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The Living Church

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"AND ON EARTH PEACE."

FOR THE FIRST SUNDAY AFTER CHRISTMAS.

ANOTHER year has slipped into the unalterable eternity of the past, and again we renew our thought of the Nativity, and of that glorious night beneath the silent stars of Bethlehem. As we dwell upon the mysterious fact of the Incarnation, we see that the darkness has fled, the powers of evil are broken, and the spirits of sin quail at the Name of the Son of God and Son of Mary. The story of the Nativity can never grow old, for it is the foundation-stone of our Christian hope.

The world was aweary, waiting for the Christ to come, and to how few was His Advent made known! Only to those who looked for His coming. "He came unto His own, and His own received Him not." There was no room for His maiden mother in either the homes or the public kahn of Bethlehem. But when she held Him in her arms and gazed upon the marvellous Face in an ecstasy of rapture, all slights were forgotten, and the cramped wall of the stable stretched out into the Holy City, and she knew only supreme, heavenly joy. She had become the mother of God.

To the world Christmas means nothing more than an earthly joy, a giving and receiving of presents, the feasting of the body, but the starvation of the soul. To the Churchman the feast of the Nativity means his Christmas communion, the vision of the manger, the worshipping of the Christ Child, with the resolution to imitate the humility of Mary and the self-abnegation of Joseph.

Before the mind of the little Babe we gaze upon, sleeping in the arms of His mother, lie open the souls of all mankind. Those baby hands that rest in helpless innocence over the tiny heart hold in their grasp the mighty systems of the universe. His name is "Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace." Yet sweetest to us is the Name given by the angel before His birth. The worldly do not see the Christ Child in every babe they meet; they never wonder in rapt devotion what that Face was like that the shepherds worshipped. They do not know how He reveals Himself sometimes as the Babe to loving hearts, or of the differ-

STAR AND CHILD.

There was a Star in Heaven;
There was a Child on Earth;
By God they both were given;
For men they had like worth;—
For the Star was the Child in Heaven
And the Child was the Star on Earth.

Still glows that Star in Heaven;
Still smiles that Child on Earth;
God's Grace hath still its sween,
And Christ comes in each birth.
So gaze we off unto Heaven,
So serve we here upon Earth.

Blaze out, O Star, in Heaven;
Call out, O Child, on Earth!
With light and love still leaven
Our sorrow and our mirth;—
That we may share gladness of Heaven,
That we may make gladness of Earth.

CAMERON MANN.

ent ways that He has of rousing our love. No earthly sorrow can destroy the joy of a good Christmas communion; even the vacant chair is a new tie binding the Churchman to his Incarnate Lord. To some at this blessed season have been vouchsafed such transcendent joys that the sub-conscious undercurrent of their happiness has been with them throughout the entire twelve months. Such joy should be depicted on the faces of all those who have worshipped the "Little Lord Jesus," and have been embraced by His love at the Christmas feast, that those not of us would catch some gleam of celestial brightness, and recognize in the Catholic faith a power and a mysterious happiness that they reckon not of.

C. F. L.

"BEHOLD, I MAKE ALL THINGS NEW."

THE old, old story of the birth of the Child in Bethlehem comes to us in a time filled with the very breath of newness. We live in an age of great achievements and greater anticipations. Each year, almost each week, at times each morning's paper, chronicles some step in the world's life that makes history and marks progress. The year just ending has seen two such long-sought things realized as the practical development of the flying machine and the discovery of the North Pole. We see great aggregations of wealth each day centralizing and controlling greater commercial enterprises. We see unparalleled material improvements accomplished or under way. All such things, experienced and shared in, produce in all of us a receptive attitude of mind towards new things in general. We all have our eyes wide open to the future. Man stands with his face towards the sunrise.

With this attitude of mind we are tempted to look askance upon anything that is essentially old. Old religion, old morality, old ways of looking at life, are getting to be ignored by many, as being merely survivals of that past when we had no wireless messages, no St. Gothard tunnels, no billion dollar trusts. The thing that is old must justify itself in order to hold its own. Its age, once a thing to inspire antecedent respect, is now against it. Authority goes for nothing. If a thing is old, we ask, why keep it in a day when most other things are so very new? So we nonchalantly adopt a new education, a new art, a new religion, just as we might new rules for foot-ball, or new regulations for the police force.

IT IS THIS rushing, insistent newness of life that has brought about a new attitude on the part of many towards our holy religion. We are tempted to feel that what in it is really from the past should be treated with that gentle tolerance with which we help an old lady off the athletic field before the rush begins. The old has served its day and the new now takes its place. The new race has arrived, and it must have its new culture, its new thought, its new religion, its new Christ, its new Church.

Now if culture, and thought, and religion, and the Church were all mere human inventions, devised by man as instruments for his own self-expression, we could see why they might naturally be done away with in an age of rapid progress. If the modern man no longer feels the need of them, let him throw them aside. But the fallacy of applying the test of newness to things that have to do with the mind and soul of man is that these are not material; they do not change. You may buy a new automobile, but the same old man with all his sins and infirmities rides in it. You may build a new house, but the same old man lives in it. You may indeed profess to invent a new "religion," and may rear for it a brand new "church," but the same old sinners assemble in the new church, and try to use the new religion.

IT IS ONLY things that can be detached from man that can be thrown aside as old, and new things put in their place. Anything that is a part of the man himself cannot essentially change, because the man cannot change. Men have no better shaped heads or finer brains to-day than had Plato's friends twenty-three centuries ago; and the human mind can ask and answer no deeper questions to-day than Socrates asked and tried to answer. Tennyson is not a greater poet than Homer, nor has Mark Twain a finer wit than had Horatius Flaccus.

If this be true; if, after all, the principal thing on earth is man himself; and if the man is essentially the same man he always was, then he needs essentially the same old things to satisfy the same old wants. All those things that have to do with man essentially considered must be fundamentally the same. Education is at its root the same as in Plato's day; it is

only the methods used to-day to bring out the man that differ. Man looks up and sees the same stars, and feels the same need of God as in the earliest ages. If God ever did give man an answer that satisfied all his truest needs, then that answer still satisfies, and man needs no new religion.

This answer God gave to man when He sent His only Son into the world nineteen centuries ago; and the answer still holds good. That is why men still keep Christmas Day, and will, so long as the world shall stand. It was because of man's need of a Saviour that the eternal Word came down, "mighty to save." It was because man needed to get close to God, that God in the Incarnation reached down and took man up to Himself. Christmas is the feast of humanity and can never grow old. If that Baby in the Manger was indeed God's eternal Son made man, then the angels are singing "peace on earth" to-night as truly as they did that first Christmas night at Bethlehem. For, once made man, He can never cease to be man. A Saviour then, a Saviour now and forever. If He once left a religion in a Church on earth to bring that Christmas Gift to men, then that same religion in that same Church must and will abide on earth until He comes again in glory to take us to Himself.

ALL THIS wondrous advancement known as civilization is a grand and helpful thing if estimated at its true value and kept in its proper place. But it is a delusion and a snare if thrust into man's life ahead of God. The true use of it all is to help man to make himself a truer man, and thus better to fit himself for union with God. The meaning of the old religion of the Catholic Church is that God is in the world "for us men and for our salvation." All that does not help us towards that is a delusion and a snare. Civilization may give me a new heating apparatus or a new building material for my church, but it cannot give me a new Saviour to worship in my church.

Social advancement may give men healthier bodies and better wages, and these may make them more fit to accept and appreciate their Saviour, but they can never make them capable of doing without that Saviour. All real steps in the development of the race are but new angels in that heavenly host that, if we will only listen, are ever singing "peace on earth, good will to men." They are but glad captives dragging the chariot of the King of Glory as He goes forth conquering and to conquer.

Our Saviour in His vision to St. John said, "Behold, I make all things new." At first sight we might be tempted to think that all this material advancement is certainly newness without the Saviour in it. But, after all, is it anything more than an application and development of the old laws which God placed in things at the beginning? The inventors of the flying machine are only just beginning to find out how the birds fly; but the birds have been flying for some time. And all this advance, if it meant nothing outside itself, would only ripen to decay. It is only as it has a purpose in it and under it that it can keep its power and newness.

The one abiding purpose that can lift human effort to the highest is for man to make of himself what God wants him to be. It was to give man the power to do this that God came into the world. It is as this motive enters into human endeavor that the old competitive struggle has the life of God put into it. God in man helping man to be godlike makes man a new man; new with the mind and purpose of God in him to work for himself and his fellowmen. Then all those things outside the man that go to make up this complex thing called civilization will partake of that newness of purpose which only the regenerate man can put into all about him.

The life of God our Saviour, imparted to each man in the Holy Church, and flowing from him to others in the world about him, is not a life imparted once for all; but it is a perennial stream. The Christian is ever drawing new life from Him who is the source of life and letting it flow from him as from a reservoir into the world around.

THUS WE HAVE found that this restless reaching out after new things is only the effort to satisfy oneself outside of God. We used to speak of the universe as creation. The word was intended to mean that the universe had a Creator; that God made all things. To the reverent mind that is the meaning still. If that be so, there must be somewhat of God in everything that is made. Man must be able to find some trace of God in studying any of His works. This is what has led

many to the thought of what is called the Divine Immanence—God dwelling in His works.

Christmas Day saves us from the confusion (leading to heresy) of making God's presence in His creation the same sort of presence in all creation. In all the lower forms of creation we may assert that God is in things impersonally. He made inorganic matter that from it He might develop organic life. May we not say that He is in lower things in somewhat the same way that a man who takes a piece of wood and makes a chair is in the chair? He plans the chair; his creative thought and purpose are in the chair. He prepares the wood and puts it together according to his plan; hence his actual handiwork is in the chair. He takes all the necessary care for the preservation and use of the chair; hence his providential oversight is in the chair. Yet, when all is said and done, the man himself cannot be said to be in the chair—only so many things that have gone out from him are in and about that chair.

But when a man begets a child he is in the child in a higher sense than in the chair. Although God, through His wondrous laws, relieves man of the care and responsibility of planning and forming his child, He does allow the man to do something for his child that he cannot do for anything else that he has a share in making. He allows him to impart his own life to his child; so that when the child develops he is not merely like his father; he is in some sense a reproduction of the father, sharing the same characteristics of body, mind, and soul.

From this crude analogy we may speak of God's work in His world. However wondrously His thought, His planning, His work, His providential care and love may be in and over all His works, He Himself is in no personal sense in His works. But when He came to make man He said, "Let us make man in our own image, and after our likeness." Man, as man, was to have something of God's likeness in him. This likeness was to enable him to look up to and reach out towards his Father—which meant religion. And this same godlike will was to enable him to turn away from his Father and seek himself—which meant sin. In some real sense God is in man through His Holy Spirit. Considered as a creature among other creatures, man is as much the subject of God's external care and providence as any other creature. Considered as a special creation, made to be the "roof and crown of things," he is in some real sense personally in touch with God.

BUT THE LOVE of God for man did not reach its climax in making man in His own likeness, with the capacity to reach out to his Maker. We may reverently believe that it was part of God's "eternal purpose," in the Person of the Son, to be made man. So that Christmas Day shows to the world the purpose of creation; long thwarted by Satan's malice, long delayed by man's waywardness, but never defeated—accomplished at last when holy Mary "brought forth her first-born Son and wrapped Him in swaddling clothes, and laid Him in a manger." The angelic song of glory and peace that welcomed the earthly birth of God's eternal Son was but the echo of that song when the foundations of the earth were laid, "when the morning stars sang together, and all the sons of God shouted for joy."

This is man, with God his Saviour dwelling in Him, consciously accepting and receiving Him, able to bring more and more of the new life of God into this old world. Man's struggle for newness in the external world is but the tossing of a restless child, grasping this toy and that, until it feels itself at rest in its mother's arms. There is in the man made new in Christ the power of helping God make the world new. The old world is just now beginning to fulfil its destined purpose, because the great wave of missionary impulse is just beginning to bring all men into one with each other, and to unite them that are far off and them that are nigh into the life of Him who is the Brother of them all. In proportion as this is done the world

cannot grow old. The material universe may run its allotted course; but he for whom the world was made, man himself, fulfilled and satisfied, will grow younger with the ages—using this old earth to help him carry out God's plans, until the God-man comes again with glory to reign in that "new heaven and new earth, wherein dwelleth righteousness."

NEXT week we shall begin the publication of a series of papers by the Bishop of Marquette on the general subject of the Church of Sweden. We shall be glad to have these papers very carefully read and digested, since they bring to English-speaking Churchmen more fully than they can elsewhere be found in English, the real facts as to the history and the standards of the Swedish Church, including, as they do, a translation of the successive ordinals there used since the Reformation, with much other germane matter.

It is much to be desired that the matter should be approached with open minds and with a desire to learn. It must also be remembered that the Anglican Churches do not constitute an arbiter, to determine the status of a foreign Church.

The questions at issue may not be questions which it is competent for the Lambeth Conference, or the Anglican Churches, to determine. If it can be shown that *undoubtedly* the Swedish Church is to-day in possession of a valid episcopate, one step, and one alone, will have been gained; and there are many other steps to follow. We shall be ready to invite a discussion of the whole subject after the conclusion of the publication of these papers; we are content at this stage to ask that a cordial hearing be extended to the Bishop of Marquette, whose study of the subject has extended over many years.

THE directly conflicting views of the duty of Churchmen with relation to the Laymen's Missionary Movement which are presented by different correspondents are, perhaps, to be expected, and there has been danger enough to the Church through projected federation movements to excuse those who suspect such danger in the present contingency. It cannot be expected that we should close our eyes to such dangers after all that

has transpired in the past, and yet it is possible to become unnecessarily suspicious. The mere fact of discussing a question with other Christian men is not, of itself, an incentive to danger. Possibly it may assist us in this present emergency if we consider the question by a series of steps from the obvious to the immediate issue, somewhat as follows:

If a Churchman and a Presbyterian, sitting next to each other in a street car, chance to converse about the possibilities of foreign missions, no harm is done, some good may be done.

If two Churchmen and two Presbyterians meet casually and do the same, no harm is done, some good may be done.

If two Churchmen and two Presbyterians, all interested in foreign missions, make an appointment mutually to discuss the same subject together, on a fixed day in future, no harm is done, some good may be done.

If these same gentlemen invite one or more experts on the subject to participate in the discussion, no harm is done, some good may be done.

If they also give a dinner party at which others may listen to the discussion, and finally the whole party agrees that they will pay a dollar apiece for the rental of a hall in which a still larger scope may be given to the discussion, no harm is done, some good may be done.

If each party agrees to work harder for the cause of foreign missions—granting that they are not wholly in agreement as to what such missions should involve—no harm is done, some good may be done.

Have we not, at this stage, reached the immediate condition which confronts us in the Laymen's Missionary Move-

A CHRISTMAS CHILD

Oh, holy Child of Christmas time,
Bend gently through the years,
And look upon our wayward hearts
With pity for our fears;
The way has been so very long,
And sore beset with tears.

Oh, holy Child, stretch out Thine hand
Across the ages long,
And teach us all the tender things
That bless Thy Christmas song;
The sweetness and the quiet grace
That to Thyself belong.

Oh, holy Child of Christmas time,
Look down on us to-day,
And 'neath the care and bitterness
That crowd our earthly way,
Oh, may Thine everlasting arms
Uphold our faulty clay!

Oh, holy Child of Christmas time,
Draw earth and heaven near,
Until the veil that hangs between
And keeps us struggling here,
May lifted be at last, at last,
And all Thy love shine clear!

LILLA B. N. WESTON.

ment? And if so, at which of the ascending steps do we begin to bring harm upon the Church, or upon the participants?

Of course it is possible that men may talk unwisely at such gatherings, just as they may on other occasions; but if the *right* Churchmen shall take the initiative in any city, this danger will be reduced to a minimum. And after all, the public is rather accustomed to recognize that speakers may err.

ANSWERS TO CORRESPONDENTS.

M. B.—We know of no authority for the use of red vestments on the Sundays in Advent.

A CHURCHMAN.—(1) No.—(2) We do not know.—(3) Two or three feeble attempts have been made to found Anglican Franciscan orders in England and America, but they have amounted to nothing. We understand that Llanthony has been abandoned.—(4) Yes.—(5) Inquire of the Warden of Nashotah House, Nashotah, Wis.

A SONG OF CHRISTMAS.

I hear the children singing,
Their gentle voices ringing,
A happy tribute bringing
This blessed Christmas morn.
They tell the wondrous story
Of Heaven's love and glory,
The joy of ages hoary,
They tell that Christ is born.

And o'er my spirit slowly
There comes a vision holy,
Of Mary, meek and lowly,
Amid the stabled kine.
The Christchild soft is sleeping,
The radiant dawn is creeping,
While Heaven watch is keeping
Above its Lord and mine.

And where the light is stealing,
I see the shepherds kneeling,
The tidings glad revealing
That angels told to them.
The golden star shines o'er Him,
The magi bend before Him,
With royal gifts adore Him,
Their King, in Bethlehem.

I pray that each condition
May know the glad fruition
Of Love's blest Christmas mission
In all its healing art.
And may there be abiding,
Our every footstep guiding,
O'er all our lives presiding,
The Christchild in each heart.

FRANCES REUBELT.

A CHRISTMAS TRUE.

I never knew that Christmas Day
So blest a day could be,
Until I learned to share the joys
That had been given me;
Then, Christ as mine, my Lord, my King,
I could in Bethlehem see.

The true delight I never knew
That Christmas Day can bring
Until my heart, as well as lips,
Could joyous carol sing;
Till gold and frankincense and myrrh
I gave the Infant King.

I never knew or felt the joy
Of nearness to my Lord
Until I learned my will, with His,
Could be in sweet accord;
But then the Star above Him shone,
The Saviour I adored.

Now, "Glory be to God on high"
My very soul can say,
The peace which now my heart doth fill
Earth cannot take away;
O Wonderful! O Counsellor!
I worship Thee to-day!

HELEN ELIZABETH COOLIDGE.

"THE BIRTHDAY at Bethlehem was the natal day of humanity. The touch of its life has brought purity into the world. The motherhood of Mary, with its divine mystery, has ennobled and sanctified all motherhood. The life of infancy has been sweetened. Heavenly refinement has universally been the product of the beautiful story. Myths do not regenerate and create angelic characters. The wisest and saintliest of earth have been the humblest believers. When the song of the angels is heard no more, and the story of the shepherds ceases to be retold, the sweetness of the earth will also be gone. The Christmas joy is earth's sweetest joy. The world will never grow old in the singing of its holy song. Better a thousand times blot the sun from the heavens than the star of Bethlehem from the sky of faith."—*Religious Telescope*.

BLUE MONDAY MUSINGS.

IF some philosopher of old should rouse himself from two thousand years' sleep, on Christmas Eve, amidst the world-encircling chorus of jubilation, and should seek to know its cause, what would be his wonder at our answer!

"We rejoice because on this night, nineteen centuries ago and more, in a Judean cattle-shed, a Galilean peasant-maid bore an only Son."

Strange paradox, that high and low, rich and poor, old and young, out of every race, cultivated Caucasian, shy Polynesian, meditative Semite, savage African, all the children of men who bow the head at the One Holy Name, should upraise a mighty alleluia for no greater matter than a Baby's birth! But that paradox is the foundation of the Catholic Faith, which we confess on bended knees: "And the Word was made Flesh, and dwelt among us." Christmas is the yearly festival of the Word-Made-Flesh; and the joy of the world, prostrate before the manger-cradle where the virgin mother watches over her new-born Child, is the joy of a world redeemed. Let no delights of earthly pleasure, no exultation in gifts and greetings and social mirth, cause us even for a moment to forget why we keep the feast. Naught else can hallow it duly save that holy service wherein we are made partakers of that divine humanity which the mother of God brought forth in Bethlehem, even the Holy Communion of the Body and Blood of Christ. For truly Christmas is Christ's-Mass, Christ's Sacrifice, and we may not share its ecstasy unless we have laid hold of the benefits of that Sacrifice, and "are very members incorporate in the Mystical Body" of God's dear Son.

It is the yearning for that conscious fellowship with the God-Man which has wrought so wondrous a change in the observance of this blessed season. Only a generation ago thousands of good Christians derided Christmas festivities as superstitious vanity: yet now men of every party name forget their controversies and their separations as they clasp hands within the lowly shelter of Our Lady and her immaculate Child. Pray God that Christmas joyance may draw us all closer into one visible City of God, within which the peace heralded by the angels' song shall abide perpetually, but whose armies shall never cease from righteous warfare until "the good-will of Him who dwelt in the Bush" and in the Bethlehem barn shall be done on earth as it is in heaven.

When Mr. Howells' gloomy little poem, "The Bewildered Guest," was reprinted here some weeks ago, it was intended as an example of the melancholy muse that is inspired by an agnostic view of life. Admirable as the verses are from the literary point of view, they are utterly despairing judged by every other standard. (Of course we have no knowledge as to whether or not they express the poet's own feelings.)

But one of our poet-Bishops, reading the poem for the first time, was moved to treat the same subject from another angle. "The mistake Mr. Howells makes, I think, is that he considers human life from the standpoint of a guest, sitting idly at the table, instead of that of a servant rejoicing in his work," he writes and sends the following poems in the same verse-form, written in the midnight watches. It is a pleasure to print them for the first time in this column:

THE COURAGEOUS CHILD.

My parents told me that He called me here,
And as a growing child I heard His voice
Somewhere within me, urging knightly choice.
And then I read His message sweet and clear,
To seek His baptism, and His bread and wine,
Which rightly eaten is as angels' food:
And in its strength to help all men be good,
Deeming my brother's sin and sorrow mine.
His Word I have: to seek the weak and lost,
And in their eyes see Him revealed in them,
Their prayers and love His brightest diadem.
Then with the Spirit, given at Pentecost
Above bright seraphs and the cherubim,
For all eternity I'll still serve Him.

THE THANKFUL SERVANT.

I have not seen Him since I have been here,
But I have read His Words in Holy Writ,
To love my neighbor, and dry sorrow's tear,
And try His love to sinners to transmit.
Washed in His baptism, at His Altar fed
I am His willing slave and grateful guest,
To serve such Love is to be highest blest,
Since for my sake He suffered and was dead.
I shall not serve Him long here, but will go

To that bright home above where He is King,
Where all my loved ones have been gathering
In joys that no one here on earth can know.
Then my poor service shall have rich reward,
And I will be forever with my Lord.

THE TRUSTFUL SERVANT.

He called me to this life, I know not why,
I only know He gave me health, and will
To show forth love for those who suffer ill,
That I might carry out His purpose high.
Baptized as His, and eating of His Feast,
I know He loves me, and will safe provide,
That through all dangers I shall have a Guide,
Though of His servants, I am last and least.
Both in the crowded street and prison cell,
In homes of want, at pleading touch of pain,
I see His power to conquer and sustain,
Whose seamless robe can still make all things well.
When earth's day ends: when night comes on apace,
I know that I shall see Him face to face.

JAMES HENRY DARLINGTON.

THAT "strong, silent man," Dr. Francia, Dictator of Paraguay nearly a century ago, had one benevolent institution which I wish we might transplant to America: it is certainly needed here prodigiously. I mean, his gallows for dishonest merchants. There was once a day when integrity was taken for granted on the part of American business men: but, alas for that Golden Age! it is so no longer. "All wool" cloth, under the beneficent influence of the protective tariff, is half cotton; leather soles are mostly pasteboard; "quart bottles" have that for a name, rather than a denomination of quantity; sham, cheat, impostures, falsehood, are everywhere in business. Who expects an advertisement to tell the truth? What is a guarantee worth? I have just been looking at a pile of leather bound photograph books, bought at a high price from the largest stationer in the city where I live; the backs have cracked and split off all of them, like the veriest rotten cardboard, and I have no redress. A few judicious hangings on Dr. Francia's patriotic institution would do wonders, I believe, in restoring common honesty. Meanwhile, we are condemned before the world.

A LETTER has just come into my hands, from a recent convert to the Papal obedience, who justifies his change on the ground that "Rome has never been given a fair chance by the English race since the Reformation." The phrase has set me wondering what Rome would call "a fair chance." She has had the field, religiously, all to herself in Spain, Portugal, and Italy ever since the Reformation: what has she made of it? In the day when there were Papal States, Rome had everything her own way, politically, religiously, intellectually, economically, sanitarily: what was the result? France was "the eldest daughter of the Roman Church," with no other religious organization on the ground: is French religion to-day a credit to the Papacy? It is no wonder that the English people are hopelessly and incurably anti-papal; but it is because they have understood the Papacy too well, through past experience and observation of present facts. Perhaps some Papalist will indicate an age and country when the Papacy had such a chance as it desires, and where it appears in consequence as he would wish it to appear in England or America to-day.

I GO BACK once more to dear Alfred Ainger:

"THE PRAYER OF A BUSY MAN."

"O Lord, with toil our days are filled!
They rarely leave us free.

O give us space to seek for grace
In happy thoughts of Thee.

Yet hear us, though we seldom ask;
O leave us not alone!

In every thought and word and task
Be near us, though unknown.

Still lead us, wandering in the dark,
Still send Thy Heavenly Food;

And mark, as none on earth can mark,
Our struggle to be good."

PRESBYTER IGNOTUS.

"WHATEVER our lot, we may fare better; we may fare worse. The consideration that we may fare better precludes idleness—for there is still much left for us to do to improve our condition; the consideration that we may fare worse precludes discontent—for we have something yet to be thankful for."

"TO YOU AND ALL MANKIND."

