such consolidation. It is stated that 78 per cent. of the resident portion of the congregation at St. John's comes from north of Canal Street, which places them within easy reach of St. Luke's, and of which number nearly two-thirds live nearer to St. Luke's than to St. John's Chapel. It is shown that in the region to the south of the chapel, the entire population of American and English descent has been reduced from 12,254 in 1855 to 683 in 1900, since which latter year no statistics are available, but the English-speaking population continues to decrease. In the region north of the chapel, between Canal Street and West Houston Street and Broadway and the North River, "the population of American and English descent in 1855 numbered 20,743, and in 1900 only 3,088, and it must be remembered that this region north of St. John's Chapel extends into the immediate vicinity of St. Luke's, where the future centre of our work is to be, and from which point all the people of the whole region who are open to our ministrations can be reached." These facts are shown in detail by tables stating the nationalities found in the population on both sides of the chapel, from which it appears that in the section south, more than half the population is Irish, and in the section to the north more than one-third is Italian and nearly one-third is Irish.

"It might possibly be urged," continues the statement, "that a work among the Italians should be taken up in this region; but that is another question. The question so far under consideration has been the discontinuing and transferring of the present work at St. John's, and if a work among the Italians ought to be taken up, the figures of the Federation of Churches already given show that St. John's Chapel would not be the best centre from which to undertake it."

ACTIVITIES OF THE CHURCH IN SAN FRANCISCO.

HERE is being published in the *Standard*, a Baptist newspaper, a series of papers on religious conditions in the great cities, some of which have already been noted in these columns. Under the head of "Religious Forces," the following is said about the Church in San Francisco:

"The Episcopalians have a noble history in connection with the religious welfare of the city, and have been fortunate in the two great leaders whose bishoprics nearly cover the sixty years under our observation. Bishop Kip gave forty years of heroic service to his Church and to Christ, and Bishop Nichols, the incumbent, is a worthy successor. Wise leadership and the command of large wealth, permeated with much evangelical spirit and zeal, have made the Episcopal Church a potent element in the present-day life of San Francisco. The present mayor is an attendant and his wife a devoted member of Trinity, one of the most prominent churches. Since the fire the Crocker estate has donated the family homestead, an entire block on Nob Hill, for a cathedral site, and plans have been prepared by the noted London architect, Bodley (recently deceased), for a great building designed to foster many enterprises for the improvement of moral and social conditions as well as for the worship of God. There are thirteen churches and missions in the city, with a total membership of 2,483.

"The immediate and complete rehabilitation of the Episcopal churches is assured by the gift just announced of \$100,000 from Mr. J. Pierpont Morgan. This sum was promised on condition that \$900,000 more be raised. It is stated that by including the Crocker homestead site, valued at not less than \$300,000, and other special gifts, this condition has been met and Mr. Morgan's pledge secured. The prospect is that within the next eighteen months not less than \$250,000 will be spent in rebuilding St. Luke's, Advent, and St. John's Church buildings, and in erecting a new mission in the Potrero to cost upwards of \$100,000. In addition to these enterprises the crypt of the great new cathedral may be undertaken at a further expense of \$100,000."

DEATH OF A LAY WORKER IN CHINA.

[Continued from Page 327.]

extending vista of golden opportunity, the ability to seize it being limited only by your own endowment of talents. Never an ounce of energy or of capability will be wasted here. All I say is 'come.'"

St. John's faculty was already undermanned. Mr. Harding's death leaves it in a doubly precarious condition. The Board of Missions will be glad to know of anyone willing to follow in Mr. Harding's footsteps and to answer his invitation, which rings out more clearly than ever before, "Come."

Particulars may be obtained from the Corresponding Secretary, 281 Fourth Avenue, New York.

RECTOR CHOSEN FOR LARGE CHICAGO PARISH

Rev. L. P. McDonald, D.D., Accepts the Epiphany

DIVERSE HAPPENINGS AMONG CHICAGO CHURCHMEN

The Living Church News Bureau (Chicago, January 4, 1909)

THE rector-elect of the Church of the Epiphany, Chicago, the Rev. L. P. McDonald, D.D., has accepted his election. Dr. McDonald was born in Keokuk, Iowa, June 8, 1864, and was educated at Racine College and at Griswold College, Davenport, with, afterward, a year in Germany at the universities of Heidelberg and Berlin. He was ordained deacon in June, 1886, and after being obliged to wait more than two years before attaining the canonical age, was advanced to the priesthood in 1888. He taught the classics and German for two years at Kemper Hall, Davenport, and Latin for one year at Kenyon Military Academy, Gambier, Ohio, during his diaconate and immediately before, and after receiving priest's orders spent three years in charge of the parish at Emmetsburg, Iowa, and in adjacent missionary work. From 1892 until 1895 he was rector at North Platte, Neb., with charge of the large district along the Union Pacific railroad; then, until 1898, rector of St. Paul's, Council Bluffs, Iowa, and from 1898



REV. L. P. M'DONALD, D.D.

until the present time has been rector of St. Mark's, Toledo. He is a member of the Missionary Board of the diocese of Ohio. Dr. McDonald is a grandson of the Rev. John Hall, pioneer of the Church in Ohio and for thirty-one years rector of Ashtabula, and who has the distinguished honor of being the first priest to celebrate the Holy Communion weekly in the American Church. Dr. McDonald is, therefore, a cousin of the Rev. F. J. Hall, D.D., professor at the Western Theological Seminary. His degree of D.D. was received from Griswold College.

NEW CHURCH AT CHICAGO LAWN.

The growing suburb of Chicago Lawn, on the southwest side of the city, has been supplied with the services of the Church for some time past, the mission of St. Elizabeth having been organized about four and one-half years ago. During this brief period a congregation of about 75 communicants has been established, and on the Fourth Sunday in Advent they held the first services in their new church, the attractive building having just been completed. It was a notable day in the history of the mission, with Holy Eucharist at 8 A. M., Morning Prayer at 9:30 A. M., confirmation and ordination at 10:30 A. M., Bishop Anderson confirming ten candidates and ordaining to the priesthood two deacons, namely, the Rev. H. E. Edenberg and the Rev. George F. Danforth. The priest-in-charge of St. Elizabeth's, the Rev. W. C. Way, joined in the laying-on of hands during the ordination. In the evening Dean Sumner took charge of the services and preached the sermon. The Rev. W. C. Way is also priest-in-charge of St. Philip's Church, Chicago, where there are about 175 communicants. He has been at Chicago Lawn for over two years, and at St. Philip's for some ten months past. The work is growing in both of these missions.

BISHOP WELLER'S CONFERENCES.

Bishop Weller gave his valuable and widely-known series of "Conferences on Religion" at St. Bartholomew's Church, Chicago (the Rev. W. S. Trowbridge, rector), during the week which began with the Sunday after Christmas. The attendance was good, and the eloquent and brilliant messages of the gifted Bishop were deeply appreciated by all who came. There were many present from beyond the limits of St. Bartholomew's parish. Bishop Weller gave these same conferences at Grace Church, Chicago, last winter, and they did a great deal of good to large numbers of people. At St. Bartholomew's the Bishop spoke every evening for the eight days, including the Second

Sunday after Christmas, except on the evening of Saturday, January 2nd.

AT THE HOMES FOR BOYS.

The December edition of the monthly paper published by the Chicago Homes for Boys was the last number edited by the Rev. L. B. Hastings before he took up parish work in Wisconsin, and one of the leading articles stressed the need of having as many parishes as possible emulate the example which has been set for some years past by St. Paul's Church, Kenwood. This generous parish sets aside one Sunday each year when the offerings are given to the Church's work among dependent children. The sum then contributed, which is usually a large one, is divided between the Chicago Homes for Boys and St. Mary's Home for Girls. In addition to this Sunday's offering, nearly every society organized in St. Paul's parish gives annually some money or goods to these diocesan homes for dependent little ones. It is indeed a worthy example, and could be readily followed in many instances. The boys of the Chicago Homes are trained in generosity, as well as in other good qualities. They sent their Christmas offering this year to Bishop Rowe, to help take care of some poor boy in some hospital in Alaska. There is now in process of formation a chapter of the Brotherhood of St. Andrew in the "Working Boys' Club," at the Homes. There are now 125 persons residing in the "Homes," and it takes at least \$1,200 a month to pay the running expenses, even with the strictest economy. At present the income is only about \$1,100 per month, and this monthly deficit of \$100 or so ought to be wiped out at once by increased gifts from the Church people of the diocese. This institution is doing a truly noble work, and is a credit to the diocese in every way.

OFFERINGS FOR ITALIAN SUFFERERS.

Several of the Chicago churches took up special offerings on the morning or evening of the Second Sunday after Christmas for the sufferers from the recent terrible disasters by earthquake and tidal wave in Italy. The money was sent to the Red Cross headquarters of Chicago. The Rev. Dr. J. S. Stone of St. James' was among the first to publish that such an offering would be collected on this Sunday morning in his parish church.

CADET CORPS AT LA GRANGE.

One of the most interesting societies for boys between 14 and 18 now organized in this diocese is the "Emmanuel Cadet Corps" of the parish in La Grange. The boys meet for drill on Saturday evenings, in the commodious gymnasium of the Emmanuel parish house, under the command of Mr. J. H. Warren, who is an expert drill-master and a member of the First Regiment of the Illinois National Guard. The boys wear khaki uniforms, and occasionally their-drill-master details one company to form a scouting party and capture the members of the other company, who are formed in line of defense in another part of the town. These companies have been organized for two years, and have attained a high degree of skill in military drill. What with various athletic clubs and ball leagues, the Knights of St. Paul and kindred societies, and with the well-laid work of the Junior Brotherhood of St. Andrew, the Church boys of Chicago and her suburbs have these days a great deal of care and thought expended on their welfare.

WOMAN'S AUXILIARY ADDRESSES.

The local branch of the Woman's Auxiliary at the Church of Our Saviour, Chicago, has engaged Mrs. J. H. Hopkins to give a course of four lectures in January, at their parish house, for their treasury. The dates are Tuesday evenings (8 o'clock), January 5th and 19th, and Wednesday afternoons (3 o'clock), the 13th and 27th. The themes are "Versailles," January 5th; "Master Fiction," January 13th; "Shakespeare's Country," January 19th; and "The Legend of the Holy Grail," January 27th.

IN THE INTEREST OF GENERAL MISSIONS.

The rector of Christ Church, Woodlawn, announces that Mr. John W. Wood, the corresponding secretary of the Board of Missions, will address his congregation on the morning of Sunday, January 10th, the first Sunday after Epiphany. This Sunday will be observed in other Chicago parishes, also, as the day for the annual offerings for general missions. Thus far, since the first of September, the Church people of Chicago have given more than three times as much money for General Missions as they did in the corresponding period of last year.

WINDOW AT CHURCH OF OUR SAVIOUR.

A very beautiful memorial window was lately blessed by the Rev. J. H. Edwards of the Church of Our Saviour, and now

adorns the interior of this attractive church. The subject is "Come Unto Me," and the figure of our Lord is of extreme dignity and beauty. There are over 700 pieces of opalescent glass in the window, which was made by the Church Glass and Decorating Company of New York. The gift is in memory of the late James M. Hills, who was senior warden of the parish at the time of his death in 1899. This makes the fourth memorial window which has been placed in the Church of Our Saviour.

MUSICAL SERVICES.

Among the notes of recent musical progress in the diocese we observe the inauguration of the monthly "service list" at Trinity Church, Chicago. While the leading choirs of Chicago are second to none, as a rule, in the amount and quality of their work, the published service list, with the words of the anthems, etc., is not as common here as it is in New York and other large cities. It has been maintained for many years at St. James' Church, and now Trinity Church has also adopted the same helpful custom. Mr. Demorest, the new organist of Trinity Church, is continuing his monthly organ recitals on the first Monday in each month. These were commenced at Trinity about two years ago, by his predecessor, and have proved very popular.

The combined choirs of Christ Church, St. Bartholomew's, the Church of the Transfiguration, and St. Paul's, Kenwood, are preparing to observe the Mendelssohn anniversary, in the coming February, by singing together a number of selections from the works of the great composer, at a special service to be held at St. Paul's Church. These combined choirs make a chorus of about 150 voices, and the effect made by their singing in St. Paul's is thrilling, in the climaxes and *forte* passages.

MISCELLANEOUS NOTES.

An important meeting of the central committee of the diocesan endowment fund was held at luncheon, one day during Christmas week, at the Grand Pacific Hotel, Bishop Anderson presiding. There were present numerous delegations from the various parochial sub-committees, and steps were thoroughly discussed for taking prompt and early action towards increasing the endowment of the diocese.

Burglars entered the parish house of the Church of the Holy Communion, in Maywood, not long ago, and carried off a good deal of plated table cutlery. The parish is congratulating itself that they came the night after, instead of during, the annual bazaar. This parish is making extensive plans to observe, next June, the twenty-fifth anniversary of the resumption of Church life in Maywood, and the thirty-eighth anniversary of the establishment of Church services in the suburb.

It is encouraging to enter a church where there are not only good numbers of men and boys, but, as at a recent service at St. Mark's, Glen Ellyn, where the boys and men outnumber the women and girls. This is not an infrequent occurrence at St. Mark's. The Rev. F. O. Grannis is the priest-in-charge.

The first January meeting of the Chicago clergy at the "Round Table" was held at the Church Club rooms on Monday, the 4th, the topic of the morning being "The Relation of the Priest to the Sunday School." The Rev. H. W. Starr, rector of Christ Church, Winnetka, introduced the discussion.

TERTIUS.

EPIPHANY.

"Behold His star! How clear the symbol shows
Amid the constellations of the night!
Was ever star so excellently bright?

It moves! We follow on the course it goes."

It led where lay an infant in repose,

The heaven-born Child: and, quick to own the sight,

They worshipp'd. Thus the Gentiles saw His light,

And kings did homage as His star arose!

So rise, Bright Star, in every heart to-day!

Arise and shine! The Light has come at last,

The gloom is rent, the darkness overpast,

The sun-clad morning smiles upon the way.

He craves thy love; bring forth what'er thou hast,

Gold, myrrh, or incense, at His feet to lay!

Morrisville, Pa.

RICHARD OSBORNE.

WE MUST take the Church as she is, with dust on the hem of her robe, since you and I are a part of the dust. He who looks for absolute perfection in this world is very young or an imbecile. If you want absolute perfection, separate the Church from her members and amuse yourself with that delight.—*Oklahoma Churchman.*

SOME STATISTICS OF THE YEAR.

FIRST among the daily papers of the country in the completeness and accuracy of the statistics presented annually stands the *Chicago Tribune*. In the issue of that periodical for January 1st an extensive supplement, covering many pages, is devoted to a summary of the year that has closed, in many phases of activity. Some figures taken from those pages will be found useful to students and observers of social conditions and tendencies during the year.

The important gifts and bequests of the year, including only those of large extent, amount to the huge sum of \$90,932,090, which, however, is less than two-thirds of the sum given in like manner during 1907. Among the largest givers are Andrew Carnegie, with a total of \$7,437,600; John D. Rockefeller, \$2,934,000; J. Pierpont Morgan, \$192,500, of which \$100,000 was for the Church rebuilding fund in San Francisco and \$25,000 toward the purchase of Glastonbury Abbey; something more than \$1,000,000 is credited as gifts of Mrs. Russell Sage. Twelve other benefactors have given a million dollars and over for public purposes, and ten more have given a half million dollars and over.

In the commercial world, the year, of course, closes much more favorably than did the preceding year.

Ninety-seven railroads show an increase in the value of their stocks amounting to \$1,865,282,500. The holders of sixty-four industrial stocks find themselves better off by \$1,303,290,500. Copper stocks have shown extremely large gains, and thirteen of them have enjoyed an increase in market values amounting to \$241,509,500. Altogether 174 stock issues have appreciated in market value \$3,410,082,500. For the twelve months of the year the total issues of bonds, stocks, and notes reached \$1,419,799,371. The gain was but \$25,886,071 over the totals for 1907.

The year's casualties also reach enormous figures, and the list of deaths of distinguished persons covers a full page of the *Tribune*. In automobile accidents there has been a total of 330 killed and 1,714 injured, which is a considerable increase beyond the figures of the preceding year. In large disasters at which a considerable number of persons were killed in each, the death list reaches the total of 236,568, which allows 125,000 for loss of life in Sicily and southern Italy, a number which now appears to be inadequate.

In this country the chief causes of violent deaths during the year have been as follows:

Fires	1,335	Lightning	55
Drownings	1,679	Electricity	127
Explosions	565	Asphyxiation	223
Mines	550	Elevators	108
Cyclones and storms	711		

In hunting during the year 184 were killed and 126 injured. Railroads have killed 3,145 and injured 10,296 passengers, which figures do not include employees or trespassers. Losses in sporting and holiday enjoyments were 368 killed and 3,820 injured. Deaths by violence in the United States, not including suicide and lynching, reached a total of 8,952, an increase of 240 over 1907, but a decrease over 1906. Lynchings, which have gradually decreased during recent years, were largely increased during 1908, reaching a total of 100, the alleged cause of which were as follows:

Murder, 34; criminal assault, 12; attempted criminal assault, 12; arson, 5; murderous assault, 6; making threats, 4; expressing sympathy with murder, 4; complicity in murder, 3; suspicions of arson, 3; by night riders, 2; robbery, 2; race rioting, 2; disappointment at a colored entertainment, 1; suspicion of murder, 1; mistaken identity, 2; conspiracy to do violence, 1; offensive language, 1; complicity in criminal assault, 1; highwaymen, 1; unknown, 1; insulting white woman, 1.

Divided by races, 93 lynched were negroes and 7 were whites; geographically, 1 occurred in California, 2 in Illinois, and the remainder in the southern states. Legal executions continue to decrease in spite of the regular increase in homicides, the number being 92 in 1908 as compared with 104 in 1907 and 123 in 1906. It should be remembered, however, that in a number of states the death penalty has been abolished. Suicides during the year number 10,852, being an increase of 70 over the preceding year.

Of miscellaneous information it is stated that the figures quoted by the United States Internal Revenue Department show that during the last year 2,000,000 cigarettes less were handled by the revenue department, while 50,000 barrels of beer less than in 1907 were stamped.

A DREAMLAND CHURCH.

In Dreamland once I saw a church;
Amid the trees it stood;
And reared its little steeple-cross
Above the sweet green-wood;
And then I heard the Dreamland chime
Peal out from Dreamland tower,
And saw how Dreamland Christian-folk
Can keep the matin-hour.

I saw the Dreamland minister
In snowy vestments, pray;
He seemed to think 'twas natural
That prayer should ope the day;
And Dreamland folk responded loud
To blessings in God's Name;
And in the praises of the Lord,
They had no sense of shame!

I saw a Dreamland babe baptized,
With all the church to see,
And strange as 'twas—the blessed sight,
'Twas beautiful to me!
For many a voice cried loud *Amen*,
When, o'er its streaming brow
The pearly Cross was characterized
To seal its Christian vow.

I learned that Dreamland children all,
As bowing sponsors swear,
To Bishop's hands are duly brought,
To Eucharist and prayer:
And Dreamland maids wear snow-white vells
At Confirmation-hour;
For such—an old Apostle wrote—
Should clothe their heads with power.

The Dreamland folk, they wed in church;
They deem the Lord is there,
And, as of old in Galilee,
May bless a bridal prayer:
And strange enough, the simple ones,
They see, in wedded love,
Sweet emblems of their mother Church
And Christ, her Lord, above.

The last dear thing I was fond to love
Was that holy service high,
That lifted my soul to joys above
And pleasures that do not die.
And then, said I, one thing there is
That I of the Lord desire,
That ever, while I on earth shall live,
I will of the Lord require—
That I may dwell in His temple blest
As long as my life shall be,
And the beauty fair of the Lord of Hosts
In the home of His glory see.
BISHOP COXE, in *Christian Ballads*.

THE PRAYER BOOK AND UNITY.

BY THE REV. E. H. J. ANDREWS.