Once more it is the blessed night
Whose darkness blazed, whose silence broke,
When, circled with celestial light,
God's angel to the shepherds spoke.
To-night again the children sing,
The Angel's message echoing:
"Glad tidings of great joy I bring
To you and all mankind!"

How great a gladness wraps us round,
And shines athwart the passing years
From Him, once by the shepherds found,
In whom the Father's love appears;
Whose birth to-night our children sing,
The angel's message echoing:
"Glad tidings of great joy I bring
To you and all mankind!"

Yet, lo, remote, through years long drawn
Has brooded darkness undispeled
O'er lands where burns no Christmas dawn,
O'er lives, their heritage withheld,
O'er children who ne'er learned to sing
Nor caught the distant echoing
Of tidings which great joy should bring
To them and all mankind.

When once the angel spoke to men
They sought the Saviour, as he said,
And found the signs all true, and then
Made haste the joyous word to spread,
Till even children came to sing,
The angel's message echoing:
"Glad tidings of great joy I bring
To you and all mankind!"

But still those other children wait,
Untaught as yet the Christmas song.
Is it God's angel who is late?
Oh, whose delay has done such wrong
That they have never learned to sing?
Hark, how our homes are echoing!
"Glad tidings of great joy I bring
To you and all mankind!"

JOHN MILLS GILBERT.

CHRISTMAS CUSTOMS AND THEIR MEANING.

BY THE REV. JOHN H. EGAR, D.D.

CHRISTMAS EVERGREENS.

ON Christmas Eve you put a green wreath in your window; and if you go about on that evening or the next day, you notice, in the windows of nearly all the houses, wreaths of holly, or ground pine, or white cedar, or some other evergreen. As you go to church on Christmas morning you find it also decked with evergreens. At Easter it will be flowers, but at Christmas it will be evergreens—always evergreens. Why this custom? Whence came it? What does it mean? It is certainly of pre-Christian origin and we need not be afraid to say so; for it grew out of feelings that were good in themselves, and needed Christianity to fulfil them. I have read somewhere that the Celtic peoples thought, when they brought the boughs of evergreen into their huts during the prayer season, that the good elves and fairies that live in the trees would come in to enjoy the warmth, and do good to the house that harbored them. But we get it rather from the Teutonic and Scandinavian tribes, who held the Feast of Yule at the time of the winter solstice, to celebrate the beginning of the sun's return towards the North; and the houses and temples were at this time dressed with boughs of evergreen to welcome the great luminary as he starts on his beneficent journey, which is to bring to them seed-time and harvest, and genial rain and sunshine, instead of ice and snow.

It is a custom which belongs to the Northern nations of Europe, and does not obtain in the South, where there is no real winter; and it tells us whence we of America, or of this part of America, received our Christianity. Our Christmas is, like that of the English and German races, a time of snow and ice and cold; we are disappointed when the weather is too mild for the season; our Christmas customs require for their proper setting the background of the white snow, the keen air, and the sparkle of the frost-flowers in the dry sunlight. At such a time the deciduous trees stand bare and leafless against the sky; they are virtually dead; their summer luxuriance of foliage is all gone; and even the evergreens show dark and in a manner gloomy against the pure white of the snow that is all around them. But bring the branches of evergreen into the house or the church, and then when lighted up by the cheerful fire or the

many tapers, their verdure comes out against the walls, and as the comfort of life at that season is in the well-warmed room, the evergreen brings the life and fragrance of summer into that little oasis in the midst of the frozen world, the home, or that larger home, the temple or the church. I am trying to give the feeling as it must have been a thousand or more years ago in the villages of our forefathers, and to show how in their simple life the evergreen would naturally come in for adornment at the season of rejoicing, whatever were its cause. It was to those simple people what hot-house flowers and palms are to our more luxurious age. They had no winter flowers as we have; and therefore when they would breathe the breath of nature, the fir-tree, the pine, and the cedar were their means of garnishing their houses and their temples. That would be reason sufficient, even when they were heathen, before they had heard the blessed Gospel.

But when the missionaries came bringing tidings of the Birth of Bethlehem, and looked around them upon the wintry forests, and saw what the customs of the people were, even as heathen, and beheld the cheerfulness they brought to their humble dwellings, and the signs of joy with which, in the Feast of Yule, they greeted the return of the sun, another thought would come into their minds. All around them nature was buried under the deep snows; the winter sleep, the winter death was upon all the vegetable world; no processes of life were going on; garden and farm and meadow and orchard were for the time obliterated; the elm, the ash, the willow and the oak were only bundles of bare branches; there was no life anywhere but in one order of the vegetable kingdom, the evergreens. They were still alive, still showing signs of life, still with their leaves unharmed by the winter frosts. Year by year, summer and winter, they showed no organic change; they lived on, green in the summer, green in the winter—the evergreens. What did that signify? Of what was that the type and symbol? Surely it might be accepted as the type and symbol of the Everlasting One who had come to earth at this season as the Infant Son of Mary. That was the thought that came into those meditative souls as they looked out upon the forests, a thousand or twelve hundred years ago; and then, when they saw the villagers garnishing their houses and their temples with evergreens at the Feast of Yule, they said, Bring them to the church for the Christmas Feast; let them have a real meaning added to their festal cheer; see, the everliving tree tells you of the ever-living Christ whom we preach; rejoice with them in the Sun of Righteousness risen with healing in His wings; let the old custom be sanctified by Christ, and it shall preach Him, the Everlasting, the Eternal, who has come at this season to save us from our sins! That is how the evergreen decorations came into our churches. And surely, as we look back over the many centuries, at the time-honored custom flourishing year by year when Christmas comes again, we shall say, Let the blessed memories remain with us, and let us too learn from the things of nature to look up to nature's God.

THE YULE-LOG AND CHRISTMAS FEAST.

And so it was with many another Christmas custom of those Northern races who were our forefathers, who lived, long before Columbus discovered America, in lands where winter snows were as deep as they are with us. When all was dark and cold without, and the storm-wind howled around the farmstead and moaned through the trees of the forest, how cheerful and joyous was the great blazing fire of the Yule-log upon the open hearth, and how bright by contrast with the gloom outside was the well-lighted living-room where all the family gathered together; and how natural it was, at the season when the tillage of the earth was stopped by the frost and snow, and the harvests were all gathered in, to make good cheer with the Christmas feast. That, too, probably was a pre-Christian custom—not as a Christian Feast, for they then knew nothing about Christmas, but as a Feast of Yuletide, natural under the circumstance of winter, finding its comfort by the fireside of the home. And how natural and right it was that the Christian teachers of those early days should preach temperance in the Feast, and sober and religious mirth, and greater happiness therein by the remembrance that all that is good in this life as well as in the life to come—that all good cheer and mirth and happiness are the gift of Him who came from heaven to earth, attended by choirs of angels singing, "Glory to God in the highest, and on earth peace, good will towards men." And so too, out of the good feeling that came with the celebration of the birth of the Prince of Peace and Good-will the hearts of men were opened,

and they gave gifts to one another, and especially to the poor, and to their servants and dependents, and kept open house, as it is called, for all their friends and neighbors—and so the Christmas present and the Christmas party came in, to spread the feeling of joy and happiness all around among people whose daily life through the seasons of the year was hard and laborious enough. And it may not be beneath the dignity of our subject to say that the Christmas plum pudding and the Christmas mince-pie, filled as they are with the spices that in those times came from the Orient, were made as reminders of those wise men who came from the far East bringing spices of frankincense and myrrh with their offerings of gold to Him who was born King of the Jews and Saviour of the world.

THE CHRISTMAS TREE.

And then our forefathers thought of another thing. As they saw how bright and beautiful was the house, with the great fire on the hearth and the shadows playing in the branches of the Christmas evergreens, and bethought them of the children of their own who were to them as the Christ-child was to Joseph and Mary, they invented for the dear children the Christmas tree, and taught them thereby three things concerning the Infant Saviour, who was at the same time Lord of heaven and earth. They brought in the young spruce or balsam, and set it up in the middle of the room, and made it bright with waxen candles, and hung upon it the little presents which their love had prepared for each other, and for the children; and so they represented, by the evergreen tree (for the Christmas tree must always be an evergreen), the Everlasting One, who came at this season to earth to stay a little while; and by the lights that gleamed through the branches, that He is the Light of the World; and by the presents that were taken from the tree for each one in turn, that He is the Giver of all good. So that, you see, the Christmas tree is intended as a parable of our Lord Jesus Christ, and wherever it is set up, there its meaning and intention should be told, that it may not fade into an unmeaning thing, without explanation and without significance.

CHRISTMAS CAROLS AND "THE WAITS."

Another custom which we still retain at the Christmas season, although not in the old way, had a beautiful beginning—the singing of Christmas carols. Now, we sing them at home, or in Sunday school, or around the Sunday school Christmas tree; but that was not the old way. We know, for the Gospel tells us, that our blessed Lord was born in the night, or in the early morning, and that at His birth the angels appeared to the shepherds and sang their song of "Glory to God in the highest, and on earth peace, good will towards men." "This," says Bishop Jeremy Taylor, "was the first Christmas carol." In memory of that, it has been the custom for many ages to have early service in church on Christmas morning, while the stars were yet shining; and thus it happened that those who rose betimes that morning would stop on their way to church beneath the windows of their neighbors who might still be sleeping, and waken them for the service with Christmas songs. Out of this grew the custom of "the waits," as they were called;—that is, of companies of young people who would go the rounds before day-break, singing at one house after another, and giving expression to the joyful message of the Christmas morning. And so there came into existence quite a literature of Christmas carols, written in quaint style, and set to melodious tunes, some of which are sung at the present day, though they are hundreds of years old. A true Christmas carol is not a hymn; it is in a lighter vein, more popular in style and tune, and with a certain quaintness and flavor of antiquity about it, as being intended for the good feeling of Christmas, rather than as an act of worship. Sometimes in those old days when the "Waits" went round, they dwelt on the social, rather than the religious side of Christmas, and sometimes, it must be confessed, they were no better than drinking or college songs. But their origin was in the religious thought of Christmas and the early service; and now that we have brought them back to their original idea (though our use of them is different from what it was in old times), it is well that the singing of carols should be kept among the Christmas customs which we have inherited from the past.

SANTA CLAUS.

We ought not to leave the subject without saying something about that which is made the great mystery of the social Christmas for the little children—the supposed visit of Santa Claus on Christmas Eve. How did that come in among the Christmas customs? Properly it does not belong to Christmas at all; it has come in by way of accommodation; and it is per-

haps a little to be regretted that it obscures to some extent, in the minds of those who do not regard Christmas as a religious day, the sacred associations of the joyful season. I am not one of those who see any wrong in pleasantly exciting the imaginations of the little children by a harmless fiction, any more than in interesting grown-up people in fictitious literature; especially when the memory of the childish wonder will remain, long after the illusion has ceased, as a softening and pleasing remembrance amid the care-worn days of the after life. The good Doctor of Divinity who wrote those well-known lines beginning:

" 'Twas the night before Christmas, when all thro' the house
Not a creature was stirring, not even a mouse,"

is more beloved by posterity for that simple contribution to the children's joy in Christmas-time than for any of his more serious labors; and we are not going to say that there is any more fault of falsehood in that pretty poem than in Tennyson's "Princess," or Shakespeare's "Midsummer Night's Dream."

Santa Claus, as we call him, was a real person. The name is the Holland-Dutch variation of St. Nicholas, by which he is known in ecclesiastical history. He was Bishop of Myria in Lycia, a seaport town on that part of the coast of Asia Minor which is north of the island of Cyprus in the Mediterranean. He lived at the time of the great Council of Nicaea, which gave us the Nicene Creed, and which was held in the year of our Lord 324. St. Nicholas, whose festival day is December 6th, was a member of that council, and is always represented in a conspicuous position in the pictures of it which are found in the East. But his picture there is not that which is his traditional representation with us. There he is in the grave and dignified attire of a Bishop of the Church (as he was), with the sunburnt face of an Oriental, and flowing white hair. Of the actual facts of his life and episcopate little is really known; but the great charity and loving-kindness of the man are the foundation of numerous legends concerning him, of which we can only say that some of them may be true, while others cannot. Of these there are three which belong to our present subject. As the Bishop of a seaport town, his interest in the sailors gave rise to the legend of his miraculously quelling a tempest; and as this is related in the Roman Breviary on his day, he came to be regarded as the patron saint of sailors, and, as such, was in much favor with the sea-faring men of Holland, who brought his memory to this country, when they settled new Amsterdam, which is now New York. There is another story told of his pious observance of the fasts of the Church, even while he was an infant; and another of his having miraculously restored to life some school-children who had been murdered by an inn-keeper; and these led to his being considered the patron saint of children—the stories themselves growing out of the tradition of his love for children, and of his loving nature all through. And then there is another story told of his passing by a house in his city, and overhearing a father who had lost all his property lamenting the hard fate of his family, who were in the utmost distress for the necessities of life, and how he relieved their poverty without humiliating them by throwing his purse in at the window and concealing himself, so that they could not recognize their benefactor; and this led to the saying, when one would make a gift without letting the donor be known, that St. Nicholas had sent it to them. Out of these legends grew the myth of Santa Claus as we know it. In Europe gifts are given in his name on his day, which is the 6th of December; but in this country the custom is transferred, I suppose for convenience, to Christmas Eve, and the Christmas gifts to the children are said, for the pleased imagination which we all know so well, to have been brought by Santa Claus. I suppose also, that in some part this transference may be due to reverence for our blessed Lord; because in parts of Germany the Christmas gifts are said to be brought by Kris Kringle, the Christ-child—which is of course figuratively true; but that it was thought more decorous not to use our Lord's name in connection with the boisterous mirth of the children at that time; and therefore to substitute for it the name of the saint who is conspicuous in Church history and legend for his love of children.

And now, if we are led to see, by what is here written, how the religion of our forefathers expressed itself in these Christmas customs, which we keep up perhaps simply as customs, without thinking why they are Christmas customs; and if it has been suggested that we too, if we will, should observe them in the same way, thus bringing our religion into our social observances as well as into our work and our worship, this little essay about these lesser ways in which we may honor the birthday of our Lord will not have been written in vain.

ENGLISH WRITERS DISCUSS THE SWEDISH CHURCH

The Lambeth Commission Has Attracted Much Attention

NEW WORK ANNOUNCED BY THE BISHOP OF BIRMINGHAM

Plainsong Interpreted and Explained by an Expert

OTHER ENGLISH CHURCH NEWS

The Living Church News Bureau,
London, November 30, 1909

THE *Reunion Magazine* for December, which is the third number that has been issued, devotes considerable space in its columns to an account of the origin and visit of the Lambeth Conference Commission to Sweden and of the Conference at Upsala, together with extracts from the Bishop of Salisbury's recent conference addresses at Salisbury on the early religious history of Sweden and the later establishment of Swedish Lutheranism. It is too early at present, remarks the editor of the magazine, to venture on more than a very restricted measure of comment, but the comments from the United States need to be very carefully considered.

"Though only one American Bishop is on the Commission, the matter is of far greater immediate and practical concern to the American Church than it is to the English Church. Chicago is the largest Swedish center out of Stockholm. Americans have Scandinavians in large numbers at their doors, among whom they do Christian work. They have Swedish missionaries in their midst. It is natural that the matter should come home to them more than to residents in England, and that they should be apprehensive. It is well to be reminded by them that the Swedish Augustana Synod, governed Presbyterially, and having no Episcopate, is in practical communion with the Church of Sweden. It does not seem, however, that a hasty settlement is at all to be feared. Haste has not been a characteristic element in the proceedings so far."

It is especially pointed out that the absence of Confirmation among the Swedes deserves particular attention. "Without Confirmation," observes the *Reunion Magazine*, editorially, "it may be questioned whether the Swedish Church has a complete participation in the Holy Ghost. . . . It is a most grave matter, not a merely interesting academic point, that this Church has confessedly not practised Confirmation."

The Swedish Question is discussed in the *Church Times* of last Friday in a noteworthy article by the Rev. J. Embry, warden of St. Lucy's Home, Gloucester:

The writer shows that when, in 1523, Sweden, under Gustavus Vasa, threw off the Danish yoke and became an independent State, Lutheranism was finally and legally established as the religion of the country. But much of Catholic symbolism was retained as "a sop to the people." With reference to the constitutional position of the Swedish body, he says: "It is a State religion defined as Evangelical Lutheran. The fundamental laws of the kingdom of Sweden demand that the King must be a Lutheran. And with him rests all appointments, both military and civil, and included in the latter is the appointment of the Archbishop of Upsala, and the thirteen Bishops. Under the Bishops are provosts and rectors. But as regards these and their appointments, the congregational system is in force." But the article deals mainly with the two principal points of Orders and Creed. As to the Swedish claim regarding Peter Magnus, it is stated that there is no evidence of his consecration, while as regards the consecration of Laurence Peter, Professor Fant (a Lutheran) is quoted as saying that there is "absolute silence" as to who consecrated him. Our attention is then directed to the Swedish form of consecration. There is a quotation from Dr. Pusey, in *Essays for Reunion*, that its words "are chosen to express the Lutheran opinion, that the power to consecrate is derived from the body of the Church, and is not inherent in the Bishop." It appears that the use of the term Bishop is itself modern in the Swedish body, the old word being Superintendent. "In cases of emergency, too, the dean of the Chapel Royal, who is not a Bishop, may ordain instead of a Bishop." It is shown, by reference to the form of ordination, that the Swedish body itself makes no claim to the Catholic Priesthood, but only to an office of "preachers." Dr. Pusey is again quoted, that the ritual "is but an empty show, the casket of a lost jewel." And then as regards the Creed, it is rightly observed that a body which has substituted the words "the Christian Church" in the Apostles' Creed for the "Catholic Church" has, thereby, "lost the very idea of Catholicism." In brief summary of this writer's conclusions, as matters stand, it would be a betrayal of Catholic principles for the Anglican Communion to have any sort of connection with the Swedish Lutherans. "For the Catholic Faith and the Lutheran Confession are the bases of two different religions with nothing in common but certain ecclesiastical terms used with opposite meanings." This very timely

and valuable article concludes with some weighty words from both Dr. Bright and the great Dr. Pusey, expressive of their attitude when this particular question was brought forward in their day. Dr. Pusey prayerfully hoped: "May God, who brought to nought the building of the tower of Babel, bring utterly to nought all attempts to connect us with the Scandinavian bodies, so long as they retain the faith destroying Confession of Augsburg." (*Essays on Reunion.*)

NOTABLE PUBLICATIONS.

Mr. John Murray announces that he will publish this week a new work by the Bishop of Birmingham (the Rt. Rev. Charles Gore, D.D.), entitled *Orders and Unity*. According to the publisher's note, this book is written in view of the statement frequently made that recent criticism has invalidated the position of the ancient Catholic Church as to the Apostolic Succession—the position on which the Tractarians laid so much stress.

"This book attempts to examine the foundations of this theory historically, and also to bring it into connection with the ideas of continuity and Catholicity which seem to be regaining their hold upon the religious consciousness of our day. Incidentally it examines the theories about the authority of the ministry held by the great foreign reformers and by some contemporary Protestant authors."

It is also worthy of notice that the Rev. Darwell Stone, who has now become a Doctor of Divinity as well as the newly-appointed principal of the Pusey House, has brought out a new edition of his brief but scholarly work on *The Invocation of Saints* (Longmans). It contains a reply to the Bishop of Salisbury's attack on the book some months ago.

MISCELLANEOUS MENTION.

I am glad to see that there appears in both the *Guardian* and the *Church Times* an account of the valuable paper on "The Popular Aspect of Plainsong" which was recently read by the Rev. Albert E. Briggs, vicar of East Markham, Nottinghamshire, before St. Paul's Ecclesiological Society, at the Chapter House, St. Paul's. The lecturer was optimistic in his belief that Plainsong would soon be more appreciated as the genuine spiritual music of the Church. He himself sang the *Sursum Corda* and Preface, and also the Sarum Epistle and Gospel tones. His rendering of the priest's part is described as ideal. A small choir, who sang throughout with care and taste, under the direction of Mr. Edward Goldsmith, gave examples of the evolution of the modern harmonized chant, with its fixed accents and consequent detriment to the sense of the words, from the free prose rhythm of the plain chant tone. Examples were also given of Helmore's "well meant, but mistaken ideas of pointing." The sixth century setting of the Creed ("for a thousand years the only one known to the Western Church, so that all could join"), a beautiful Christmas *Magnificat* antiphon, a Christmas sequence, two settings of the *Agnus Dei*, and two melodious *Intros* completed the programme.

The Council of Lichfield Theological College, with the approval of the Bishop, have appointed the Rev. L. A. Phillips, rector of Libstone, to be principal of the college, in succession to the late Prebendary Harding. The new principal was a scholar of Trinity College, Oxford, and Liddon Theological student. He was formerly Fellow and Dean of Pembroke College, Oxford. He is one of the Bishop of Birmingham's examining chaplains.

Four Bishops—two for Japan, one for China, and a Bishop Suffragan for the Diocese of Southwell—were consecrated on St. Andrew's Day in Westminster Abbey. There were present eleven prelates, besides the Primate, to join in the consecration. The service was full choral, the Eucharistic Office being sung to the setting of Merbecke.

In view of the coming general election, the Archbishops recommend a prayer for all electors of members of Parliament. It is the prayer for the High Court of Parliament modified for the occasion. Several of the Bishops have uttered a strong warning to their clergy to abstain from all reference to party politics in their pulpits.

J. G. HALL.

CHRISTIANS are not called upon to lead a forlorn hope. If ever there was a time when a follower of Jesus might speak in an apologetic and fearful tone, this is no such time. Our time calls for the note of courage, the vision of victory, the confidence of faith. Jesus Christ is more to the world to-day than He has ever been in history. Bald infidelity and blatant unbelief may be more bold than formerly, but the personality of Jesus Christ is not less to believing hearts to-day. A greater number of people all over the earth to-day own the sway of the sovereign Lord—the Christ. Let not our hearts be fearful for our King!—*Christian Observer.*

GREAT CHANGES IN THE VICINITY OF THE CHURCH MISSIONS HOUSE

How Fourth Avenue is Undergoing Entire Remodelling

ADMINISTRATION OF NEW YORK CHARITIES REQUIRES LARGE MEANS

What Has Been Accomplished by E. Fellows Jenkins and by Charles N. Crittenton

OTHER LATE NEWS OF NEW YORK

Branch Office of The Living Church
416 Lafayette St.
New York, December 21, 1909

MANY changes in Fourth Avenue north of Union Square have been made in the last twelve months; others are in process of completion. The whole aspect of the Fourth Avenue district will be completely changed before another decade. Among the landmarks in the immediate vicinity demolished or about to be torn down for modern mercantile and commercial buildings, may be mentioned the Everett House, the Clarendon, Belvedere, Putnam, Ashland, Florence, and Westminster Hotels, many private residences, and the Fourth Avenue Presbyterian church, known for many years as "Dr. Crosby's church." Here he ministered from 1863 to 1891. This building has stood for more than fifty years on the northwest corner of Fourth Avenue and Twenty-second Street, diagonally across from the Church Missions House. To make room for business the church property was sold this week for \$660,000 to a dry goods importing firm, which purposes to erect a sixteen-story building on the site for the firm's exclusive occupancy. The land, having a frontage of 114.2 feet on Fourth Avenue and 100 feet on Twenty-second Street, was purchased in 1853 for \$45,000. It was then beyond the northern limits of the city. The removal of this congregation is probably the most significant sign of the times and of the bewildering changes in neighborhoods in the metropolis. The business house will cost \$1,000,000; the firm will remove from their present building at Broadway and Grand Street, in the heart of the dry goods jobbing district. This is probably the most important of the many recent removals to the neighborhood of the Church Missions House and Calvary Church.

BETTER TIMES FOR THE CITY'S POOR.

The sixty-sixth annual report of the Association for Improving the Condition of the Poor was published a day or two ago. It is prophesied that better times are ahead for the tenement population, following one of the hardest years in charity's history.

According to the report, 13,635 families were aided by the relief department of the association alone in the course of the year; nearly 30,000 enjoyed the outings at Sea Breeze or in the country in the summer months; work was found for many; mothers were cared for and instructed by association nurses; ill children treated, and \$340,610 altogether was spent in carrying on the work of the organization."

A prominent place in the report is given to the administrative economies introduced into the work of the association during the year. The report says:

"Organized charity is often criticised for spending, on salaries and administration, too large a share of the funds intended by the public for the relief of the poor."

The answer to this criticism is contained in a summarized statement which shows that 90 per cent of the association's net current income was spent last year in relief and ministrations to the poor alone, and that 51 per cent of the net income was used in actual material relief. The net cost of the relief and ministrations was \$225,709, representing 75 per cent of the total net current expenses of the association.

TWO PHILANTHROPISTS.

One who has done much priceless service to young people in this municipality through a long term of years has just tendered his resignation, which has been accepted with unanimous expressions of regret by the authorities. For thirty-five years, E. Fellows Jenkins has been secretary and superintendent of the New York Society for the Prevention of Cruelty to Children, commonly known as the Gerry Society. In that long period of work for the society Mr. Jenkins has written a number of essays on children's institutions, the work of the society, and on rescue work of children in the slums.

In the thirty-five years of its existence, it is reported, this society has rescued 693,648 boys and girls from drunkenness, immorality, neglect, and abuse. During 1908 about 16,000 complaints

were received; 8,548 homes found for children; and 8,605 children sheltered in the society's rooms.

The late Charles N. Crittenton (who died in San Francisco on November 16th) was a widely known member of a wholesale drug business in this city, but he will be remembered as the founder of the missions bearing the name of his daughter, Florence Crittenton, in seventy-four cities of this country, and in Shanghai, Tokyo, Mexico City, Marseilles, and other cities of the world at large. His estate is roughly estimated as worth between \$3,000,000 and \$5,000,000. By his will, filed this week for probate, one-half the estate goes to the National Florence Crittenton Mission.

DEATH OF DISTINGUISHED ARCHITECT.

James H. Giles, a well-known architect in this city, died in Newark, N. J., on Wednesday, December 15th. The funeral was held on Sunday afternoon at the home of his daughter; the Rev. Louis Shreve Osborne officiating. Interment was made in Greenwood cemetery. Mr. Giles was born in New York City in 1825. He is survived by his daughter, Mrs. C. Frank Gardner, and two sons, J. Morton Giles and G. Elliott Giles.

By many, Mr. Giles was considered one of the most able architects in the country. He was regarded as the pioneer designer of the modern apartment-house, his first effort in this line serving as a model for future structures of the kind. Christ Church and St. Peter's Church, Brooklyn, and Lord & Taylor's department store in Manhattan were designed by him. In a recent magazine article Christ Church was described as the finest example of pure Gothic architecture in the country. Many Western cities have churches and office buildings erected from his plans.

RAISING MONEY FOR BIBLE SOCIETY.

The American Bible Society has raised \$330,000 of the \$500,000 which must be secured by January 1st to receive the \$500,000 Sage endowment. By the end of the present week the total amount subscribed will reach \$400,000, it was said. Among the amounts of money subscribed have been twenty-four gifts of \$1,000 each from women and twenty-four of a like denomination from men. The largest gift has been one of \$25,000 and the smallest 10 cents.

"To show how the matter of printing Bibles has been increased," said Dr. Dwight, "for the first six months of this year 800,000 Bibles were printed and circulated in China, while during the whole of the previous year the number was only 500,000. Nearly every Bible was paid for. In Turkey there is also a wonderful increase. The matter of distribution in foreign countries is in itself a big expense."

WHAT BROTHERHOOD CHAPTERS MAY ACCOMPLISH.

It is sometimes objected that a chapter of the Brotherhood of St. Andrew only increases the work of the rector and accomplishes nothing. No doubt that is true in places, sometimes because the rector does not desire the aid of laymen in the administration of his parish, sometimes because the material is lacking for efficient work. But that it need not be the case, and is not in general, is shown by the following summary in the report presented to the Providence convention by the Brotherhood national council, as printed in *St. Andrew's Cross* for December:

BY SENIOR CHAPTERS.

- 93 per cent. regularly invite to Church and Sunday school.
- 86 per cent. regularly try to bring to the Sacraments.
- 81 per cent. have *St. Andrew's Cross* subscribers.
- 80 per cent. have members engaged in Sunday school work.
- 77 per cent. visit men in their homes.
- 75 per cent. observe the Week of Prayer.
- 70 per cent. maintain Men's Parish Communion services.
- 59 per cent. have members who are lay readers.
- 56 per cent. regularly report to Follow Up Department.
- 48 per cent. have Bible Classes.
- 48 per cent. have members who give to Forward Movement Fund.
- 43 per cent. visit hospitals, prisons, etc.
- 43 per cent. leave invitations in hotels and boarding houses.
- 32 per cent. maintain Mission services.
- 23 per cent. have members who intend to take Holy Orders.

BY JUNIOR CHAPTERS.

- 95 per cent. regularly invite to Church and Sunday school.
- 82 per cent. regularly try to bring to the Sacraments.
- 80 per cent. observe the Week of Prayer.
- 80 per cent. visit boys in their homes.
- 75 per cent. have *St. Andrew's Cross* subscribers.
- 69 per cent. have Bible Classes.
- 60 per cent. maintain Boys' Parish Communion Services.
- 54 per cent. regularly report to Follow Up Department.
- 39 per cent. have members who give to Forward Movement Fund.
- 28 per cent. visit hospitals, prisons, etc.

The work for senior chapters upon which the council lays especial stress is the increase of Bible classes, the increase of

corporate communions, hotel work, and Confirmation campaigns. Particular efficiency is imputed to the college department.

THE MONTH'S VIEW OF MISSIONS

What is Reported to and Seen by the General Board at Its December Meeting

GEORGE C. THOMAS MEMORIAL FUND IS IN HAND

WHEN the Board of Missions met for its December meeting on the 14th, eleven of the fifteen Bishops, eleven of the fifteen presbyters, and twelve of the fifteen laymen responded to the roll call. The Rev. Dr. Manning, rector of Trinity Church, elected to succeed the late Dr. Huntington, appeared for the first time and took his seat, as did Mr. Samuel F. Houston, elected to the vacancy in the Board caused by the death of the late George C. Thomas.

The treasurer, Mr. King, was able to report a gain in offerings during November, so that the income to December 1st is only \$11,000 less than the income to December 1st, 1908. He reported the necessity of drawing upon the reserve funds to the extent of \$175,000 in order to meet appropriations. At this time of the year the expenditure is normal while the income is entirely insufficient to meet the obligations. Mr. George Wharton Pepper, acting on behalf of Mrs. George C. Thomas, handed to the treasurer of the board a check for \$100,000 with which to create a fund in memory of the board's late treasurer, the income thereof to be at the disposal of the board to meet its obligations.

The Advisory Committee, reporting upon an exhaustive statement for the Treasurer concerning the multiplicity of special appeals, recommended and the Board adopted a resolution providing that "no new appeals for Specials should be authorized by the Board under present conditions."

DEPARTMENT SECRETARIES.

The Rev. H. Percy Silver notified the Board of his acceptance of his election as Secretary for the Department of the Southwest. Upon nomination of the Missionary Council of the Department of New England the election of the Rev. William E. Gardner of St. James' Church, Cambridge, as Department Secretary was approved.

DOMESTIC FIELD.

The Board had before it many communications from Bishops in this country, and wherever possible took affirmative action. An appropriation of \$1,500 was made to the Missionary District of South Dakota to make possible the addition of a General Missionary to the staff.

Upon the request of the Bishop of Kyoto the name of St. Agnes' School, Kyoto, was changed to The Girls' High School of the City of Peace, this being the official name under which the school has always been registered in the Japanese Department of Education.

The Bishop of Newark, the Rev. Dr. Alsop, and Mr. Elihu Chauncey were appointed to represent the Board with the Secretaries at the Conference of the Secretaries and members of Foreign Mission Boards to be held in New York, January 12th to 14th. The Corresponding Secretary was appointed to represent the Board at the meetings of the Home Mission Council *vice* the former General Secretary.

A message was sent to Mr. John Marston who, with the late George C. Thomas, shared in the inauguration of the Sunday School Lenten Offering, congratulating him upon his 76th birthday on December 15th.

As December 21st marks the fiftieth anniversary of the arrival in China of the Ven. Elliot H. Thomson, Archdeacon of Shanghai and the vigorous veteran of the Church's staff in China, the Board adopted a resolution recording its thanks to God for sparing the life of His servant and enabling him to do such notable work on behalf of the people of the Chinese Empire.

CHANGES IN THE STAFF.

The resignation of the Rev. E. H. Edson as missionary at Puerta de Tierra, San Juan, has been accepted to date from March 1st.

At the request of the Bishop of Washington Mr. Royal S. Hoagland was appointed as teacher in the School for Negroes at Charlotte Hall, Maryland.

At the request of the Bishop of Kansas City the Rev. E. W. Flower was appointed to St. Matthias' Church, St. Joseph, Mo., and the Rev. E. S. Willett to St. Augustine's Church, Kansas City.

Miss Edith Taylor was appointed at the request of the Bishop of Idaho.

At the request of the Bishop of New Mexico and Arizona Miss Isabella S. Woods was appointed as a missionary in his district, to assist Miss Thacker in her hospital work at Fort Defiance.

NEWS AND NOTES FROM CHICAGO.

The Living Church News Bureau
Chicago, December 21, 1909

THE Round Table met at the Church Club rooms in Masonic Temple on Monday, December 20th, to listen to a paper by the Rev. Charles S. Lewis of the Western Seminary, on the subject, "The Length of Our Lord's Ministry." The Rev. W. O. Waters, D.D., was the chairman, and the Rev. Charles E. Taylor the secretary. The clergy are looking forward to a rare treat on January 3d, when the Round Table will be addressed by Bishop Rowe.

B. S. A. ANNUAL MEETING.

The annual meeting of the Chicago Local Assembly of the Brotherhood of St. Andrew was held on St. Andrew's Day, at St. Andrew's Church, Chicago. Supper was served at 6:30, after which the regular business meeting was held. Reports were read and the election of officers resulted as follows:

Chairman, Edmund H. Stroud of St. Peter's; Vice Chairman, Dr. F. H. Ivey of St. Andrew's; Secretary, Mr. Trenholm of Trinity; Treasurer, Mr. William Sturges of St. Peter's.

About 150 men were present and listened to a talk on preparation for the annual Corporate Communion of the Brotherhood by the Rev. F. DuM. Devall. At the service following the Rev. Dr. L. P. McDonald, rector of Epiphany, was the preacher.

About twenty years ago, under the leadership of Mr. James L. Houghteling, the sum of \$4,000 was raised by Brotherhood men all over the city of Chicago to endow a bed at St. Luke's Hospital. Any Brotherhood man wishing to go to St. Luke's hospital as a patient can obtain permission to occupy this bed by applying to the chairman of the Chicago Local Assembly. One or two of the Brotherhood men have recently taken advantage of this opportunity.

WOMAN'S AUXILIARY.

At the December meeting of the Chicago Branch of the Woman's Auxiliary, the Rev. William C. Way gave an interesting account of the conditions in his parish, and the reasons for his wanting to have Providence Kindergarten at St. Philip's. Mr. Way told of the isolated situation of St. Philip's, of the large district which he had to cover, and of the help that it was to him to have the Woman's Auxiliary kindergarten with its bright, energetic teachers acting as a lodestone to draw the children, and through them, the families of the district, to the church. Miss Wurtele, the director of Providence kindergarten, told of the work of the little school during the three months that it has been at St. Philip's; the number of children, their nationalities, etc.; and of the 140 visits she has made to the people of the neighborhood. Miss Sturges gave a report of the work done at the old Providence kindergarten during the summer, speaking of the Daily Vacation Bible School which was held there with its enrolment of 104 children, and of the mothers' meetings held each week throughout the summer under the direction of the Health Department of Chicago. These meetings were conducted by trained teachers from the School of Domestic Arts and Science, the Philanthropic Department of that school contributing over two-thirds of the money needed to carry on this work. It was because of the interest occasioned by these meetings that the new Providence Day Nursery was created. One of the members of the Board of the School of Domestic Arts and Science bought a cottage in that district, and equipped it as a Home Center, giving the upper floor to the Woman's Auxiliary if its members would maintain a day nursery there. It is thus that the opportunity has come to the Auxiliary to build up a beautiful work in a crowded district, where the United Charities and the Visiting Nurse Association say that there is the greatest need for it. The president, Mrs. Greeley, then told of the work being done by the visiting committee and of the Quiet Hour spent in prayer for missions on the 27th of November.

MEN'S CLUBS WILL FEDERATE.

Realizing the need of a closer affiliation of the men's clubs of the diocese a meeting was held by representatives of these clubs to the number of 200 at the Great Northern Hotel December 6th. The subjects discussed were How to Stimulate Old Clubs in which enthusiasm and interest are waning; How to Aid Parishes to Form Men's Clubs where none exist; How to Maintain a "Lyceum Bureau" on which all clubs can draw for speakers—as far as possible Churchmen; and how a council of this sort can assist the Bishop in his undertakings. Mr. John A. Bunnell, president of the Church Club, presided, and Mr. F. W. H. Clarke acted as secretary. Mr. Malcolm McDowell is secretary of the Lyceum Bureau. Further plans of the organization will be announced later.

DR. HOPKINS AT AURORA.

The welcome extended by Trinity parish, Aurora, to the Rev. Dr. and Mrs. John Henry Hopkins on Wednesday evening, December 1st, took the form of a parish supper served to some 160 persons in the parish house. The rector, the Rev. F. C. Sherman, was the toastmaster; Dr. Hopkins' theme was "The Signs of the Times," and Mrs. Hopkins' was "Travels in The Fifth Department." The evening was marked by great enthusiasm. Trinity parish, Aurora, will raise nearly \$300 this year for diocesan missions, and some ten times its last year's gift for general missions.

NOTES.

Dean Sumner addressed the Men's Club of Springfield, Ill., week before last on "The Church's Missionary Work in Chicago," and the Springfield Woman's Club the next day upon "Efficient Citizenship." The following week he addressed the Church Club of Cleveland, Ohio, on "The Church's Opportunity in the Modern City." Following the banquet and address a subscription paper was started to raise funds to inaugurate a "City Missions" in Cleveland, and \$800 was immediately subscribed. A city missionary will take up his work in that city January 1st under the financial support of the Church Club.

A very beautiful oak pulpit, built to harmonize with the interior woodwork, was blessed on Sunday, December 12th, by Bishop Anderson at St. Andrew's Church (the Rev. F. DuM. Devall, rector). It was a memorial to H. F. Chandler, formerly vestryman of St. Andrew's, who passed from this life in February, 1909, and was a gift from his widow.

As one sign of renewed life in the Church of the Holy Comforter, Maywood (the Rev. E. Croft Gear, rector) a parish dinner, a new departure in the parish, was served to over 150 people recently. Those present were the guests of the wardens and vestrymen. Following the dinner there was music, speech making, and general sociability. It would be a happy thing if all parishes met in this social way several times a year. It has proved a very happy way of securing coöperation among the Church's attendants and communicants at Maywood.

The national convention of the Anti-Saloon League of America held largely attended sessions in Chicago from December 6th to 9th, and much valuable and interesting information was given out. The deanery representative to the League—the Rev. E. J. Randall—mailed very full information regarding the convention, and many of the clergy availed themselves of the opportunity to be present and to listen to the discussions. Probably more would have attended had the convention come at a time of less pressure in Church work. Among the Churchmen who spoke were the Rt. Rev. Dr. Courtney of New York, the Rev. E. J. Randall, Mr. R. P. Hutton of West Virginia, and Mr. J. H. Robbins of New Hampshire. RENUMS.

A CHRISTMAS VISION.

It was Christmas Eve in the mountains,
Where a woman knelt, lonely and poor,
As she dreamed of a time-worn chapel
And longed for its open door.

Then she thought of the straw-filled manger,
And the Babe who in it lay;
Of the shepherds who knelt by St. Joseph,
And Our Lady herself, to pray.

And she heard the voice of the organ,
And the candles were all ablaze,
And she saw the wreaths of the incense
Float upward like songs of praise.

Just then through the panes of her window
The moonlight shone, brilliant as day,
And the great white mountains above her
No longer seemed far away.

There stood on a snow-field a Figure
In a glorious halo of light,
And it looked like the Blessed Mother,
Who held up the Babe to her sight.

And above and below and beneath it
There knelt four figures at prayer,
For it seemed that the holy angels,
With the Child and the Mother, were there.

And the moonlight sparkled and glistened;
Was that the incense which rose
From the censers of kneeling angels,
Or only the drift of the snows?

A. M. E.

CHRISTMAS QUOTATIONS

CHRIST IS WONT to catch every man in the way of his own craft—Magians with a star, fishers with fish.—*St. Chrysostom.*

A good conscience is a continual Christmas.—*Benjamin Franklin.*

I will honor Christmas in my heart, and try to keep it all the year.—*Charles Dickens.*

This day shall change all griefs and quarrels into love.—*Shakespeare.*

I have always thought of Christmas-time as a good time; a kind, forgiving, generous, pleasant time; a time when men and women seem by one consent to open their hearts, freely; and so I say, "God bless Christmas."—*Charles Dickens.*

The Christmas star has five points: love to God, love to man, thoughtfulness, self-denial, and joy.—*Anon.*

THE real Christmas tree is the Tree of Life, its branches spread over all lands; and its leaves are for the healing of the nations.—*Amos R. Wells.*

A CHINESE PILGRIMAGE.

AMERICAN CHURCH MISSION,
CHANGSHA, CHINA, October 11, 1909.

NAN YEO SAN, one of China's five Sacred Mountains, is the scene of one of the greatest and best sustained pilgrimages in the world. During the Chinese Eighth Moon there are easily an average of ten thousand pilgrims a day; and by "best sustained" I mean maintaining a purely religious object, so that an outsider is impressed with the reality of it all. The coming and going of so many was marked with no disorder, no revelling. In fact, after a careful estimate of the numbers, counting the people as they passed at different hours of the day ascending and descending the Sacred Mountain, the most impressive thing, after the number of pilgrims, was the orderliness of the crowd. There really was no crowd; the shrines were thronged with worshippers, but they came and went so expeditiously as to make the crowd intangible.

I made the journey from Siangtan, an out-station of our mission at Changsha. A distance that modern means of travel would have made in two hours took me, in sedan chair and on foot, two full days.

After several hours' journey from Siangtan I got on the

modation of Cantonese merchants. I had a room ten by twelve that had six beds in it, of course paying more than double the price of six for it—twenty or twenty-five cents; a small amount, but I assure you your money's worth of comfort. The pilgrims I found slept only a few hours, and during the night at two o'clock and again at four I was awakened by the sound of departing pilgrims. They left with some ceremony, which I could only hear. They sang and the host let off a string of firecrackers in their honor.

Later on, the inns were much cruder. For fuel, dry grass and weeds were used, and with the absence of chimneys the air was filled with smoke and cinders. For lighting, an open wick was used that sent up a steady stream of soot, and the beds looked such doubtful places of rest that I elected to sleep on three tables placed in a row.

The third morning we reached Nan Yeo, the village at the foot of the mountain. Here is the big temple built by imperial edict, a fine temple of magnificent proportions, fifty-two stone columns around the porch, and adorned with handsome wood and stone carvings, with approaches that give it dignity. It has few equals, I imagine, in China. This temple is the heart of the pilgrimage, a small percentage of the pil-



THE NAN YEO TEMPLE.

Persons in center of steps are rubbing coins for luck, on the dragon carved in marble.

main road between Hunan and Kuangtung and the sights of the pilgrimage began. Most of the pilgrims carried burning sticks of incense. Oftentimes they went along in bands chanting antiphonally a weird refrain. Some were called "pei hsiang-ti," i.e., incense-bearers. They wore a short apron for carrying incense sticks and usually with the Chinese characters, "Approach the South Sacred (mountain) with Incense," written or embroidered thereon; their knees padded, head turbaned, and in their hand a support that held the incense and assisted them in their frequent prostrations. These, if a touch of red was in their clothes, were making the pilgrimage for the benefit of parents who were still living; if yellow, for parents who had died. They kowtowed (i.e., prostrated themselves) every few steps and were careful to keep the incense always burning before them. There was still another kind of devotee who was marked merely by having a bamboo dipper stuck in his collar. During the pilgrimage he would eat nothing that had been cooked, and would drink only cold water from the streams; a most unusual proceeding in China, the land of tea. They would sleep along roadside, at best under the cover of a projecting doorway. The pilgrims were, with few exceptions, all men.

On this roadway I stopped the first night at a most respectable inn. The walls were plastered and tolerably clean. There were many small rooms designed to hold the retinue of one traveler. I afterwards learned that it was built for the accom-

modation of Cantonese merchants. I had a room ten by twelve that had six beds in it, of course paying more than double the price of six for it—twenty or twenty-five cents; a small amount, but I assure you your money's worth of comfort. The pilgrims I found slept only a few hours, and during the night at two o'clock and again at four I was awakened by the sound of departing pilgrims. They left with some ceremony, which I could only hear. They sang and the host let off a string of firecrackers in their honor.

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grims not ascending the mountain. The courtyard was a busy scene. The worshippers were making their ceremonious observances, kowtowing about the shrines and ascending the temple steps with almost quadrille-like figures. Two immense furnaces were fed by the continual offerings of written prayers and incense. A handsomely carved dragon was being worn smooth and green by those desiring to take away with them lucky coins. Inside the temple, crowds of pilgrims were devoutly prostrate before the image, whose efficacy is not lessened by the fact that Chinese scholars dispute its identity. For ten cash (a half cent) the worshipper was allowed to climb a rickety ladder to the foot of the idol, where his pocket apron was stamped with the seal of the idol. With the evidence of three pilgrimages thus on it, this garment becomes of great merit and is wrapped around the parent at death.

As I ascended the hill and looked back over the scene, the temple was in a haze of blue, the smoke of the incense; and one prayed that such a mighty cry might reach our Heavenly Father, and that in such a soil the Gospel seed might find root.

Along the ascent were shrines and temples, none of which were neglected by the pilgrims. Each holy spot had its offering of a few sticks of incense dropped by the roadside, and was duly kowtowed to. There were also tea houses at convenient intervals. The wayside was lined with beggars, of unspeakable description, living for the time in small straw-thatched shelters. A band of pilgrims would usually have its almoner, who, with

great care, missing none, gave each beggar, whatever his condition, one cash each; in some instances a basket or bowl with a notice explaining that alms were asked for some blind, aged, or orphaned individual who could not come in person. In the "storing up of merit" these were favored along with the rest.

After a four hours' climb I reached the top, several hundred feet above the clouds that the wind had gathered on two sides of the range, leaving the lee-side alone open to a view of the landscape. The sea of clouds as I saw it later by moonlight was grand.

At the topmost peak there was a temple that seemed to culminate the devotions. The space was not large and the crowds seemed greater. A big iron urn in front was hot with the burning prayers, and the smoke inside was blinding. I did not like to go in, it was so crowded with prostrate worshippers.



THE TEMPLE ON THE PEAK, WITH INCENSE URN IN FRONT.

But a hospitable monk said, Never mind, and he led the way, filing through the kneeling throngs, telling me all about the temple, little of which I could hear in the prevailing din. The money box was opened while I was there, and the monks with undisguised greed began to count it. The money was all of the smallest coinage and a day's receipts would average sixty or eighty thousand pieces of money, about twenty-five or thirty dollars.

After a stay of parts of two days and two nights, one on



INCENSE-BEARER PROSTRATING HIMSELF.

the mountain in a Buddhist monastery, I left Nan Yeo. Its wonderful magic haunts one. Though mixed with much superstition, you could not help but feel there was a religious motive in it all. Here is a pilgrimage without side-shows or fairs, nothing externally attractive, and yet thousands come and go quietly and unostentatiously day by day during the month or so of pilgrimage. Where in all this devotion is the point of contact that will lead them on to the fulness of the Truth?

A. S. C.

RURAL MISSIONS.

HOW BEST TO WORK MISSIONS IN THE THINLY SETTLED COUNTRY WHERE THE VILLAGES ARE SMALL AND FAR APART; AND HOW TO REACH FARMING COMMUNITIES.

By THE REV. JOHN K. BURLESON.

THIS subject constitutes a problem of paramount importance. The problem of Church work in the cities and larger places has been solved. In most such places it is being done with considerable success. People are being reached. But the problem of rural work has not been so solved. The people of these places are not being reached to any great extent. Yet they must be reached, not only for their own sakes, but also for our own. There are at least two facts which plainly indicate this: (1) The country is now furnishing the solid middle class of the towns and cities; that class which is the strength of the community and the Church. (2) In spite of our comparative failure in rural work, still the work which

is being done in the smaller stations of our department to-day is bringing greater proportionate results than any other work we are doing in this district.

The first of these statements needs little discussion. All who know city life realize how largely that life draws from the rural communities, and how much it is influenced by the rural element. We know that a chief cause for the small numbers of the Church in many large places is the lack of Church work in the districts surrounding those places. But our second statement, namely, that our rural work brings greater immediate proportionate results than any other, may not be so readily agreed to. There is not time here to discuss the statement. We can only refer to the figures and let them speak for themselves.

It seems fair to assume that a congregation of less than one hundred communicants belongs to the class of weak and scattered work, for such a congregation is not, as a rule, self-supporting. We may accordingly divide the work of the department into two classes: Class 1, places of 100 communicants or more; Class 2, places of less than 100 communicants. The last Diocesan Journals of Nebraska, Montana, Duluth, Minnesota, Kearney, South Dakota, and North Dakota have been taken, and the places there reported have been so divided. Then the whole number of communicants in places of each class is taken as a basis, and the percentage of baptisms and confirmations in proportion to the communicants has been reckoned. Results were as follows: The percentage of confirmations in the places of the first class to the total number of communicants which those same places contained is 6.5 per cent, while the percentage of confirmations in places of the second class to the total number of communicants which they contain is 9.1 per cent. Similarly, percentage of baptisms to communicants in Class 1 is 7.7, while in Class 2 it is 10.6 per cent.

These figures would seem to indicate that it is a true statement of facts when we say that the work in the small communities is more fruitful of immediate results than our larger work. And so, we repeat, the problem of doing that work is a most important problem, for if the results are such as they appear to be under our present inadequate covering of the field, what might they not be if the work were made more adequate to the demands.

Our problem is, how to take hold of this promising work. I

mention here five means which have helped to bring good results, and which if rightly used, promise to bring even better. These are: (1) Itinerant clergymen. (2) Sunday school workers. (3) Adequate use of the Prayer Book. (4) The establishing and strengthening of Church centers. (5) A working and a praying laity. (I should say in passing that farming communities and small places will not be considered as furnishing separate problems, for they seem to your speaker to be parts only of the same problem.)

1. An Itinerant Clergy. There must be a priest in actual charge of each station and paying it regular visits, if real Church work is to be done. The Sacramental System is the most distinguishing gift which the Church brings to any community, and there must be a priest for this work, even though his visits may be as seldom as two, four, or even six weeks apart. There is no reason why an able bodied man should not supply 10, 15, or, under favorable circumstances, even 20 places with such services. This has been done and is being done now in some districts, and with good results. A year of such work will show what places in the field so visited give most promise of yielding abiding results for more concentrated work. More time and attention may then be given to those, and this attention continued until such results either become manifest or are proven impossible.