ONE cannot be constantly in attendance at the services of the Church and fail to observe how the prayer for unity pervades our Christian worship. For instance, in Morning and Evening Prayer the petition is made that "all who profess and call themselves Christians may be led into the way of truth and hold the faith in unity of spirit, in the bond of peace, and in righteousness of life." In the Litany we pray that it may please the good God to give "to all nations unity, peace, and concord," while in the Communion office we pray: "Grant that all those who do confess Thy holy Name may agree in the truth of Thy holy Word and live in unity and goodly love" . . . "that we and all others who shall be partakers of this holy Communion may . . . be filled with Thy grace and heavenly benediction, and made one body with Him." Apart from this, the sacraments themselves are unifying ordinances, uniting all who worthily partake of them in the one Body of the Lord. Furthermore, in the prayer to be used at the meetings of conventions and diocesan councils we are taught to petition the Father "so to direct, sanctify, and govern us in our work by the mighty power of the Holy Ghost, . . . till at length the whole of Thy dispersed sheep, being gathered into one fold, shall become partakers of everlasting life." In addition, there is the special occasional prayer for the unity of God's people, in the words of which we ask that as there is but one Body, etc., "so we may be all of one heart and of one soul, united in one holy bond of truth and peace, of faith and charity, and may with one mind and one mouth glorify Thee." The very Prayer Book itself has a unifying mission, being not the service book of a denomination but the Book of Common Prayer, in the use of which all may with one mouth and consent worship God in the beauty of holiness.

SOCIAL AND POLITICAL STUDIES.

VIII.—RECENT MUNICIPAL PROGRESS. II.

BY CLINTON ROGERS WOODRUFF.

CINCINNATI took an encouraging step forward at the election on November 3rd, wherein it defeated the "Cox nominees" for the judge of the common pleas bench and for prosecuting attorney. They are to be supplanted by City Party men. The independent forces of the city have been put in control of the most important engine for the exposure of municipal evils in our whole scheme of government; and if it can not now expose the municipal corruption and break up the pernicious machine that it has for years been working to destroy, there will be, very naturally, keen disappointment.

As the Citizens' Bulletin of Cincinnati declared:

"The election of Mr. Hunt will change the complexion of things. He will make grafting as dangerous in Cincinnati as Mr. Heney has made it in San Francisco. He will drive the boodlers from Cincinnati as Joe Folk drove them from St. Louis. As courageous as Jerome, but more persistent and unrelenting, Mr. Hunt will be a terror to all evil-doers. He will let no guilty man escape. He is as incorruptible as he is fearless. He will do his duty at all costs and at all hazards; he will not permit fear or favor to swerve him from the pursuit of lawbreakers, no matter who they may be. He is an ideal man for the place. To fail to elect him will be to the eternal discredit of Cincinnati. The issue is joined. Shall sterling worth be recognized, or shall there be a perpetuation of Boss rule? And what this last means we all know. It is about time for Cincinnati to cease degrading itself by wallowing in the filth of machine politics. Let us elect a brave and incorruptible man to the office of Prosecuting Attorney. And that man is Henry T. Hunt!

"In the school of honor—
Is Virtue learned; and he that's nurtured there
Knows by the law of honor what is base."

The progressive interest in Indiana in all that relates to local governmental reform has been steadily spreading from the larger to the smaller communities of the state during the past few years. There has been an exposure of graft and bribery in many local offices, followed by indictments, trials, and in one case a conviction and a penitentiary sentence and in another case a most suspicious acquittal, which really did more to accentuate the need for further effective work than a conviction would have done. Public sentiment is in an excited and sensitive state on the whole subject of local conditions. The influence of the brewery in politics has assumed a commanding importance in the public mind; and zeal for the restriction of the liquor traffic has assumed proportions almost unprecedented. Out of such public excitement much good may confidently be expected; but it is somewhat difficult to forecast what line of work will be the one in which reform may make itself permanently effective.

The preliminary report of the Municipal Voters' League of Chicago was somewhat pessimistic regarding the local situation, but the league was never more successful than in the election of last April, which showed that the people were prepared to support a progressive movement that is vigorous and courageous without being crazy. In a number of contests at the primaries it was successful in about half of the cases in which it took action; but the situation is better than those figures would indicate, for the reason that the contests which were won were among the most important.

Twenty-four of the thirty-five aldermen chosen in April carried the league's endorsement, while nine were elected in opposition to the league. As to the remaining two, neither opposition nor endorsement was offered. The league made especially important fights in three wards, winning two and losing the third by a narrow majority. In each case the voters sustained the league's contention that non-partisanship should govern purely municipal elections.

Minneapolis is in the midst of another great upheaval which in the judgment of those who are studying the situation "will discount the old 'Doc' Ames mess of 1902 by a large margin. The present investigation began with the board of education, starting early last summer with the employment of the son of W. J. Burns of San Francisco to handle the investigating end. It has been known for several years that at least one member of the board of education was a bad grafter. It was also known that the business methods of the board were not entirely up to date. The graft member of the board was made the target of the investigators. He was landed definitely more than a month ago, and indicted on several counts a couple of weeks ago by the present grand jury. One other member of the board of education has retired to the Northern woods, a very sick man,

and the others are vainly trying to stem the tide of criticism and indignation. My own idea is that not more than one other member of the board will be involved in the graft. I have been acquainted with the situation for several months, but have not kept in close touch with the investigation until the last six weeks. Then I was called in, and got some of my executive committee interested, and they have since helped out financially and with legal assistance and otherwise. My own idea was that, the game once started, matters of interest would show up in other departments. This has in part already come to pass. Revelations of official rottenness connected with the present city administration—the mayor's part of it—have been coming before the grand jury for the past ten days. There is strong evidence of a condition of vicious wide-openness rivalling that of the Doc Ames regime, with protection furnished by people high up in the councils of the administration and also very close personally to the mayor. The parties thus far known to be indicted are saloon keepers, but there is bigger game to come.

"Facts of vital interest have also come to the grand jury regarding the administration of some of the city departments under the city council, and I would not be surprised to see an upheaval here also. The next week or two will probably tell the story. The present grand jury is fortunately a high class one, and recognizing that unusual situation, we are getting all the information possible before its final adjournment on November 3rd. I dare say there will be some interesting things to chronicle before that time. I will try to get all the facts to you before the meeting of the National Municipal League.

"I should say, in connection with the school-board investigation, that the evidence seems to point to a local agent of the American School Book Company as being the most dangerous factor in the scheme of school-board graft. He is a very clever individual, and has wielded a large influence in board affairs, both here and in St. Paul. It is possible he will be bagged, but he is so clever and resourceful that I hardly dare hope for such a consummation.

"The above situation is helping the good government cause along. There is apparent now, more than ever before, the need of another organization besides our own here, one working along the lines of the Municipal Research Society of New York. I sat in at a meeting last week at which that method was discussed, and another meeting will be called as soon as I get certain information in hand regarding details. I would prefer myself to see organized a strong City Club to serve the purpose of a local forum and clearing-house for municipal endeavor, and doing the municipal research work through a special committee. I think that the public is ready now for one or the other of these propositions. The public is realizing more and more all the time that administration under our city council is weak and inefficient and spineless. The main fault is our system of government, although the special interests that benefit by the situation are perhaps more directly responsible. I think something in the way of a distinct improvement will come out of this situation eventually."

Des Moines is trying the experiment of a modified form of the Galveston plan. The commission elected in the spring has entered with vigor and intelligence upon the discharge of its duties and, with the coöperation of the newspapers and the people of the city, is seeking to inaugurate the system in the spirit in which it was enacted. Two groups endeavored to control the election: one known as the old "City Hall gang," and the other as the "silk-stocking crowd," which had much to do with originating the now widely known Des Moines plan. The election, however, resulted in the defeat of both factions and a victory for John McVicar, a former mayor, who for many years has been the Secretary of the League of American Municipalities, and has a well deserved reputation as a specialist in municipal subjects—and several other radical candidates, including two labor candidates. The mayor was the only one of the "City Hall gang" who succeeded; and he is known as an excellent man. The public utility people tried to defeat him with a man of their own; but were not successful. The mayor, as he is known, was generally regarded as a "wide-open" candidate; but as the new city government announced a policy of strict enforcement of the law, which policy it is adhering to, "it would appear that the item of mayor is not overwhelmingly important under the Des Moines plan."

A determined effort was made in Kansas City to reëlect Mayor Beardsley, who had made an enviable record during the last two years. He had accomplished more in actual results

than any mayor the city had ever had. His advocates pointed out that he had secured natural gas for the city at 25 cents per thousand feet and in so doing had fought and defeated not only the local gas company but the United States Gas Improvement Company of North America and the Kansas Natural Gas Company—all backed up by the Standard Oil Company; that he had fought and defeated the Metropolitan Street Railway Company in an important contest, and that the Metropolitan in the campaign was fighting Mr. Beardsley; that in the contest for a new union depot and terminal facilities, Mr. Beardsley had held his own against twenty-seven railroads and had protected the rights of the people at every point, and was about to close negotiations for these important improvements; that he had been largely instrumental in securing the passage of the law by the last legislature known as the Enabling Act, which gave to the cities of Missouri power to regulate public utilities; that when he had taken office, there was a deficit in the public treasury of \$310,000; that this had been paid off and over \$700,000 had been spent in public improvements out of the general revenue and there was a \$100,000 surplus.

It is plain to be seen that to accomplish these important results Mayor Beardsley had made many enemies, who not unnaturally, as all too frequently occurs, pooled their issues to defeat him. It is doubtful, however, whether the man that they used to defeat Mr. Beardsley will prove to be a public tool. Indeed, there are not many who believe that the successful opponent will dare to throw open "the gates of graft as they were at one time in Kansas City." Whether Mayor Crittenden justifies the confidence of his supporters or of his well wishers, it nevertheless remains that Kansas City has lost the services, in the defeat of Mr. Beardsley, of a man who was rapidly becoming a municipal expert, and who, from the standpoint of character, was absolutely true and unswerving. As one observer, who is not a political partisan of Mr. Beardsley, declared: "He comes nearer being the ideal man for the position than any man I have known in this city or any other city; and yet the people rejected him with their eyes open."

There is no reason, however, to be discouraged over the situation in Kansas City, any more than there is reason to feel downhearted by the defeat of Everett Colby. These men and their followers and their prototypes in the various parts of the country are soldiers in a great battle: they have enlisted for the war and they expect occasional defeat. Naturally they do not crave it; but when it comes, they view their defeat philosophically and gird on their armor for more vigorous warfare.

Denver has demonstrated its independence by reëlecting Judge Lindsey as a county court judge over the regular Republican and Democratic candidates; and word comes from the same city that the election before last was considered by many of the leading citizens to have been the first honest election held for many years.

San Francisco has taken a great step forward within the last year. From a wicked and corrupt administration, well up in the first rank of all cities which have indulged in that direction, it has advanced, to quote a thoughtful observer, to the other extreme of an almost ideal administration. The entire board of supervisors and the mayor of the city are now beyond reproach; and the city has men engaged in its affairs who could not have been induced to take the positions except for the support of a full body of good men working together, and from the genuine patriotism aroused by the previous corrupt administrations. May this spirit of patriotism and self-sacrifice continue until it becomes the established practice of the community!

San Francisco has a huge undertaking, however, to re-establish upon a really high plane a government which has been so thoroughly run down; and much time will be required to work out its salvation. If, however, its competent men are willing to place the community's interests above their own, and will continue in the course they have already begun, there can be no question as to what the results will be. Already there is difficulty experienced in securing, in the various subordinate places, men of an equally high type. The various commissioners' terms of office expire but one at a time, and year by year; so that they are replaced only gradually. It will therefore be some time before they are placed on so high a plane as the legislative branch of the government.

Los Angeles continues to afford interesting and encouraging experiences. The most notable of the last year has been the effort to secure a new charter. The present one is somewhat outgrown, although containing many excellent features. It was proposed to substitute a new charter for the present measure; and the mayor accordingly appointed a committee representing

the various commercial, civic, and industrial organizations, to draft one. In order that it might be made effective during the coming session of the legislature, this committee requested the city council to call an election of fifteen freeholders for the formal presentation of the new charter to the public. One of the provisions of the new charter was the election of councilmen-at-large, instead of by wards. This did not meet the approval of the council and it declined to call an election. This apparently put a quietus upon the plan for a new charter; but as there is a constitutional provision in the state that a certain percentage of voters may present amendments to a city charter and that the calling of an election to ratify the same is mandatory upon the city council, the Municipal League came to the rescue of the Charter Commission and secured sufficient signatures for the calling of such an election, at which a series of important amendments will be voted upon.

It is quite impossible in a review such as this to refer in detail to the persistent activities of organizations like the Citizens' Union in New York, which maintains a legislative agent at Albany and keeps close watch not only on all the bills introduced there, but on all legislation undertaken at the city hall; nor to the numerous gains in local civic work such as are reported from Buffalo, including the inauguration of work similar to that of the New York Citizens' Union and the Bureau of Municipal Research. Suffice it to say, in this connection, for these cities and for all the cities of New York, and practically for all the cities of any size or consequence in the United States, that there are local agencies constantly at work to give the voters definite information in regard to pending issues and to arouse the citizens to their civic duties. It is because of the great amount of work that is being done along these lines, frequently unheralded and unregarded, that the close students of municipal development feel encouraged not only about the present, but about the future of municipal government in America. Taken by and large, the developments of the year present grounds for reasonable encouragement. The municipal millennium is not at hand; but we find on every side much to justify the expectation that the cities of the country are rapidly freeing themselves from the opprobrium that they were the worst governed municipalities in the world.

GETTING AT THE ROOTS OF CRIME.

IT is useless to stay the flood of crime by dikes at the mouth of the stream; it must be filtered at its source. Intelligent penology, like intelligent forestry, does not consist merely in cutting down crooked trees; it means work in the nursery, the protection of the growing plants." This is the idea of the new penology as expressed by one of its strongest advocates, Samuel J. Barrows, corresponding secretary of the Prison Association of New York.

This "new idea" of modern philanthropy, this getting at the real roots of the trouble, will be carried out in the coming meeting of the International Prison Congress which convenes in Washington in 1910. Secretary Root, who is, in the best sense of the word, an international promoter, has asked Congress for \$50,000 to show the European delegates what this country has accomplished in improved methods of dealing with crime, especially in the direction of juvenile courts, probation, child saving, and other reformatory agencies.

The International Prison Congress is one of the most important deliberative bodies in the world. It was organized in 1871, and since its first meeting in London in that year other congresses have met in Stockholm, Rome, St. Petersburg, Paris, Brussels, and Budapest. They have studied criminal law and environment, heredity, alcoholism, administration of courts, treatment of offenders, criminal labor, international comity, and international law.

It is to be hoped that Congress will have the same broad viewpoint as Secretary Root and grant an appropriation that will make the 1910 meeting of the International Prison Congress in this country a success.

IN PROPORTION as we serve God and humbly obey Him, we have a promise of protection against the snares of the Evil one: yet, as long as we are in this world, we dare not expect to be quite safe. We are not safe in reading the scriptures, we are not safe in prayer, we are not safe in alms deeds, we are not safe in fasting, we are not safe in sacraments. In each and in all of these there is room for the proud will of man to set itself up against the pure and acceptable and perfect Will of God.—Keble.

AUTHORITATIVE RELIGION.

BY THE REV. ARTHUR CLEVELAND CLARKE.

IN a recent book review Dr. Hodges, Dean of Cambridge Divinity School, takes occasion to remark that the claim that the Anglican Church is the authoritative teacher of religious truth to English speaking people reminds him of the boy who invited his comrades to view an eclipse of the sun from his mother's back yard. Anyone who knows Dean Hodges also knows that he is really a broad-minded and widely sympathetic man, but this remark is hardly in keeping with that character, while on the other hand it is characteristic of a recent trend of criticism which, under the plea of liberality, disparages one's own mother and whose tolerance does not seem to begin at home. It is certainly not liberal to the vast number of Christians who believe in authority in religion to ridicule their position as if it were absolute nonsense. It may not be true in the view of those to whom religious truth is something to be sought in a sort of mysterious and exhilarating adventure and exploration, but it is certainly not so absurd and weak that it may be squelched and dismissed by a witty illustration which may not wholly illustrate after all.

It must be admitted that authoritative religion has often abused its authority, but still it kept the faith for us and brought it to us, and it is hard for some of us to imagine how Christians of the present world have anything on which to base real convictions if Christians of the past had not believed that they had received something settled and definite to keep in trust and hand down to successive generations.

Authority in religion has somehow gained or been given a bad name, like that of dogma; but does it not simply represent the modest claim that the Christian religion has specific credentials, that some Christians already know what the Christian religion is, and historic lineage and transmitted testimony are officially competent to guarantee its authenticity and reliability? Surely it is not unintelligent to believe that the fundamental truths of the spiritual world as far as they affect human purposes and plans were revealed all and once for all when the Christian religion was first established. Certainly our Lord asserted authority not only for Himself but also for His apostles, whom He sent as His Father had sent Him. The apostles claimed authority most emphatically as witnesses and messengers of a definite and complete revelation. They founded a Church to enshrine and perpetuate their authoritative witness, which they called the pillar and ground of the truth, and which therefore, through all the ages, continued the claim to authority as witness, teacher, and transmitter of Christ's unchanging truth and grace. By whose authority can the Church now abandon the responsibility of that claim? If the Anglican Church is an integral part of the historic Church, she inherits inevitably the responsibility to preserve and guard the revelation committed to the Church's care and unknown to the world except by the Church's teaching. If authoritative teaching does not come through historic continuity and perpetuated witness, where are we to look for it? The answer must be, "Nowhere; there is no such thing as authoritative teaching. Every one must believe what seems right in his own eyes." Those who reject the claim of authoritative witness must of course consider that they have much that is weighty to urge against the ancient position of the Church, but they ought not to claim the farther privilege of refusing respect to that which is so closely bound up and intertwined with all the means whereby we know anything at all about the Christian religion.

One might treat Dean Hodges' illustration after the manner of the Higher Critics and make it seem much more favorable to the boy who was so loyal to his mother's yard. He may really have had good reasons for appreciation rather than depreciation of his own yard. Who can prove that it was not actually the best place in the neighborhood from which to view heavenly phenomena? Perhaps the other boys lived in the uncleared forest or in tenements which had no "open vision" and no open space behind them. Perhaps the mother had appliances and knowledge which qualified her especially to help people to see eclipses or whatever the skies manifest to mortal view. If the mother herself were of celestial origin she would be more of an authority in regard to things celestial than any others who only know what they see by looking up. One can see a great deal from many places in God's world, but it is not the easiest of things to see accurately things far outside one's accustomed range; even with a telescope one may not detect the difference between an earthly speck and a heavenly planet.

Perhaps those in other yards who now spurn what they consider a presumptuous invitation, really owe it to the boy's mother that they are able to see so much from their own yards or realize that there is anything to see. We have reason to think that neighboring yards appreciate more than they confess the Church's generous backyard of quiet, conservative teaching and example, in spite of their resentment of what we might call the front yard of the Church's outspoken claims. Out of her back yard they borrow increasingly many ancient treasures formerly despised. We ought to have no objection; they are ours only in trust and for the benefit of all men. I firmly believe that bodies of Christians and individual Christians who repudiate the claims of ecclesiastical authority are much more upheld and kept from the absolute shipwreck of their faith by the calm conservatism of creeds and sacraments and the organized forms of historic and authoritative Christianity than they would ever be willing to confess. It is much more comfortable and safe to be a doubting, questioning Christian, waiting, Micawber-like, for some new truth to turn up, if one is on board the staunch old ship or swimming complacently around it within easy reach of its ever-ready life boats. But if the old ship were wrecked and only broken and disintegrating bits of her were all we had to cling to when life's fierce storms arise, how we would long for the humdrum security of her weather-stained decks!

And may we not ask our dear Christian brothers who are bewailing so constantly the narrowness of conservatives, their unfriendliness to truth-seeking, and who keep bidding us to be ever hospitable to new truth—may we not ask them to manifest some of this new truth to us and to show us in what respect the faith once for all delivered is still incomplete? It would seem that we have more truth now than we are making full use of, and that before we seek additional truth we had better be sure that we have attained to the full breadth and height of what we already have. If we appreciated and used all the truth we have, there would be less opportunity, no doubt, for one and another new cult or system to seize upon and exaggerate some obscured or almost forgotten principle of the complete revelation and claim it as an original discovery.

I am not defending an indiscriminating conservatism. I consider it very important that we all recognize that the unchanging revelation must constantly have new applications; it must be translated into the language of each successive age; it must show its adaptability to new conditions of thought and life; but not by way of surrender or of admission of incompleteness. Doubtless conservative as well as rationalizing Christians need to be cautioned against confusing opinions with truths, the garments of truth with the body of truth itself; but surely the blind conservatism which guards jealously both garments and body is safer than and preferable to the reckless modernism which slashes and carves the body to make it fit the ready-made garments of the latest religious guess-work.

And do we not, all of us, of all types and schools of Churchmanship, need to guard ourselves from the insidious restlessness, self-assurance, and love of novelty of this age of ours, so noble in many ways, but so encouraging to self-will and exaggerated individualism—making us feel that almost anything is preferable to commonplaceness and monotony, and that the victory of truth, instead of depending on the world-overcoming power of faith serene and steadfast, has overwhelming need of some new, universal panacea, some new methods, some new excitements whether aesthetic, critical, philosophic, sociological, or psycho-therapeutic? Doubtless some of these methods are most helpful, but certainly they cannot take the place of the less ostentatious but still more original foundations of our religion.

May God grant unto us all the fullness of faith's intellectual as well as moral discipline.

"CHARITY," says the world, "and liberality, and toleration, are all in all. Make no difference between man and man on account of their differences of opinion toward God, and then you are as much in the right as man can be." Such is the temper of our times; but what say the oracles of God? "If any man come unto you, and bring not the true Christian doctrine, receive him not into your house, neither bid him God speed. For he that biddeth him God speed is partaker of his evil deeds." And again, "Mark them which cause divisions and offences among you, and avoid them." Every one sees at once how ill these texts suit with that universal liberality which is so much approved in our days.—*Keble.*

WHAT MAKES PURE.

Because He made us mingled fire and clay;
 Through one small day
 Dust of the earth; and deathless as a star:
 While of an unmixed birth
 Not stained with earth,
 His messengers pure flames of fire are:
 We grieve not overmuch
 That at death's touch,
 Ashes to ashes, dust to dust, grows prize,
 Whose spirits thus made pure
 Cleansed shall endure
 And brighter up to Him Who made them rise:
 For God is a Consuming Fire, and we
 Are purified in Him as streams in sea.
 L. TUCKER.

ST. JEROME; LUTHER; SCHERESCHEWSKY.

BY ROLAND RINGWALT.

WHILE the great ancient world, though it knew it not, was preparing for the birth of the Redeemer, a number of learned Jews translated the Old Testament into Greek. That translation, so potent in broadening the Jew and enlightening the Gentile, was the Bible of the early Christians, and is to-day accepted by the Eastern Church. In the seventeenth century after our Lord's coming a number of learned Englishmen gave the world what we still call "the King James version." That translation supplanted earlier versions; it is read by far more people than the revised version of 1881; it is the standard of English speech and writings.

The Septuagint and the King James version tell of long and careful consultation, of scholar talking with scholar, and critic weighing with critic delicate shades of meaning. On the same tables lie two other books, alike them in that they give to man the truth of God, unlike them in that they represent the force of individual genius. St. Jerome and Martin Luther worked out their own translations in fear and trembling, and before their great monuments the modern reader may stand in awe.

By the fifth century of our era it was plain enough that Rome was sinking. The empire no longer believed in itself, the army had lost its former discipline, the government had lost its earlier strength, the priests sneered at the sacrifices, and the lawyers despised the tribunals. Rome's greatest historians, orators, and dramatists had said their say, and the language was degenerating. St. Jerome took that corrupt Latin, the Latin of the fishermen of the Mediterranean and the slaves in the mines, and used it to proclaim the law of Sinai and the sacrifice of Calvary. Pedants shuddered and even to-day shudder at what they call his barbarous Latinity, but he brought a great light to those who sat in darkness. The decrees of Moses, the wars of the old Jewish kings, the promises of redemption, the words and acts of our Lord, the deeds of those whom He sent out to preach the Gospel to every creature, and the counsels of those who stood nearest to Him were now told to poor and ignorant people in their own language. For more than a thousand years the Vulgate was the Bible of the greater part of Europe, and it is still the Bible of a great part of Europe. The Bible of the masses in the fifth and sixth centuries, the Bible of the missionaries who went to the northern forests, the Bible of the Crusaders and the monks, was a great book. If nobody but Thomas à Kempis had read it, it would have been worth all the translator's pains and care. The oft-repeated criticisms on the style of the Vulgate, its inelegancies, its crudities, make it only more wonderful. While the Latin was tottering with age, it gave birth to a book far more important than all the eloquence of Cicero and all the conquests of Caesar.

More than a thousand years after St. Jerome came Martin Luther. A large part of the scholarship of his day had almost forgotten the inconvenient word "Vulgate," and objected to all translations into languages spoken by the unlearned. While these censors did not actually say "The people who knoweth not the law are accursed," they did not exert themselves to spread a knowledge of the law. German, the language of serfs and beggars, was despised by most of those who could write Latin and read Greek. The reading and thinking classes did not know that Luther had given the world one of its greatest books. Long after England knew that its language was a treasure; long after Clarendon had used his mother tongue in the service of history and Dryden had tested her power in verse, many learned Germans despised their own tongue as only fit for the drill ground and the baker's stall. In the eighteenth century there were many German who recognized Latin as necessary to a scholar and French as part of the outfit of a gentleman, but

thought it a waste of time to educate children in such petty matters as writing and speaking their native language. Frederick the Great was educated under the eye of a father who deemed French a valuable accomplishment and German a matter of indifference. Nevertheless the seed had been growing in good ground and the leaven working in the meal. The devout German learned to prize Luther's master work, and the German scholar, devout or undevout, made a discovery. If German could set forth the passion of Job, the visions of Isaiah, and the reasoning of St. Paul, then, after all, German was a language not to be despised. Over in England the men who were mighty in Greek and Latin treated their own language with respect, and it might be that German was fit for nobler uses than ordering meat at the butcher's or scolding refractory children. Goethe, Schiller, Kant, Lotze, scientists and philosophers, inventors and explorers have taught the modern world that German is full of treasures new and old. Luther's Bible has done more for Germany than any single book has ever done for England.

With innumerable difficulties in his way and with physical weakness repeatedly thwarting him, Bishop Schereschewsky pressed on toward the mark of the prize of his high calling. He gave his time, his talents, his learning, practically his life, that he might bequeath to the world a Bible which every educated Chinaman could read. The amount of newspaper space granted to him was materially less than that accorded to the flirtations of Mrs. Langtry, and only a small fractional part of what Harry Thaw received. Still, proportions are not always to be measured by columns, and Bishop Schereschewsky has done something the world is not prepared to estimate. The Oriental mind has access to treasures for which its kings might formerly have sought in vain, and we know not how many wise men may adore the Child of the manger or what future treasurer may sit in his chariot to read Esaias. We have grown familiar with the sad facts that Christian England forced opium on reluctant China, and that in Christian America Chinamen have been murdered merely because they were Chinamen. Treaties and disputes, mobs here, evasions of immigration laws there, are matters of record in state archives and material for novels and melodramas, while the death of the servant of God who sought to tell millions of the glad tidings was scarcely noticed. The majority of the American people never heard of Bishop Schereschewsky, while there is not an American who can read who has not heard of Dennis Kearney. But we may safely predict that besides the direct influence of a Chinese Bible upon Chinamen, it will have a great indirect influence upon Occidentals. Explorers and naturalists, students who seek the literature and philosophy of the East, will read this translation, if from no higher motive than a desire to see how the Chinese language adapts itself to narrative, proverb, psalm, exhortation, and argument. There may be in one of our law schools a boy who will ultimately study the jurisprudence of the East as Blackstone studied the old common law of England, and if so, that boy will read Leviticus and Deuteronomy in Chinese. What a mine a good Oriental Bible would have been to St. Francis Xavier or Sir William Jones! It is not dreamy or speculative to fancy such a union between East and West, such intermingling of white men and yellow men that Bishop Schereschewsky's translation may be one of the great books of the world. Within a generation it may reach a fame incomparably greater than that of the *Vedas* and the *Arabian Nights*.

Our minds are so constituted that we cannot think of work without thinking of workers; we cannot think of great discoveries without reflecting on those who made them. It was shallow unbelief that said that the heavens declared no other glory than that of Newton and Copernicus; but it is no irreverence to say that some of the brightest light of heaven glows around the tombs of astronomers. The oceans tell of the resolution and the courage of Columbus and Magellan; the forests and rivers of Africa speak of the greatness of Livingstone and Stanley. All the treasures of science, art, literature, philosophy, and religion came to us through some human agency, and, even if the vessel was earthen, let not honor be grudged by those who must themselves return to earth. The personality of the men who wrote the Bible impresses itself upon the devout reader, nor should those who have passed the torch from nation to nation be forgotten. In the decline of Rome's world-wide power came the Latin Bible that the common people heard gladly. By the cradle of the German language stood Luther with his wonderful translation of God's Word. As the age-long barriers of China began to break, and "the open door" succeeded to "the Chinese wall," Schereschewsky gave the world a Chinese Bible. This is from the Lord, and it is marvellous in our eyes.

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

**HIS MIRACLES AMONG THE GENTILES.
(MISSIONS)**

FOR THE SECOND SUNDAY AFTER THE EPIPHANY.

Catechism: Third Commandment. Text: Ps. 145: 18.

Scripture: St. Mark 7: 24-37.

TO-DAY is Missionary Day in our Sunday schools. The Board of Missions issues a Leaflet service for the day, which may be had without charge from the corresponding secretary, Mr. John W. Wood, Church Missions House, New York City. The lesson is an appropriate one. It tells of one of the few expeditions made by our Lord and His disciples beyond the limits of the Holy Land.

Jesus did not go into the coasts of Tyre and Sidon for the purpose of doing work. It was not many days after the feeding of the five thousand at Bethsaida Julias and the discourse on the Bread of Life. You will remember that the journey to Bethsaida Julias had been for the purpose of seeking retirement. It was just after the return of the twelve from their trial mission, and when they had just heard of the death of the Baptist. Because the crowd followed them and prevented them from having the period of quiet which they sought, they did not give up seeking it. This time they went still farther north and east until they came to Phoenicia. While Jesus sought to get away from the crowds and from the work which was now pressing so hard, He doubtless intended to teach the disciples privately. All that happened was designed to teach them.

When the woman came with her earnest prayer for her afflicted daughter, the seeming repulse from the lips of the Saviour sounds strange at first. We know that He was glad to help her, and we know also that the difficulty He raised was not an artificial one. He was always sincere, and we may not interpret His words in any way which would rob them of meaning. There was a reason why He could not help the woman without calling for some evidence and pledge of her faith. She was not a Jewess. She was not in covenant relationship to God. To receive God's blessing and help she must do her part. It would not have been fair to her to have acted otherwise, for she would in that case have received the lower, material gift without the higher, spiritual one.

To the Gentile woman's prayer, Jesus answered, "Let the children first be filled." The "children" were the Jews. But notice the promise in that word "first." A first implies a second. Because the Jews were the children, because God had made a covenant with them, they had the first chance. But they had no monopoly of God's favor. Because the Jews must first be invited was no indication that no one else was to be reached; quite the reverse. It was necessary for Jesus to limit the scope of His mission if it was ever to become world-wide. It was concentration for the sake of ultimate expansion. There was always the temptation to be turned aside and to scatter His energies. The speaking in parables, and the spiritual teaching at Capernaum served to correct this and sent away those who were not able to receive what He had to give. Only One who was conscious of the permanency of His work and of its ultimate success could have been satisfied to confine His work so rigidly to its narrower channels, when opportunities for its extension were so abundant. We can see the wisdom of His course, for although He confined Himself as closely as He did to the work of training them, the disciples were only barely prepared to take over the kingdom, and could not understand until they had received the Holy Spirit.

The woman grasped at the promise in that word "first," and in His next words, "It is not good to take the children's bread, and to cast it to dogs." The word used for "dogs" is not as harsh as it sounds to us. It designates the house dogs, not the dogs running wild on the street. His words gave the woman a chance which she was not slow to accept. But we must not suppose for a moment that she found an opening in His words which Jesus did not know was there. He meant her to have the

blessing if only she would fulfil the conditions upon which alone it could be given. She did not fail. She had humility. She accepted the name of dog. She had faith. She had such a sense of the power of the Christ to bless her, and such a realization of the value of that for which she asked, that she was willing to abase herself to receive it. What she asked would take nothing from the children. It was but a crumb which it was her good fortune to find as it fell from the table. She got not only what she asked, but the praise of Jesus. What she received was much more than she would have had if Jesus had not proved her.

From the country about Tyre and Sidon, Jesus went through Decapolis. This was a league of ten cities, and the word means "ten-cities." One of these cities was Gadara, where He had healed the fierce demoniac. You remember that when the people came asking Jesus to depart out of their coasts because of the destruction of the swine, Jesus went, but left the restored man to bear witness. Here our Lord comes once more to that same region, and the witness bearing of that saved man had so prepared the way for Him that the people now were eager to accept the blessings He had to bring. They had had time to find out that this restored man was really worth more than the swine. So now they came bringing to Him all that were in any need. Read St. Matt. 15: 29-31.

Among those brought was a man deaf and almost dumb. Our Lord takes him aside from the multitude because He was not seeking any recruits at this time. He was not in this country upon a mission. He was there for the training of the twelve. What He did was somewhat incidental. His actions before the deaf man were in the nature of the sign language. He would have the man get something more than mere healing. He would have him contribute something to his own healing. His sigh told of sympathy. His upward look told the man whence the help was coming. His touch told that He was about to heal him. The word *Ephphatha* is Aramaic.

While the people now bore witness to Him, they did not give the perfect obedience He demands. He commanded silence. They could see no reason for it, and disobeyed Him. He had a reason. No one can hope to understand the why and the how of all that He commands. Some people reserve the right to use their own discretion as to how far they shall obey Him. His true disciples obey because *He* gives the command.

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.

TACTUAL SUCCESSION AND THE HISTORIC EPISCOPATE.

To the Editor of The Living Church:

THE Bishop of Arkansas, in his letter which appeared in your columns under date December 12, 1908 (p. 196, col. 2), strongly endorses a paragraph from "a kind correspondent, personally unknown to me," which paragraph he embodies in his letter and stamps it with the seal of his approval. In that paragraph are contained these words: "You say that the Historic Episcopate is of vital importance, but tactual 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 tactual, as signified by the phrase Apostolic Succession, is not."

Here, if words have any meaning, the Bishop would have your readers draw a wide distinction between the "Historic Episcopate," which he appears to commend and to value very highly, and "Apostolic Succession," or "tactual succession," as he and his "unknown correspondent" call it, and to which he refers slightly, as being something of little or no value.

I am not unmindful of the fact that the *great essential to the Church*, and to Church unity, is the Historic Episcopate. So important is this that a motto of the early Church has come down to us: "*Nulla Ecclesia sine Episcopo.*" And many a great doctor has spoken of it as essential, not only to the

Church's *bene esse*, but to her very *esse*. So far, then, I am in agreement with the Bishop of Arkansas.

But I submit that "Apostolic Succession," yea, call it if you please, "tactual succession," is the way, the means, the instrumentality, the method whereby, from the times of the holy apostles to our own times, the Historic Episcopate has been preserved and transmitted and handed on in the Church of Christ through all the Christian centuries. Yea, more, Bishop Brown himself, and every other scriptural and lawful Bishop on the face of the earth, received his apostolic commission and authority by and through Apostolic Succession, and that by the "laying on of hands" of those who were Bishops, on his head. That is "tactual succession," or succession by means of the touch of the hand. Will Bishop Brown tell us of any other outward and visible way whereby the Historic Episcopate has been transmitted or handed on and down to us from the holy apostles, to whom our Blessed Lord gave His commission?

"Apostolical Succession," then, which we are sometimes taught to regard as a word of ill omen, and to look upon as something which is fraught with dreadful consequences, is the outward means and method whereby we possess the Historic Episcopate and a scriptural ministry. It is indeed astonishing that the credulity of the public could be imposed upon by such a phrase.

That phrase, "Apostolical Succession," is simply the ecclesiastical equivalent for royal succession, or presidential succession, in the sphere of civil affairs in a kingdom or a republic. The expression "The King"—or as we say, "the President"—"never dies," is simply the statement that the office of king or president is perpetual, goes on without break, although the incumbents as mortal men must pass away. All offices confided to mortal men must be continued by succession in office, and this is the whole of the mystery of Apostolical Succession. It is the continuance of the apostolic office handed down by succession to bless men now, as at the first, with sacramental grace.

And then a great deal is made out of "tactual succession," or succession by the *touch*, the laying on of hands; and it is asked, "Can the touch of a hand impart grace? Can it convey an office?" To this question the late Bishop Seymour (of blessed memory) replied: "I answer yes, if God so wills, and I am persuaded from the sufficient evidence of the Bible and ancient authors that He does so will."

All spiritual gifts, so far as I know, come through material agency, and why should not the grace of holy orders? The Incarnation, the birth of Jesus Christ into this world, brings God the eternal Son to us through the instrumentality of matter. This is the *supreme* example; all other and minor examples fall under the jurisdiction of this, the greatest and grandest expression of the divine will in law, the law of the Incarnation. Why should *Christ's official ministry be the one exception to the universal principle* that all blessings of whatever kind come to us through the agency of matter?

But the objector urges: "The touch of the hand, can it accomplish so much?" In reply to this Bishop Seymour answered:

"How is it in the affairs of this life? The touch of the hand, through the pen, signs treaties and profoundly affects national life; signs death-warrants, and sends felons to execution; signs pardons, and sets prisoners free; signs cheques, and passes money in large sums and small from man to man; endorses notes, and sustains credit, or invokes financial ruin upon families.

"The touch of the hand is mighty by conventional arrangements among ourselves; but when God vouchsafes to employ it, to convey His gifts to mankind, there are those who demur, and cavil, and find fault, and dispute, and deny. 'The touch of the hand,' thank God for that inestimable gift. It seemed the Bishop's hand, but lo, it bore the print of the nails; it was the hand that was stretched over the earth as He parted from us with benediction when He ascended."

ANDREW GRAY.

Springfield, Ill., Christmastide, 1908.

THE CLOSING OF ST. JOHN'S CHAPEL.

To the Editor of *The Living Church*:

IT is with bitter disappointment and amazement that I read the editorial in *THE LIVING CHURCH* of December 26th anent the closing of St. John's chapel, Varick Street. Is it possible that *THE LIVING CHURCH* has turned coward? Is it, too, so dazzled by the prestige of the Bishop of the richest diocese in America, the rector of the most fashionable church

in New York, and the successful business men of Trinity corporation that it cannot see the point?

The protest which has arisen is not because of the "momentary hysteria of some distinguished men," but is distinctly a struggle in which the humble people of St. John's have been joined by some of the best known men of the day against the material and for the spiritual in the whole Church. A great parish, the greatest in our country, is on its trial before the Church and the people. That parish, with its income derived from tenement house property in bad order, for which it is morally though perhaps not legally responsible, answered several years ago through the lips of its comptroller, the late Colonel Cruger, when the question was put, "What does Trinity do with its money?" that it "saved souls." Saved souls, true! That is what Trinity Church at the head of Wall Street has always been supposed to stand for. There is the huge endowment unaccounted for; there is the tenement house property in wretched repair; there is a vestry of distinguished gentlemen who do not in the least represent any of the poorer chapels of Trinity; there is the fact that Trinity gives little to missions and does not meet its apportionment. Yet nevertheless there has been the fact that its churches and chapels were always open and ready to minister to the souls of the Church's children; that no matter what else changed in New York, Trinity remained the same. This tradition, which is part of the inheritance of all New Yorkers, is a most valuable one to the Church at large, for as was Trinity parish physically so was it in the teaching of the faith, in the conduct of the services, in the conception of the mission and ideals of the Church, conservative, steady, solid, "holding the faith," "standing fast." Shall it now give way? The justification for Trinity is that by its endowment being freed from the necessity of obtaining funds from its congregations it can maintain chapels where they have been placed and so minister to small congregations who otherwise would be without Church privileges until such time as the population again flows back into the district from which it had ebbed. This movement in the city's life is continually occurring, the neighborhood of St. John's being a case in point, where in the last five years the population has increased 4,900. That the church is appreciated by the people is amply shown by the fact that with a communicant list of about 700 persons, 450 had already made their communions this autumn before the announcement of the closing of the chapel. The issue has been befogged by the fact that St. John's is a beautiful old church of a period of which we have only three buildings remaining in New York: the City Hall, St. Paul's, and St. John's; and on that account it would be an additional loss. But the question, though it may appear to *THE LIVING CHURCH* "merely a tempest in a New York teapot," is in reality one at the foundation of the Church's life, namely, that of the appreciation of the value of the spiritual rather than the material.

New York, Dec. 29, 1908.

E. A. W. TUCKER.

[CONDENSED.]

To the Editor of *The Living Church*:

I HOPE the people of St. John's will have their church and parish spared them. I am glad the *Churchman*, the President, and those other gentlemen have given them their sympathy and support in the matter. The venerable *Churchman* and the sturdy President do not seem fit subjects for hysteria, whatever may be said of the other gentlemen and New York in general; but I surely should not accuse any of the so-named gentlemen of such a weakness.