2. Sunday School Workers. But the work of the priest must have auxiliaries, and that auxiliary which is most important and of which the Church should make far larger use than she has in the past, is the Sunday school. In each field there ought to be a Sunday school worker, and at each station a Sunday school organization. If a lack of funds or of workers requires the cutting down of ministrations, then—you may not agree with this, but I believe it to be correct—let the reduction be first made in the number of the priests rather than that of the Sunday school workers. For the Sunday school work will suffer more from infrequency than will the actual services; and the Sunday school work is of equal importance with the services. The Sunday school worker should go to a place where the way has been opened, and should remain there until the Sunday school is well established and the teachers sufficiently trained to carry on the work independently, at least for a time. Then the worker may pass on to a similar work at some other place; but should revisit the old work at as frequent intervals as possible; in order to superintend the work being done, to give examinations and to train further the teachers. It is, of course, necessary that such a worker should be a trained and loyal child of the Church, and should be able to make all the work center as far as possible around the ministrations of the priest. For in all this work the great effort must be to teach and train the people for office and work in the Sunday school merely as a preparation for membership and work in the Church.

3. The Use of the Prayer Book. In these lines of training, that is, Sunday school work and Church membership, great emphasis should be laid on knowledge of and use of the Book of Common Prayer. We neglect this knowledge and this use far too much. We call ourselves the Prayer Book Church, and yet there frequently are cases where Sunday schools of the Church are founded and maintained, and services of the Church are conducted, for months or even for years, and in all that time the Prayer Book is scarcely seen or known by the members of the community. Its place is taken by service and Sunday school leaflets. This is a great mistake. Next to the use of the Sacraments, the Prayer Book is what differentiates our methods from all others. So it should be used; and it can be used. For any average congregation of people unacquainted with Church ways can be trained to know, to use, and to value the Prayer Book in a very short time, if the work be intelligently and carefully undertaken. When you are to begin service in any place which is new to the Church, do not plunge the untrained people at once into the midst of the service. If you do they will be swamped. Rather let the first service be begun by putting a Prayer Book into the hands of every person present. Tell the people about the book. Call their attention to its general divisions. Go over with them the service to be used, page by page, explaining the changes and their meanings. Then after doing that you can have your morning or your evening service, and will probably be astonished at the intelligent cooperation which you will receive from the congregation. This will be especially true if you have tried to disarm prejudices by making the people understand that this way of worship is not a new trick for gaining popularity, but is only the old, old way, and indeed the only way, for real common worship.

For it is the thought of *worship* which first, last and always must be kept prominent in all such training. Then encourage the people to take the Prayer Book home and study it. Make the Prayer Book also the backbone of the Sunday school instruction. Do these things, and it will be passing strange if, in a short time, you do not find some, at least, in the place who have been won by the power and beauty of the Prayer Book and its services. You will not need to be a great preacher in order to do telling work like this. If the priest knows and loves his Prayer Book and teaches it, it will do the preaching itself, and will do it with a power which very few men have. Throw away the leaflets, all of them. They are cheap, but they are almost useless. Give the Prayer Book a fair chance and it will make good.

4. Church Centers. In order that the work may be established in a place, with a Sunday school, a visiting Sunday school worker, and

as frequent services as possible, it will be necessary to provide a center of Church interest and life which is more than local. The secret of permanence is to have a strong center; to get people to feel that they belong to a Church and not simply to a mission. Of course each community will naturally center round the place where services and Sunday schools are held; but each group of such communities should also have a common center. This center may be the largest place, or the place of most prosperous work in that section. But for whatever cause chosen, it must be the place for centralizing the Church life of the scattered peoples, and thus it will form the nucleus of the rural parish. The mission or Sunday school which is not closely connected with some wider work may do well for a time; but the changes caused by removal and by death are all but certain, sooner or later, to lead to decline and failure, unless the members have been made to feel their fellowship in a wider Church life. In connection with such centralization the nearest established mission or parish should be made a nursing mother to the new mission communities. The members of such parish or mission should be impressed with their responsibility to their feeble neighbors and to the scattered sheep. Also what we might call "Old Home" services should be held in such parishes; services to which all those scattered ones who are within possible reach are bidden and to which they are welcome by the local parishioners, with open homes and open hearts. Such a greeting and such services will give these visitors an object lesson which will teach them the solidarity of the Church, and will give them at least a hint of the beauty and dignity of her worship. And the local Churchmen will learn also to value more highly the Church advantages which they have at home when they see how these are appreciated by those from abroad. If there be no parish or mission which can be made available as such a center and for such services, then an old-fashioned camp meeting can be made to fill the need, at least in part. We must get the people together, where they can feel the inspiration of numbers, and can have a glimpse at least of the unity and beauty of the Church. It will be worth all that it costs, for it will be a unifying force, a living symbol of the larger Church life.

5. A Working Laity. There is one essential for the carrying on of such work upon which we have only touched. That is the necessity of having in all this the help of the laity. Nothing worthy can be accomplished unless our laymen are at work. We must utilize the Brotherhood of St. Andrew and the Daughters of the King where these exist. If we do not have them, then we must enthrone individuals and make them see that every Christian must be busy with Christ's work; for there is no such thing as a lazy Christian. The priest not only cannot do it all, he cannot do it at all as it should be done; first, because there is not enough of him, and secondly, because it is the laymen's work, and not his. Although we so often forget the fact, it is the duty of the laymen to bring men and women into the Church. It is the duty of the priest to teach and to guide them when they are so brought. We are told that to-day is the laymen's day. It is; and this is the laymen's work. Therefore, we must have a working laity if these scattered communities are to be reached; lay readers, lay teachers, lay visitors, and all of them lay missionaries. Laymen seem to be waking up to the duty of giving money to missions, both at home and abroad. They must also wake up to the duty of giving themselves to this work which lies at our doors and all around us; and the waking must be done by the clergy.

But if this waking is to be done by the clergy, the clergy must be awake to it themselves; and often we are not. We are very, very busy in our own parishes. Of course we are busy and we probably always will be. For any clergyman can profitably put in all of his time in any parish, no matter how small. But the Church life of our people will never be any wider than the narrow bounds of that same parish if we continue to keep our work and theirs inside of it. If our people are to learn what the Church is and what her life means, we and they must get outside of our parochialism. We must go into the next towns ourselves. We must get our local workers there, our choirs, our Sunday school workers and our Guilds. We must all get to doing things and to praying prayers for this outside work; and if we do, then those over whom we so often mourn—our self-satisfied Protestant Episcopalian parishioners—will begin to learn what it means to be children of the Catholic Church. Then we will gain a fuller understanding of how much our Lord meant when he said, "It is more blessed to give than to receive," for we will find the blessings which we have striven to give to others measured back seven fold into our bosom.

And more than this. This subject of the scattered sheep and the help they need, means more to us than help to them or teaching for ourselves. It is a subject which is vital to our own self-preservation. It is vital to our preservation as individuals, lest we hear some time those sad, sad words which the Good Shepherd will say to some of us, "Inasmuch as ye did it not to one of the least of these ye did it not to Me." It is vital to our self-preservation as a Church; a Church threatened by the dry-rot of a parochialism, which would make the Church merely a religious club; an evil which has slain its thousands in the past and which keeps up the slaughter to-day. And it will continue to slay until we learn to free ourselves from the cords of our sins of omission, and go out into the highways and hedges and compel them to come in, for only thus can our Master's House be made full.

Department of Social Welfare

EDITED BY CLINTON ROGERS WOODRUFF

Correspondence for this department should be addressed to the editor at
North American Building, Philadelphia

DISTRICT ATTORNEY JEROME.

DISTRICT ATTORNEY JEROME disappears, for the time at least, from public life. He is to be credited, however, with a political innovation of considerable value. He appeared last winter before a great meeting of the People's Institute and defended his course in office. After making a clear-cut statement which the audience at first was disinclined to listen to but to which it subsequently gave a respectful hearing, he submitted himself to cross-questioning and carried himself with dignity and ability. He gave a reasonable accounting of his stewardship, and set at rest many of the charges that had been preferred against him during the past two or three years; but he failed to recover the ground he had lost in the public esteem, or to convince either his immediate audience or the larger audience that was reached through the newspapers that he had done all that he could possibly do in reaching after the "man higher up." There is no question that Mr. Jerome measurably improved his position and the public regard for him, but not sufficiently to restore him to public favor.

While Mr. Jerome has suffered in public esteem, the many notable accomplishments of his term of office must not be overlooked, and he is certainly entitled to be considered one of the best if not the best district attorney the county of New York has ever had. It is to be hoped that other public officials and candidates will follow Mr. Jerome's example and submit their records to the cross-examination of their constituents. While the practice is sometimes subject to gross abuse in England, it is, generally speaking, a wholesome one, and might very properly be introduced more generally in this country.

COMMISSION FORM OF GOVERNMENT.

Some idea of the growth of interest in the commission form of municipal government may be measured by the extent of its adoption within the last four years. Iowa, Kansas, North Dakota, South Dakota, Mississippi, Minnesota, Wisconsin, and Oklahoma have passed commission laws relating to all or certain classes of cities within their respective borders. Following is a list of the cities which have adopted one or another form of commission government:

Galveston, Houston, Waco, Fort Worth, Austin, El Paso, Dallas, Denison, San Antonio, Greenville, Sherman, Beaumont, Orange, Texas.
Des Moines, Cedar Rapids, Burlington, Keokuk, Iowa.
Kansas City, Leavenworth, Topeka, Wichita, Hutchinson, Independence, Anthony, Coffeyville, Kansas.
Haverhill, Gloucester, Chelsea, Massachusetts.
Sioux Falls, South Dakota.
Boise, Lewiston, Idaho.
Charlotte, North Carolina.
Berkeley, San Diego, Riverside, California.
Minot, Bismarck, Mandan, Grand Forks, North Dakota.
Colorado Springs, Grand Junction, Colorado.
Ardmore, Sapulpa, Enid, Oklahoma.
St. Joseph, Missouri.
Tacoma, Washington.
Memphis, Bristol, Clarksville, Richard City, Tennessee.

The discussion of the proposition is country-wide, from New England where Dr. Charles W. Eliot, president *emeritus* of Harvard, is the chief proponent, to Oregon, and from Minnesota and Wisconsin to Texas, Mississippi, and Florida. State legislation has been introduced in the legislatures of Illinois, Nebraska, Virginia, Florida, Indiana, and Montana, and although not enacted into law, the popular demand is growing so rapidly that some action will no doubt be put on the statute books.

THE YEAR'S ENCOURAGEMENTS.

The municipal developments of the past year have been encouraging. They indicate that there has been no diminution in the quickening of the moral sense of the nation. The outlook for the future is most encouraging; in fact, it may be said to be more encouraging than for a number of years past. There is a demand on the part of the people for a better administra-

tion of public affairs, both in city, state, and nation, but particularly in the municipalities. Never before have these problems been so thoroughly and so scientifically and so persistently studied as at the present time. Never, as Bishop Williams has pointed out, were books on these subjects so carefully written or so widely read; never was our periodical literature—even our popular newspapers—so full of serious question and earnest thought in these directions; never was there such enthusiasm for the solution of problems that concern our common life as a people; and never were so many of our best men and women giving their minds and their lives, themselves, to the public welfare and service.

But there is much work yet to be done; more than enough to keep Churchmen of the present age busily occupied. In fact so long as the Church remains a Church militant there must be an abundance of hard, unremitting labor. Recall the reply to the deeply concerned sectarian who, not knowing to whom he was addressing himself, said to dear old Father Benson, S.S.J.E.: "Brother, are you at peace?" "No," was his reply, "at war!"

CHICAGO'S AMBITIOUS IDEAS.

Chicago is coming to be the head center of ambitious schemes. May she soon become the head center of ambitious and far-reaching accomplishment! Her latest idea is a merging of the schools, libraries, parks, in fact all the educational facilities of the community, in one great system. The suggestion originated with the City Club. In brief it is as follows:

Get in a single directory or catalogue the name, location, and a brief description of the purpose and facilities of every institution of education, culture, and public recreation in Chicago.

Provide some central administrative machinery which shall bring such institutions into harmonious relation and prevent as far as possible their fields from overlapping, without unduly interfering with the independence of each.

Bring about a degree of cooperation that will make it easy for a student doing most of his or her work in one institution to supplement it with any profitable work any other may have to offer.

Bring Chicago's educational facilities into closer touch with the people by means of branch libraries, travelling museums, and a more extended use of public library books in the public schools.

Among the institutions represented on the committee to consider the plan are the Art Institute, Hull House, Field Museum, Public Library, School of Civics and Philanthropy, the Board of Education, the University of Chicago, and the City Club.

FIGHTING TUBERCULOSIS.

Here are some timely lessons concerning tuberculosis, gathered from a recent exhibit designed to aid in the prevention of tuberculosis:

It is within the power of man to cause all infectious disease to disappear from the world.

Consumption is caused by the poisonous germs in the consumptive's spittle.

The careful consumptive—one who coughs and spits into something which can be boiled or burned—is perfectly safe to be about you.

The careless consumptive, who coughs and spits anywhere and everywhere, is a danger to his family, his friends, and the community. He will poison the house he lives in.

Do not sleep in a room where there is no fresh air; do not work in a room where there is no fresh air; do not live in a room where there is no fresh air.

Sleep with your windows open. Do not be afraid of night air. Do not be afraid of cold air.

Patent medicines do not cure consumption. Most of them are merely alcoholic drinks in disguise.

Fresh air, sunshine, rest, good food; these are the things which will help you to get well of consumption.

SAFETY AND SANITATION.

The Museum of Safety and Sanitation has done a wise thing in sending out its director on a lecture tour of education. He is addressing various organizations, illustrating his addresses with appropriate pictures. The aim of the organization is to awaken an interest and point out the practical way of improving the relations between capital and labor; and, as Cardinal Gibbons has said, he is truly a benefactor who helps to draw the employer and the employee closer together, and who strives to make the life of the laborer more enjoyable by suggesting means of increasing his comfort without increasing his outlay.

Correspondence

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

THE CHRISTMAS SAINTS' DAYS.

To the Editor of *The Living Church*:

DEAN HART, if he will consult Bishop John Wordsworth's *Ministry of Grace*, will find that the Christmas Saints' Days are considerably older than any "mediaeval lore."

"The earliest definitely recorded Saint's Day is that of St. Stephen (*Apost. Const.*, viii, 32), and, though the date is not mentioned, there is little doubt that 26th December is meant. The 27th was at first the day of St. James and St. John (the sons of Zebedee), the 28th that of St. Peter and St. Paul. We can trace this observance in substance to the time of St. Basil, in whose funeral oration by his brother, Gregory of Nyssa, it is mentioned that the Church kept the festivals of SS. Stephen, Peter, James, John, and Paul after Christmas and before the first of January, on which day Basil died, A. D. 379." (pp. 403-404.)

At Rome the festival of SS. Peter and Paul being kept on June 29th from an early date, December 28th was vacant and was given to the commemoration of the Innocents at least as early as the fifth century, for provision is made for it in the Leonine Sacramentary (p. 405). A. C. A. HALL.

December 13, 1909.

To the Editor of *The Living Church*:

THE comment of Dean Hart in regard to the Saints' Days which follow Christmas is interesting. But is it not true that the explanation of their occurrence at Christmastide is to be found in the fact of the opening of the Christian year rather than in the fact that the civil year draws to its close? They would seem to be suggestive of a half-formed intention of paralleling the story of Christ's life with a series of Saints' Days. In such a scheme it is not unreasonable to place the Holy Innocents' near Christmas, and the day of the first Christian martyr and the day of the Beloved Disciple early in the scheme. We may in the like manner account for the occurrence of the day of St. Andrew, one of the first disciples, at the beginning of Advent. The placing of St. Thomas' Day on December 21st presents, it is true, a difficulty.

There appears to be a fragment of another scheme in the occurrence of the day of St. John the Baptist, the Forerunner, and St. Peter, the Prince of the Apostles, close together in June. According to this plan, the second half of the year was apparently intended to repeat the story of Christ's life in the lives of His saints, and there is reason for placing these two saints at the beginning.

A *Church Calendar* (E. P. Dutton & Co.) prints the following regarding the Christmas Saints' Days:

"Great festivals attract other festivals to themselves. Thus about Christmas cluster St. Thomas' Day, St. Stephen's Day, Holy Innocents', and St. John's Day. Doubt and martyrdom and untimely death, and long life of thought and work, all alike need explanation. The explanation comes through the Incarnation. The birth of Christ transfigures these experiences. Through His coming the remembrances of these days become an inspiration to the life of to-day."

Yours very truly, JOHN W. SUTER.
Winchester, Mass., December 13, 1909.

THE RIGHT TO PREACH.

To the Editor of *The Living Church*:

AFTER reading your editorial in the issue of December 4th, entitled "The Right to Preach," I could not but marvel at the precariousness of appealing to an antiquity that both closed the mouth of the priest and opened the mouth of the layman. I do not wish to appear as reflecting on your judgment when I say that arguments from antiquity must be discreetly used; nevertheless, in the interests of all who share the priesthood or are affected by its ministrations, I must say it.

It does not, however, impeach antiquity when it is proved on good authority that priests did not preach here or there. Pos-

sibly the times and opportunities had not made their demand for preaching by priests in Alexandria, Carthage, and Rome, as must be inevitable. The glorious light from the fires of martyrdoms, the teaching of the hermits and anchorites, and other agencies, may have, in large part, or fully, supplied the place of preaching. If, however, a permanent disuse of preaching by presbyters and deacons should be argued from these instances of antiquity, then there should be an impeachment of the old customs, whose influence would be to bring on moral darkness and spiritual superstition, as the needs of advancing ages were ignored to justify a precedent. One cause for the "mass priests" of the Middle Ages was the neglect of the teaching office of the Church's ministry.

But you say that preaching is not of the essence of the priesthood, but of the episcopate! And that premise, in itself, if granted, would remind the Christian priest that it is of the essence of his order that he should be no more than a ceremonialist, such as was the Jewish priest of old, or the Mass priest of the Middle Ages, if the Bishop (within the latitude of canonical or rubrical limitation) were not pleased to grant him the further faculty of preaching. Happily, this could never happen in the Anglican communion, as the Reformed Ordinal precludes any hair-splitting inferences, by the delivery of the Bible with its accompanying form. But you seem willing to inject into this delivery of the Bible two notions: first, that the powers of the priesthood are so many separable provinces that must be gathered together in one collection to form an entity; that the thing is created by the gathering together of the powers, instead of the powers resulting from the creation of the thing; and secondly, in the Roman doctrine of the *Porrectio Instrumentorum*, by which the ordination is protracted, and it is rendered uncertain as to its completeness. Thus if the Bishop fell dead after the first paragraph, the subject of the rite would be obliged to get the delivery of the Bible supplied by some other Bishop.

In these words, accompanying the delivery of the Bible, I see only a beautiful but undogmatic adjunct to the ordination service. It creates nothing, but specifies what has already been created by the imposition of hands together with the form, "Receive the Holy Ghost," etc. And if the delivery of the Bible were, through some chance, omitted, there would remain nothing to be supplied.

I am curious to learn, Mr. Editor, what solution you would give the problem arising at the consecration of a Bishop, through the omission of the delivery of the Bible, with the form, "Give heed," etc. I am able to account for the presence of the delivery of the Bible to both priest and Bishop, on the ground that the Church would use a ceremony symbolic as well as undogmatic, in emphasizing the fact that the ordination or consecration just conferred is to an office no less of teaching than of sacrifice. They refer to what has been conferred and not to what is being conferred; they "refer" but do not "confer"; they declare, instead of creating.

And I believe this power of preaching to be of the essence of all orders of ministers in the Church. The reservation of the right to license the deacon to preach is but an exception that proves the rule; for without this reservation he would have the right to preach, as he has by the essence of his order, anyway.

In affirming that the right to preach belongs to the essence of Holy Order, I do not, of course, deny some right in the Church to regulate the exercise of the gifts of their ministry, by its ministers, and would not draw too sharply the line between what is *ultra vires* or *intra vires* in the limitations that are here and there set upon preaching. But it is notable that the licensing of its priests to preach by the Roman Catholic Church is no dogmatic denial of the prophetic office being of the essence of the priesthood, for it also makes the hearing of confessions dependent upon a license after an examination in Moral Theology.

FREDERICK A. HEISLEY.

Corry, Pa., December 8, 1909.

THE CHURCH AND SOCIAL PROBLEMS.

To the Editor of *The Living Church*:

CO quote from the letter of Leonard G. Wykes published in your issue of December 11th: It is a lamentable fact that Church people as a whole are ignorant of the social application of the Catholic Faith, and, skilfully drugged by a press almost entirely dominated by a sordid plutocracy, they acquiesce in a social system based on oppression and injustice in the interests of the capitalistic classes."

There is much truth in the foregoing, but the case is not

altogether hopeless, for in the same issue, under the caption of for that which is the greatest peril of the Church in this country, interdenominationalism, the gradual merging of all the sects, together with the Episcopal Church, in a hotchpotch of Pan-Protestantism.

It is easy to reply that by cooperating in the Laymen's Missionary Movement we do not commit the Church to any sacrifice of her distinctive principles. At least we give men reason to believe that it is but a question of time when we shall admit that the Church has no distinctive principles which may not be sacrificed in the interest of Protestant unity. After we have graciously acknowledged the various denominations as "Sister Churches," as so many different branches of the great (non-Catholic) Church of Christ, what effective barrier can we oppose to the "Open-pulpit" movement, and the movement to admit to the Holy Communion those who are neither confirmed nor ready and desirous to be confirmed? Is it not plain that there is an increasing number of our clergy and laymen bent upon bringing about the fullest intercommunion between the Church and the denominations, calling such intercommunion Christian unity?

When a clergyman of the commanding influence of the rector of Trinity preaches against the evils fostered by capitalism we may expect others to take courage and follow suit. It has been too long the policy of the Church to ignore the social questions of the day and to lag behind in the march of the social mind of mankind, leaving to a body of men outside of the Church the work of carrying on the warfare for freeing mankind from the chains of mammon.

R. M. DARBEE.

Rockville Centre, N. Y.

THE BENEDICITE.

To the Editor of *The Living Church*:

IN your issue of the 4th inst., the article by the Bishop of Pittsburgh contains these words: "To sing it to a single chant is to murder it." I wonder if the good Bishop ever sang the *Benedicite*, or heard it sung, to the eighth tone, second ending. If that is murder, I shall be delighted if I am permitted to assist at many more such assassinations!

Yours faithfully, GEORGE W. DUMBELL.

Goshen Rectory, New York, December 11, 1909.

To the Editor of *The Living Church*:

THE plea of the Bishop of Pittsburgh in *THE LIVING CHURCH* of December 4th for more adequate musical settings for the *Benedicite* is sure to find an echo in many quarters.

One little thing has done much, it is to be feared, to prevent a clear understanding and analysis of the poem, and so perhaps to delay musical interpretation. I refer to the transposition of the second and third verses. It is difficult to understand why this was not remedied in the last revision of the Prayer Book. The poem is of three strophes. The first verse is the general introduction, and each of the three strophes has an introductory verse which might be effectively treated by itself. The first strophe is of sixteen verses, *The Heavens*, introduced by the proper second verse, "O ye Heavens, bless ye the Lord," etc. The heavens include angels and powers, and also sun and stars, winds, dews, lightnings, light and darkness, etc. The second strophe of nine verses is *The Earth*, introduced by the verse, "O let the Earth bless the Lord," etc. The third and last strophe of five verses is *The Nation*, introduced by the verse, "O let Israel bless the Lord," etc.

The divisions of the song may be designated as the *Ministry of Mystery*, the *Ministry of Familiarity*, the *Ministry of Service*, or more briefly still, *Heaven, Home, Work*.

Yours very truly, JOHN W. SUTER.

Winchester, Mass., December 13, 1909.

THE LAYMEN'S MISSIONARY MOVEMENT.

To the Editor of *The Living Church*:

IT may be true that writing to the Church papers does not do much good, but only provokes controversy. Moreover, it is not a grateful task to play the part of a critic, especially when it means finding fault with that which earnest and devoted Church folk believe to be the work of God. Yet there are times when even the most reticent feels that he must speak in order to deliver his own soul.

Is not this a time, then, when those who believe with all their hearts in the ancient tradition of the Church should set their faces like a flint against the Laymen's Missionary Movement, so far as any authorized association with it on the part of our Church people is concerned?

THE LIVING CHURCH itself, to the great grief of some among us, seems to encourage the cooperation of our laymen in this movement. The General Board of Missions, with high-handed confidence, is appointing a committee of one hundred of our Church laymen to represent the Church in the movement. And the devoted and well-loved Bishop of New York has called upon his clergy to join with him in making it a great success.

Yet no one can doubt that such cooperation on the part of our Church folk in this movement makes in the strongest way

Why do we go on, blindly hailing the Laymen's Missionary Movement, with other like schemes which are sure to follow it, until we are hopelessly committed to the principle that there is no fundamental difference between the Church and the sects? The historic episcopate is by no means the only thing which keeps us apart. Are we not bound to hold firmly the divine authority of the Church; the necessity of the sacramental system of salvation; the Eucharistic sacrifice as the Christ-ordained form of divine worship? What does the Laymen's Missionary Movement care for these things? Yet they are of the very vital principles of our religion.

It is likely enough that we may be unable to stem the incoming tidal wave of the modern liberal Protestantism; it threatens to overwhelm the Church in this country. It may be God's good pleasure to remove her candlestick, as He has done in the case of local churches in the past. That is His part; we on our part have only to be loyal to the Catholic tradition. There is no restraint to the Lord to save by many or by few. It may, on the other hand, be His good pleasure through the fidelity of those who hold fast to the traditional system of the Church, to save our Communion in spite of the apparently overwhelming host of those who care not for traditional religion. At least let our priests go on teaching and practising the old Catholicity, while stedfastly warning their people to hold aloof from all such interdenominational associations as the Laymen's Missionary Movement.

ARTHUR RITCHIE.

To the Editor of *The Living Church*:

THE clergy and laity of the Church who are not lining up with the Laymen's Missionary Movement are doing themselves and the Church a serious, though unintentional, injury. The movement has awakened in this part of the country, an interest in missions absolutely without parallel. The non-Roman churches of Schenectady, Albany, Troy, and Amsterdam have pledged an increase from \$44,000 to \$104,000. The Church has pledged her share of this increase and will raise it. And it has been so in other places.

But that is only a part of it. The educational and inspirational influence has been beyond anticipation. Hitherto I thought I knew fairly well of what was going on in the mission field. And so did many of us here, clergy and laity. We know now how little we knew. This campaign is not merely for raising funds but for imparting the knowledge and interest which stand back of the raising of funds. The reason for the woeful lack of interest in missions abroad is that we know so little about them. Those who have an opportunity to hear Isaac Taylor Headlam on China, and George Sherwood Eddy on India, and do not hear them, will miss a spiritual uplift, with its consequent consecration to the cause of missions, the value of which cannot be measured by human computation.

This letter is written by one who has been privileged to take part in this movement and to lead many of his laymen and brethren into its splendid strength. It is written with the fervent hope that everywhere our clergy and laity may cooperate with it, for they will receive from it far more than they can possibly bring to it. It is, as Bishop Doane says, "the most cheering and important religious advance of our time."

The Church's clergy and laity cannot afford, whatever be their ecclesiastical temperament or temperature, to hold aloof

from this awakening, which, because it is so earnestly missionary, is so deeply and vitally spiritual.
Schenectady, N. Y. B. W. R. TAYLER.

"FOUNDERS" OF NATIONAL CHURCHES.

To the Editor of *The Living Church*:

PERMIT me to say that Mr. Hales' criticism, in your issue of December 11th, of my phrases, "the fathers of our American Church, who in a difficult time had been so wise in *laying its foundations*," and "the *founders* of this Church" (the italics are Mr. Hales') seems to me to be unnecessary. I used the words in the ordinary historical way, in which those who organize Churches in new places—Churches of the Catholic communion, I mean—are commonly said to be the founders of them. I take down from its shelf the first book that comes handy, Wakeman's *History of the Church of England*, and on page 4 I read of "the mission of St. Ninian in 397, and the *foundation* by him of a missionary bishopric among the Celts." On the same page I read that "the labors of St. Patrick established the Church on a firm and lasting *foundation* in the neighboring country of Ireland." And on page 18 of the same book I read this of Augustine of Canterbury: "Nothing that Augustine did had to be undone. The business of his successors in happier times was merely to add to his work, until the mother Church of Canterbury which he had founded became the heart of English religion and the central authority of the national Church." Here we have the organizers of the Churches of England, Scotland, and Ireland spoken of as *founders*, and their work as *foundations*. It was in that sense, and no other, that I spoke of the *founders* and *foundations* of "our American Church."

JOHN H. EGAR.

Utica, N. Y., December 16, 1909.

HISTORY has demonstrated the truth of the Bethlehem story. The Christ Child born there has stamped His teachings ineffaceably upon the world. The incarnation proclaimed by angels to the shepherds is still repeating itself in every soul that is born anew through faith in Jesus. Millions upon millions are to-day evidencing to the world by the new, holy life that they live, that they, too, have become partakers of the divine nature. No more does the mystery of the manger miracle defy explanation than does the mystery of the birth into newness of life of a depraved soul. The one is as much a subject of positive knowledge as is the other.—*Religious Telescope*.

THE WORRY and bustle that have become inevitable accompaniments of the Christmas season should not be allowed to destroy the sweet significance of this happy season. There has come about a condition of things that causes a good deal of perfunctory and compulsory giving, but perhaps it is well that we are forced, even by custom, to remember others. The gift that goes without love, is not the ideal gift, but perhaps the gift will uncover or awaken a love that we should have felt but have been too busy to develop and express. The altruistic side of Christmas is becoming more and more established in the popular mind every year. The spirit of unselfishness is, for a time at least, brooding over society. What a happy world we should have if that same spirit of unselfishness should be carried all through the year!—*Christian Observer*.

KINGS AND mighty men have been born on December 25th, but even history hardly deems that worthy of comment. On Christmas, 800 A. D., Charlemagne was crowned Emperor of the West, with great pomp, but who thinks of it now? On Christmas, 1642 A. D., Sir Isaac Newton, discoverer of the law of gravitation, was born, but he did not create gravitation; the apple fell to earth before he was born; the planets obeyed the gravitation of the sun, ages before Newton came. Not a law of Nature was swerved by that birthday. No, but on that day a Jewish Babe was born in a manger and heaven and earth have been singing ever since, "Glory to God in the highest and on earth peace, good will toward men!" That is the Christmas essence and spirit. It is that spirit, brought by the Christmas Child of Bethlehem, which gave us the Christmas spirit of a Clara Barton (herself a Christmas child), leader of the Red Cross which carries healing and tender care to all (regardless of nationality), who fight and bleed and die upon the battlefield and in the pestilence' wake.—*Northwestern Agriculturist*.

SOME CHRISTIANS seem to be more concerned about being happy in heaven than in being holy on earth. The way to happiness in heaven is holiness in the world. Do not let Satan rob you of the joy which is rightly yours in your striving for your happiness hereafter. Holiness is the true road to happiness, both here and hereafter.—*Selected*.

Literary

IF ONE WISHES a readable and on the whole a reliable discussion of the American newspaper, its evolution, nature, and influence, he will find it in James Edward Rogers' *The American Newspaper*, published by the University of Chicago Press (\$1.10). Referring to the recent searching and trenchant criticisms of current journalism, Mr. Rogers says: "The substantial truth of these charges cannot reasonably be doubted. The conclusion to which my own study of the subject has led me is that the nature of the American press is essentially sensational and commercial, with only a secondary place given to the cultural aspects of human thought, and that as a result its influence on the morals of the community tends in the direction of stimulating love of sensation and interest in purely material things. . . . I shall endeavor to show the press represents the nation. In other words, my investigations have convinced me that if the American press is to be judged harshly, and if it has failed to attain its highest possibilities as an educative force in the community, this is due to the fact that it is a reflex of the nation rather than a leader of it."

It would be a sad reflection upon, and indictment of, the American people if Mr. Rogers' contention is well founded. The trouble, however, seems to lie in the fact that the newspaper is no longer an organ of public opinion, or a leader of thought primarily; it is, to quote the author's own words, "merely a business proposition." Perhaps it would be more accurate to say that a newspaper is first and foremost a business proposition, and then, if it can be, a "cultural influence," with, of course, a sufficient number of saving exceptions to give one hope for the future. C. R. W.

JONATHAN MAYER LINCOLN, a manufacturer of Fall River, Mass., has written a series of studies on the modern industrial situation, and especially the labor question, under the title, *The City of the Full Dinner Pail*, most of which appeared in the pages of the *Atlantic Monthly*. His object is to contribute to a better social understanding between the man who buys and the man who sells labor, but his little book of 186 pages is full of interest to a much larger class, in fact to all who are interested in social and industrial problems. He describes the old-time factory, and then points out the changes wrought by our changed population, the less and less civilized hordes constantly taking the places of their more intelligent predecessors. He shows how unionism arose first from the laborer's struggle against the loss of his individuality; how the constantly increasing use of machinery continues a menace to individuality, and how unionism, by its insistence upon a minimum wage, tends to reduce the efficient to the level of the inefficient. Although he always writes from the manufacturers' point of view, he does so openly and avowedly and with good temper. (Boston: Houghton, Mifflin & Co. \$1.25.)

A FIVE CENT edition of the Gospel of St. Matthew in the American revised version is published by Thomas Nelson & Son with the title, *The Gospel by Matthew (American Standard Version), Being the Good News About the Son of Abraham*: analyzed and topically arranged by Wilbert W. White, President Bible Teachers' Training School. The distinguishing feature is that the chapters are broken by topical headings and the book arranged in sections according to subjects. In some respects this topical arrangement is a valuable addition to the text, as particularly in the Sermon on the Mount, where the headings are excellently devised. In our judgment, however, these headings are too plentiful and too conspicuously printed and thus detract from the value that they might otherwise have. Neither do we feel that the title given to the book is a happy one.

THE FACT that it is given away instead of being sold, ought not to make a kalendar for 1910, published by the Perry-Mason Company (Boston), in behalf of the *Youth's Companion* less appreciated by the public at large. In four pages only, together with a block kalendar for the months, it would be impossible to make a handsomer production. A reproduced water color of St. Mark's, Venice, showing the old and now destroyed Campanile with the Grand Canal and gondolas in the foreground, occupies one page, while the illuminative letter-press is of the finest quality.

WHEN a vain object raises an ill suggestion, suggestion draws on delight; delight, consent; consent, endeavor; endeavor, practice; practice, custom; custom, excuse; excuse, defense; defense, obstinacy; obstinacy, boasting of sin; boasting of sin, a reprobate sense.—JAMES PUCKLE.

BETHLEHEM'S STORY.

In Bethlehem's lowly manger
A little Child is sleeping.
Stalled oxen guard the Stranger,
And angels watch are keeping.
A mother's heart is swelling
In joy, o'er new-found treasure.
O love and bliss past telling!
And faith beyond all measure!

What means this gladsome story?
While shepherds gaze in wonder
Angelic hosts sing "Glory"
Heaven's gateways burst asunder,
And from the wide-flung portals
"Glory to God" comes ringing.
"Peace and good will to mortals"
The heavenly choir is singing.

O wondrous, wondrous story!
O day of joy supernal!
A Child—yet King of Glory,
A Babe—yet God eternal.
Rude shepherds come to bless Him,
Around His cradle meeting.
Sages and kings confess Him
And journey far with greeting.

His manger-bed, revealeth
A King—though born in meekness.
By human birth, He healeth
The pain of earth-born weakness.
No more from Eden's portals
The "flaming sword" withholdeth.
Through Bethlehem's gate, to mortals
The "Tree of life" unfoldeth.

Wilton, Conn.

ADELE CLERC OGDEN.

THE SPIRIT OF CHRISTMAS.

By LIZZIE T. HUSSEY.

NINETEEN hundred years have passed since the wisest Teacher of the Spirit of Christmas lived on earth and taught to all who would listen the wonderful message of His birth. Yet at no time in the world's history has the Christmas spirit been so eagerly sought after, so broadly understood, and so universally practised as during these opening years of the twentieth century.

Ancient India and Egypt and Greece and Rome boasted of splendid civilizations where wealth and luxury, unparalleled even to-day, flourished triumphantly. The philosophy of their sages, their literature, and their marvellous creations of art, have been the admiration and the despair of each succeeding generation.

But it was a civilization of the head and not of the heart. Nowhere in the whole world could be found free shelter and food and care for those who were unfortunate in any way. It was always the survival of the strongest. The weak was a slave to his rich brother or a pariah in their midst.

There were no hospitals, no homes for orphans or the aged, no institutions for the blind, no places for the inebriate, no insane asylums, no reading rooms, no halls for free lectures and concerts, no gymnasiums, no public libraries, no free schools, no societies for the prevention of cruelty to animals.

They had no higher ideals of life than bodily enjoyment. Unprecedented sums were lavished on banquets, where the scenes enacted were a disgrace to mankind. They gloried in dragging their captive foes at their chariot wheels. They enjoyed watching their victims burnt at the stake. Thousands of men participated in the gladiatorial contests, and terrible conflicts took place between tame and wild animals for the sole pleasure of countless spectators. Such was their life when the Christ-child was born in the little town of Bethlehem of Judea—and then a new era dawned in the world's history, for He was the Herald of everlasting love—of the Christmas spirit. He said "Love the Lord thy God with all thy heart and soul and mind, and thy neighbor as thyself."

During the eventful years that have elapsed since then we have been gradually coming to a better understanding of the Great Teacher's beautiful life and its wonderful message to the world.

Fraternal love is the watchword of the new century.

"Fraternity, Love's other name—
Dear heaven-connecting link of being."

We see it in the hospitals all over the civilized world, where tender care and skill labor for the alleviation of suffering; we see it in the homes for the unfortunate; we see it in the growing recognition of our duty to the birds and animals that look to us

for care and protection; we see it in physicians giving their lives for the furtherance of medical science; we see it in the founding of great schools for the advancement of learning; we see it in the endowing of libraries which everyone alike may enjoy; we see it in the quest for purity in public and private life; for we are indeed learning to love our neighbor as ourselves by sharing our hearts, our minds, and our money.

Within the past few years there have been several notable illustrations of the trend towards good will and peace.

One of the best known names in the United States to-day is that of Judge Ben Lindsey of Denver, Colo., the "just Judge" of the Juvenile Court, which has been called "the most remarkable institution of its kind in all the world."

A man of winning personality, he has attained wonderful results in his efforts to help the youthful offenders of the law that have come under his jurisdiction. His method is a simple, though a daring one: to put these juvenile wrongdoers on probation to be saved, instead of in prison to be punished, whence they often emerge more rebellious than ever. He believes in the dormant capabilities for good in these men and women of to-morrow, and that everything should be only a means to that end. They are put on their honor, which, oftentimes, is sufficient to arouse the manliness in these little waifs.

His Juvenile Court is founded on the principle of love, the keynote itself of the spirit of Christmas. As he puts it: "Instead of coming to destroy, we come to rescue. Instead of coming to punish, we come to uplift; instead of coming to hate, we come to love." It is a method of the heart, and not the head alone. He shows himself a friend to the boys, and thus wins their confidence and respect so that they want to be good of their own accord.

Recognizing the truth that children are the most helpless victims to a "machine system of business-like justice," which too often masquerades under the name of the law, he is doing all in his power "to destroy the opportunities of evil doing and to give all the children of men a show to do good."

For as James Whitcomb Riley says:

"I believe all children's good
If they're only understood,
Even bad ones, 'pears to me,
'S jes as good as they kin be!"

And Judge Lindsey says "That's so of men, too," for his methods are as applicable to grown-ups as to children. He declares that "The problem of the child is the problem of the state. Courts are antagonistic to every man and boy that comes before them. We ought to regard every boy or young man brought into the court as a splendid opportunity to bring about a great reform. The boy who will not 'snitch' on his chum shows a loyalty which, pointed in the right direction, might cause him to fight or die for his country."

The gratifying results obtained by Judge Lindsey's interpretation of the spirit of Christmas has caused imitative movements to spring up all over the land.

The West Side Branch of the New York City Y. M. C. A. has an organization the members of which are called "Big Brothers," the duty of each "big brother" being to be a true comrade to some little brother, who are for the most part East Side boys who have been before the Children's Court for some offence. "All that is required," says the *New York Sun*, "is that there shall be a 'little brother' whose moral temperature and mental pulse shall be taken regularly and reported daily." Each "big brother" watches carefully over the work, play, and school of the little brother. Sometimes the boy is suspicious and the big brother must use tact to win his confidence. The Spirit of Christmas says "Come," and not "Don't," for it is true comradeship—friendship. But usually the good in human nature responds to decent treatment and the boy accepts the man's overtures to friendship in the spirit in which it is given. Gradually a new life opens to him, as he learns to develop himself physically, morally, and mentally. His love for amusements is not neglected, for once a week the two brothers indulge in a good time, such as a base ball game, a concert, etc. In parties they visit the "Zoo" and the Museum of Natural History, where the leader of the boys is expected to be a walking encyclopedia on such questions as "Why are there humps on a camel's back?" and "Why an elephant wears a trunk?"

Those of us who have ever enjoyed that priceless treasure, a loving elder brother in our own home, know something of the happiness that comes to these "little brothers." One of the most conspicuous evidences of the progress of good will is the increasing tenderness and love shown for animals, for the world is

recognizing more and more the great intelligence and the capacity for love and suffering that all dumb creatures possess. Bands of Mercy, Societies for the Prevention of Cruelty to Animals, Animal Rescue Leagues, the efforts to protect the birds, are all fruits of the spirit of Christmas.

In December of 1907 Uncle Sam originated the idea of acting as a sort of agent for Santa Claus on a large scale. Every year many letters are received at the post offices all over the land with no other address than simply "Santa Claus," the letters being written by hundreds of children trusting to the generosity of that good old saint. In order that these childish ideals may not be shattered, Uncle Sam now gives these letters to various philanthropic individuals or societies, who, fulfil, if possible, these requests.

Doubtless there will be more or less unscrupulous people who will profit thereby, but even then it will be well worth while to bring joy to so many little ones who would otherwise be doomed to bitter disappointment.

During these first years of the twentieth century the earnest quest for peace has been most marked.

Before the coming of the Prince of Peace the world knew no better way than an "eye for eye, tooth for tooth." Wars were constantly being waged, country against country, tribe against tribe, estate against estate.

But the spirit of Christmas says: "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace."

The trend of the times is more and more toward universal peace arbitration, for the world recognizes the fact that nations may well follow the example of individuals and communities, and establish a court that shall banish forever this needless sacrifice of life and property, which is a bar to progress of every kind.

It is a significant fact that that nation which has never acknowledged its inferiority to a foreign foe, since those history-making days of the American Revolution, should be the most zealous in its quest for peace. It is significant that our former strenuous chief, a brave warrior when necessity demanded, was awarded the Nobel Prize in 1906 for the "best effort toward the fraternity of nations and promotion of peace," especial mention being made of his valuable efforts to bring about peace between Russia and Japan. The money—something like \$40,000—was used by President Roosevelt to establish at Washington a permanent and industrial peace committee. "For," as President Roosevelt says, "In modern life it is as important to work for the cause of just and righteous peace in the industrial world as in the world of nations."

A few years ago a most interesting thing happened in South America.

An old boundary line between Chile and Argentina was the cause of a rapidly growing unpleasantness. The disputed land suddenly increased in value and each party claimed it for its own.

War seemed inevitable and a tax of \$5 per capita was levied in order to enlarge the armies and navies. Neither party would listen to remonstrance until Bishop Benavente of Argentina and Bishop Jara of Chile suggested that a monument be erected as a token of everlasting peace between the two countries, and King Edward of England acted as arbitrator, his verdict of each nation retaining a certain portion bringing satisfaction to both parties so well that they agreed to submit all their disputes to arbitration for a certain period.

Then the women of the two countries aroused enthusiasm for the proposed monument and it stands to-day on the summit of the Andes on the old boundary line. It consists of a bronze statue of Christ made from old cannon. On one side is inscribed the history of the monument, while on the other is this beautiful sentiment:

"Sooner shall these mountains crumble into dust than shall the people of Argentina and of Chile break the peace to which they have pledged themselves at the feet of Christ the Redeemer."

The new battleships were sold and the proceeds invested, the soldiers went home, the arsenal of Chile became a school, a great railway is tunneling through the disputed mountain, thus bringing the two nations together, while peace and prosperity reign, instead of the din of battle and the wild enthusiasm of the victor's song.

Incalculable good has come from the mighty influence of the pen, for some of the best known books were written to right some wrong or teach some lesson. In *Oliver Twist*, Dickens brought home to the people for the first time "the bitter cry

of the children," when he so graphically described the cruelties then prevailing in many public institutions in England. *Uncle Tom's Cabin* was a powerful plea for the slave and intensified the anti-slavery sentiment to a remarkable degree. Helen Hunt Jackson wrote *Ramona* and *A Century of Dishonor* with such masterly hand that it opened the eyes of a nation to the injustice that was being shown to the Indian, while *Black Beauty* has been the greatest power known towards bettering the conditions surrounding the dumb animals under our care. It has been estimated that ten millions of people all over the world have read the book, which has revealed to them a new and clearer vision of the rights of all dumb animals.

One of the most precious features of the holiday itself is the child spirit that comes to so many of us then.

James Russell Lowell was once passing a great building in London which bore the inscription: "Home for Incurable Children." With a twinkle in his eye, he remarked to the friend by his side, "They'll take me there some day."

Happy are we if we are "incurable" children at heart, for not only the poets, but all who make life worth living, cherish the spirit of youth, which, as one writer puts it, "would mean, perhaps, that he clung to his early enthusiasms, including many which aging men might term illusions; that while he thought and spoke sincerely, he kept a generous belief in others; that he refused to brood over the past, made much of the present, and looked always hopefully toward the future."

When the three wise men went to worship the Babe in the Manger, they brought priceless gifts, for they loved the newborn child. But in the hurry of our busy modern life we too often lose sight of the real spirit of Christmas at the glad time itself, and forget what Lowell tells us in the "Vision of Sir Launfal":

"That is no true alms which the hand can hold:
He gives only the worthless gold
Who gives from a sense of duty;
But he who gives but a slender mite,
And gives to that which is out of sight,
That thread of the all-sustaining Beauty
Which runs through all and doth all unite—
The hand cannot clasp the whole of his alms,
The heart outstretches its eager palms,
For a god goes with it and makes it store
To the soul that was starving in darkness before."

And again:

"Not what we give, but what we share,
For the gift without the giver is bare."

Only on that one memorable occasion did the heavenly host in multitude appear overhead chanting, "Glory to God in the highest, and on earth peace, good will toward men"; but those words have been echoed in speech and in song thousands, yes, millions of times by people of all ages and conditions of life.

In every civilized nation, great and small, Christmas is an institution, abiding, beautiful, and inspiring. It speaks to us not alone by the blazing yule-log, by the glittering Christmas-tree, by the gifts exchanged, by the joyous mystery and cheer of these festive days, but also by the growth of the Christmas spirit itself, which brings civilization, education, progress, fraternity, and liberty. Everywhere we see that "love is not a dream, but a reality, more vital, more precious, more enduring with years."

Among the marvellous things that the twentieth century doubtless has in store, may we not hope that the whole world will catch the spirit of Christmas in ways that are broader and better than our fondest dreams?

"The Christmas song and the Christmas glee
Rejoice the earth;
But grander, fairer, is what I see
Behind the mirth.
The Spirit of Christmas, radiant sight,
Salutes all men;
Peace and good-will I bring for might,
For sword, the pen.
Spirit of Christmas, stay, O stay,
And be our Helper every day."

MY RELIGION is the most important part of my life. My religion makes life worth living, fulfilling the object on earth of my creation. My religion consists so largely of my prayers, my Bible reading and meditations, my regular worship and communions, my giving thanks, my obligations to be an example of Christian living, my duty of being interested in other lives, my responsibilities to teach others how to live, my obedience to the commands of Christ as taught in His Church—yes, my religion makes life a success.

F. S. E.

Church Kalendar



- Dec. 5—Second Sunday in Advent.
 " 12—Third Sunday in Advent.
 " 19—Fourth Sunday in Advent.
 " 21—Tuesday. St. Thomas, Apostle.
 " 25—Saturday. Christmas Day.
 " 26—St. Stephen, Martyr.
 " 27—St. John, Evang.
 " 28—Tuesday. The Innocents.

CALENDAR OF COMING EVENTS.

- Jan. 10—Seventh Dept. Miss. Council, Oklahoma City, Okla.
 " 21—Conv. Miss. Dist. Philippine Islands.
 " 25—Conv. Miss. Dist. Southern Florida.
 " 25—California Dioc. Conv.
 " 26—Georgia Dioc. Conv. at Americus.

WHO WILL HELP?

More people will make up their lists of periodicals within the next thirty days than within all the rest of the year. Might it not be useful to many, if the readers of THE LIVING CHURCH would suggest to other Churchmen the importance of putting this periodical upon their lists?

The coming year is the year of the General Convention. Most of the deputies will be chosen during the coming spring. Those who will choose them are the delegates to diocesan conventions. Those delegates are chosen at parish meetings. Thus, the only way to secure good legislation in General Convention and to prevent hasty, ill-informed legislation, is to EDUCATE the constituencies that elect the delegates who choose the deputies. Even the deputies chosen are often men who do not read a single Church paper—much less, men who have given serious thought to the problems before the Church.

If Churchmen who read THE LIVING CHURCH will suggest to those who do not that they owe it to the Church to be well informed, it may oftentimes result in adding to the number of those who, by study, will fit themselves to express intelligent opinions upon living issues. It is not the function of THE LIVING CHURCH to make people agree with its editor, but to present Churchly questions in such wise as to encourage independent but intelligent thought on the subjects.

The religious press is under two handicaps as compared with secular periodicals of like dignity, both resulting from the (relatively) small circulations which, owing to the divided state of Christendom, and the great amount of religious apathy, can be expected by any of them. One is that religious papers cannot generally be obtained at news stands, so that readers are limited to subscribers. The other is that the advertising, being at modest rates and smaller in volume, cannot be expected to bear as large a share of the cost of production as in the case of the cheap magazines. Thus, the religious press is obliged to depend for its maintenance upon those who appreciate its value and are willing to help in inducing others to appreciate it.

THE LIVING CHURCH asks that each of its readers will seek to send ONE additional subscription for 1910. The publication needs it, the new subscriber needs it, and the Church needs a vast increase in Churchly intelligence among her people. Will you help?