I do not know what historic claims St. John's has, or what comparison there is to be made between it and Wren's, London. But I do know that the love and noble plea of the worshippers of St. John's to have their old home church spared them has touched the hearts of many, and among them a number of most intelligent and distinguished men, including the esteemed and time-honored *Churchman*.

God knows there is little enough of sentiment in this hard, cold, mercenary age. Let us not despise or ridicule it. Would that beautiful poem; "Home, Sweet Home," and that other, "Woodman, Spare that Tree," have found an echo in thousands of hearts in every age and every clime, if all sentiment was ignored, or strangled in the human breast?

Let not the strong oppress the weak and helpless, for God is the avenger of all such.

A. E. WELLING.

Stamford, Conn., December 26

To the Editor of The Living Church:

THE writer is well aware of the all but insuperable difficulties of keeping up St. John's chapel, as an ordinary parish. But it does not seem to occur to the vestry, and no one has yet made the suggestion, that it might be utilized as a centre of mission work. People are numerous around it, but (as we remember) they are mostly Polish Jews.

Let Trinity parish put in a staff of four or five capable young clergymen, and make it the centre of a quiet mission to the Jews. We have seen what seemed a trustworthy statement, that in London there are fourteen churches of converted Jews. There are more Jews in New York than in any city of the world. No race can be deemed inaccessible to a pure branch of that Catholic Church which converted the various races of the Roman empire.

W. ALLEN JOHNSON.

Littleton, Col.

ENGLISH BISHOPS AND THE EDUCATION BILL.

To the Editor of The Living Church:

I GENERALLY find my own views beautifully expressed in the editorial columns of THE LIVING CHURCH; but in your Christmas number—a beautiful number, by the way—you express an opinion which, to my mind, appears too strong. Your criticism of the English Bishops because of their action regarding the defunct Education Bill does not take into consideration the extremely difficult position in which the Bishops were placed by the Government's determination to rush the Bill through Parliament. I quite agree with you that the Archbishop of Canterbury and his supporters made a great mistake in the matter of the compromise, but they were misled by wily politicians hostile to the Church, and they erred with the best of intentions. It is quite true that "the English Church pays a terrible price for its recognition as a State Church," but I do not think it is correct to say: "The Bishops are willing to rule without the assistance of the old-time synods of their clergy, counselling only with each other, and to live their lives out of touch with the stronger, freer Church life at large that is lived around them." We must not judge the Bishops hastily because of their ill-advised action in an emergency or crisis. I believe they are, for the most part, willing to consult and cooperate with their clergy and laity.

Who was the foremost man in bringing about the revival of Convocation? It was Samuel Wilberforce, the great Bishop of Oxford, and one of his most violent opponents for the measure was Lord Shaftesbury, a layman. The historian Perry says: "The revival of the active life of Convocation is distinctly due to Samuel Wilberforce, Bishop of Oxford." In this good work he was ably seconded by Dr. Philpotts, Bishop of Exeter, the Bishop of London, and others. But let us come down to later times. On Thursday, February 16, 1905, the Upper House of the Convocation of Canterbury—which consists solely of Bishops—passed the following resolution:

Moved by the Bishop of Ely, seconded by the Bishop of Salisbury:

"That this House approves of the following Form of Prayer (as contained in the Report, No. 362, of the Joint Committee on Special Services and Prayers), for use, subject to the direction of the Ordinary, in the hope that the Church at large may more regularly ask the blessing of Almighty God upon the deliberations of this Convocation and of the Provincial House of Laymen."

Then follows a prayer for God's blessing on the deliberations of the Bishops and clergy assembled in Convocation and the laymen associated with them.

This surely shows that the Bishops are willing to consult the clergy and laity and to cooperate with them.

Again, it was with the approval and hearty cooperation of the Bishops that the Representative Church Council was organized in 1905. This Council consists of three Houses. The members for the time being of the Upper Houses of Convocations of the two Provinces of Canterbury and York constitute the first House, or House of Bishops; the members for the time being of the Lower Houses of the Convocations of the two Provinces constitute the second House, or House of Clergy; and the members for the time being of the Houses of Laymen of the two Provinces constitute the third or Lay House. One clause in the constitution is as follows:

"Nothing shall be deemed to be passed by the Council which has not received the assent of each of the three Houses sitting together or separately; except in the case of a question relating only to the

conduct of business, which shall be decided by a majority of the whole Council."

This, too, proves the willingness of the Bishops to consult not only their clergy but also their laity. It was the adverse vote passed by this Council on December 3d that compelled the Government to withdraw the bill. The Archbishop of Canterbury and his supporters thought that in the so-called compromise they had obtained for the Church the best terms to be expected from a hostile government, and hoped for peace. The vote of the clergy and laity showed that, in their judgment, the Bishops were mistaken. Besides, it must be remembered that the Bishops of Manchester and Birmingham took a leading part in opposing the Archbishop's action.

With the general tenor of your editorial I am in full accord, but I think you will agree with me that this one mistake on the part of the Bishops does not fairly lay them open to the charge of being "willing to rule without the assistance of the old-time synods of their clergy, counselling only with each other." You are uniformly so fair and courteous in your criticisms of others that I feel sure you did not see the full force of your words or intend them to be so strong.

Hamilton, Ontario.

JOHN FLETCHER.

THE VIRGIN BIRTH.

To the Editor of The Living Church:

AT this season, when the fact that "the Word was made Flesh" is with such divine beauty brought before us, I venture to call attention to a possible interpretation of verses 13 and 14 of the first chapter of St. John's Gospel. It is argued by some critics that the account of the supernatural birth of Christ is found only in the two evangelists, St. Matthew and St. Luke. There are good reasons why St. Mark, who begins his gospel with the public ministry of our Lord, should omit His Nativity. St. John begins with His divine and eternal generation. But does he not also, in revealing the truth that the Word was made Flesh, refer to His miraculous and supernatural entrance into the world? Does He not, in other words, bear witness to the "Virgin Birth"? If He does, this should settle the question.

We notice first that St. John was emphasizing the fact that Christ was in the world, and the world was made by Him. The Revised Version goes on and reads thus: "As many as received Him, to them gave He the right to become Children of God." The record goes on and then states *how* they were to become such children: "by believing on His name." This finishes the *what* they were to become, and the *how*. Having stated it, there is no reason for St. John's stating it again. He therefore returns to the subject of his discourse, and says "which were born"—referring to His name, which stands for Christ—"not of bloods, nor of the will of the flesh, nor of the will of man, but of God. And the Word became Flesh. He had already stated how those who *received* Him were to become children of God, viz., by believing in Him. He now states in contrast, concerning His own generation, that it "was not of bloods," not, that is, by a double parentage, "nor of the will of the flesh," that is, by any carnal desire, "nor of the will of man," viz., through any human instrumentality. These words obviously apply to Christ, and do not apply to the conversion or regeneration of men. For it is by the will of man, as God's messenger, by the submission of the carnal will of the unconverted, by the power of the one Precious Blood, not bloods, we are made children of God. Thus these words, from their fitting application to Christ and not to believers, as well as from the whole context, apply to Him and declare His supernatural Birth.

The only difficulty arises from the use of the plural word "which." Superficially considered, it seems to refer to believers. But the plural form does not weigh against the internal significance and context. In many cases in Holy Scripture, "which" is used when it has a singular meaning, as "Our Father, which art in heaven." In reading the passage in St. John, the meaning suggested above may be brought out by making a slight pause after the word "believe," and none after the words "His Name," but emphasizing the word "His." I only bring this forward to the notice of better scholars than myself.

It has, however, some authority. St. Irenaeus, Migne's Edition, p. 205, and p. 212. Tertullian, "Resurrectio Carnis," Migne, p. 19 and p. 24. Both read "Who are born" in St. John 1:14, and refer the words to Christ. There may be others.

LITERARY

DR. DU BOSE ON HEBREWS.

High Priesthood and Sacrifice: An Exposition of the Epistle to the Hebrews. By William Porcher Du Bose, M.A., S.T.D. Pp. vi. + 248. New York: Longmans, Green & Co., 1908. Price, \$1.50.

The number of the volumes in which Dr. Du Bose is setting forth his admirable interpretation of the philosophy of Christianity is now increased to three—*The Gospel in the Gospels*, *The Gospel in St. Paul*, and *High Priesthood and Sacrifice*. Like its predecessors, the present work is in no sense a commentary on the New Testament book that it interprets. Neither is it exactly an exposition, as the term is ordinarily understood; rather a study of the philosophy that underlies the religious expression in the New Testament. In some sort, perhaps, the method may be termed allegorical, as the language of the sacred writers is viewed as a symbolic clothing of a deeper idea, with which idea alone Dr. Du Bose is really concerned. One result of this method is that the admirers of Dr. Du Bose may be disappointed at first in finding that, in the last analysis, the present volume has little to add to what has been developed already in the two earlier books. By the method followed, however, this was inevitable. For, since the fundamental principles of religion are the same in the Gospels, in St. Paul, and in Hebrews, it follows of necessity that a writer who is interested only in those fundamental principles must be rediscovering essentially the same truths at every step, and this need be no matter for regret. For Dr. Du Bose's formulation of these truths is certainly one of the very best statements of the essence of religion in terms of the thought of the world of to-day that we have. And we may feel only grateful to the author for the different play of lights on the facets of his jewel that we find in the present book, even if the jewel is the same!

The main argument of the volume centers around the idea of Priesthood. "The high priest represents man in the completion and perfection of his relation to God" (p. 88). This perfection is hindered by sin; "the one question about human life or destiny is, What about sin?" (p. 143). Hence Christ's priestly work centers in the removal of this obstacle. As the obstacle existed from the condition of man, it had to be done away by man, and this Christ did as man, "in the sense not of negative innocence but of positive holiness" (p. 93). Hence His work consisted in the manifestation of holiness in the undergoing of temptation. "Jesus Christ was High Priest from the beginning," "but the truth had to be realized, and the destiny to be accomplished by the necessary and appointed process." "The point with us is, How did Jesus become actually, not how was He always ideally, our High Priest?" (p. 120). As holiness can be perfected only by resistance to the end—if temptation is not absolute, human perfection is not absolute—"all holiness involves the beginning and the unending persistence of a process which always means and can effectually terminate in nothing short of the complete death and resurrection" (p. 104). In this way "it was the sole sacrificial function and act of our only Great High Priest to bring righteousness and peace together in the supreme fact of our accomplished salvation" (p. 126).

As has been said, all the factors in this argument have been set forth already in the two earlier volumes. The sole difference is in the introduction of the word "priest" and the consequent rearrangement of the discussion. But this rearrangement will be found to be of very considerable value, as it clears up many points that seemed to have been left in obscurity before. Naturally the book does not purport to be an exhaustive discussion of the Atonement. Many Biblical students will surmise that it throws a little too much weight on the Life as contrasted with the Death, as the Death becomes thus only the culminating point of the Life. But this is a matter of opinion, and at all events this characteristic is shared with the Anselmic system. Indeed, the construction recalls the latter system in more than one point, but differs from it in the very essential feature of regarding the necessity for the Atonement to be in the nature of man and not in the justice of God simply.

The book as a whole is concerned with the working out of this system in the various aspects suggested by the successive chapters in Hebrews, and it is only in the treatment of the Old Testament sacrifices that a distinctively new note appears. Here, to many readers, Dr. DuBose's thesis will appear startling: "The ceremonial law was an advance on the moral law, inasmuch as there was in it not only everything of law but something of promise or gospel" (p. 136). Yet that thesis is worthy of the most respectful consideration and the pages of the immediate context should be studied carefully. The discussion is not a long one. With the words "the end of even rite or ceremony is righteousness and life, and these two are one," the ceremonial typology is brought into correspondence with the rest of the system of Dr. Du Bose, and it is in this form that it reappears in the course of the discussion.

As was the case with the two earlier volumes, the present work is not and was not meant to be easy reading. Dr. Du Bose has

given us the results of a lifetime, closely compressed, and the reader will find that often very close study indeed is needed to do the thought proper justice. (Still there is little study that will be better repaid!) And, of course, the task of reading the book is made still more difficult by its curious vocabulary. Attention has been called by the reviewers of the earlier volumes to the new word-coinages introduced, but a greater element of difficulty will be found in the use of common theological terms in a new and very specialized sense. For instance, one of the author's greatest achievements in the earlier books was his more than masterly synthesis of the conflicting theories regarding justification. This synthesis we find in the present volume in the epigram "actual righteousness, only imputed rather than imparted because imputation is the divine method of impartation" (p. 236). In the ordinary sense of the terms this would be simply a logomachy. Again, Dr. Du Bose is especially fond of treating the temptations of our Lord in a terminology so daring as to suggest extremely dexterous skating on exceedingly thin dogmatic ice. Such a sentence as "Christ needed to be at-one-d with God, redeemed from sin" (p. 185), is at first sight distinctly disturbing, despite the hyphens, and the passage at the top of the next page is even more violent (and cf. p. 149). So it is to be regretted that the qualifying matter at the bottom of page 96 could not have been stated a little more prominently, as many readers will certainly take the passages above mentioned at their current face-value.

As a final matter for criticism, a book of this nature has naturally the right to use the widest latitude in its interpretation of the thought of the Epistle. But it would seem that the point of departure for the wider exposition should always be the actual thought of the Epistle itself. In the present work, the point of departure does not invariably seem to lie very close to the sacred text. Indeed, the suspicion arises at times that instead of an exposition of Hebrews, we have here an exposition of Westcott's commentary on Hebrews. For instance, Westcott insisted on carrying the "covenant" translation of *διαθήκη* consistently throughout chapter 9, in disregard of the fact that this gives v. 17 no sense at all as an illustration. For it is simply untrue that a human covenant necessarily implies the death of anything—and the original meaning of the Hebrew word for covenant is irrelevant here. Dr. Du Bose has carried this interpretation into his exposition, with the result that, in spite of his able defence, the discussion on pp. 194-198 becomes very strained. It might be said, almost, that a preliminary study of Westcott is needed to understand certain passages in the present book. From a different standpoint, it is simply untrue and a "modernism" that the writer of Hebrews regarded his Old Testament quotations as illustrations only and that he was "not interested in fulfilling the Old Testament in the New" (p. 117, cf. pp. 12, 125). Another "modernism" is the "ideal" use of the title Son of Man, repeated from the earlier books on p. 79. On the other hand, if the New Testament research of the past two decades has taught us anything, it has taught us the entire truth of the statement on p. 217: "One-half of modern Christianity can no longer understand what the sacraments were to the Church in the beginning; that is because it no longer understands what the Church itself was."

BURTON SCOTT EASTON.

AIDS FOR SUNDAY SCHOOL WORK.

Lesson Stories for the Kindergarten Grades of the Bible School. By Lois S. Palmer. Outline by Prof. George W. Pease. 130 pp., 75 cents net. New York: The Macmillan Co.

This is evidently intended to be the first of a series of books covering the kindergarten grades, for it is called "Grade A." Its general subject is "The Creator and His Works." Its aim is: "All nature, revealing God's power, wisdom, love, rule, is a basis for teaching reverence, trust, love, thoughtfulness, unity, and obedience." It thus begins where Holy Scripture begins. It treats the child of to-day much as God treated the children of the race. There is much to commend in the plan of the work. Its author is an able kindergarten who understands her work.

There are seven topical divisions in the book, as follows: The Creation Story, Providing Food for All, Drink for All, Clothing for All, Shelter for All, Rest for All, and Pleasure for All. Under "Creation," there are four stories: (a) The round ball on which we live; (b) The coming of plants, trees, and flowers; (c) Coming of fishes, birds, and animals; (d) Coming of man. The same wise method is followed under each topic—wise, because children before the age of eight mentally catch things quickly, and forget them quickly. With three or four stories on each important topic the child can hardly fail to remember the main truth taught.

When we remember that the teaching of the public schools is devoted wholly to the material side of the works of God, with no mention of their Creator, we are thankful to be able to command a volume which from the very beginning of his education, teaches the child to see God in all creation, and to see some token of His goodness in everything He has created. In classes where children are constantly changing, we would suggest that the three nature stories of each topic be followed by a Bible story teaching the same truth.

ALFORD A. BUTLER.

Hand-Work in the Sunday School. By Milton S. Littlefield. Published for the New York Sunday School Commission. Philadelphia: Sunday School Times Co. 12mo, pp. 160. Price (about) 75 cents.

Professor Mark, Master of Method, in his admirable book, *The Teacher and the Child*, wisely says: "The hand should be trained, partly for its own sake . . . but more for the temper of mind and quality of spirit it helps to develop. Many a boy is slapped for trying to make a man of himself. . . . If we would only let the children show us we should soon know how to teach." Mr. Littlefield dedicated his book "To my little daughter, from whom I have learned many things."

His book is the practical application of Professor Mark's principles to Sunday School work. It is a very valuable book for the teacher who *knows how* to use it, who will not make its teaching a fad, who will not make the mistake of thinking that hand-work is itself an end, instead of a method. The author says: "The handling of crayons in color work, to make vivid the terrible fall of Israel when the moral law was forgotten, is not one whit the less a spiritual exercise than the use of words alone to impress the same idea." We perfectly agree with him.

The coöperation and self-expression of the pupil is an essential part of all good teaching. This book is full of suggestions and methods for securing self-expression. Its many beautiful illustrations are from photographs of the actual work of pupils, both in its doing and in its results. Few teachers can look at them without saying: "I wish my pupils had interest enough in the lesson to do such work as that!" But this is "putting the cart before the horse." It is the doing which creates the interest. And all healthy children love to be doing—something. Is it always something good?

Have you a class that "will not keep still"? Then get a copy of *Hand-Work*, and you will be thankful to see that they will not keep still—from good work.

ALFORD A. BUTLER.

MISCELLANEOUS.

The Salvation Army and the Public. A Religious, Social, and Financial Study. By John Mansin. London: George Routledge & Sons, Ltd. New York: E. P. Dutton & Co., 1908.

This volume of 376 pages is a carefully worked out study of the Salvation Army and a criticism of its aims and methods. The author charges General Booth and his assistants with reticence in withholding from the public information, chiefly financial, to which it is entitled; with autocracy and tyranny; with "twofold financial dealings," and, in general, with methods and teachings which are objectionable and need to be reformed. There is no wholesale condemnation; on the other hand credit is given for the great good that has been accomplished. But the question is raised whether the future usefulness of the Army is not imperilled by corruptions that have crept in.

We are reminded of a paragraph in *Over Bemerton's*, Mr. Lucas' recent delightful book: "The most successful revival of our time had to be put frankly upon a gross material basis before it had a chance—General Booth's progress as a social ameliorator being marked by heartiness, shrewdness, and humor, much more than by any beauty of holiness; while it is free from any suggestion of pure sacrifice, since the *quid* offered for the *quo* is so splendid—happiness here and an everlasting crown to follow, in exchange for giving up merely a few oaths, merely a few debauches, merely a few blows on a wife's body."

The Art of Natural Sleep. With Definite Directions for the Wholesome Cure of Sleeplessness. By Lyman P. Powell, rector of St. John's Church, Northampton, Mass. G. P. Putnam's Sons. Price, 90 cents.

This little book of ninety-two pages is written for those troubled by insomnia, and is free from technical terms and theoretical discussions. It has been used in the Emmanuel Clinic, both in Boston and Northampton, with gratifying results. Sleep is "the resting time of consciousness," and that resting time is an absolute necessity to health of mind and body. The sensible division made by Alfred the Great into eight hours for sleep, eight hours for work, and eight hours for play will be, as far as possible, observed by the right-minded and far-seeing everywhere. But how to get this sleep is sometimes the question. Drugs which induce sleep induce it merely for the time, and are sure to leave dullness and depression in their train.

The specific treatment prescribed in this book—faith in God and man, reinforced by reiterated suggestion—is most helpful. Let him who is troubled with insomnia, or the fear of it, read these practical and wholesome directions; then let him return to his bed and sleep—if he can!

"CHRISTIANITY AND OTHER RELIGIONS," by S. R. Driver and W. Sanday (Longmans), consists solely of three sermons, two by the latter and one by the former, making together a connected statement of the purpose of the Congress for the History of Religions about to convene in Oxford, where the sermons were preached, and designed to prepare the minds of people for the deliberations of this body. The sermons are very simple, contain no new matter, and are only of value as a local, popular defense of the comparative study of religion.

BUILDING THE HOME NEST AGAIN.

A young wife and her husband had drifted apart, and after considerable irritation in their relations for several months, the husband left his home and went away. The writer of the following letter, who is one of the editorial writers of *The Sunday School Times*, sought to restore happy relations, and the two were brought together again with the hope of beginning anew. It is thought that there may be other young people who are not realizing the best things of wedded life, to whom the letter which was written to the young wife may prove helpful.

TUESDAY.

MY DEAR FRIEND:

YOU do not begin to understand my loving interest in you and your husband, and my desire for the restoration of your happiness. It must not be possible for you to fall apart. You have not understood each other perfectly, and you have not had patience enough with each other, so things have gone wrong a little, and your relations have become tangled a bit. But it is going to be all right now.

Longfellow tells of going out one morning, after a heavy night-storm, and walking through his garden. Under a tree he saw a bird's-nest lying on the ground. It had been torn to pieces by the storm, and the fragments lay on the ground. He pitied the birds, and stood there thinking sadly of their misfortune. But while he mused in sad mood, he heard a chattering overhead, and, looking up, saw the little birds busy building their nest again. They were not defeated by the disaster.

That is what I am sure you and your husband are doing already. The storm came and swept your nest to the ground. Yesterday it seemed to you that it could not be restored. But you are now bravely building it again. And it is going to be more beautiful and fuller of love, joy, and song than ever it has been before.

It may not be easy to save your home, but no matter what it costs, it will be a thousand times worth doing. Love is the sweetest thing in the world, but love is not easy. It means much self-denial, much forgetting of our own wishes, much restraining of our own impulses, much curbing and checking of our own feelings. Paul tells us that "love suffereth long, and is kind, . . . doth not behave itself unseemly, seeketh not its own, is not provoked, taketh not account of evil, . . . beareth all things, believeth all things, hopeth all things, endureth all things." It is not easy to love in this way. It takes the grace of God in our hearts to enable us to love after this fashion.

You and your husband love each other. You have not forgotten the lover days. When you were first married, your love was deep and tender. Somehow you have not always been happy since. But your love is true and strong as ever. All you want is to get it into the common relations of your lives. You have not quite learned yet how to deny yourselves.

A few years ago a dear young wife told me one day this story. She had been married about a year. She was recovering from typhoid fever, and I was talking with her. She picked up from a table a little illuminated card, bearing the words, "What would Jesus do?" and said, "I want to tell you about this card, for it saved my marriage and my home." Then she gave me this story: "When my husband and I were married, we were both hasty in temper and speech. We had many a little tiff before our wedding, and the first evening we had quite a serious quarrel, which, however, was soon over. When we came into our new home, we had a disagreement one day at luncheon. My husband left the table in anger, and went out without kissing me goodby, and I came up to my room to cry. After a time of tears, I got up and my eye fell on this card. I had never noticed the words before, but now the question spoke right to my heart and demanded an answer—'What would Jesus do?' I began to think and answer. He surely would not do as I am doing—be so impatient and irritable, so easily vexed, so hasty and exacting. I fell on my knees and fought the battle out. I settled it there and then that I would never again have any angry words with my husband, that I would be patient, loving, and sweet in spirit and in speech.

"I got up from my knees, washed away the tears, dressed for dinner, and when my husband came home I met him at the door in a most loving way. After dinner I brought him upstairs and showed him this card, telling him the whole story of what I had done. He saw that he, too, had been hasty, quick in temper, sharp in speech, wilful, and impatient. We knelt together and told Christ all about our mistakes, asking His forgiveness, and promising never again to repeat the mistakes."

The lesson has never been forgotten by these two lovers.

They are among the happiest young people I know. The little card has indeed saved their marriage and their home.

I have told you this little story in the belief that it will help you. You are a Christian. To be a Christian means to do what Jesus would do if He were in just your place. Perhaps you have not always thought of this, and have been hasty or impatient. Love does not demand everything of the other, but it does demand everything of itself. It "seeketh not its own." It "bear-eth all things."

There are wondrous possibilities in your married life. You two dear young people may be the happiest in the city, and your home may become the sweetest, happiest home in all the community. All you need in order to realize these possibilities is love worked out in thought, in word, in act, in disposition. Do not blame each other, when things go awry—blame each yourself. Never allow yourself to be vexed or hurt, at least to show it, no matter how much you think you have been wronged, or how unjustly you think you have been treated. Love each other as Christ loves you. Repay unkindness with kindness. If you think you have been unfairly treated, or unkindly, be especially kind in return. That is the way to pay back any evil thing done to you.

God bless you. I believe that a year from now you will tell me that you have had the happiest year you have ever had; that the nest which the storm tore down has been built again, more beautiful than ever it was before.—*Sunday School Times.*

WHICH?

THE stars overhead and the cool, crisp air.

The quiet of the streets, the brilliantly lighted church, the rood screened chancel fair with greens, the altar made beautiful with flowers and festal linen.

The white-robed choir with introtit telling the glorious news, the songs and hymns of praise.

The old story told again, and coming new to the heart and soul and mind with its message, the same the shepherds heard.

The sweet communion with Christ and with friend, the greetings of friend with friend, the clasp of hands, the word of cheer, "A Merry Christmas," and thus the Day, Christ's Day, begun with Christ's Mass.

WHICH?

The morning of joy made glorious with the greetings of child and parent, of brother and sister—"A Merry Christmas."

Then the family in God's House to hear the Christmas-story, to worship the Christ-child, to receive into heart and soul the Christmas spirit, to give a gift to extend His Kingdom.

To return to the family circle, to join in mirth and merriment, to give and receive the tokens of love.

And the Day sanctified, and joy more true, and merriment more real, because father, and mother, and child have not forgotten, nor neglected, the Christ-child who first gave Himself that the whole world might have a Christmas Day.

WHICH?

A rush and a whirl, tired and cross and surly.

What shall I give? What shall I get? What must I give because the gift was given me?

The day begun, but not with God.

The day continued with the Christ-Child forgotten.

Santa Claus, but no Saint Christ.

Feasting, but not the Feast which Christ ordained.

Festivity, but not the Festal Service.

Gifts, but no gift to the Giver of all.

O sad and fearful Day, a Christmas without Christ—gifts without the Great Gift.

Which Day Was Yours?

REV. JOHN C. SAGE.

NO MAN is so weak as the man who is sure that he is strong. And no man is so strong as the man who knows that he is weak, and who seeks the Strength that is not of himself. A recent novelist says of a character who had faced and conquered a desperately subtle danger: "Temptation had assailed him; but his strength had lain in the consciousness that he was not above temptation." Another man in real life, knew that he was shortly to be put directly in the path of temptation, and knew that he would then *want* to yield, though now he did not; he prayed, therefore, that Christ would hear his present prayer to be kept from yielding when, later, he would not have the moral strength to pray; and the prayer of the man who knew he was weak was heard and answered. Let us pray to be kept from the sure disaster of imagined strength.—*Sunday School Times.*

THE POET, THE ROSE, AND THE NIGHTINGALE.

(A PARAPHRASE.)

From the German of Friedrich von Bodenstedt.

In the rose-garden grieved the nightingale,
With sad complaints his dainty head drooped low:
What if my notes with rich enchantment flow,
The sweetest tones that in the groves are heard?
While the rose-petals rich with beauty glow,
I with dull wing am but a somber bird!

The listless rose thus languished on her stem:
What can the joys of life to me avail?
What though my cup these luscious sweets exhale,
My petals fair all other flowers outvie,
I voiceless am, while the soft nightingale
The list'ning night with song doth glorify!

Then Mirza-Schaffy came with healing words:
Ye foolish ones, your sad complaints forego,
Thou rose, whose petals rich with beauty glow,
Thou nightingale, with thy sweet minstrelsy,
My songs with these enchantments shall outflow,
Ah, what delight their blended sweets shall be!

HELEN MAUD GREENSLADE.

MRS. SMITH OF RICKETY ROW.

BY DEACONESS MARY J. SHEPPERSON.

NUMBER 549½. I looked at my address book the second time. Yes, I was right. This was the house, but no one by the name of Smith lived here. I was just turning away, when an eager halloo made me stop an instant. A ragged boy, small, not over clean, the typical street urchin, was hurrying toward me. "Did I want Mrs. Smith? Well, he played with her boys. She lived in the rear." As he spoke, he pointed out a dirty, tumbledown old area, which I reached by passing through a gate cut in the fence and walking down a long dark alley. The court was inhabited by some chickens, a few cats, a stray dog or two, and any number of small, unkempt children. The general uproar was bewildering. Some old mattresses, rags, piles of straw, stuffing from upholstered furniture, etc., were scattered about the yard. It was evidently a headquarters for ragmen and junk-carts. In the midst of all this rubbish I descried some broken flower-pots, and in one of them a red geranium was struggling to grow. I stooped to look at the brave little blossom, when a grimy little paw was waved in the direction of the flower pots, and the little boy belonging to it rushed up wildly to beg me "not to sneak it." Upon my reassurance that I only wanted to admire it, he grew friendly and pointed to "some of the other flowers." These were not sufficiently grown to be easily observed without a microscope, but upon close examination I discovered some little blades of grass and chickweed. I had found out one way of approach to Mrs. Smith's heart. She loved flowers. It ought to be a bond between us.

Mrs. Smith lived on the top floor. An Italian family occupied the lower story. The stairs were broken and shook under me with every step of ascent. In places the balustrade was entirely gone, openings that admitted daylight were visible between the individual steps. I felt that I was climbing a ladder or doing some wonderful feat on the trapeze. How the small babies that I had seen in the court ever managed to climb up and down those stairs without broken bones was a mystery.

I had decided that Mrs. Smith, although she had a certain love of the beautiful, attested to by her plants, must be decidedly untidy, if not positively unclean. How could she be otherwise, living amid such surroundings? As I reached her door I stopped for breath and looked about me. The hall, tiny as it was, was swept clean—quite a contrast to the stairs—and contained several wooden kegs for eatables. The exterior was certainly neat enough. I knocked at the door. It was opened by a neat little woman, with one of the sweetest smiles I think I have ever seen. Her clothes were darned and patched and mended in every conceivable way, and faded until the original color was entirely gone.

The room into which she ushered me was almost entirely bare. I can recall just two articles of furniture, a small deal table and a cupboard, this latter being built into the wall. A closet with a mattress—I do not think there was any bed—served as a resting place for her husband and self with their two little boys. She explained that "by keeping the door closed, no one would know that they did not all have beds a-piece." The front room looked just like a parlor with the handsome built-in

cabinet, which few tenements had. The only piece of furniture that was really necessary she also had—a table.

"You know," she continued, "you can't teach manners without a table. And yet, there are many too poor to afford one. They have to see their children crawl about the floor with a piece of bread in their hands. We always sit down at the table for every meal. We haven't much, but we make the most of what we have, and after all we have all the necessaries and some of the extras."

Where were "the extras"? On the walls, she had some pictures pinned, which had evidently been cut from old magazines. There were some more plants in the windows in about the same flourishing condition as those that I had seen downstairs. I asked her about her plants. So many ladies that she cleaned for gave her slips, and she "had the privilege of carrying them to the yard to get the sunshine, so that they always bloomed finely."

There was one picture on the wall—a house in the country with an old-fashioned garden. "I suppose one of your ladies lives there," I ventured. Mrs. Smith colored up prettily. "No, deaconess; that was our home before we came here." And then, with a few words of praise and sympathy on my part, she gave me her story.

Her husband was one of the best of men, when sober, but he always drank a little. He had been a member of our choir and had held other similar positions elsewhere, but had had to give them up because of drink. He worked in some wholesale celluloid works, and had a good salary. They had owned the house in the picture. He was handy about the house, and had papered the kitchen walls with celluloid, because it was so easily washed off. The suggestion was her own, because she "loved to be clean."

"I would have been afraid of fire," I interposed. "Celluloid is so inflammable."

One day, one of the children was playing with some matches, and before the mother could get them away from him the kitchen was aflame. She managed to get out of the house with the children without injury, but in a few hours the house, a wooden one, was burned to ashes. After that, she had been forced to go home to her parents with the children. The man was thoroughly discouraged and began to drink. He soon lost his position and could get no other. Her father refused to support him, very naturally, and he was not made over welcome when he called to see her and the children. She had never done any work before, save the light work necessary in keeping her own little home and caring for her children.

"I argued," she said, "that what other women could do, I was able to do, too. How many worked all the time, while I had so many years to look back upon of comfort; besides, I knew that as my husband had been able to support me once, he would be able to do it again, and then I need not work. I saw that we were losing him and that he was drinking himself to death. I remembered what he used to be and I saw with horror what he was growing to be—just a common drunkard! My father forbade me to return to him. He refused me any help for myself or the children if I did so. I did not know where he was, for he had stopped coming to see us. Well, I just had to look for him. That was all, but it was dreadful. I had to go in such awful places and I often felt so afraid. At last, after some weeks, I found him. I don't think he wanted to come back to us. He just wanted to drink. He had lost all faith in God and in himself. At first it was just as my father had told me that it would be—I had to support him, and we went pretty hungry. I used to think that I was starving. I think sometimes, if it had not been for my husband and the children being so dependent upon me, I would have been glad to die. Then, little by little, he began to drink less, as I worked a little plan which came to me one day as I was passing a public school. I saw a lecture advertised, free, with lantern slides to illustrate it. I begged him to keep sober and take me to it. That night he was not very sober, but he was trying to do right. I was so tired from working all day that I slept through most of the lecture, but I was so thankful that I had strength to go at all."

So, night after night, that brave little woman had gone with that poor, weak man to lectures. They had been living in the miserable court where I had found them for about three months. He was working regularly, and while his wages were small, he was struggling to keep straight. They had no debts and no sickness and the children were perfectly healthy. "They said 'they did not mind being hungry for papa,' when we had no food. I just told them we could not help it. We could live

at grandpa's with plenty to eat and never have papa again, or we could go a little hungry now and then until he was started fresh. And they preferred to have their own home," she said. She spoke with so much pride and looked so happy that I was sure the hard struggle had been worth while. Sunday evenings they went to church, and our choirmaster had promised to take the man back in the choir after a very short probation. Mrs. Smith's family was reconciled to her again, and she was expecting to move to better quarters before long. All day, as she worked, she thought of the wonderful places she visited at night in the lectures—Spain, England, Germany, and even Africa. They were getting books from the public library—mostly travels. Life was fuller and richer to her than it had ever been before. She was becoming more self-reliant, broader, better educated. God was "moulding the evil," as He had promised.

"The loss of our house was nothing when I see all that we have gained. Isn't a husband that's growing better all the time more to me than any house? Ah, I tell you, God takes away one blessing simply because He has something *still better* to give you. No matter how hard life may be, He'll bring you out somehow, if you trust Him."

Surely, for her God had "turned the curse into a blessing."

WITNESSES AND CHANNELS.

A NEW YEAR'S THOUGHT.

BY MARIE J. BOIS.

ON the very threshold of a new year my thoughts are full of what it really means to be a Christian; and this not only for the infinite personal good derived from it, not only for that one single soul for which, however, our Lord was content to be betrayed, to suffer, and to die, but also, and principally, of what it means to us as members of the whole Body, and still more of what it means or should mean to the world at large.

Slowly but wonderfully a new feeling of responsibility is growing within my heart: the sense of a duty unfulfilled as yet, because unrecognized before. To be witnesses and channels of His redeeming love to a lost world is our calling as Christian men and women—witnesses not only before our fellow-Christians, of whose sympathy we are assured, but before a cold, unresponsive, mocking world; a world which sneers at the Figure on the Cross; a world ever ready to accept anything else but the simple yet tremendous message: God so loved the world . . .

Have we been faithful witnesses in the past year? Are we taking the resolution to be such in the coming year? Channels, too, we must be; emptied of "self" that the love of God may freely flow through us to others; that we may be used by the Master, and this, again, not only to those who are eagerly looking for the blessing, but to those who know not, who care not, and towards whom the infinite Love is stretching forth, through us, arms of tender and compassionate mercy. The same message which Isaiah heard centuries ago: the voice of the Lord, saying, "Whom shall I send, and who will go for us?" is heard to-day, and should be answered by every Christian even as the prophet of old answered: "Here am I, send me!"

We should be witnesses and channels wherever He has placed us. He needs such in all places of this poor world of ours. There is a beautiful atmosphere of peace in His sanctuary which, at first, is absolutely necessary to the beginner; a delight in His courts which the disciple just starting on his way is unwilling to forego; which makes him dread to mingle in the world, not so much because of the temptations which assail him there as because of the sacrifice it means to go away from the sacred and beloved place. Yet there comes a time when he realizes that although the song of praise, "One day in Thy courts is better than a thousand," reëchoes in his heart, still that "day" makes him ready to follow the Master wherever and whenever He calls; ready to be a witness in the world; ready and eager to be a channel of His love to the world.

WE MUST be continually sacrificing our own wills, as opportunity serves, to the will of others; bearing, without notice, sights and sounds that annoy us; setting about this or that task, when we had far rather be doing something very different; persevering in it, often, when we are thoroughly tired of it; keeping company for duty's sake, when it would be a great joy to us to be by ourselves; besides all the trifling untoward accidents of life: bodily pain and weakness long continued, and perplexing us often when it does not amount to illness: losing what we value, missing what we desire: disappointment in other persons, wilfulness, unkindness, ingratitude, folly, in cases where we least expect it.—*Keble*.

Church Calendar.



- Jan. 1—Friday. Circumcision.
 — 3—Second Sunday after Christmas.
 — 6—Wednesday. The Epiphany.
 — 10—First Sunday after Epiphany.
 — 17—Second Sunday after Epiphany.
 — 24—Third Sunday after Epiphany.
 — 25—Monday, Conversion of St. Paul.
 — 31—Fourth Sunday after Epiphany.

CALENDAR OF COMING EVENTS.

- Jan. 13—Conv. of the Miss. Dist. of Southern Florida at St. Andrew's Church, Tampa.
 — 18—Annual Meeting American Sunday School Inst., Church of the Holy Apostles, Philadelphia.
 — 21—Conv. of the Miss. Dist. of the Philippine Islands.
 Feb. 10—Special Meeting of the House of Bishops at New York; Conv. of the Diocese of Georgia at Christ Church, Savannah.

Personal Mention.

THE Rev. GEORGE J. ABEX, rector of Christ Church, Madison, Ind., has resigned to accept a call from Canada.

THE Rev. L. B. P. AYSROUGH has been appointed deacon in charge of St. Margaret's Church, recently erected on Kate Avenue, Baltimore, and held his first service on Sunday, January 3d.

THE Rev. WILLIAM D. BENTON, D.D., formerly rector of Emmanuel Church, Norwich (Central New York), has become rector of Trinity Church, Fredonia (Western New York), and has entered upon his duties.

THE Rt. Rev. LEWIS W. BURTON, D.D., Bishop of Lexington, with his family has returned from abroad and is now at home in Lexington.

THE Rev. WILLIAM BURROWS of New Haven, Conn., has accepted the charge of Trinity parish, Bloomington, Ind.

THE Rev. J. EAMES, priest in charge of the Church of the Incarnation, Pittsburgh, Pa., has accepted a call to the rectorship of Trinity Church, Bridgewater, Mass., and expects to enter upon his duties about February 1st.

THE Rev. THOMPSON P. EGE, for eight years past rector of St. Paul's Memorial Church, Oaks, Pa., has resigned and will reside in Brooklyn, N. Y.

THE Rev. A. L. FENDERSON, who has been associated with St. Thomas' Church, Taunton, Mass., has accepted a call to St. James' Church, Amesbury, Mass., and will begin his new duties on January 18th.

THE Rev. EUGENE DE F. HEALD, Jr., has accepted a call to become rector of the House of Prayer, Lowell, Mass., succeeding the Rev. Edward Everett.

THE Rev. EUGENE A. HEIM, who resigned the rectorship of St. Mary's Church, Roland Avenue, Baltimore, has accepted a call to New Milford, in the diocese of Central Pennsylvania.

THE Rev. LYMAN P. McDONALD, D.D., rector of St. Mark's Church, Toledo, Ohio, has accepted the call to the rectorship of the Church of the Epiphany, Chicago. He will enter upon his new duties about February 1st.

THE address of the Rev. W. A. MITCHELL is 2221 Q Street, N. W., Washington, D. C.

THE Rev. I. E. REVINGTON-JONES of Port Hope, Ont., has been appointed vicar of St. Paul's Church, Columbus, Ind., and will take charge about the middle of January.

THE Rev. JOHN G. SADTLER, who has been at the Church of Our Saviour, Baltimore, for a number of years, took up his new work as rector of St. Mary's Church, Roland Avenue, Baltimore, on January 1st.