In order to encourage the introduction

of THE LIVING CHURCH into new families, we are making the following offer of

CLUBS FOR 1910

Cosmopolitan, American Magazine, and THE LIVING CHURCH	\$4.00
Cosmopolitan, Success, and THE LIVING CHURCH	4.00
McClure's, Review of Reviews, and THE LIVING CHURCH	5.10
Everybody's, Delineator, and THE LIVING CHURCH	4.50
Biblical World (new sub.) and THE LIVING CHURCH	4.10
Journal of Geology (new sub.) and THE LIVING CHURCH	4.75
American Journal of Sociology (new sub.) and THE LIVING CHURCH	4.10
American Journal of Theology (new sub.) and THE LIVING CHURCH	4.75
Botanical Gazette [\$7.00 alone] (new sub.) and THE LIVING CHURCH	8.00

Clubs with \$4.00 Monthlies

THE LIVING CHURCH	
with Harper's Magazine, Harper's Weekly, North American Review, or Country Life in America	5.90
with Century Magazine	6.25

Clubs with other Church Periodicals

THE LIVING CHURCH	
with The Young Churchman	3.00
with The Young Churchman and Shepherd's Arms	3.30
with S. S. Commission Bulletin (N. Y.)	2.85
with St. Andrew's Cross	3.15
with Spirit of Missions	3.40
with Southern Churchman (clergy 3.25)	4.10
with American Catholic	2.80
with London Church Times	4.60

On all Clubs ordered by clergymen or where THE LIVING CHURCH—not necessarily the other periodicals in the club—is to be addressed to a clergyman, the rate is 50 cents less than is quoted above, unless otherwise stated.

✉ Liberal commission to agents who are willing to solicit subscriptions.

Next week we shall present another opportunity by which readers may help. The present opportunity is to help by inducing other Churchmen to subscribe.

Send orders to

THE LIVING CHURCH,
Milwaukee, Wis.

Personal Mention

THE REV. WILLIAM BRAYSHAW has resigned Congress Heights parish, District of Columbia, and will spend the winter at Pensacola, Fla. He should be addressed accordingly.

THE REV. WILLIAM K. MARSHALL, for the past five years rector of Christ Church, Bowling Green, Ky., has tendered his resignation to the vestry in order to accept a call to Holy Trinity Church, Sykesville, Md. His successor has not yet been named.

THE REV. W. H. MITCHELL has resigned his work in South Dakota and is now located in Butte, Mont.

ALL communications for the Secretary of the diocese of Iowa should be sent to the Rev. CHARLES J. SHUTT, 1311 Seventh Street, Des Moines, Iowa.

THE REV. JAMES W. SPARKS has accepted the rectorship of Christ Church, Mt. Pleasant, S. C., and the Bishop has appointed him to the charge of Holy Cross Church, Sullivan's Island, and of the mission at the Charleston Navy Yard.

THE FOUR months' leave of absence granted by the vestry of the Church of the Ascension, Atlantic City, N. J., to the Rev. J. H. TOWNSEND, rector, begins January 1, 1910, instead of October 1, 1909, as originally planned, the church being left in charge of the vicar, the Rev. Dr. CHARLES MARTIN NILES, to whom all correspondence should be addressed while the rector is abroad.

THE REV. FRANCIS B. WHITE, lately of Brockton, has accepted a call to the rectorship of St. Mary's Church at Newton Lower Falls, Mass., and will begin his duties after Christmas. He succeeds the Rev. Thomas L. Cole.

ORDINATIONS.

DEACONS.

HARRISBURG.—In St. Paul's Church, Bloomsburg, December 15th, by the Bishop of the diocese, Mr. JOHN EDMONDSON DIGGLES, presented by Rev. Leroy F. Baker, and Mr. JOHN CONLEY GRIMES, presented by Rev. E. J. Haughton. The sermon was preached by the Ven. J. Poyntz Tyler, Archdeacon of Cumberland, in the diocese of Maryland. Mr. Diggles will remain in charge of Catawissa, Riverside, and Northumberland. Mr. Grimes will remain in charge of St. Mary's, Williamsport.

MINNESOTA.—On Wednesday, December 15th, in the oratory of the Seabury Divinity School, Faribault, by the Bishop of the diocese, Mr. EDWARD GEHAN D'ARGENT. The candidate was presented and the sermon was preached by the Rev. F. A. McElwain, warden of the school; the Litany was said by the Rev. Elmer E. Lofstrom, and the Epistle was read by the Rev. C. A. Poole, D.D. Mr. d'Argent will continue his studies at Seabury during the present scholastic year, and will serve as minister in charge of St. Andrew's, Minneapolis, and St. Mark's, Highwood, St. Paul. He was formerly a Presbyterian minister.

QUINCY.—On the Fourth Sunday in Advent, in the Cathedral Church of St. John, WILLIAM ALEXANDER BRUCE (colored) was ordered deacon by the Bishop of the diocese. The candidate was presented by the Rev. W. A. Gustin, who also preached the sermon. The Rev. Mr. Bruce will continue his work at the Church of St. Mary the Virgin, Keokuk, Iowa (diocese of Iowa) and St. Alban's chapel, Quincy.

WASHINGTON.—On Sunday morning, December 19th, in Trinity Church, Washington, by the Bishop of the diocese, the Rev. CLARENCE W. WHITMORE. The sermon was preached by Archdeacon Williams.

DEACONS AND PRIESTS.

NEW YORK.—Bishop Greer held the Advent ordination in the crypt of the Cathedral on Sunday, December 19th. The sermon was preached by the Rev. Dr. Henry Lubeck, rector of the Church of Zion and St. Timothy. Mr. HIRAM VAN KIRK was ordered deacon; the Rev. DWIGHT WORDEN GRAHAM (Bronx Church House), Rev. HORACE EDWIN CHUTE (Grace chapel, New York), Rev. ALVIN PHILIP KNELL and Rev. CHARLES PERLEY TINKER (of City Missions staff), and the Rev. WILLIAM DANIEL SAUNDERS (for the Bishop of Tennessee) were advanced to the priesthood.

PRIESTS.

IDAHO.—At the Church of the Nativity, Lewiston, on St. Andrew's Day, the Rev. HERBERT JUKES of Grandeville, Ida. The Bishop preached the sermon and gave the charge, and the Rev. Henry G. Taylor, of Coeur d'Alene presented the candidate. Mr. Jukes has done very efficient work as lay reader and deacon in his jurisdiction.

PITTSBURGH.—On December 17th, in Calvary Church, Pittsburgh, five deacons were advanced to the priesthood by the Bishop of the diocese. In addition to the Bishop there were present thirty-three of the diocesan clergy. The preface to the Ordinal was read by the Rev. D. L. Ferris and the Litany by the Rev. T. J. Danner. Bishop Whitehead preached upon the words of St. Peter, "Ye are a royal priesthood." The Rev. THOMAS JAMES BINGHAM was presented by the Rev. R. E. Schulz; the Rev. HARVEY BLAIR MARKS by the Rev. Dr. Vance; the Rev. ROGER CHARNOCK by the Rev. Dr. Reilly; and the Rev. CHARLES EVERETT MCCOY by the Rev. R. N. Meade. All of the clergymen present united with the Bishop in the laying-on of hands. The offering was for diocesan missions. The Rev. Mr. Bingham has charge of missions at St. Mary's and Johnsonburg; the Rev. Mr. Charnock at Punxsutawney, Brookville, and Sugar Hill; the Rev. Mr. Roscamp serves St. Andrew's, South New Castle; the Rev. Mr. Marks cares for St. Mark's, Pittsburgh, and St. Matthias', Ambridge; the Rev. Mr. McCoy will become vicar of the St. Mary's Memorial at Christmastide, caring also for a mission at West Liberty. Three of the priests ordained have been late acquisitions from the ministry of the Presbyterian denomination; Mr. Bingham is a graduate of the Philadelphia Divinity School, and Mr. McCoy of the General Theological Seminary.

SPOKANE.—On the Third Sunday in Advent, in Calvary Church, Roslyn, by the Bishop of the district, the Rev. HERBERT I. OENENHOLTZER. The Bishop was celebrant of the Holy Communion, the Rev. Hamilton M. Bartlett of Kennewick preached the sermon and delivered the charge, the Ven. Maurice J. Bywater, Archdeacon of the Yakima, said the Litany and Suffrages and presented the candidate. The newly ordained priest presented a very remarkable class for confirmation at the afternoon service, composed of twenty-seven men, women, boys, and girls, whose ages ranged from 14 to 57 years.

MARRIED.

NAYLOR-STAUFFER.—At St. John's Church, Norristown, Pa., by the rector, the Rev. Charles Fiske, Tuesday evening, December 14th, MARY, daughter of Mr. and Mrs. Wilfred Ludwig STAUFFER, of Norristown, Pa., to JOHN HYATT, son of Dr. and Mrs. Hartman NAYLOR, of New York City.

DIED.

STEEN.—At Oil City, Pa., December 18, 1909. HENRY LANGWORTHY, youngest son of A. B. and Lillias Brooks STEEN.

"Till the shadows of the evening
 Shall forever pass away,
 And the resurrection-morning
 Kindle into perfect day."

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.

A DEACONESS or experienced Church worker between the ages of thirty and forty years, wanted at the Italian mission of Philadelphia. For further information address Rev. T. E. DELLA CIOPPA, Church L'Emmanuelo, 1024 Christian Street, Philadelphia.

CHURATE wanted for Catholic parish. Salary, \$50 per month, with room, light, and heat. WINTHROP, LIVING CHURCH, Milwaukee.

ORGANIST AND CHOIRMASTER wanted, boy choir; Churchman preferred. Address: M., care LIVING CHURCH, Milwaukee, Wis.

POSITIONS WANTED.

A GENTLEMAN would like work or secretaryship under Catholic clergyman. Having a small income, only remuneration expected is living; in clergy home preferred. Address D. K. A., care LIVING CHURCH, Milwaukee, Wis.

ORGANIST-CHOIRMASTER desires position. Experienced with boy voice and large mixed choirs. Highest references. Address ORGANIST, care LIVING CHURCH, Milwaukee, Wis.

RECTOR of Eastern parish desires to secure work in the South or Middle West. A. D., LIVING CHURCH, Milwaukee, Wis.

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ORGANISTS and Choirmasters trained to fill responsible positions. Correct method for boys' voices. Positions filled. For particulars address JOHN ALLEN RICHARDSON, Organist and Choirmaster, St. Paul's Church, Madison Avenue and Fifteenth Street, Chicago.

BER-AMMERGAU CRUCIFIXES.—Figure white wood: 9-in., oak cross, 21-in., \$5.00; 6-in., oak cross, 15-in., \$3.00; 3-in., oak cross, 8-in., \$2.00. A suitable Christmas gift. THOMAS CROWHURST, 203 East Fifth Street, Los Angeles, Cal.

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

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KALENDAR OF THE DIVINE WORDS. Containing the words spoken by our Blessed Lord in His earthly ministry, arranged for each day of 1910. Fifty-two pages, with artistic cover, boxed. Price, \$1.00, post paid. Special terms for quantities to Guilds, etc. Address Miss KATHLEEN McMURRAY, 609 Rush Street, Chicago.

PARISH CALENDAR, 1910, marking Church Year. Can be localized. Single copy 15 cents. \$20 to PARISH SOCIETIES introducing *Sign of the Cross*, Churchly, illustrated, ANCHOR Press, Waterville, Conn.

SHOPPING.

MRS. M. C. DRISLER, experienced shopper. No charge. Samples sent. Estimates given. Bank references. 151 West Seventy-ninth street, New York.

CHURCH EMBROIDERY.

CHURCH EMBROIDERY of every description by a Churchwoman trained in English Sisterhoods. Mission Altar hangings, \$5 up. Stoles from \$3.50 up. Miss LUCY V. MACKRILL, Cherry Chase, Md.

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PURE Unleavened Bread for the Holy Eucharist. Samples and price list sent on application. THE SISTERS OF ST. MARY, St. Mary's Convent, Peekskill, N. Y.

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HEALTH RESORTS.

THE PENNOYER SANITARIUM (established 1857). Chicago Suburb on Northwestern Railway. 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.

MISCELLANEOUS.

ALEXANDER'S SCRAPPLE—A pork product peculiar to Chester County, Pennsylvania; made from the select cuts of young corn-fed pork, thoroughly cooked, chopped fine, mixed with Indian meal and buckwheat; seasoned with the savory sage, thyme, and sweet marjoram. Toasted to a crisp brown makes a breakfast dish fit for a king. Five pounds for \$1.00, express prepaid east of Denver, Col. Booklet on request. E. W. ALEXANDER, Box A, Oxford, Pa.

TRAVEL.

EUROPE.—Comprehensive, leisurely tours. Splendid leaders, reasonable rates. Organizers of small parties wanted. AMERICAN TRAVEL CLUB, Wilmington, Delaware.

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APEALS.

THE PATTERSON SCHOOL.

"An Industrial and Agricultural School for White Boys." Yadkin Valley, Caldwell county, North Carolina (Missionary District of Asheville), appeals for help in discharging the Church's obligations to the SOUTHERN MOUNTAINEERS. We teach mountaineer boys to live efficient Christian lives in their own mountain homes. \$15 supports the entire work one day; \$100 pays one boy's tuition and board.

MAKE ONE OF THESE ITEMS A MEMORIAL! Our needs are your opportunities. The Rev. MALCOLM S. TAYLOR, *Headmaster*.

ST. LUKE'S HOSPITAL, BOISE, IDAHO.

St. Luke's Hospital, Boise, Idaho, is doing a valuable and extensive work. It ministers to mining camps, sagebrush ranchers, and the small towns of Idaho. Last year we took care of about six hundred people. An opportunity has arisen whereby valuable property adjoining the hospital may be obtained. It is necessary to raise at least \$5,000 for this, and in addition to have \$3,000 within the next few weeks for the construction of new churches in Idaho, and during the next year \$4,000 to help maintain additional missionaries. Idaho is experiencing a great development. We have a wide open door of opportunity. All offerings may be sent to BISHOP FUNSTEN, Boise, Idaho.

NOTICES.

CHRISTMAS NOTICE. GENERAL CLERGY RELIEF FUND.

Do not forget the administrative side of Pension and Relief. It is full of tenderness and interest. Not only (as must seem to many) are we always asking for offerings and contributions and blessed remembrance in wills; by personal letters and circulars and advertisements and notices (as indeed we must or omit or reduce pensions); but we are acknowledging and receipting and banking and booking and placing at interest the moneys received, with much personal and helpful and sympathetic correspondence, with thousands of contributors (in most cases of small amounts). But best of all, we are carefully and promptly and sympathetically and generously (so much so as the Church permits) sending pensions quarterly, and between times, to hundreds of old and disabled clergy and their families, to whom the checks bring joy and relief and acknowledgments such as sometimes cause tears and would touch the hearts of most if we could publish the letters. It takes many, many small offerings to even pay a pension of three hundred dollars for one

year (there are about 550 annuitants) therefore we appeal this Christmas for a more generous remembrance from all the churches and from individuals.

Money sent directly to the Treasurer of the General Clergy Relief Fund is put to immediate use, and all of it, for the expenses of administration are paid by the royalties on the Hymnal. Offerings and legacies can be designated: "Current Pensions"; "Automatic Pension at 64"; "Permanent Fund"; "Special Cases."

GENERAL CLERGY RELIEF FUND,
ALFRED J. P. McCLURE, *Treasurer*,
Church House, Philadelphia, Pa.

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

THE BOARD OF MISSIONS

as the authorized agent of the whole Church. Last year the cost of administration and collection, including the free distribution of hundreds of thousands of pages of printed matter, was 7 2-10 per cent. of the amount of money passing through the treasury.

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

The Corresponding Secretary,
281 Fourth Avenue, New York.

GEORGE GORDON KING, *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.

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A society of Bishops, Priests, Deacons, and Laymen, organized for the Maintenance and Defence of the Doctrine, Discipline, and Worship of the Church, as enshrined in the Book of Common Prayer. Summary of Principles: The Historic Church, The Ancient Faith, The Inspired Scriptures, Grace through the Sacraments, No open pulpit, No marriage of Divorced Persons. President, Mr. CLINTON ROGERS WOODSON. For further particulars and application blanks, address the Corresponding Secretary, Rev. ELLIOT WHITE, 960 Broad Street, Newark, N. J.

SOCIETY OF THE CROSS AND PASSION.

"Cross Bearers."

Objects: To keep alive within the souls of men a deep devotion to the Cross and Passion of our Lord and Saviour Jesus Christ, and intercessory prayer for the sorrowful and suffering. Membership: Communicants of the Anglican Communion.

For further information address Dr. W. THORNTON PARKER, S.C.P., Springfield, Mass.

CHURCH LEAGUE OF THE BAPTIZED.

A Woman's Organization to Aid in Securing Pensions for the Clergy and for their Widows and Orphans. Auxiliary to the \$5,000,000 Commission. For particulars please communicate with the president of the League.

MISS LOUISE WINTHROP KOUES,
2014 Broadway, New York.

CHURCH BUILDING.

Parishes needing money for building churches or rectories should apply to the AMERICAN CHURCH BUILDING FUND COMMISSION, Church Missions House, New York. Annual report sent on application.

Contributions to increase the permanent fund of the Commission are solicited.

INFORMATION AND PURCHASING BUREAU.

For the convenience of subscribers to THE LIVING CHURCH, a Bureau of Information 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 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.

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

New York:

Sunday School Commission, 416 Lafayette St. (agency for all publications of The Young Churchman Co.).

Thos. Whittaker, 2 Bible House.

E. S. Gorham, 37 East 28th St.

R. W. Crothers, 246 Fourth Avenue.

M. J. Whaley, 430 Fifth Avenue.

Brentano's, Fifth Ave. above Madison Square.

Boston:

Old Corner Bookstore, 37 Bromfield Street.

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

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

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The Young Churchman Co., 484 Milwaukee St.

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E. T. Jett Book & News Co., 806 Olive St. Phil. Roeder, 616 Locust St. Lehman Art Co., 8526 Franklin Ave. Wm. Barr Dry Goods Co., 6th and Olive Sts.

LONDON, ENGLAND:

A. R. Mowbray & Co., 28 Margaret Street, Oxford Circus, W. (English agency for all publications of The Young Churchman Co.)

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KINGSTON, JAMAICA:

Jamaica Public Supply Stores.

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

BOOKS RECEIVED.

[All books noted in this column may be obtained of The Young Churchman Co., Milwaukee, Wis.]

THE MACMILLAN COMPANY. New York.

The Spirit of Youth and the City Streets. By Jane Addams. Price, \$1.25.

CHARITIES PUBLICATION COMMITTEE. New York.

Social Forces. By Edward T. Devine. From the editor's page of *The Survey*. Price, \$1.25.

Women and the Trades. Pittsburgh, 1907-1908. By Elizabeth Beardsley Butler, former secretary Consumers' League of New Jersey. The Pittsburgh Survey Findings in six volumes, edited by Paul Underwood Kellogg. Price \$1.50 net, postage 22c extra.

Visiting Nursing in the United States. Containing a Directory of the Organizations Employing Trained Visiting Nurses, with Chapters on the Principles, Organization and Methods of Administration of such Work. By Ysabella Waters, Henry Street Nurses' Settlement, New York City. Price, \$1.25.

THE BAKER & TAYLOR COMPANY. New York.

A Child's Guide to Reading. By John Macy. Price \$1.25 net.

AMERICAN SUNDAY-SCHOOL UNION. Philadelphia.

Green Fund Book No. 14. *The Faith and Life of a Christian.* By Floyd W. Tomkins, S.T.D., LL.D., Author of *Following Christ*, *Beacons on Life's Voyage*, Etc. Price 75 cents.

Green Fund Book No. 18b. *The Charms of the Old Book; or, A Study of the Attractions of the Bible.* By Rev. George Huntington, late professor of Biblical Literature in

Carleton College. A Prize Book. Price, 80 cents.

S. P. C. K. London.

Typical English Churchmen. Series II. From Wyclif to Gardiner. Published under the Direction of the Tract Committee.

PAMPHLETS.

Missionary Council of the Department of Seawane, Comprising the Dioceses of Alabama, Atlanta, East Carolina, Florida, Georgia, Kentucky, Lexington, Mississippi, North Carolina, South Carolina and Tennessee, and the Missionary Districts of Asheville and Southern Florida. Held in St. John's Church, Montgomery, Ala., November 9-11, 1909.

The Extension of the Diaconate. By the Rev. J. J. Lias, M.A., Chancellor of Llandaff Cathedral. Reprinted from the *Anglican Third Order Quarterly*. With Preface by the Foundress. [John Wright & Sons, Ltd., London.]

On Going to Rome. From THE LIVING CHURCH. Price, 5 cents. [The Young Churchman Co., Milwaukee, Wis.]

A Plea For the Old Faith of the Old Church. By the Rev. T. Jefferson Danner, rector emeritus of St. John's Church, Pittsburgh, Pa.; 1909. Price 25 cents. [Address 5444 Baywood Street, E. E. Copies may also be had at the Church Rooms, Lewis Block, Smithfield Street and Sixth Avenue.]

The Year Book of Trinity Church in the City of Boston. Advent, 1909.

Cornell University. Seventeenth Annual Report of President Schurman. 1908-1909. [Ithaca, New York. Published by the University.]

Year Book, Grace Church Parish, Brooklyn Heights, Brooklyn, N. Y., for the Year Ending Advent, 1909. [Printed for the Parish.]

The Church at Work

HAS NOT YET DECIDED.

THE ANNOUNCEMENT in these columns last week that the Rev. Charles Fiske of St. John's Church, Norristown, Pa., had accepted a call to St. Michael's, Baltimore, Md., which came from an usually trustworthy source, was premature. He has been unanimously elected, and has the call under consideration, but has not yet accepted.

THE DRIFT TO THE CHURCH.

THE STEADY stream of accessions to the Church from the sectarian bodies continues. The following instances are chronicled this week:

Mr. George A. Swertfager, lately minister of the First Congregational Church, Princeton, Minn., was confirmed on Friday, December 10th, in Gethsemane Church, Minneapolis, being presented by the rector, the Rev. I. P. Johnson. Mr. Swertfager has been received by the Bishop as a postulant for Holy Orders, and is now in residence at Seabury, taking a special course. He is a graduate of Amherst College and the Union Theological Seminary, and has served in the Congregational ministry for seven years.

Two notable additions to the list of candidates for holy orders in the diocese of Western New York are the Rev. Frank J. Angel and Mr. Harlow P. Raymond. The Rev. Mr. Angel was formerly superintendent of the Universalist congregations in New York state, and is a graduate of Tufts College and Seminary, having the degree of Bachelor of Divinity. He is at present working as lay reader and assistant at St. Peter's Church, Geneva, under its rector, the Rev. Dr. Hubbs. Mr. Raymond has been engaged in social work in Rochester, being a superintendent of the city playgrounds. Both are entered in the De Lancey Divinity School.

Under the appropriate heading, in another column, is chronicled the ordination in the

single diocese of Pittsburgh of no less than three priests who are late acquisitions from the ministry of the Presbyterian denomination, and the ordination to the diaconate of the Rev. Edward Gehan d'Argent at Faribault, Minn., who was also a Presbyterian minister. Last week the same column told of the ordination to the diaconate in the missionary district of Spokane of the Rev. John Oliver Vince, formerly a Baptist minister.

REV. J. E. FREEMAN GOES TO MINNEAPOLIS.

THE REV. JAMES E. FREEMAN, rector of St. Andrew's Memorial Church, Yonkers, N. Y., has yielded to the persistent call from St. Mark's Church, Minneapolis, and has accepted its rectorship. He declined the call



REV. JAMES E. FREEMAN.

last October, but the vestry again pressed their claims and finally induced him to reconsider and to accept their call. He expects to assume the rectorship on the First Sunday

in Lent. St. Mark's is building a splendid structure in the center of Minneapolis, and it is expected that the church building will be ready for occupancy in the late spring or early fall. It will have a seating capacity of 1,100 and is built of stone throughout, with parish house and chapel adjoining.

Mr. Freeman was ordered deacon in 1894 and priest the following year by Bishop H. C. Potter, serving his diaconate as assistant at St. John's Church, Yonkers, N. Y., and became rector of St. Andrew's Memorial Church in 1895, where his labors have been singularly blessed. He is the author of several works, both of prose and poetry.

IMPORTANT CHURCH CONSOLIDATION IN IOWA.

NEWS OF LARGE importance to the diocese of Iowa as a whole as well as of interest to the Church in Davenport comes from that city in the announcement of the merger of Trinity Church and Grace Cathedral parishes. The forward work of the Church in Davenport has been hindered by the dispersion of energy through two parishes when one would suffice. The two parishes have been for years within two or three blocks of each other and their work has thus overlapped very largely. Trinity parish is the older, and was founded in the early years of the history of Davenport. It has large property interests, willed by Mrs. Clarissa C. Cook, a former parishioner, who was not only generous in her lifetime but by bequest gave a sum for the endowment of the parish and the building of the present Trinity Church building. By the terms of the merger the two parishes will be united under the name of Trinity Cathedral parish. The rectorship of Trinity parish being vacant at this time, the opportunity has been afforded of calling the present rector and Dean of the Cathedral parish, the Very Rev. Dr. Marmaduke Hare, who will continue as

Dean of the Cathedral and rector of the new parish. It is expected that the property of Trinity parish will be sold, it being of considerable value because of its down town situation, and with the proceeds a parish house will be built on the extensive grounds occupied by the Cathedral church, one of the most handsome church buildings in the diocese. The bringing together of these two parishes will form a strong parish of some five hundred communicants, which will be able to do much aggressive work in the community and be a power in the good work of the diocese.

The vestries of the two parishes have taken formal action and the legal formalities for the final consummation are awaiting the action of parish meetings of the two congregations, which will be held in the near future. It is expected that by the first of the year the new Trinity Cathedral parish will be formally and lawfully instituted.

IMPROVEMENTS TO COLORADO PARISHES.

WORK is progressing on the new Church of the Ascension, Pueblo (the Rev. S. R. S. Gray, rector). Last April, after the excavation was made, it was discovered that the ground was treacherous. Concrete piers were made for all buttresses and sunk through the quicksand to firm ground. Early in November work on the walls began. The style of architecture is Sixteenth Century Gothic, adapted to the needs of the parish.

THE NEW church for St. Stephen's, Denver (the Rev. H. M. O'Malley, rector), is well under way and will be one of the best edifices in the section of the city in which this parish lies. The design is Modified Gothic. The Sunday school of this parish is rapidly growing and is now second in size in the diocese.

AT GREELEY the new rectory and guild room of Trinity parish (the Rev. B. W. Bonell, rector) are completed at a cost of \$5,000—all free of debt. The rectory will be formally opened and blessed on January 1st. The rector has started a mission at New Windsor, a town of about 1,500 inhabitants ten miles west of Greeley. The mission will be known as St. Andrew's and a small chapel will be built in the spring.

CHURCH HOUSE AT MINNESOTA UNIVERSITY.

A MEETING of the committee which has the oversight of the Church's work at the University met this month, and, acting under instructions from the Diocesan Council, took steps to form a corporation in which the title to the University House will be vested. The legal title will be "The University House of the Episcopal Church." Twelve men are now in residence, which number is really more than its capacity. Regular meetings of the "Bishop Gilbert Society" are held with an average attendance of twenty-five, and a Bible class is conducted by the chaplain, the Rev. S. S. Kilbourne, every Sunday afternoon. Three thousand dollars is still needed to free the building from debt.

DEATH OF REV. D. C. T. DAVIS.

THE REV. DABNEY C. T. DAVIS died at an advanced age at his home in Charleston, W. Va., on December 6th. He was a graduate of the Virginia Theological Seminary, and served successively at St. Paul's Church, Albemarle county; Emmanuel, Greenwood; Trinity Church, St. Ann's, and Buck Mountain Church, Frederickville parish; St. Ann's, parish, Essex county, and Beckford parish, Shenandoah county, all in Virginia. Some years ago, on account of the infirmities of age, he retired from the active service.

SEVERAL RECENT ANNIVERSARIES.

THE RECTOR of Grace Church, Elizabeth, N. J. (the Rev. Henry Hale Gifford, Ph.D.), celebrated his twenty-first anniversary as rector on the Third Sunday in Advent. When he went to the old church at First and Court Streets in 1888, the parish was disorganized, with but eighty communicants, and a debt on the old Grace Church of \$1,100. In paying the debt the following Easter the parish was aided by many friends within and without the city. The next Thanksgiving Day the gift of six lots for a new site from Mrs. Elizabeth Dean of London, England, was announced. In 1890 Mrs. Dean gave the rector a deed for the fine property bounded by East Jersey, Second and Livingston Streets, containing fifty lots. The parish house was built in 1891 with a debt of \$5,000. The financial stringency that followed made debt-paying extremely difficult for a congregation of wage earners, but in 1896 the parish was again free of debt. An assessment of \$1,500 for paving had to be met a short time afterward, but in 1902 a rectory was built without debt of any kind. In 1903 Mrs. Henry Codman Potter and Lieut. Robert S. Clark built and equipped the Edward Clark Club House and presented it to the parish. The parish has now over 900 communicants and has property valued at more than \$150,000. The sons of Mrs. Potter have recently agreed to pay for a new lighting system for the club house, which will then become self-supporting, the expenses being paid by the income from membership dues. Stephen C. Clark, F. Ambrose Clark, and Edward Severin Clark join in this gift to the parish in memory of their grandfather, Edward Clark. The parish has for the past seven years been provided with a curate by the gift of Mrs. John Kean and her daughters, the incumbent being the Rev. James MacClintock. The parish is without a church building and holds its services on the second floor of the parish house.

AN INTERESTING event in the annals of St. Andrew's parish, Ann Arbor, Mich., occurred on Sunday evening, December 5th, when the completion of the Rev. Dr. Henry Tatlock's twentieth year as rector of the parish was made the occasion of special recognition by the congregation of the church. In a testimonial presented to Dr. Tatlock by the wardens and vestrymen, which was read by the senior warden, Professor Charles S. Denison, reference was made to the "high personal regard" in which he was held, the material and spiritual progress of the church under his leadership in the past twenty years was reviewed, and a warm tribute was paid to his "devoted and successful labors, wise judgment, sanity, and marked executive ability." After the presentation of this testimonial, Bishop Williams, who was present on invitation of the vestry, spoke of the important services rendered by the rector of St. Andrew's to the diocese, with especial reference to his achievements in the matter of Church legislation. He also praised the zeal, fidelity, and exemplary spirit of the congregation in always meeting in full all missionary obligations and apportionments, both to the diocese and the general Church. In connection with this anniversary and as a further mark of appreciation, the vestry at a special meeting voted a substantial increase to the rector's salary.

THE MISSION Church of St. Simon the Cyrenian, Topeka, Kan., has just celebrated its twenty-fifth anniversary. Special services were held for eight days, from December 5th to 12th. The Holy Eucharist was celebrated each morning at 7:30. Special addresses were delivered by several clergymen each evening, among these being the Rev. I. E. Baxter and the Very Rev. J. deB. Kaye. These services were preparatory to the consecration service. Through the efforts of rector and congregation the debt remaining after the remodelling

and enlarging of the church last summer at a cost of \$2,100 was discharged, making the consecration possible. Bishop Millspaugh was assisted in the function by the Bishop of Oklahoma, the Rev. Messrs. H. B. Brown (rector), J. E. Baxter, R. K. Pooley, W. R. Yeakel, and A. E. Hawke. The mission is now the largest in the diocese, the communicant list having increased 100 per cent. in the past four years. A fund is now being raised to remodel the rectory.

ON THURSDAY, December 16th, the Rev. Snyder B. Simes celebrated the forty-first anniversary of his rectorship at Gloria Dei (Old Swedes') Church, Philadelphia. Mr. Simes is a native of Philadelphia and was educated at Bethlehem and Princeton, graduating from the Philadelphia Divinity School in the class of 1865. As a deacon he was under the late Rev. Dr. Richard Newton, at the Church of the Epiphany, leaving there to take his present charge in December, 1868. The old church which he has served so faithfully was founded in 1677, five years before the advent of William Penn, and is one of the historical and important parishes of the diocese, having an endowment fund of over \$100,000. The Easter offerings of its Sunday school and Bible classes for missions have for years been exceeded only by those of one other church in the diocese.

THE Church of the Redeemer, Astoria, L. I., recently celebrated the thirtieth anniversary of the consecration of the church, which was built in 1867. The Very Rev. John R. Moses, Dean of Garden City Cathedral, preached the anniversary sermon. The parish has grown steadily under the leadership of the Rev. Charles H. Webb.

GIFTS AND BEQUESTS.

ST. LUKE'S CHURCH, Anchorage, Ky., owing to the generosity of a few of its members, is rejoicing in the fact that the entire debt on the new building which was opened and dedicated about two months ago is entirely paid. Handsome memorials in the shape of a brass altar cross and vases have recently been placed in the church, also two credence tables of dark oak in keeping with the other chancel furniture have been given in memory of the Rev. Edmund T. Perkins, D.D., for some years rector of St. Paul's Church, Louisville. —DURING THE past month, a walnut litany desk was blessed and placed in St. John's Church, Uniontown, Ky., the gift of the class of 1910 of St. John's School for Postulants to the parish church.

THE WILL of Mrs. Rosetta Gatchel of Quincy, Ill., leaves all her estate to the Church and to charity, subject to a life interest of her brother and sister. Among the bequests she leaves her home to the diocese as a Bishop's residence, her household furnishings are to go to the Bishop's wife, Mrs. Esther Fawcett. Jubilee College at Oak Hill receives a large bequest, and all the local charities are remembered. During her life Mrs. Gatchel gave liberally to the Church and its work. The large lot east of the Cathedral, which had been lost to the Church, was repurchased by means of her generosity. Whenever anyone needed aid for any good purpose, the first thought was always, "ask Mrs. Gatchel."

TRINITY CHURCH, Columbus, Ohio (the Rev. Theodore Irving Reese, rector), has announced the gift from Mr. and Mrs. Charles H. Hayden and their children of a memorial chime of ten bells which is being made by the Mencey Bell Company of Troy, N. Y. The bells will range in weight from 3,000 to 300 pounds, and are said to comprise the most costly chime possessed by any church in the state of Ohio.

TRINITY CHURCH, Melrose, Mass., has been presented with a peal of three bells as a

memorial to Josiah Mitchell Harris and Helen Maria Harris, the gift coming from the three children: Mrs. Paul Sterling, wife of the rector; Roland W. Harris of Melrose, and Robert H. Harris of New York. The bells were consecrated on December 17th by Archdeacon Babcock. They will be used for the first time on Christmas morning.

ST. PAUL'S, Augusta, Ga., has added to its many memorials a litany desk made by Tiffany after special designs to correspond with the church. It stands on a brass tablet which covers the grave of a former rector, the Rev. Dr. E. E. Ford. The desk is a memorial to Dr. Ford's nephew, Dr. H. W. DeLanscom Ford.

THE EPISCOPAL HOSPITAL, Philadelphia, with a large number of other institutions and churches, was remembered in the will of the late Mrs. H. Patterson to the extent of \$500. St. Barnabas' Church, Philadelphia, receives a legacy of \$10,000 from a Mr. Harrison, a former parishioner.

TO SAFEGUARD HISTORIC CHRIST CHURCH, PHILADELPHIA.

IN ORDER to safeguard Old Christ Church, Philadelphia, which is venerated next to Independence Hall as a place of historic interest to all Americans, the present parish building connected with the church proper and adjoining a number of warehouses is to be torn down and a suitable building in harmony with the quaint and ancient architecture of the church is to be erected at a cost of about \$60,000. Three adjacent properties, costing \$35,000, have been acquired and the new building will therefore be on the church grounds but not connected with the church, in order to obviate danger from fire. The new building, planned by Architect Ralph E. White, will be constructed of Colonial brick with white trimmings, three stories and basement, the whole being 115 feet in length by 40 in width. As the total cost of these new improvements will amount to \$100,000 and the congregation has raised \$30,000, the committee in charge is appealing to Churchmen and the public in general for contributions, which may be sent to William White, Jr., a lineal descendant of the great Bishop White. The Bishop of the diocese heartily approves of the object.

FIRST CANADIAN FOREIGN MISSIONARY BISHOP.

THE NEWLY consecrated Bishop of Honan, China, left for the scene of his labors December 14th. On the previous day, the alumni of Wycliffe College presented to him a gold watch suitably engraved. The Right Rev. J. C. White is the first Canadian foreign missionary Bishop. He was sent as the result of a proposition, made by what was practically the first representative conference of the Anglican Communion in China, which met at Shanghai in 1907. The conference requested the Church of England in Canada "to send out a Bishop and clergy to undertake missionary work in a province as yet unworked by our communion." This resolution was spoken of in the report of the conference, which said, "A mission from the Canadian Church will be welcomed by us all." The definite proposal to undertake the mission was laid before the General Synod of Canada of 1908, when it was enthusiastically accepted. After this, the necessary steps having been taken and the consent of all authorities interested obtained, the civil province of Honan was the diocese set apart for the Canadian Church, and the first result was the consecration of the Right Rev. J. C. White in St. James' Cathedral, Toronto, on St. Andrew's Day. The call came from the Church in China to the Church in Canada. This explains why the Canadian Church has first

undertaken a diocese in China, rather than in Japan, where Canadian missionaries are more numerous. The diocesan board of the Toronto Woman's Auxiliary responded to Bishop White's request and have pledged themselves to support one of the women missionaries who are going out to work in his diocese.

MEMORIAL WINDOW FOR PLAINFIELD, N. J.

A REMARKABLE window, the All Saints' Memorial, is now ready for placing in Grace Church, Plainfield, N. J. This memorial has been made under the guidance of the rector, the Rev. E. Vicars Stevenson, to whom much credit should be given for the conception of the scheme. Many drawings were made before the handsome conclusion was reached. The cartoon was made by Mr. T. W. Bladen, one of the greatest cartoonists of to-day, and the work was executed by the Gorham Company in English antique glass. The most striking



MEMORIAL WINDOW, GRACE CHURCH, PLAINFIELD, N. J.

feature in this memorial is the fact that it has been erected by the efforts and interest of the many unknown contributors in the parish, and is dedicated to the memory of the unknown and unnamed body of saints who have faithfully served God and gone on before us.

In producing this design the aim has been to express suitably the central idea of All Saints' Day. The vision of St. John written in Revelation 7: 9 has been chosen to embody this idea: "I beheld, and lo, a great multitude which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands."

The difficulties in delineating such a large subject in a small window are great, but the designer has caught the spirit of the vision in a picture of rare beauty and much action, and in which all symbolism of the Book of Revelation is very carefully incorporated. Upon close study it will be found also that a oneness pervades the whole design. All action in the picture moves toward one centre, the "Lamb Enthroned," as seen at the top of the arch.

Taking the window in detail we start from below and move upward. At first it is necessary, without too much crowding the field, to impress upon the observer's mind the idea of massed numbers—a great host. Moreover this host is unknown and of every people and tongue. One finds, therefore, group figures

of all types, ages, and characteristics, very carefully designed, in the lower tier of the three great lights. This host is moving on in procession. They are clothed in white and bear in their hands palms of victory. All this suggests the query of the seer, "What are these, and whence came they?" and the answer, "These are they which came out of great tribulation and have washed their robes and made them white in the blood of the Lamb."

In order to give identity to the picture the artist has introduced into the tier figures easily distinguished and identified. In the centre light stand the angels holding the "rolls" or books of Life and Death. Flanking them on either side are famous saints of all ages of the Church. On the left we see the great Hebrew Law Giver. Near him stands St. Paul; not far away, St. John the Baptist. On the other side Isaiah the Prophet, David the King, the Prophet Elijah, St. John the beloved disciple, and so on.

Again in the choir above we see the four Archangels, SS. Michael, Gabriel, Raphael, Uziel, and flanking these, the Seraphim. In the small openings quatrefoil and otherwise are seen the faces of the cherubim. In the centre at the very top of the picture we have the enthroned Christ represented in the symbolic type, the *Agnus Dei*, rather than the realistic figure. In the background is seen the outlines of the New Jerusalem, while round about the throne is the rainbow "like unto an emerald" and the "pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb." The subject is an exceedingly complicated one, and the artist has with rare ingenuity collaborated these scattered sentiments of the Revelation in a most acceptable harmony.

Of the coloring it might be said that the subject matter will not permit the use of the stronger and the more brilliant tones, and the use of the lighter shades has been imperative. In the lower level, however, the tone is strong enough to support and permit the necessary shading to light about the throne and the New Jerusalem beyond.

PAROCHIAL IMPROVEMENTS.

A CHURCH HOUSE of unique appearance has recently been erected as an adjunct to St. Barnabas' Church, Detroit, Mich. It is a square front structure, 40x28 feet, of vitrified brick and stone, rising two stories, above which is a slightly tower, and contains sufficient room to supply the needs of the congregation. This addition, begun and completed this summer, cost \$3,500, of which \$2,000 has been paid. Behind the church a rectory is being built of the same material as the church house. The size is 30x30 feet, and it is two stories high, with basement and slate roof. The cost is \$3,500, \$1,500 of which is paid. The energy of the rector, the Rev. Paul Ziegler, has brought to pass these increased appliances for useful work.

ON THURSDAY, December 16th, Archdeacon Bywater met with the wardens and trustees of St. Luke's, Mabton, Wash., and selected a site for the church. Payment was made on a tract of ground 175 feet front by 140 deep, located in the heart of the residence section and a block from the business street. Plans for a new church were received from the Bishop and were, with some modifications, accepted by the wardens and trustees. The new edifice will cost about \$3,500, and work will be commenced on the building the first part of the year. There are twenty-one communicants, a guild of twenty women, and a board of energetic Churchmen zealously at work.

A BEAUTIFUL new east window for St. Margaret's Church, Washington, D. C., by Tiffany & Co. of New York, and which has cost in

THE LIVING CHURCH

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the neighborhood of \$4,000, was unveiled Sunday, December 19th, at the 11 o'clock service.

A NEW YORK firm of architects, Messrs. York & Sawyer, was represented in Washington, D. C., on December 17th, at a meeting of the incorporators of the Episcopal Home. Mr. York has drawn up the plans for the new Home for Children, for which the \$35,000 legacy the home received some months ago will be directly available. His idea is to follow the style of architecture of Mount Vernon in the new building.

THE DEVOTED labor of the past five years recently had its fruition in South Barre, Mass. The Rev. Charles J. Sniffen, the diocesan missionary, has been working among the people of this village during all this time, with occasional assistance from the Rev. Charles F. Edward of Winchendon. The church building that is to house the mission is now in sight, the cornerstone having been laid on November 20th by Bishop Vinton and Colonel William A. Gaston. The church, which is to be known as Christ Church, is built by Francis Wiley, Esq., of England, the owner of the great woolen mills at South Barre.

THE CORNERSTONE of the new John A. Kasson Neighborhood House in St. Mark's parish, Des Moines, Iowa, was laid on the evening of November 28th by the Bishop of the diocese. Addresses were made by the Rev. Mr. Day, a Presbyterian minister, the Hon. Henry Wallace, one of the prominent laymen of Des Moines, and by Bishop Morrison. The Bishop in a stirring address spoke of the need of every parish for a parish house, and especially congratulated the people of St. Mark's that they were soon to possess so fine a building for such neighborhood purposes.

A DESIRABLE lot, 75x196 feet, contiguous to the new Grace Church, Okolona, Miss., has been deeded to the trustees of the mission and their successors by Miss Eliza Pearson, a communicant of the reorganized mission, who was also a member of the once flourishing parish which became defunct in the early seventies. The newly acquired lot will eventually be used for a rectory site.

CHRIST CHURCH, Springfield, Mass., will have sixteen new clerestory windows. The twelve windows in the nave are to illustrate the life of our Saviour, and the four in the transepts are to represent Abraham, Moses, David, and Isaiah. The work is to be done by Messrs. E. Kempe & Co., London, and it is hoped the windows may be in place by Easter.

A FINE new two-manual organ, built by Bates & Culley of Philadelphia, has just been installed in St. Martin's Church, Oak Lane, Philadelphia, and was opened with a recital on Thursday evening, December 16th.

ST. THOMAS' CHURCH, Sioux City, Iowa, is soon to have a new tubular pneumatic organ. It is now being erected and will be one of the finest organs of the kind in the state.

THE DILEMMA OF ST. PAUL'S COLLEGE, TOKYO.

TO AFFORD accommodations to students who intend to study for holy orders, the scholars in the preparatory department of St. Paul's College, Tokyo, Japan, have been crowded together to such an extent that the Japanese authorities have several times threatened to close the school. In order to relieve this condition the Rev. Henry St. George Tucker, president of St. Paul's, has been sent to this country and empowered by Bishop McKim to ask for \$200,000 with which to build proper college buildings on a new site. To meet the crisis a committee has been organized in Philadelphia to present a plan for a concerted offering from every church and Sunday school in this country on St. Paul's day, and letters have been sent to

all Bishops and other clergy, asking their cooperation. All offerings are to be forwarded to the treasurer, Mr. Samuel F. Houston, Real Estate Trust Building, Philadelphia.

NEW RECTOR FOR ST. PETER'S, BROOKLYN.

THE REV. DR. WILLIAM GEORGE MCCREADY, rector of Trinity Church, Asheville, N. C., has accepted a call to the rectorship of St. Peter's Church, Brooklyn, N. Y., and will take charge on February 1st. The parish has been without a rector since the Rev. Dr. Lindsay Parker, after twenty-three years of service, was compelled to resign because of continued ill health. Dr. McCreedy is not unknown to the people of his new parish, for he had charge of the services at St. Peter's for a month last summer.

ENGLISH APPRECIATION OF AN AMERICAN PRIEST.

DR. SIMPSON-ATMORE, a priest of the American Church, has just returned home after three and a half years of work in the Church of England as organizing secretary for the Society for the Propagation of the Gospel. This is the first and only time, it seems, that such a position within the Church of England has been filled by one whose orders are those of the American Church, and the appointment was favorably commented on in England as illustrating the identity which exists among the different branches constituting the Anglican Church. The Southwell (England) *Magazine* in the November issue has this to say of Dr. Simpson-Atmore's resignation:

"The Lord Bishop of Southwell, in accepting the resignation on behalf of the committee, said he felt they must put on record their appreciation of Dr. Atmore's good work, at a time of great difficulty. He came to them a stranger, as it were, and it was wonderful how quickly Dr. Atmore mastered the 'ins and outs' of the diocese. He had been with them now for over three years, and his Lordship had, during this time, repeatedly noted his soundness of judgment in gauging the situation. Dr. Atmore had, furthermore, done a lot of telling work in starting off the new financial scheme of S. P. G. in the diocese, which, as they knew, was a success in every way. His Lordship concluded by wishing health and happiness to Dr. Atmore and his wife in their new sphere of work."

Canon Madan (diocesan S. P. G. representative) said he remembered vividly the hopes that had been excited by Dr. Atmore's appointment, and he was glad of the opportunity of bearing witness that those hopes had been abundantly realized.

DEATHS OF PROMINENT LAYMEN.

MRS. KATHERINE ELIZABETH SCARBOROUGH, wife of the Bishop of the diocese of New Jersey, died at the episcopal residence in Trenton, on Saturday, December 18th, after a long illness, in the 64th year of her age. The funeral service took place at Christ Church, Trenton, Tuesday afternoon, Dec. 21st. The interment was private. Besides the Bishop, Mrs. Scarborough left five daughters, one of whom is the widow of the late Bishop Knight of Western Colorado.

ISRAEL W. MORRIS, widely known in historical circles and a prominent Churchman, died at his home in Philadelphia on Saturday, December 18th. For many years he was an active manager of the Episcopal Hospital. The funeral services were held on Tuesday, the 21st, St. Thomas' Day, at St. Andrew's Church, West Philadelphia, with interment at Laurel Hill.

S. DECATUR SMITH, prominent in the social and literary world, died suddenly at his

home in Philadelphia, on Friday, December 17th, of pneumonia. The Burial Office was held at St. Clement's Church on Monday morning, December 20th, with interment at the grounds of St. James-the-Less, Falls of Schuylkill.

MRS. SUSANNA JUDD, widow of the Rev. Dr. Orrin Bishop Judd, died on Saturday, December 11th, from pneumonia at the home of her son, Orrin R. Judd, Brooklyn, N. Y. She was born on the Isle of Wight, England, in 1849. She leaves, besides the son at whose home she died, another son, the Rev. Archibald Maclay Judd, of the diocese of Albany.

HORACE SEE, a noted naval architect and marine engineer, died in New York on Tuesday, December 14th. His burial took place at St. Peter's Church, Philadelphia, which he formerly attended, on December 16th.

PARISH MISSION AT HELENA, ARK

A MISSION was held in St. John's Church, Helena, Ark., by Archdeacon Webber, beginning the Second Sunday in Advent and lasting through the following Sunday. It was successful from every point of view. There were four daily services, beginning with a celebration of the Holy Communion every morning. At 10 and 4 the Archdeacon talked on matters pertaining to the life of the individual Christian and the position and influence of the parish in the community. At night there was a great preaching service, and on several occasions more men than women were present. On the last Sunday afternoon there was a special meeting for men and a great congregation was present and listened with pleasure and profit to a sermon on "Higher Manhood." A special feature of the mission was a daily service of intercession in the chapel just before the night service. Friday noon a large congregation met for intercessory prayer. The children's mission was superintended by the Rev. I. H. W. Thompson, who greatly endeared himself to every child in the parish.

THE NEW AMERICAN CHURCH IN FLORENCE, ITALY.

AN OBJECT of much interest just now is the new Church of St. James, Florence, Italy. All American architects, says the European edition of the *Herald*, who happen to be in Florence are making excursions to the Via Bernardo Rucellai in order to inspect it. American generosity has erected a splendid, almost cathedral like edifice. The new church stands in the old Rucellai Gardens, familiar to readers of *Romola*. When the ground was purchased Mr. Torrey stipulated that the grounds opposite the church entrance should never be built upon. In consequence St. James' will always face a beautiful Italian garden. In digging the foundations the workmen discovered the remains of an amphitheatre and a number of relics.

The cornerstone was laid a year and a half ago by Mr. Lloyd C. Griscom, then Ambassador to Rome. The church is Italian-Gothic in architecture and American in every modern possibility of comfort and utility. It will be heated by hot water pipes and lighted by electricity, and already the basement has been made into rooms for receptions, concerts, lectures, guild meetings and possibly a Sunday school. The edifice has an imposing portico and two entrance doors adjacent to a cloak-room. Above the portico will be a splendid stained window given by Mr. Franklin Torrey's daughter and son-in-law, Mr. and Mrs. E. J. Berwind, of Newport, R. I., in memory of Mr. Berwind's parents. Its subject will be "The Sermon on the Mount." The pulpit, made of red and white marble, is the gift of Mrs. E. J. Berwind. Entering, one faces the spacious chancel, above whose altar and reredos is to be a second great window, "Christ in Glory," with the four evan-

gelists and angels, the gift of Mr. and Mrs. Torrey in memory of their parents. The marble rearedos is the gift of an English parishioner, Mrs. Erblon. The donor of the altar desires to remain anonymous.