ORDINATIONS.

PRIESTS.

LEXINGTON.—On the Fourth Sunday in Advent, at St. John's Church, Covington, by the

Bishop of the diocese, the Rev. CHARLES CLINGMAN. Mr. Clingman has been called to the rectorship of St. Paul's Church, Newport, where he has been stationed for the past few months.

WESTERN NEW YORK.—On the Fourth Sunday in Advent, in All Saints' Church, Buffalo, the Bishop of the diocese advanced to the priesthood the Rev. ROBERT GRIESSER, minister in charge of St. Mary's, Gowanda, and Trinity, Hamburg. The candidate was presented by the Rev. G. H. Gaviller, rector of the parish. The Rev. Chas. H. Smith, D.D., preached the sermon, and the Rev. Messrs. Jesse Brush and W. J. Piggott, with the priests already named, united with the Bishop in the laying on of hands.

DEACONS.

WESTERN MICHIGAN.—On Sunday, January 3d, in St. Mark's pro-Cathedral, Grand Rapids, JOHN HERMAN FERLINGA of Muskegon, Mich., was ordered deacon by Bishop McCormick, the candidate being presented by Rev. C. G. Bradley. Mr. Ferlinga was formerly a clergyman of the Dutch Reformed Church in Holland, Europe, and was confirmed about two years ago. He will do work temporarily in Grand Rapids under the direction of the Bishop.

MARRIED.

BEDINGER-MCGILL.—On Tuesday, December 29, 1908, at St. Luke's Church, Montclair, N. J., by the Rev. Henry Bedinger and the Rev. Frederick B. Carter, HARRIET ANDERSON, daughter of Mrs. Ernest MCGILL of "Auburn," Frederick, Maryland, and GEORGE RUST BEDINGER.

DIED.

GRAF.—In St. Louis, Mo., on December 24th, the Rev. JOHN U. GRAF of the diocese of Colorado. The funeral took place from Christ Church Cathedral, on December 26th, the Very Rev. C. M. Davis and Rev. A. Brittain officiating.

HOAGLAND.—At Chatfield, Minn., at the rectory of St. Matthew's Church, JOHN C. HOAGLAND, father-in-law of the Rev. John Russell Holst, on Sunday, December 13th, entered into rest in his 75th year.

JONES.—Suddenly, at Demopolis, Ala., December 31, 1908, HORACE WEEKS JONES, Jr., son of Horace Weeks and Pattie Hawie Jones, aged 2 years and 8 months.

"And He took them up in His arms, put His hands upon them and blessed them."

MORGAN.—At Pearce, Ariz., December 9, 1908, RICHARD MORGAN, a native of Cwmbrwyno, Wales, suddenly by an accident. He was buried at Bisbee, Ariz., December 15th.

PORKESS.—At Lying-In Hospital, Private Patient ward, New York, N. Y., on Christmas day, the spirit of our dear little one, WILLIAM WILKIN PORKESS, departed on his third day.

"For My thoughts are not your thoughts, neither are your ways My ways, saith the Lord."

YOUNG.—On December 31, 1908. LEE HORN-BROOK, infant son of Rev. Lee H. and Jessie Hornbrook Young, twelve hours old.

"Of such is the Kingdom of Heaven."

MEMORIALS.

BISHOP POTTER.

The Catholic Clerical Union of the City of New York desires to place on record the expression of its profound respect for the memory of the late Rt. Rev. HENRY CODMAN POTTER, Doctor of Divinity, Bishop of New York. The Union would especially mark its recognition of his attitude of fair mindedness to all and his never falling appreciation of faithful work wherever in his diocese he might find it. Bishop Potter united to his episcopal office these qualities of statesmanship which made his name a power in Church and State alike, endeared him to the hearts of all with whom he came in contact, and caused him to be regarded as he was often called, the first citizen of New York.

In natural things the Cathedral of St. John the Divine will be his memorial as it is his earthly resting place.

Eternal Rest grant unto him, O Lord:
 And let light perpetual shine upon him.
 Amen.

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.

PRIEST ASSISTANT wanted in large Catholic parish in Eastern city. Must be graduate, able to sing the services well and read intelligibly. Single preferred. Salary, \$1,200. Address: ST. WILLIBROD, care THE LIVING CHURCH, Milwaukee, Wis.

POSITIONS WANTED.

POSITION as chaplain and business manager of a girls' school, by priest of experience. Successful field worker. Address: SCHOOL, care of LIVING CHURCH, Milwaukee, Wis.

INDEPENDENT GRADUATE NURSE and Masseuse desires permanent position. Terms moderate. PROFESSIONAL, General Delivery, Bridgeport, Conn.

HOUSEKEEPER would like to go South; able to manage refined household and take entire charge of well-appointed establishment. Best references. A. C., care of Miss HAIGH, 201 West Eightieth Street, New York City.

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

PARISH AND CHURCH.

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

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

FOR SALE, Round Stained Glass Window, 5 feet in diameter, set in frame, \$25.00. Address: Rev. J. MORRIS COBB, Port Jefferson, L. I., N. Y.

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.

CHURCHES NEEDING ORGANISTS.

CHURCHES looking for Organists and Choirmasters can find exceptionally talented Men and Women at the JOHN E. WEBSTER Co.'s CHOIR EXCHANGE, 136 Fifth Avenue, New York.

UNLEAVENED BREAD.

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

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

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

CLERICAL REGISTRY.

PARISH OPPORTUNITIES can be offered to the clergy by the CLERICAL REGISTRY, 136 Fifth Avenue, New York. Write for circulars.

TRAVEL.

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

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.

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. PAOR DYER, Broad and South Streets, Philadelphia.

NOTICES.

More than 1,100 missionaries in the United States—Bishops, other clergy, teachers, nurses, and physicians, besides 200 missionaries abroad and an equal number of native clergy and other helpers, look to the Church's appointed agent,

THE BOARD OF MISSIONS

for all or a part of their stipends. Full particulars about the Church's Mission can be had from
A. S. LLOYD, General Secretary,
281 Fourth Avenue, New York.
GEORGE C. THOMAS, Treasurer.

LEGAL TITLE FOR USE IN MAKING WILLS:

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

THE SPIRIT OF MISSIONS—\$1.00 a year.

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.

THE CHRISTMAS CALL OF BROTHERHOOD.

The CHRISTIAN call of brotherhood comes at Christmas-tide with most insistent appeal to the Church for the old and disabled clergy and their widows and orphans. If they are to be effectively cared for by pension and relief it can best be done by those who know the whole field, and of all the societies formed for this purpose, diocesan and otherwise, none has had a larger and more liberal record than the General Clergy Relief Fund.

For over fifty-five years it has been the agency of the Church in the United States in caring, to the extent the Church has made it possible, for literally thousands of disabled clergy and their widows and orphans. Even the inadequate sum the Church has given the Society to dispense in pension and relief has brought forth thousands of grateful letters, and innumerable prayers for blessings upon the givers.

During the past year the Society has cared for about five hundred and fifty beneficiaries, and is the whole support, in this matter, of the old and disabled clergy and their widows and orphans in sixty-two dioceses and missionary jurisdictions now merged with the General Fund. There are few societies in the Church of any kind that have done more with the money given them to do with nor whose work has borne so great fruit during two generations.

The hardships of our beneficiaries during the past year have been increased both by the cost of living and the financial depression. The appeal at this Christmas-time, therefore, is a compelling one. We must do as much and more than we have done or there will be increased suffering.

GENERAL CLERGY RELIEF FUND,
Church House, Philadelphia.

REV. ALFRED J. P. McCLURE,
Assistant Treasurer and Financial Agent.

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 CHAMBERLAINE, Pastor and Superintendent.

INFORMATION AND PURCHASING BUREAU.

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

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

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

THE LIVING CHURCH

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

- NEW YORK:**
Thos. Whittaker, 2 Bible House.
E. S. Gorham, 251 Fourth Avenue.
R. W. Crothers, 246 Fourth Avenue.
M. J. Whaley, 430 Fifth Avenue.
Brentano's, Union Square.
- BOSTON:**
Old Corner Bookstore, 27 Broomfield Street.
- PHILADELPHIA:**
Geo. W. Jacobs & Co., 1216 Walnut Street.
- WASHINGTON:**
Wm. Ballantyne & Sons, 428 7th St., N. W.
Woodward & Lothrop.
- ELIZABETH, N. J.:**
Franklin H. Spencer, 1184 East Grand St.
- ROCHESTER:**
Scranton, Wetmore & Co.
- CHICAGO:**
LIVING CHURCH branch office, 153 La Salle St.
A. C. McClurg & Co., 215 Wabash Avenue.
The Cathedral, 18 S. Peoria St.
Church of the Epiphany, Ashland Blvd. and Adams Street.
- MILWAUKEE:**
The Young Churchman Co., 484 Milwaukee St.
- ST. LOUIS:**
E. T. Jett Book & News Co., 806 Olive St.
Phil. Roeder, 616 Locust St.
Lohman Art Co., 3526 Franklin Ave.
Wm. Barr Dry Goods Co., 6th and Olive Sts.
- LONDON:**
G. J. Palmer & Sons, Portugal Street, Lincoln's Inn Fields, W. C.
A. R. Mowbray & Co., 34 Great Castle St., Oxford Circus.

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

PRAYER BOOKS AND HYMNALS FOR PEWS.

- BOURGEOIS IMPERIAL 32mo P. B.**
Size 5% x 3%.
 - No. 300—Prayer Book. Imperial 32mo, bourgeois type, cloth, \$20.00 per hundred.
 - No. 301—Prayer Book. Same size and type, black cloth, red edge, \$21.00 per hundred.
 - No. 302—Prayer Book. Same size as above. maroon cloth, red edge, \$25.00 per hundred.
 - No. 303—The Pointed Prayer Book, authorized by General Convention. \$24.00 per hundred.
 - BOURGEOIS IMPERIAL 32mo HYMNAL.**
Size 5% x 3%.
 - No. 10300—Hymnal to match Prayer Book No. 300, \$25.00 per hundred.
 - No. 10301—Hymnal to match Prayer Book No. 301, \$26.00 per hundred.
 - No. 10302—Hymnal to match Prayer Book No. 302, \$30.00 per hundred.
(Carriage additional.)
- THE YOUNG CHURCHMAN CO.,
Milwaukee, Wis.

BOOKS RECEIVED.

- THE BALL PUBLISHING CO. Boston.**
This Misery of Boots. By H. G. Wells, author of *Socialism and the Family, In the Days of the Comet, etc.* Price 50 cents, postage 6 cts.
- Socialism and the Family.* By H. G. Wells, author of *In the Days of the Comet, A Modern Utopia, etc.* Price, 50 cents, postage 6 cents.

PUBLISHED BY THE AUTHOR. Flushing, N. Y.
The Song of Life. By Charles Johnston.

Bhagavad Gita "The Songs of the Master." Translated with an Introduction and Commentary by Charles Johnston, Bengal Civil Service, Retired. Indian Civil Service, Sanskrit Prizeman; Dublin University, Sanskrit Prizeman.

SOUTHERN PUBLISHING CO. Mobile, Ala.
Roman Catholicism Capitulating Before Protestantism. By G. V. Fradryssa, Doctor of Philosophy and Theology; Lecturer on Sacred Scriptures; Synodal Examiner. Translated from the Spanish.

PAMPHLETS.

- Advent, 1908. *A List of Books Recommended for Sunday School and Parish Libraries.* By the Church Library Association.
- The Relation of the Priest and the Physician.* By the Rev. Arthur B. Conger, Rosemont, Pa. Reprinted from the *New York Medical Journal* Incorporating the *Philadelphia Medical Journal and the Medical News.* November 14, 1908.
- Year Book and Reference Manual.* St. Matthew's Church, Jefferson and Prairie Streets, Bloomington, Ill. The Rev. John Welling Areson, rector. Christmas, 1908.
- Corporation of Trinity Church in the City of New York. *Statement.* January, 1909.

KALENDARS.

- A Church Calendar for the Year of Our Lord 1909.* For the Use of the Clergy and Laity. Published by the Domestic and Foreign Missionary Society of the Protestant Episcopal Church, Church Missions House, New York.
- Mowbray's Annual.* The Churchman's Year Book and Encyclopaedia, A. D. 1909. Published by A. R. Mowbray & Co., Ltd., London.

PAYING FOR AIR.

Air is bought, sold, and rented as a regular business in our large cities, says *The Inventive Age*, quoted in the *Literary Digest*. The writer goes on to explain himself as follows: "Sunlight has long been a commodity of price in the crowded districts, as those who rent apartments facing south know to the sorrow of their purses; but the air business is the direct development of the boom in sky-scrapers, which require more than their share of oxygen. Far-seeing speculators in New York have in many cases obtained such a monopoly of the air supply that owners of towering structures can not obtain air in the open market, but must pay fancy prices for it. The air bought and sold is not piped in from great tanks, like gas, nor is it furnished in condensed form, like oxygen, in small cylinders. It is simply the open air between the roof and the sky, which New York operators, having already possessed themselves of the earth, have learned to control and put an arbitrary value on. In order to obtain the wherewithal to breathe, the owners of sky-scrapers are obliged to pay a heavy consideration to their neighbors, to prevent their blocking up the windows of their apartments. They rent the air, paying so much for a period of years, the covenant being that no impediment shall be placed in the way of free circulation of the atmosphere. The English law gives an owner of property the right to easement for light and air along the party line of a lot; but there are no such legal provisions in this country, and the lack of them has led to this most curious of modern traffics."

THE CHURCH AT WORK

FIRST CANON NINETEEN LICENSE ISSUED IN TENNESSEE.

THE BISHOP OF TENNESSEE has just issued his first license under Canon 19. The State Board of Health is making a vigorous fight against tuberculosis, and in one of the small towns of Tennessee asked of the Bishop the privilege of allowing an expert to speak to our congregation in church on that subject, as a means of publicity. The Bishop issued the license, the condition being that the address should follow the service on some Sunday morning before the people had dispersed.

The fact, well known, that the Bishop of Tennessee is responsible for the language of the recent amendment to Canon 19 lends special interest to this practical interpretation of the purpose and value of the canon.

DEATH OF THE REV. JOHN U. GRAF.

FROM St. Louis comes the announcement of the death, on December 24th, of the Rev. JOHN ULRIC GRAF. The funeral took place from Christ Church Cathedral on December 26th, the Very Rev. C. M. Davis and the Rev. A. Brittain officiating. He graduated from Nashotah House in 1884, and was ordered deacon that year and priest the year following by Bishop Brown. He was canonically connected with the diocese of Colorado.

INTERDENOMINATIONAL MISSIONARY CAMPAIGN.

IT IS OFFICIALLY stated that "The Home Missions Council, consisting of the Home Missions Boards of the Evangelical denominations throughout the United States, is planning an extensive Publicity Campaign." Our own Board of Missions is named as one of the societies comprising the council, and the Rev. A. S. Lloyd, D.D., is a member of the executive committee. Among the somewhat extended list of speakers are included the names of the Bishop of Central Pennsylvania, Dr. Lloyd, Rev. J. Howard Melish of Brooklyn, Rev. F. W. Tomkins, D.D., of Philadelphia, with a considerable list of clergymen and laymen of other religious bodies. There will be two series of conferences, each to extend over two days, arranged as follows: First series, Brooklyn, January 25th and 26th; Hartford, January 26th and 27th; Buffalo, January 27th and 28th; Cleveland, January 28th and 29th; Pittsburgh, January 31st and February 1st; Baltimore, February 1st and 2d; Atlanta, February 3d and 4th; Philadelphia, February 9th and 10th. The second series will be in the Central West as follows: Cincinnati, March 21st and 22d; Nashville, March 22d and 23d; St. Louis, March 23d and 24th; Kansas City, March 24th and 25th; Omaha, March 25th and 26th; Minneapolis, March 28th and 29th; Chicago, March 29th and 30th.

NEW CHURCHES OPENED IN THE DIOCESE OF LONG ISLAND.

THE CONGREGATION of Grace Church, North Corona, Queens county, L. I., worshipped in its new Church for the first time on Christmas Day. Although the building was not completed, it was decided to hold the first service then, and there was a large congregation present. There was a celebration of the Holy Communion with the Rev. Francis Mansfield, M.D., as celebrant. Robert Harrold, lay reader, read the morning service, and announced that the handsome brass cross on the altar was the gift of the three children of the late Mrs. Hannah M.



THE LATE REV. DANIEL HENSHAW, D.D., OF PROVIDENCE, B. I.

Caveney. Another gift to the church is a brass book rest for the altar by the Rev. Edward M. McGuffey and the parishioners of St. James' Church, Elmhurst.

THE NEW St. Jude's chapel in Martuse, Brooklyn, was opened on Christmas morning at 8:30 o'clock with a celebration of the Holy Eucharist by the rector of the church, the Rev. C. M. Dunham. For many months the members of St. Jude's have labored hard and earnestly in their efforts to open the new chapel, and it was a merry Christmas, indeed. Owing to the fact that the health of the rector is not of the best, he officiated for the last time at St. Jude's on Sunday.

"WEEK OF PRAYER" IN NEW ORLEANS.

IN THE OBSERVANCE of the "Week of Prayer" of the Evangelical Alliance, and by the arrangement of the "Protestant Ministers' Association" of New Orleans, there have been "union services" held in seven churches of that city during the week of January 3-10. That of Tuesday night was at St. Paul's Church (the Rev. J. D. La Mothe, rector), when a Baptist minister preached. On Thursday night Dean Wells of the Cathedral preached at the Third Presbyterian church.

Apart from all other questions relating to the interpretation of Canon 19, the fact that Louisiana has had no Bishop in residence for many months past, and thus that there has been no opportunity for an episcopal license to be issued to the Baptist minister to make an "address," precludes any possibility of assuming that canonical authority can be cited for the incident.

DEATH OF THE REV. EDWARD M. SKAGEN.

THE REV. EDWARD MATHESON SKAGEN, formerly in charge of All Saints' Church, Oakley, diocese of Washington, died on Christmas night, at 7:30, at the hospital in St. John, N. B., after some weeks' illness with uraemic poisoning. He was born in Norway, but on attaining manhood came to America and spent some time in the far western states. Deciding to take orders in the Church, he went to Canada and studied there until after his ordination to the diaconate. He then left for Wisconsin, where he was advanced to the priesthood. He did missionary work among the Indians, the southern negroes, and in the East End of London, England; also in South Africa. After his

return to this country he was for a time rector of St. Matthew's Church, Wilmington, Del., going from there to Connecticut. He was last engaged in missionary work among the Scandinavian population of New Brunswick, having charge of St. Ansgarius' parish, New Denmark, and of the English and Danish missions connected therewith. He leaves his wife and parents, with a number of brothers and sisters in Norway. The funeral services were held at St. Mary's Church, St. John, New Brunswick.

A THEOLOGICAL MAGAZINE FOR JAPAN.

A THEOLOGICAL MAGAZINE is soon to be started in Japan and it has been made possible through the generosity of the alumni of the Episcopal Theological School of Cambridge, who have guaranteed a sum of money for one year. It will be edited and managed by the Japanese alumni of the school, and its purpose is to perform educational work among native students. The Rev. Dudley Tyng, who is soon going to the East to take up the work of the late Rev. Edward H. Fitzgerald, will continue the Cambridge mission in China begun by Bishop Roots while the latter was in priest's orders.

PROGRESS OF THE FREE AND OPEN CHURCH ASSOCIATION.

AT THE thirty-third annual meeting of the Free and Open Church Association, held lately in the Church House in Philadelphia, the report of the general secretary stated that there are 6,087 churches, of which 5,256 are free, a percentage of 86¼ free churches. Nearly 400 churches are reported as being kept open daily for prayer and meditation. The officers elected for the ensuing year were: President, W. W. Montgomery; General Secretary, Rev. John A. Goodfellow; Treasurer, Charles W. Cushman; Board of Council: Rev. G. Woolsey Hodge, Rev. Edgar Cope, Rev. C. W. Bispham, Rev. Henry M. Medary, Edward F. Pugh, R. Francis Wood, Moses Veale, David Williams, George S. R. Wright, John L. Evans, and Allen Childs. The annual service was held Sunday evening, December 13th, at the chapel of the Mediator, the Rev. Henry M. Medary being the preacher.

THE OBSERVANCE OF CHRISTMAS.

IN ADDITION to the items given last week, the following have been reported. Space does not allow more than a mere mention:

At Christ Church, St. Joseph, Mo., the day was ushered in with a midnight Celebration. One of the large department stores (the proprietors being Jews) made the clergy of Christ Church their agents this year (instead of the Salvation Army, as heretofore), for the distribution of toys to the poor. The offerings at the different Eucharists were devoted to the General Clergy Relief Fund.—AT LOUISVILLE, Ky., the day was well observed, all the parishes reporting large congregations at the various services. Particularly gratifying was the attendance at the early Eucharists, which, in some churches, was for the first time held at an early hour. All of the orphanages and other charitable institutions of the Church were well remembered.—THE CHRISTMAS music in the churches of Maryland was unusually bright this year, and the congregations were large, particularly at the early Celebrations. In practically every church the Christmas selections were repeated on Sunday, January 3d.—THE SER-

VICES at St. Michael's Cathedral, Boise, Ida., which commenced with a midnight Celebration, called out large congregations.—THE LARGEST Christmas offering and next to the largest number of Communion in eighteen years are reported at St. John's Church, Camden, N. J.

ST. JAMES' CHURCH, LANGHORNE, PA.

THROUGH the generosity of Mrs. Winifred Vaughn Watson the handsome and artistic church illustrated herewith, St. James', was



ST. JAMES' CHURCH, LANGHORNE, PA.

recently erected at a cost of upwards of \$10,000. Mrs. Watson is herself a resident of Langhorne. The parish is in charge of the Rev. C. H. W. Stocking, D.D.

NEW CHURCHES AND OTHER PAROCHIAL IMPROVEMENTS.

FOR THE PAST six months St. Paul's Church, Buffalo, N. Y. (the Rev. J. A. Register, D.D., rector), has been in the hands of decorators and organ builders, the services meanwhile being held in the crypt. On Christmas Day the church was reopened for public services. The walls have been redecorated to correspond in color with the stone pillars of the nave; the chancel ceiling and side-walls above the choir canopies are covered with gold leaf in a dead finish; the stone pulpit has been moved nearer the south wall outside the chancel arch, the wall behind acting as a sounding-board and giving greater carrying power to the voice. A new system of lighting has been installed by means of electroliers wreathed around the capitals of the pillars and overhead in chancel and sanctuary. The great feature of the improvements is the installation of the new Hope-Jones \$25,000 organ in choir and gallery, the gift of Mr. and Mrs. E. H. Hutchinson, members of the parish. This instrument takes position among the great and important organs of the New World. It is built on the "unit" principle, and is divided between the extreme ends of the lofty structure. A new flooring of composition, practically noiseless, has been laid under the pews in nave and transept. Other gifts made at this time are a set of vesper lights, seven lights to a branch; a pair of massive Eucharistic candlesticks, the gift of Miss Amelia Stevenson; and a font of Cararra marble resting on a central shaft of the same surrounded by eight pilasters of red Italian marble, the whole set upon a base extending out into a step of black marble. This font is the gift of Mr. Harlow C. Curtiss, a memorial to his mother, Amelia Lent Curtiss.

VERY SATISFACTORY progress is being made in the erection of the new parish house of the Church of the Incarnation, Cleveland, Ohio, which will be used for church purposes until the erection of the new church building,

some time in the near future. The parish house is now completely under roof and the tiling has been laid, so that plans are now being made for the opening service early in February, at which time Bishop Leonard is expected to dedicate the building. It was used for the first time on New Year's Eve, when a "watch night service" was held in the basement. For the present Church services are still being held in the old church building, several blocks distant, which has been in use since the parish was founded some ten years ago, but this building, having

been sold, will be abandoned upon the completion of the parish house next month.

THE PARISH HOUSE of the Albany Avenue mission, Hartford, Conn., was opened by the Bishop on the Third Sunday in Advent. He was assisted by Archdeacon Bodley, the Rev. James Goodwin, the Rev. Henry Macbeth, and the Rev. John H. Jackson. The latter will have charge of the work. On the main floor is a hall with class-rooms on each side of the entrance, and galleries above them. Back of the platform is the chancel, shut off by a rolling screen. Dining room, kitchen, etc., are in the basement. The cost when furnished will be about \$8,000. The lot is ample, affording room for the future church and rectory. The Brotherhood of St. Andrew has for some years maintained a Sunday school in the neighborhood.

THE PARISH HOUSE of Trinity Church, Torrington, Conn., has been opened for use. The building is of granite, in keeping with the church, with which it is connected. It was erected by the Torrington Building Company at a cost of \$35,000. The main floor and the rooms above are finished in dark oak. The Prospect Street entrance opens into the social room, which is well lighted and made homelike with rugs on the polished floor, with an open grate on the east side. This is separated from the chapel by parquet doors, which, when rolled up, add largely to the seating capacity. Over the social room and connecting with the church are class and committee rooms. In the basement are the dining rooms and kitchen.

THE JACKSON'S HOLE country in western Wyoming was visited some years ago for the first time by Bishop Funsten when he was making a 450-mile cross country trip from St. Anthony to Rawlins. He held two services in the valley, being the first services of any kind except Mormon ever held there; but the time seemed unpropitious to start any organized work. This summer, however, the Rev. J. A. Maughn, assisted by Mr. Williams, theological student, has done effective work in that locality. A considerable amount of money has been pledged for a chapel and lots have been offered as a site for the building. The locality is a hundred miles

from the railroad, in the very heart of the Rockies.

THAT THE old endowed parish of St. Stephen's, New Hartford, N. Y., is putting on renewed life is evidenced by the fact that over \$1,000 has recently been raised and expended in repairs to the church and rectory. The buildings have been thoroughly renovated, both wired for electric lighting, and a furnace installed in the rectory. A Communion rail of brass, a memorial, with new carpeting and redecorating of ceilings and walls, adds much to the appearance of the interior. The repairs and improvements were completed in time for Christmas, when a vested choir of twenty voices appeared for the first time.

THE FARNAM INSTITUTE, erected some thirty-six years ago for a parish school and since abandoned for school purposes, has been purchased, remodeled, and presented to Ascension parish, Troy, N. Y., through the generosity of Farnam P. Caird. It was formally opened as a parish house on the evening of December 16th with a reception by the Men's Union of Ascension parish. The Rev. James Caird, rector, and the Rev. Henry W. Little, rector of Christ Church, Troy, made addresses. The Ascension is one of the most active parishes of Troy.

THE CORNERSTONE of the new church for Trinity parish, Asbury and Grand Avenues, Asbury Park, N. J., was laid at noon on Wednesday, December 30th, by the Rev. Dr. A. B. Baker, Dean of the Convocation of New Brunswick, assisted by the Rev. Charles M. Perkins, Dean of the Convocation of Burlington. Dr. Baker acted for and at the request of Bishop Scarborough, who was unable to be present at an outdoor service. There was a very large assemblage of Churchmen and citizens.

THE NEW CHAPEL and parish building of St. Barnabas' Church, which has been in course of erection for some months past at Sixty-fourth Street and Haverford Avenue, Philadelphia, is completed and was used for worship on the first Sunday in January, the sermon on the occasion being delivered by the Rev. S. Lord Gilbertson, Dean of the West Philadelphia Convocation. The Rev. Samuel P. Kelly is the rector.

PROGRESS on the building of the new parish house for the lately combined parishes of St. Jude and the Nativity, Philadelphia, has been somewhat hampered by the necessity of adding, at an additional cost of \$2,000, concrete foundations owing to a faulty condition of the ground. The building will hardly be completed, as hoped, by Easter.

TRINITY PARISH, Bloomington, diocese of Indianapolis, is soon to have a new church building in place of the present wooden structure. It will be of stone, will seat 250, and will cost about \$15,000. Plans are now being prepared by Mr. Alfred Grindle of Indianapolis.

AN EXTENSION has been built to the nave of St. John's Church, Emerald and Elkhart Streets, Philadelphia, giving increased seating capacity. The chancel has also been enlarged and rearranged in order to accommodate a vested choir.

MEMORIALS AND BEQUESTS.

AT A MEETING of the vestrymen of Christ Church, Cooperstown, N. Y., a communication was read in which Mrs. Henry C. Potter offered to erect a new pipe organ in the church as a memorial to the Rt. Rev. Henry Codman Potter. The offer was accepted and the organ will be built in the near future.

A MEMORIAL TABLET to the late Bishop of New York has been erected in St. George's Church, Schenectady, N. Y., by Mrs. Potter. It is announced by the rector that the church will soon be enriched by a tablet, erected by

J. Pierpont Morgan, to the memory of the late Bishop Williams of Connecticut, sometime rector of St. George's Church.

GRACE CHURCH, Norwalk, Conn., has received a memorial gift of two handsome choir lights. They were given by Mrs. Harriet E. Osborn in memory of her grandson, Dwight Jarvis Osborn, and were used for the first time at the early service on Christmas Day. Grace parish is indebted to Mrs. Osborn for many benefactions.

ST. PAUL'S CHURCH, St. Louis, Mo., has been the recipient of two useful gifts. One is a large lectern Bible in morocco leather, given by Mr. and Mrs. Frazer P. Gibbs, and the other granitoid sidewalks, given as a memorial to Miss Mary A. Timberlake.

THE Church of the Ascension, Broad and South Streets, Philadelphia, has received \$1,000 towards its endowment fund from certain legacies of the late Mr. Keese, a former parishioner.

CORNERSTONE LOST AND FOUND.

AN INTERESTING incident is reported from St. John's Church, West Hoboken, N. J. The old church building was torn down six years ago, after which the cornerstone mysteriously disappeared. It has just been re-discovered by workmen in excavating for an apartment house. The contents of the leaden box which had been enclosed in the stone had evidently been stolen, the coins and other valuables re-



VEN. E. PURDON WRIGHT, D.D.,
ARCHDEACON OF MILWAUKEE.

moved, and the box, with the other contents, then buried by the thieves. Investigation showed that here still remained in the box a Bible, the Book of Common Prayer, and the canons, all in a very bad state of preservation. The cornerstone was laid by Bishop George W. Doane on June 29, 1848, but no list of its contents was discovered.

The rector, the Rev. E. J. Cleveland, is seeking to secure photographs of all former rectors to be placed in the parish hall. He has received a photograph of the Ven. E. Purdon Wright, D.D., now Archdeacon of Milwaukee and chaplain of the National Soldiers' Home, who was rector of the church in 1856. At that time Dr. Morgan Dix was, as a young man, assistant at Trinity Church, New York, and being a close friend of Dr. Wright, the two young clergymen frequently exchanged ministrations for each other. It is said that no surviving member of the parish remembers the period of Dr. Wright's rectorship.

MATERIAL AND SPIRITUAL HELP FOR THE ITALIAN SUFFERERS.

IN MANY of the Philadelphia churches on Sunday last the offerings were given to the Red Cross Society for the relief of the survivors of the terrible calamity in Italy. Mr.

George C. Thomas has contributed \$1,500. Word has been received from a number of prominent Philadelphia Churchmen who were spending some time in southern Italy that they are all safe.

A TELEGRAM to THE LIVING CHURCH states that the Bishop of Maryland has issued a circular to the clergy of the diocese, suggesting offerings in the churches for the relief of sufferers from the earthquakes in Italy.

BISHOP LINES has requested the Newark clergy to use appropriate collects for the earthquake sufferers at Church services. He has also appealed by letter for money to be raised in the churches, which will be forwarded by him at once for relief work.

BISHOP MCCORMICK of Western Michigan has authorized the use of the following prayer:

"O Father of mercies and God of all comfort, our only help in time of need, look down from heaven, we beseech Thee, behold, visit, and relieve Thy servants in the Kingdom of Italy who have been visited by so grievous a calamity. Regard them, O Lord, in mercy and endue their souls with patience under their affliction. Though they be perplexed and troubled on every side, save them from despair and suffer not their faith in Thee to fall. In the hour of darkness, lift upon them the light of Thy countenance and be to them a very present help in the time of their trouble. Avert, we beseech Thee, the dangers of pestilence; heal the sick; cheer the destitute; comfort the sorrowing; encourage the faint-hearted; console the dying.

"Bless the efforts which are being made for relief and ministration, multiply the benefactions of the world, and grant that all peoples of the earth, being knit together in the bonds of sympathy and fellowship, may humbly acknowledge Thee, the God and Father of us all, and Thy Son, Jesus Christ our Lord, who, in all our afflictions is afflicted with us, and whom with Thee and the Holy Ghost we worship and glorify as one God; world without end. Amen."

THE Bishop of Milwaukee prefaced his sermon at the Cathedral last Sunday morning with an appeal for contributions for the purpose to be made through the Red Cross.

DEATHS AMONG THE LAITY.

SEVERAL Philadelphia parishes have lost by death during the past week prominent and influential parishioners.

CLINTON MOORE LA TOUBETTE, vestryman and accounting warden for many years of St. Martin's Church, Oak Lane, entered into rest on December 29th. The burial office was rendered on Sunday afternoon, January 2d, at St. Martin's, the rector, the Rev. Walter Jordan, and the Rev. William R. Scott, rector of Christ Church, Media, officiating. The vestrymen of St. Martin's acted as pall bearers.

J. RUNDELL SMITH, a member of the Brotherhood of St. Andrew and a vestryman of St. Martin's-in-the-Fields, Chestnut Hill, died of pneumonia at his town residence on December 31st. Mr. Smith came of a distinguished Colonial family and was always identified in an active way with the Church, business, and social life of the community. The burial services were held at St. Martin's-in-the-Fields on the afternoon of Saturday, January 2d, and were conducted by the rector, Rev. Jacob Le Roy. Many prominent men in business life were in attendance.

ACHILLES LUCIEN ARCHAMBAULT, a noted inventor and engineer, and the builder of the first steam yacht in America, died on December 28th. The burial services were rendered at his late residence on the afternoon of December 31st, the Rev. A. J. Arnold and the Rev. George L. Richardson of St. Mary's Church, West Philadelphia, officiating.

ISAAC HENRY RIPLEY, a member of the vestry of St. Mary's Church, Dorchester, Boston, Mass., died lately, and the parish subsequently took appropriate action on the

death of one who had been a faithful member and officer. He had held the position of treasurer longer than any of his predecessors; and during his term of office a mortgage was paid off and the parish house was built. Mr. Ripley was most generous both in his time and money.

MRS. SOPHONIA A. H. SMITH, wife of the Rev. Joseph H. Smith, for many years a resident of the city of Newark, N. J., died on December 27th, in her 84th year, at her home, 1018 Green Street, Philadelphia, Pa. Prior to 1882 Mrs. Smith lived in Newark for twenty-five years, during which time her husband was rector of St. Paul's Church. In 1882 the family removed to Hamburg, N. J., where they remained till 1903. For the past five years Mrs. Smith resided in Philadelphia. She is survived by her husband and two children, E. Lewis Smith of Newark and Mrs. Frank B. Reazor, wife of the rector of St. Mark's, West Orange, N. J.

MRS. MARGARET S. HUBBARD, wife of the Hon. E. K. Hubbard, died at her home at Middletown, Conn., on the Sunday after Christmas. She was a communicant of the Church of the Holy Trinity and was largely given to benevolence and good works.

SPECIAL MEETING OF THE HOUSE OF BISHOPS ASSURED.

THE PRESIDING BISHOP has received promises from a majority of the members of the whole House of Bishops to attend the special meeting called to assemble at the Church Missions House, New York City, at 2 P. M., Wednesday, February 10, 1909.

THE NEW RECTOR OF ST. MARY'S, WEST PHILADELPHIA.

THE REV. GEORGE LYNDE RICHARDSON assumed his duties as rector of St. Mary's Church, West Philadelphia, on the first Sunday in January. He was born in Troy, N. Y., in 1867, and is a graduate of the Seabury Divinity School. After serving as a missionary in the west, he became rector of St. Paul's Church, Albany, N. Y. His other charges have been St. Peter's, Bennington, Vt., and the Messiah, Glens Falls, N. Y., from which latter place he was called to Philadelphia. In 1905 he was one of the nominees for the office of Bishop Coadjutor of the diocese of Albany. He is an active member of the Christian Social Union.

PRACTICAL CHRISTIANITY IN PHILADELPHIA.

ON THE Wednesday after Christmas, at 2 o'clock in the afternoon, old St. Paul's Church on Third Street below Walnut was filled with six hundred of the poorest children, brought from all parts of the city by the Rev. Dr. Duhring and his able corps of clerical and lay assistants of the City Mission staff. Music was furnished by the boys of the choir of the Church of the Good Shepherd, Kensington, and instrumental music by the military band composed of the boys of St. Martin's College. After some appropriate exercises each child was most bountifully provided with candy, cakes, fruit, toys, games, and some article of wearing apparel, all of which was the gift of the young ladies of St. Asaph's parish, Bala, Pa. The young ladies were present and waited upon the children. It was an illustration of what might be done in other portions of the city with churches seemingly dormant.

ANOTHER Christmas charity worthy of note was the providing of dinners to 200 families, representing 1,500 persons, by the City Mission. A great number of baskets containing Christmas dinners were also sent out from St. Stephen's, St. Luke and the Epiph-

any, St. Jude and the Nativity, and the Good Shepherd.

MR. C. C. HARRISON, provost of the University, and a generous Churchman, with Mrs. Harrison, entertained a large number of students at dinner on Christmas, whose homes are at too great a distance to allow them to spend the holidays with relatives. For many years Mr. Harrison has provided Christmas cheer in a substantial manner to many hundreds of persons. His family has always been noted for generosity and liberality in Church and other charities. The magnificent institution at the Episcopal Hospital, known as the Harrison Memorial Home, and in which over one hundred old men and women, suffering from some incurable ailment, reside, was built, furnished, and endowed in memory of their father, George L. Harrison.

THE BISHOP OF LOUISIANA SAFE.

THE BISHOP of Louisiana, accompanied by his daughter, Miss Alice Sessums, was at Pisa shortly before the Italian earthquake. He then wrote he was about to make a trip to Messina. For several days after the catastrophe nothing was heard from him. Subsequently a cable message from Rome announced that he and his daughter were safe; they had not made their proposed excursion.

DEATH OF THE REV. GEORGE W. BLOODGOOD.

NEWS has been received from Jackson, Mich., of the death in that city on January 1st of the Rev. George W. Bloodgood, a retired priest of the diocese of Michigan, in his 80th year. Three brothers survive him in Milwaukee, Francis, Edward, and William Bloodgood. The deceased was ordained deacon in 1874 and priest the following year. He served several parishes in the diocese of Michigan, among them being St. Paul's, Cornua, 1874; St. Stephen's, Wyandotte, 1875; St. Mark's, Marine City, 1887; and St. Stephen's, Wyandotte, until 1894.

ALABAMA.

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

Bereavement of the Rev. H. W. Jones of Demopolis.

SADNESS came to the rectory of Trinity Church, Demopolis, by the death, on the last day of the old year, of a young child of the Rev. Horace W. Jones, rector of the parish, and his wife. Horace Weeks Jones, Jr., who died, was two years and nine months old. The burial service was held next day.

CONNECTICUT.

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

A Christmas "Greeting."

THE MEMBERS of Trinity parish, Wethersfield, presented their rector, the Rev. Henry Swinton Harte, with a purse of \$50 as a Christmas greeting on Christmas Eve.

HARRISBURG.

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

**Service of Welcome at Williamsport, Pa.—
Double Affliction of the Rev. A. G. A. Buxton of Lewiston.**

THE REV. ROBERT BELL, the new rector of All Saints' parish, Williamsport, Pa., was welcomed to his charge on the night of the feast of the Circumcision in a somewhat unique way. A Service of Welcome, with special lesson, psalm, and prayers, was authorized by the Bishop, and the four clergymen in charge of the other parishes, with the

Rev. Dr. Shinn, who has been serving the vacant parish until its rector came, made addresses. After the service in the church there was a reception in the parish house. The property of All Saints' parish consists of a stone church, a brick rectory and parish house with an endowment fund. The income from this fund goes some distance towards meeting the current expenses. The district in which the parish is situated is among the factories and mills in the west end of the city, and the congregation is largely made up of working people. The Rev. W. H. Butts was the rector for some years and labored most faithfully until compelled by ill health to resign the rectorship.

THE REV. A. G. A. BUXTON, rector of St. Mark's Church, Lewistown, and his wife are mourning the death of their little daughter, Alfreda, who died on the last day of 1908, after a short illness, of pneumonia. The funeral services were private, owing to the illness of a 3-year-old son, who is suffering from diphtheria.

IDAHO.

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

The New Dean of St. Michael's Cathedral, Boise.

THE BISHOP has announced the nomination of the Rev. Everett P. Smith, educational secretary to the Board of Missions, New York, to be Dean of St. Michael's Cathedral, and the vestry has confirmed the nomination. Mr. Smith is no stranger to Idaho, having served as rector three years at the Church of the Nativity, Lewiston, and two years as rector of Trinity Church, Pocatello. Since the resignation of the Very Rev. E. S. Hinks the Bishop has conducted nearly all the services.

INDIANAPOLIS.

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

Devotional Meeting of the Clericus.

THE DECEMBER meeting of the Indianapolis Clericus was spent as a day of devotion under the Bishop's leadership. The attendance was large, including all the Indianapolis clergy and others from Anderson, Evansville, Lafayette, Richmond, and Terre Haute.

KENTUCKY.

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

A Christmas Day Incident at St. Stephen's, Louisville.

A HAPPY incident of Christmas Day was the announcement to the Rev. Francis Whittle Hardy, rector of St. Stephen's Church, Louisville, that as a token of appreciation of his earnest and successful work, a substantial

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Good Health from Right Food

"It's not a new food to me," remarked a Va. man, in speaking of Grape-Nuts.

"About twelve months ago my wife was in very bad health, could not keep anything on her stomach. The doctor recommended milk half water, but it was not sufficiently nourishing.

"A friend of mine told me one day to try Grape-Nuts and cream. The result was really marvellous. My wife soon regained her usual strength, and to-day is as rosy and plump as when a girl of sixteen.

"These are plain facts, and nothing I could say in praise of Grape-Nuts would exaggerate in the least the value of this great food."

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The Young Churchman Co.
Milwaukee, Wis.

increase had been made in his salary. The congregation of St. Stephen's is rejoicing in the fact that the old building has at last been sold for a sum sufficient to cancel all indebtedness on the handsome new church and leave a comfortable balance besides.

THE REV. WILLIAM MOCKRIDGE of Toronto, Canada, has gone to Louisville to take charge of the Church of the Epiphany. Mr. Mockridge is a brother of the Rev. John Mockridge, rector of St. Paul's Church, and is the sixth Canadian priest who has recently gone to Louisville.

LEXINGTON.

LEWIS W. BURTON, D.D., Bishop.
Men's Club Banquet at Dayton.

THE MEN'S CLUB of St. John's parish, Dayton, gave a banquet on December 18th in the parish house. The Bishop and Dean Capers were among those present, the latter speaking on the Emmanuel movement.

LONG ISLAND.

FREDERICK BURGESS, D.D., Bishop.

How the New Year was Greeted in Brooklyn.

WATCH-NIGHT services were held in a number of Brooklyn churches on New Year's Eve. At the Church of the Holy Trinity the service began at 11:30. Hymn singing, prayers, and an address occupied the last half hour of the old year. Promptly at 12 o'clock, a midnight celebration of the Holy Communion was begun.—AN INFORMAL reception and musicale were held in St. James' parish house on New Year's Eve. At the midnight service, beginning at 11:30, Dudley Buck's "Song of the Night" was sung by a choir of forty-five voices under the direction of Mr. Wm. A. Thayer, assisted by past members and friends of the choir.—IN ST. ANN'S CHURCH, there was an organ recital, given by Mr. Wm. A. Goldsworthy, at 10:30. The chimes were rung at 11 o'clock for half an hour, when the service was begun. A collection was taken for the Saturday and Sunday Hospital fund.

MARYLAND.

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

Officers of the Local Assembly, B. S. A.—Halt in the Plans for the New Cathedral—General and Personal Mention.

THE LOCAL ASSEMBLY of the Brotherhood of St. Andrew in the diocese has elected officers for 1909, as follows: President, John Hodges; Vice-President, H. B. Bowerman; Secretary-Treasurer, Richard H. Uhrbrock; Recording Secretary, F. A. Roman; Executive Members, to serve two years, F. V. Rhodes, William B. Hurst, and W. Hanson Robertson; Executive Members, to serve one year, F. A. Pilling, E. L. Davis, and Walter B. Wessels. H. C. Turnbull, Jr., and H. W. Atkinson were elected members of the National Council. A general meeting of the Assembly will be held in February.

PLANS for the Cathedral have been held in abeyance, pending some important grading the city is to do on University Parkway, now being developed in connection with boulevard plans outlined by the City Park Commission some years ago.

THE BISHOP has gone to Winter Park, Fla., with his family, to remain until the middle of March. He makes these annual sojourns in the South for the benefit of his health, which seems better this winter than for some time.

IT WAS announced last Saturday by the Rev. Peregrine Wroth, who has charge of the arrangements, that the annual missionary mass meeting, usually held early in Epiphany, had been given up for the present.

ON SUNDAY, January 10th, the Rev. Dr. J. Houston Eccleston will celebrate the twenty-

fifth anniversary of his rectorship of Emmanuel Church, Baltimore. Special services will be held in the church.

THE REV. H. FIELDS SAUMENIG, assistant at the Church of the Ascension, Baltimore, is conducting a mission at St. James' Church, recently consecrated at Irvington. It began on Thursday, January 7th, and is to continue ten days. The rector of the church (the Rev. O. W. De Venish) was in the Methodist ministry before coming into the Church.

MASSACHUSETTS.

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

Mr. George C. Thomas Addresses the Clerical Association—St. James' Church, Amesbury, Well Equipped for Work—Addresses at the Eastern Convocation Meeting—Other Important Diocesan News.

ON TUESDAY, January 5th, the Clerical Association of the diocese met at St. Paul's parish rooms, Boston, when the special guest was Mr. George C. Thomas, the treasurer of the Board of Missions, who gave a most informing address on the subject of missions, giving attention to the apportionment system and the vital need of contributing liberally to the cause. Each clergyman had been asked to bring with him a layman, so the attendance was much larger than usual at these gatherings.

THROUGH the converting of one of its parish rooms into a well appointed chapel St. James' Church, Amesbury, is now in a substantial position to minister more fully to the needs of its people. Two persons who have

THREE OF A KIND

Dropped Coffee, Picked Up Postum, and Health.

The harmful action of caffeine—the drug in coffee and tea—is the same in all cases, it is only a matter of degree.

One person may suffer more in the way of heart palpitation, sour stomach, nervousness, or insomnia, than another, but the poison is there all the time, if one continues to drink coffee or tea.

A Penn. lady and two friends learned the truth about coffee in the same way. The lady writes:

"About four years ago I had an attack of nervous prostration and a great deal of trouble with my heart. Sometimes feared I was dying, and my doctor seemed unable to find out the cause of my trouble.

"I would frequently wake at night with these attacks and the doctor said there was some constant irritation of the nerves, and he began to think some organic disease was at work.

"One day I was told of a case very similar to mine, and that the woman could find no relief until she stopped using coffee. I did not like the idea of giving up coffee, for I was very fond of it.

"Having read frequently of Postum, I determined to try it. It certainly made a great change in me. Those spells left me entirely.

"My most intimate friend was afflicted as I was. In fact the similarity of our afflictions drew us together in the first place. When she saw the great change Postum had made in me she tried it and was benefited as I was.

"The beneficial effects of Postum on us two induced a neighbor to follow our example, and so we are three of a kind who can't say enough in praise of Postum."

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In this volume Dr. Barry gives ten devotional meditations on subjects connected with the Office and Work of the Holy Spirit. After two preliminary meditations on the main theme his subjects are severally, The Holy Spirit in Inspiration and in the Church; The Holy Spirit Guiding into Truth; The Holy Spirit and the Conscience; Conversion; The Comforter; A Personal Friend and Guide; Zeal; Sanctity.



COMFORT TO MOURNERS

Reflected Lights from Paradise

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This little book, compiled by the wife of one of the professors at the Virginia Theological Seminary, is full of "comfort-thoughts for those who grieve." The selections are admirably made, and are divided into five sections, classified respectively as The Consecration of Suffering; The Ministry of Grief; The Spiritual Body; Recognition Beyond the Veil; The Mutual Ministry of Prayer. The book is attractively printed, with red rules encircling the pages.



REVISED EDITION OF "RITUAL REASON WHY"

The "Ritual Reason Why"

Edited by the late CHARLES WALKER, author of *The Liturgy of the Church of Sarum*, etc. New Edition, revised with corrections by the Very Rev. T. I. Ball, LL.D., Provost of Cumbrae, Scotland. Cloth, \$1.00 net; by mail \$1.08. Paper, 50 cents net; by mail 56 cents.

"In the earlier days of ceremonial revival, Mr. Walker's *Ritual Reason Why* obtained a wide circulation. Mr. Walker explained in his preface that his design was to 'provide a book of reference'; and that his book was 'not (except incidentally) a defence of, or an apology for, Ritual; still less does it pretend to any critical correctness in dealing with the subject.' But in spite of his modest disclaimer, his book early acquired the distinction of a *rationale* of the 'ritual' of the Prayer Book expanded in accordance with Catholic precedent, particularly in pre-Reformation England. . . . Mr. Ball has performed a true service to the Church by carefully revising the original text. One is amazed to discover how few things required change; how abundantly Mr. Walker's earlier rules and expositions have been vindicated by time. . . . We cordially welcome this new edition. The very multiplication of detail in certain more recent books makes it very desirable that a work of this nature should be readily accessible. While we cannot say that every position advanced by its author will be accepted by every Churchman, or even by all those who desire the extension of Catholic ceremonial, yet the definitions generally are both intelligible and accurate. Perhaps no similar work is so well adapted to readers who do not profess to be experts on the subject."—*The Living Church*.

given much of their time and devotion to the upbuilding of the parish are Perley G. Haskell, lay reader in charge, and Everett H. Titcomb, organist and choirmaster at the Church of the Messiah, Auburndale.

THE EASTERN CONVOCATION met at St. Mary's Church, Dorchester, Boston, lately and the sermon was preached by the Rev. Dr. Laurens McLure of Grace Church, Newton. Professor Rhinelander of the Episcopal School at Cambridge made an address at the conference in the afternoon on "The Aim and Object of Missions"; and one on "The Kingdom of Christ in Japan" was given by the Rev. A. D. Gring formerly a missionary to Japan. Mr. Gring is now in charge of the Church of Our Saviour, Middleboro.

THE REV. ALBERT CRABTREE of All Saints' Church, Attleboro, has established a successful Sunday school in Dodgeville, a neighboring village.

St. JOHN'S CHURCH, Winthrop, held a profitable series of services on Sunday, January 3d, in recognition of the completion of the improvements made upon the church edifice and the parish house. Special preachers were Archdeacon Babcock at the morning service and the Rev. Dr. Alexander Mann of Trinity Church, Boston, in the evening. The rector of the parish is the Rev. C. W. Henry.

A SPECIAL SERVICE, largely of a choral character, has been planned for the Welsh residents of Greater Boston, to take place on the evening of Sunday, January 16th, in the chapel of Trinity Church, Boston. It will be conducted by the Rev. Wynne Jones, who has been conducting a service in Welsh once a month for some time. Others who will take part are Archdeacon Babcock; the Rev. Frederick B. Allen, superintendent of the City Mission, and the Rev. Dr. Mann of Trinity.

THE Archdeaconry of New Bedford will meet at St. James' Church, New Bedford, on Tuesday, January 12th. The preacher will be the Rev. Dr. van Allen of Boston. There will be the usual business meeting, with the reading of reports from the clerical and lay delegates.—The LOWELL ARCHDEACONRY will convene at Grace Church, Everett, on Thursday, January 21st. The preacher will be Bishop Lawrence and others who will be heard during the day are Rev. G. Alexander McGuire of Cambridge, who will tell of opportunities for effective work among the negro population of Greater Boston, and the Rev. A. H. Kennedy of St. Thomas' Church, Taunton, who will plead for work among the unchurched residents of a community.

THE REV. DAVID B. MATTHEWS assumed his new post as rector of St. Paul's Church, Brockton, on Sunday, January 3d, and it was significant that it was Mr. Matthews' special wish that all of the offerings on the first day should be devoted to the cause of missions.

THE REV. GEORGE J. WALENTA, chaplain of the Penn Charter school at Philadelphia, has been the guest of the Rev. Dr. van Allen at the rectory of the Church of the Advent, of which parish he was curate two years ago.

THE REV. FREDERICK W. FITTS, rector of St. John's Church, in the Roxbury section of Boston, was formally instituted on the morning of Sunday, December 27th. The officiating clergyman was Archdeacon Babcock, and the sermon was preached by the Rev. Charles Mockridge, himself lately rector of the parish, and now of All Saints', Ashmont.

MILWAUKEE.

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

Missionary Rally to be Held in St. Paul's Church, Milwaukee—Illness of Dean Delany—Sermon to Masons of Kenosha.

THE CITY congregations will unite in a missionary rally to be held in St. Paul's

Church on the evening of Sunday, January 17th, to be addressed by the Rev. John Henry Hopkins, D.D., field secretary of the Fifth Missionary Department, and the Rev. George Craig Stewart, rector of St. Luke's Church, Evanston, Ill. On the afternoon of the same day a general children's service will be held at St. James' Church.

DEAN DELANY was seriously ill last week with an attack of the grip with fever. Early in the present week the fever had subsided and he was so far convalescent as to be able to sit up during a part of the day.

MEMBERS of the Masonic bodies of Kenosha to the number of more than 150 attended St. Matthew's Church on the evening of the feast of St. John the Evangelist. The sermon preached by the rector, the Rev. Frederick Ingley, who took for his text the first sentence of the Apostles' Creed, was a strong plea for purer living and a better understanding of the great principles of Masonry.

MISSOURI.

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

Lectures on Church History Planned by the Church Club—Other Items of Interest.

THE CHURCH CLUB of St. Louis has planned a comprehensive course of lectures for the season of 1909, on Church History. The Rev. A. A. V. Binnington will deliver the first lecture during January, on "Traditions of Early British Christianity." The subjects for February, March, and April are, respectively, "The Post Reformation Period," "The Tractarian Movement," and "The Position of the Church To-day."

THE CARE of the Holy Cross mission in St. Louis has been transferred to the Rev. H. W. Mizner, head of St. Stephen's House. Mr. Mizner will now be in charge of both missions and will carry on a large and effective work in the slums of the city.

THE MISSIONS CLASS of the Woman's Auxiliary is taking up this winter the subject of "The Uplift of China." Mrs. E. Cushing will conduct the classes.—MR. JOHN W. WOOD is to visit St. Louis next week and several large meetings have been arranged, at which he will speak, including one for the members of the Woman's Auxiliary at St. George's Chapel.

NEWARK.

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

Opening of the New Grace Church, Nutley — The Work of St. Barnabas' Hospital, Newark—Notes.

THE NEW edifice of Grace Church, Nutley, was opened for its first regular service Christmas morning. The Rev. Herbert D. Cone, the rector, officiated, assisted by the Rev. John F. Nichols of Providence, R. I. After the service Henry W. Goodrich, a member of the building committee, gave a summary of the work in connection with the new building.

THE BISHOP, as president of the Board of Trustees of the Hospital of St. Barnabas,

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The Young Churchman Co., Milwaukee, Wis.

Newark, has issued a letter to the friends of the institution telling of the work of the hospital in the past and asking for support in the future.

THE REV. DR. WILLIAM M. HUGHES, rector of the Church of the Redeemer, Morristown, soon will take a six months' vacation, spending much of the time in Georgia.

YULETIDE exercises and a dinner were given at the Newark City Almshouse on December 30th, under the direction of the Almshouse Missionary Society. Bishop Lines made an address and the Rev. Wynant Vanderpool, almshouse missionary, presided.

OHIO.

WM. A. LEONARD, D.D., Bishop. Communion Set Presented to the Rev. Dr. C. T. Brady.

AT THE annual supper of Trinity Sunday school, Toledo, the teachers and officers presented to the rector an exquisite silver private Communion set, made by the Gorhams. During the four years of Dr. Brady's incumbency the Sunday school has increased its membership two and one-half times; the graded system and modern appliances for teaching have been introduced, and what is believed to be the first vested Sunday school choir of its kind.

PENNSYLVANIA.

O. W. WHITAKER, D.D., LL.D., Bishop. ALBY MACKAY-SMITH, D.D., Bp. Coadj. How Old Christ Church, Philadelphia, Greeted the New Year—Sad Accident at Colored Orphanage—Personal.

A BAND of eight experienced "bell ringers" ushered in the New Year at Old Christ Church, Second and Market Streets, Philadelphia, by ringing the changes on the ancient chimes according to a custom which has long prevailed in England. Many Church folk from different parts of the city were present.

A NEGRO NURSE at the House of the Holy Child for Colored Orphans (a Philadelphia Church institution) met a sad death on Friday morning of last week. Her clothing caught fire from a small gas stove and she was burned to death. In her fright she set fire to different portions of the institution, causing a loss of about \$800 and endangering the lives of the children and other inmates.

THE REV. ROBERT W. WOODROOPE of the Free Church of St. John at Emerald and Elkhart Streets, Philadelphia, lately presented a class of seventy-five for confirmation, the largest in the history of the parish.

SOUTH DAKOTA.

W. H. HARE, D.D., Miss. Bp. F. F. JOHNSON, Ass't. Miss. Bp. Coming Session of the Eastern Deanery.

AN INFORMAL gathering of the clergy of the Eastern Deanery will be held in Sioux Falls on January 14th and 15th. The social note will be foremost, but there will be a celebration of the Holy Communion on the 15th at 10 A. M. and a short service with addresses at 8 P. M. in the Cathedral.

VIRGINIA.

ROBT. A. GIBSON, D.D., Bishop. New Church to be Built at Braddock Heights—Death of Captain M. J. Dimmock.

AT Braddock Heights, near Alexandria preparations are being made for the erection of a church to be connected with Christ Church, Alexandria. It will be served by students from the Virginia Theological Seminary.

STRICKEN with paralysis while attending All Saints' Church on the previous Sunday, Captain M. J. Dimmock died at his home in

Richmond on December 23d. He was a vestryman of All Saints' and a prominent architect.

WASHINGTON.

Mass Meeting Planned in Behalf of Missions.

A GREAT MASS MEETING in behalf of missions is being planned. The committee in charge is the Rev. Dr. C. Ernest Smith (chairman), the Rev. Charles E. Buck and Rev. Fred. B. Howden; also Messrs Kramer and Singleton of the laity.

WYOMING.

JAS. B. FUNSTEN, D.D., Miss. Bp. in Charge. General and Personal News Notes.

THE CHAPEL being erected by the government at Fort Yellowstone will be a great blessing to the troops stationed there, and while it cannot in any sense be denominational yet will serve for such services as the Church can give. The Bishop in charge of Wyoming has been presented with a handsome Communion set for the use of Church people at Fort Yellowstone and as a memorial to Lieutenant Commander Buckingham, U. S. N.

CAPTAIN SMITH of Fort Kensie, Sheridan, has applied for orders and the Bishop has requested him to assist the Rev. Mr. Whitehouse in supplying existing vacancies at Cody, Newcastle, and adjacent points.

THE BISHOP is taking steps towards securing a comfortable rectory at the town of Cody, in the Big Horn basin, which will give a permanency to the work in this important mission field which was impossible before. The first service was held in Cody by Bishop Funsten eight years ago, when it was a part of the district of Boise.

THE CHURCH in Douglas is making good progress. The Rev. J. A. Tancock with his estimable wife have done most effective work in all this country. Mr. Tancock also visits Lusk, where Mr. D. E. Goddard has done splendid work as a layman.

STEPS have been taken to acquire 140 feet of frontage contiguous to the church property in Lander. On this is a comfortable house with modern improvements which will serve as a rectory.

THE REV. D. A. SANFORD has felt compelled to give up his work along the Snake river in Southern Wyoming, just on the border of Colorado.—THE REV. D. W. THORNBERRY, rector of St. Thomas', Rawlins, has at the request of the Bishop assumed charge of the work at Saragota and Grand Encampment, recently vacated by the removal of the Rev. Mr. McCullough to Casper.—THE REV. R. L. HARRIS of St. Mark's, Cheyenne, has returned to his work after a few weeks in the East, recovering from a severe affliction.

CANADA.

General and Personal Notes of the Diocese of Toronto.

Diocese of Toronto.

THE CHRISTMAS services in the city churches in Toronto were very well attended in spite of the bad weather which prevailed, and there were a great many present at the early services to make their Christmas Communion.—THE Very Rev. Frank Du Moulin of Cleveland preached in St. Stephen's Church, Toronto, on the last Sunday in the year.—THE NEW church at Gores' Landing, St. St. George's, is nearly finished.—A MISSION is to be held the first week in January in St. John's Church, Harwood, conducted by the Rev. J. Bennett Anderson.

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