HELP NEEDED FOR ST. MARY'S SCHOOL, PEEKSKILL.

THE CONSOLIDATION of St. Gabriel's School, Peekskill, N. Y., and St. Mary's School, New York City, into a single work known as St. Mary's School, Mt. St. Gabriel, at Peekskill, has already been chronicled. This consolidation unites the two Eastern schools of the Sisters of St. Mary into one, which it is hoped may be developed into a very strong foundation. To do this, however, the Sisters require help. The buildings for St. Gabriel's are old and must be replaced. They have obtained the drawings for a new and very fine plan and something more than \$100,000 is already available for the building fund. They require, however, \$75,000 more in order to build on an adequate and economical scale. They ask also for foundation scholarships of \$10,000 each to enable them to give gratuitous instruction where the necessity arises. One such scholarship is to be founded by means of small sums in memory of Harriet Starr Cannon, Mother Foundress of the Community, and it is believed that many will be glad to contribute to this memorial. Indeed, it is stated that the necessity for appealing to the Church at large for these large funds is due to the fact that the Sisters have given free education during the past years to so many girls that it has been impossible for them to lay up profits from the work of their school. The Mother Superior at St. Mary's Convent, Peekskill, N. Y., will supply further information to those interested.

DR. M'ILVAINE WILL RETIRE.

THE REV. DR. JAMES H. M'ILVAINE, rector of Calvary Church, Pittsburgh, has presented his resignation on the ground that he feels that a younger man is needed to carry on the large work of the parish; and though the vestry has refused to accept the resignation and has urged him to reconsider, it is stated that he has felt it necessary to decline to do so. Dr. McIlvaine is far from being an old man, having been born in 1846. He was graduated at Princeton College and at Princeton Theological Seminary, after which he entered the Presbyterian ministry and had some of the most important churches in that body, including the Church of the Covenant and the Brick Church, in New York. It was while in the latter place that he determined to seek Holy Orders in the Church and resigned the Presbyterian ministry. He made application to Bishop Potter, of New York, who ordained him as deacon in 1897 and as priest in 1898. He has been in his present important charge since 1900, and has made Calvary Church such a power for civic righteousness in the community as perhaps no other parish in this country has been made. It is during his rectorship also that the magnificent church has been erected, being one of the finest in the country. Dr. McIlvaine's resignation at an age which most men consider the zenith of their power will bring widespread regret to those who have known of Calvary Church and its rector.

ALBANY.

W. C. DOANE, D.D., LL.D., D.C.L., Bishop.
R. H. NELSON, D.D., Bp. Coadj.
Reception to Canon Brookman.

THE BISHOP gave a reception on Thursday evening, December 16th, to the Chapter of the Cathedral of All Saints, the Cathedral and city clergy, to meet the Rev. Canon R. N. Brookman, who has just taken up his work in charge of the Cathedral congregation.

COLORADO.

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

Clerical Conference—All Saints', Denver, Out of Debt.

ON DECEMBER 9th and 10th the clergy of the diocese met in Wolfe Hall, Denver, by invitation of the Bishop for a conference and Quiet Day. On the 9th the papers were "The Relation of the Sunday School to the Parish," by the Rev. V. O. Penley of Colorado City, and "Popular Desecrations," by the Rev. B. W. Boneil of Greeley. In the evening Bishop and Mrs. Olmsted gave a reception in honor of the Bishop of Duluth, who conducted the Quiet Day, which was most helpful to all, and who also gave a series of practical, forceful addresses which will long be remembered by all who heard him. On the Sunday following Bishop Morrison preached at St. John's Cathedral and at St. Mark's.

ALL SAINTS', Denver, is rejoicing over the results of a financial campaign. Paving and necessary repairs on church and rectory resulted in a debt of nearly \$1,500. The parish determined to pay it before Christmas, and the gratifying result was achieved December 1st.

DELAWARE.

FREDERICK JOSEPH KINSMAN, D.D., Bishop.

Clerical Gatherings—Lay Organizations Elect Officers—Notes.

THE MINISTERIAL UNION held its December meeting in St. Andrew's, Wilmington, when it was addressed by Judge Cleland of Chicago on "The Probationary Care of Offenders." The judge had previously addressed the Wilmington branch of the Society for Corrections and Charities. He was very clear as to the advantages of putting prisoners on parole for small offences; and cited many cases under his own observation of its benefits to the offender and the community. At one time he had 1,300 on parole, of whom 92 per cent. reformed. A committee was formed to secure a probationary law for Delaware.

THE CLERICAL BROTHERHOOD held its last monthly meeting in St. Andrew's, Wilmington, with a very good attendance, all the regular members being present. The Rev. Mr. Holmead of St. Peter's, Smyrna, was essayist. The January meeting will be held in Immanuel, New Castle.

THE DIOCESAN officers of the Brotherhood of St. Andrew are: President, Frederick Bringham; Vice-President, George Hoffacker; Secretary, Charles Cook; Treasurer, Mr. Hanby. The diocesan officers of the Girls' Friendly Society are: President, Miss Jane Lea; Vice-President, Mrs. A. E. Clay; Secretary and Treasurer, Miss Edna Chandler; Literature Associate, Mrs. A. E. Clay; on Commendation, Miss Jane Baxter; on Missions, Miss Kinsman; on Candidates, Mrs. H. Grantham.

TRINITY PARISH will have two important missionary services in Epiphany: the children's united service on the First Sunday after the Epiphany, and the Delaware service of the Third Missionary Department, on January 13, 1910. This parish has done so well with its subscription for the new parish house and rectory that these are assured.

FLORIDA.

EDWIN GARDNER WEED, D.D., Bishop.

Church Club Organized at Pensacola—Personal.

A CHURCH CLUB has been organized in St. Katharine's parish, Pensacola, with twenty-four charter members. A fine programme has been prepared for the winter and spring. Several Bishops and prominent laymen have been invited to address the body from time to



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



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time. The club has been formed for the purpose of reaching the men and helping to build up the intellectual, religious, and social life of the Church.

THE REV. WILLIAM B. ALLEN, rector of St. Katharine's, Pensacola, has been appointed acting Archdeacon for western Florida. He will still remain as rector of St. Katharine's, being assisted in the missionary work in and around Pensacola by the Rev. William Brayshaw, late of Washington, D. C.

GEORGIA.

F. F. REESE, D.D., Bishop.

A Feature of St. Mark's, Brunswick — Testimonial to Rev. S. J. French.

A FEATURE of the work of St. Mark's, Brunswick, is the large number of Greeks who attend the services and who are under the quasi-pastoral care of the rector, the Rev. R. E. Boykin. The only Greek priest in this part of the South resides in Savannah.

THE REV. S. J. FRENCH was presented on leaving Waycross with a substantial purse and other gifts. Mr. French is now settled in St. Jude's rectory, Brunswick, and will for the winter officiate on alternate Sundays at Darien. Mrs. French is in a private sanitarium in Atlanta, undergoing treatment for a fracture.

HARRISBURG.

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

Improvements to St. Paul's, Bloomsburg.

ST. PAUL'S, Bloomsburg, one of the handsomest churches in the diocese, has been improved by tiling the aisles and the chancel. The tiling of the floor of the choir and the sanctuary, and marble steps leading to the choir and sanctuary, were the gift of Mrs. Robbins in memory of her husband, Mr. George S. Robbins, sometime a vestryman of the parish. The rest of the work was the gift of St. Margaret's Guild, a parochial organization. Also the walls of the parish house have been refinished, a gift of Mr. H. Bruce Clark, a vestryman of the parish.

IDAHO.

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

Pleasing Function at the Cathedral, Boise—District Meeting at Lewiston.

A SERVICE of much interest and which called out a large congregation in spite of the inclement weather was held in St. Michael's Cathedral, Boise, on the evening of the Third Sunday in Advent, when, at the conclusion of the service, five nurses from St. Luke's Training School received their diplomas at the hands of the Bishop, who at the close of an inspiring address presented the diplomas to Miss Lulu Sweet, Miss Nathalia Waale, Miss Alice Scott, Miss Nettie Parkinson, and Miss Emma Amack. The class is the third which has finished the three-year course at St. Luke's under the capable supervision of Miss Lillian Long, who has been superintendent of the hospital since it was first opened. There still remains a class of twenty students. The graduates were the recipients of a Prayer Book and Hymnal and a gold badge in addition to their diplomas, and after the service received the congratulations of many physicians of the city and gifts and flowers from their friends.

BY THE annual convocation of the jurisdiction held in Boise last June the state was divided into three districts—corresponding in every respect to deaneries. The men of the northern district met on November 30th and December 1st at the Church of the Nativity, Lewiston. Besides the discussion of the practical needs of the Church and her work in this mission field, the gathering was made interesting on account of ordination and con-

firmation services. On Tuesday addresses were made by Rev. Mr. Jukes and Mr. J. Watson of Moscow. Wednesday, December 1st, was occupied in discussions and business, and a trip over the famed Lewiston orchards country. The next gathering will be in Coeur D'Alene in April. This meeting, though small in numbers of clergy, was helpful and interesting.

THE CHURCH in Lewiston has just had a very pleasing remembrance from a former communicant, Mrs. Richard Smith, now of Columbia, Tenn., consisting of some finely embroidered altar linen.

IOWA.

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

Prospective Diocesan Men's Club—Keokuk Rector Given Six Months' Rest.

STEPS WERE taken at a recent banquet given in Des Moines under the auspices of the Brotherhood of St. Andrew looking to the inauguration of a diocesan men's club. About one hundred men were in attendance and stirring addresses were made by Bishop Morrison and a number of laymen.

THE REV. R. C. MCLWAIN, D.D., for nearly forty years rector of St. John's Church, Keokuk, has been granted a six months' leave of absence from his duties for rest and recuperation. He is suffering from a difficulty with his eyes, and after a surgical operation expects to take an extended vacation. Dr. McIlwain is the oldest priest in residence in the diocese, and during his long rectorship has been away from his parish on vacation but very few times.

KANSAS.

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

Church to Be Consecrated at Abilene—Miscellaneous Notes.

IT IS EXPECTED that St. John's Church, Abilene (the Rev. Paul B. James, rector), will be consecrated on the feast of St. John the Evangelist. A new rectory has been built and will be blessed. Mr. James will also minister to several missions near Abilene.

MRS. BAXTER, the wife of the Rev. I. E. Baxter, rector of Trinity Church, Lawrence, has been appointed to visit each parochial branch of the Woman's Auxiliary in Kansas.—A NEW rectory will soon be built at Manhattan (the Rev. H. B. Burbank, rector). It will be of stone.—IT IS REPORTED that at this time all the parishes and missions in the diocese are supplied.—THE REV. PERCY T. FENN, D.D., has the assistance of two brothers—John and Robert Flockhart—the sons of the Rev. Mr. Flockhart of South Dakota, as catechists. The former will soon be ordered deacon.—A NEW RECTORY is being built for Grace Church, Ottawa (the Rev. Otway Colvin, rector).—THE CONVOCATION of the Northeast will meet in Trinity Church, Lawrence (the Rev. I. E. Baxter, rector), in January. Each of the three other convocations have recently held interesting sessions: the Northwest at Blue Rapids, the Southeast at Neodosha, and the Southwest at Newton.—A FINE brass altar cross has been placed in the church at Wetmore (the Rev. F. S. White, priest in charge), in loving memory of Mr. Drury.—THE VEN. D. I. HOBBS, who fell from a trolley-car in Philadelphia during the summer, and who was for a time in Christ's Hospital, Topeka, has completely recovered.

KENTUCKY.

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

Louisville Clericus Meets—Other Items.

THE DECEMBER meeting of the Louisville Clericus was held at the Anchorage Club House on Monday, December 13th, the Rev. Richard L. McCready being the host. The

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Rev. Lloyd E. Johnston, rector of Grace Church, Louisville, was the essayist on this occasion, his subject being "Worship."

THE WEEK OF PRAYER was observed in Grace Church, Paducah (the Rev. David Cady Wright, rector), by a series of meetings for prayer and meditation with special addresses on the topics for the day, held in Grace Church parish house.

ON THURSDAY evening, December 9th, the Rev. David Cady Wright, rector of Grace Church, Paducah, solemnized the marriage of the Rev. Edward C. McAllister and Miss Josephine Bloomfield at the Chapel of the Good Shepherd, Arcadia. Mr. McAllister has been assistant to the rector of Grace Church for more than a year, and minister in charge of the Chapel of the Good Shepherd, a growing mission in the West End section of Paducah.

LONG ISLAND.

FREDERICK BURGESS, D.D., Bishop.

Progress of Grace Church, Brooklyn.

THE YEAR BOOK of Grace Church, Brooklyn Heights, shows that much has been accomplished in the way of material improvement during the past year, making the edifice, always a handsome one, without a peer in Greater New York, as far as the interior is concerned. The rector, the Rev. Dr. C. F. J. Wrigley, states that, among the needs of the parish are a larger parish house, the older one being outgrown, a larger Sunday school room, and more space for other parochial activities. One of the most encouraging features during the past year was the missionary offering on Easter Day, which amounted to \$8,797. The numerous parish organizations and benevolences all show excellent results.

LOUISIANA.

DAVIS SESSUMS, D.D., Bishop.

Organ Dedicated at the Annunciation, New Orleans.

WITH SERVICES of a simple character the organ erected to the memory of William S. Brown by his daughter, Kate Collins Brown, in the Church of the Annunciation, New Orleans, was recently dedicated. The instrument was rebuilt and moved from the gallery to the right of the chancel, and on the night of the dedication a vested choir of forty voices was inaugurated. This choir is under the leadership of Mr. Herbert Palfrey, who was a member of the first vested choir formed in New Orleans (1878) and who has been connected with choir work ever since.

MASSACHUSETTS.

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

The Year Book of Trinity Church, Boston — Brotherhood Officers Elected — General and Personal Mention.

THE TRINITY CHURCH, Boston, Year Book has just been issued and in it one notes a steady growth in all the departments of that active parish. There is a note of appreciation and sympathy in the introduction by the rector, the Rev. Dr. Mann, who has been ill for so long following an operation for appendicitis. In another part of the introduction he says of the apportionment: "It is gratifying to us all to learn that the diocese of Massachusetts has for the first time fully met its apportionment for the general missionary work of the Church, and it is pleasant to know that this parish contributed materially to this happy result by giving about \$1,600 in excess of its apportionment. This is indeed as it should be. The apportionment for the stronger parish should mark simply the minimum beneath which it is discreditable to fall, above which it is a privilege to go." The present number of communicants is stated to

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be 1,616, and during the year there were 61 baptisms, 42 marriages, 63 burials, and 47 confirmations.

THE ANNUAL meeting of the Boston Local Assembly of the Brotherhood of St. Andrew was held in the parish rooms of St. Stephen's Church on the evening of December 16th. These officers were elected: President, Hon. F. W. Dallinger of Cambridge; First Vice-President, J. Arthur Provost of East Boston; Second Vice-President, Frank A. Mowatt of Lynn; Corresponding Secretary, George Egbert Wright of Cambridge; Recording Secretary and Treasurer, S. K. Eshelman, Jr., of Harvard University; Executive Committee: John Warner of Gloucester, B. B. Tucker of Mattapan, S. H. Mowbray of Boston, Dr. Calvin G. Page of Boston. At the close of the election there was an address by Hubert Carleton, general secretary of the Brotherhood. Leonard V. Webb, a Buffalo attorney, has accepted the position of travelling secretary of the Brotherhood for New England, and will make his headquarters in Boston.

THE FRISBY Bible Class is the name of a newly-formed group of young men and women at the Church of the Advent, Boston, which meets Friday evenings, and which is conducted by the Rev. Dr. J. H. Cabot. A feature is the serving of supper in the parish house at 6 o'clock, after which an hour is devoted to the study of the Old Testament. Thus far the class numbers fifty. It is named after the former much-beloved rector of the parish.

THE REV. DR. MANN has so far recovered from his recent illness that he has returned to Boston and will preach the sermon to Trinity congregation on Christmas Day. This will be his first appearance among his people in nearly ten weeks.

THERE WAS a largely attended meeting of the Massachusetts branch of the Auxiliary at St. Paul's Church, Boston, on December 15th, with Bishop Thomas of Wyoming as the principal speaker.

MRS. ETHEL ROMANES of England was in Boston the middle of the month and she addressed a group of women on "Port Royal" in Trinity parish house.

MICHIGAN.

CHARLES D. WILLIAMS, D.D., Bishop.

Rev. Paul Faude Accepts St. Joseph's, Detroit—Notes.

THE REV. PAUL FAUDE, son of the late Rev. Dr. J. J. Faude, has accepted the rectorship of St. Joseph's Church, Detroit, and will assume charge about January 15, 1910. He succeeds the Rev. A. J. Nock, who retired from the rectorate last August. At present Mr. Faude is rector of a parish in Lafayette, Ind. He is a son of the late Rev. Dr. Faude, former rector of Gethsemane Church, Minneapolis, and is a graduate of the University of Minnesota and of the General Theological Seminary. He was for a time rector of the Church of the Nativity, Wells, Minn., and then served as assistant at St. Peter's Church, Chicago.

THE ACTUAL union of the parishes of St. James' and Trinity, Detroit, recently agreed upon, will take place on Sunday, January 2d.

MILWAUKEE.

W. W. WEBB, D.D., Bishop.

Diocesan Church Club Banquet—Old Testament Lectures at Racine.

PRECEDED by a supper at the Hotel Charlotte, the annual meeting of the Church Club of Milwaukee was held on December 14th. Mr. C. G. Hinsdale was elected treasurer and the other officers were re-elected. The Rev. G. H. Hills spoke eloquently on "The Gospel

and the Poor"; "Men and the Ministry" was the subject of an able and interesting address by the Rev. Dr. E. A. Larrabee, warden of Nashotah House, and Mr. E. P. Bailey of Chicago, speaking to the subject, "What Church Clubs Can Do," suggested many lines of activity, mostly gained from experience as a member of the Church Club of Chicago, and from the National Association of Church Clubs.

ANNOUNCEMENT is made that the Rev. Olaf A. Toffteen, Ph.D., will deliver a course of three lectures on the Old Testament for St. Luke's Church, Racine. The following are the dates and subjects: January 9th, "Old Testament and Modern Science"; January 16th, "Sun, Stand Thou Still on Gibeon"; January 23d, "The Religion of the Old Testament in the Light of Comparative Religion." Dr. Toffteen is president of the Oriental Society of Chicago and professor of Semitic Languages and Old Testament Literature in the Western Theological Seminary, Chicago, and is one of the highest Biblical authorities.

NEW JERSEY.

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

New Church Opened at Laurel Springs—Camden Sunday Schools Organize—Advent Sermons at Palmyra.

THE NEW church of the Atonement at Laurel Springs was opened for service on the Fourth Sunday in Advent with a special service of dedication. The minister-in-charge, the Rev. William J. Robertson, officiated at the morning services and the rector of St. Elisabeth's, Philadelphia, the Rev. F. D. Ward, was the preacher at Evensong.

THE CHURCH Sunday School Association of Camden and vicinity was organized in St. Paul's Church, Camden, on Wednesday of last week. The officers are: President, the Rev. R. E. Brestell, rector of St. Paul's, Camden; Vice-President, the Rev. Dr. Henry R. Gummey, rector of Grace Church, Haddonfield; and the Rev. Robert McKay, D.D., rector of Trinity Church, Moorestown, is the chairman of the executive committee. Semi-annual meetings are to be held.

A SPECIAL course of sermons on "The Four Last Things" marked the observance of Advent this year at Christ Church, Palmyra. The preachers were as follows: The Rev. Robert Mackellar of Red Bank, N. J., the Rev. P. S. Smith of St. Barnabas', Burlington; the Rev. H. St. Clair Hathaway of Bordentown; and the Rev. H. H. Bogart of Point Pleasant, who preached on "Death," "Judgment," "Heaven," and "Hell," respectively.

PENNSYLVANIA.

O. W. WHITAKER, D.D., LL.D., Bishop.

Meeting of Indian Rights Association—Rev. Dr. Richardson on "Church Music"—Annual Service of the Guilds of St. James', Philadelphia—Various Other Items.

THE TWENTY-SEVENTH annual meeting of the Indian Rights Association was held on the evening of Thursday, December 16th, at the hall of the College of Physicians, Philadelphia. Addresses were made by the Rev. Dr. Grammer, president of the Association; Robert G. Valentine, Commissioner of Indian Affairs; Herbert Welsh, and others.

THE REV. DR. W. C. RICHARDSON, rector of St. James' Church, Walnut Street, Philadelphia, gave an interesting historical and critical lecture on "Sacred Music" in the church on Wednesday evening, December 15th. The large vested choir of the church added much to the effectiveness of the lecture by illustrating in several selections the different styles of Gregorian, Anglican, and modern music.

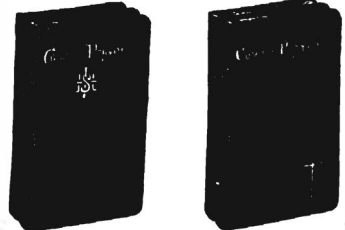
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guilds, and societies of St. James' Church, Philadelphia, and its mission, St. Timothy's chapel, was held at St. James' on Sunday afternoon, December 19th, at 4 o'clock, there being a procession of the members of the many and varied organizations. Addresses were made by the Rev. Robert Walke of St. Paul's College, Tokio, Japan, and by the Rev. Charles B. Dubell of St. Thomas' Church, Glassboro, N. J.

A RECEPTION in honor of the Rt. Rev. Thomas A. Jaggar, D.D., who is taking the work of the Bishop Coadjutor of the diocese while the latter is on a leave of absence in Europe, was held by the Church Club at its rooms in the Church House, Monday night, December 20th. There was a large attendance of clergy and laity.

PITTSBURGH.

CORTLANDT WHITEHEAD, D.D., Bishop.

Death of Hon. Manley Crosby.

ON DECEMBER 3d occurred the death of the Hon. Manley Crosby, who though never a communicant had been for over forty years an attendant and financial supporter of Emmanuel Church, Corey. Mr. Crosby was in the seventy-sixth year of his age. The rector of the parish officiated on December 8th at both the funeral service in Corey and the interment, later in the day, in Forest Lawn cemetery, Buffalo, N. Y.

QUINCY.

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

Parish Hall Opened at Moline.

ABOUT SIXTY members of the congregation of Christ Church, Moline, and their friends met on December 16th for a social evening in the new parish hall. After inspecting the arrangements of the kitchen, stage, ante-room, the steam plant, and the large cheerful hall, a short programme was enjoyed. The rector welcomed the guests on their taking possession of their new parish house and the Bishop of Iowa congratulated them on the valuable addition to the Church plant.

SOUTH CAROLINA.

Wm. A. GURNEY, D.D., Bishop.

General News Notes.

THE SEMI-ANNUAL meeting of the Woman's Auxiliary of the several parishes of Charleston was held in Grace Church parish house on the afternoon of Friday, December 10th. Bishop Guerry was present and made an address.

BENJAMIN F. FINNEY, southern field secretary of the B. S. A., has just visited the Charleston parishes and other places in the diocese, meeting the men of the congregations to present the work of the Brotherhood. While in Charleston he addressed the Sunday School Institute with special reference to the Sunday school work.

THE SUNDAY SCHOOLS of the diocese are making an effort to raise \$1,000 for diocesan missions during the Advent season. In 1909 the schools gave to diocesan missions \$727.93 and to general missions \$1,116.45.

SOUTH DAKOTA.

F. F. JOHNSON, Bp. in Charge.

Auxiliary Organized at Flandreau.

A BRANCH of the Auxiliary has been organized in the parish of the Church of the Redeemer, Flandreau, consisting of about forty earnest women of the parish. A Junior Auxiliary has also been formed under the efficient leadership of Mrs. Tobin. The Epiphany Guild, composed of young girls, has placed in the church a handsome altar rail at a cost of fifty dollars. Daily services were held during the Week of Prayer, with good attendance at all services.

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WASHINGTON.

ALFRED HARDING, D.D., Bishop.

Diocesan Mission Study Class Organized — Services Started at Mt. Ranier.

A MISSION STUDY CLASS for the diocese has been organized to meet on the Fridays in Lent under the able leadership of Mrs. George H. McGrew. To assist in the formation and conduct of the class, the following committee has consented to serve: Mesdames George H. McGrew, Barbour-Walker, C. H. Whipple, and W. B. Scott; Misses Fannie Gilliss, Florence Woods, and McGowan. The first meeting of the committee was held on Saturday, December 11th, at Epiphany parish hall.

THE REV. HENRY THOMAS, rector of Pinkney Memorial Church, Hyattsville, Md., has begun Church work at the flourishing town of Mt. Rainier, under very favorable auspices. A Sunday school has been organized and is growing rapidly. The town hall, recently completed, has been rented for the beginning of this important work. Mr. Joseph T. K. Plant is superintendent, and has an energetic band of teachers.

THE NEXT meeting of the Washington Clericus will be on Tuesday, December 21st, when the hosts will be the Rev. Dr. W. M. Pettis and four other priests. The meeting place is the Dunbarton Club. The Rev. J. C. Quinn will speak on the subject of "Modernism."

THE Bishop Claggett Club meets at Trinity Church parish hall, Washington, on Monday, December 20th, when a paper will be read by the Rev. F. J. Shears of Oxon Hill, Md.

WESTERN MASSACHUSETTS.

ALEX. H. VINTON, D.D., Bishop.

Notes of Grace Church, Amherst.

It is announced that some members of Grace Church, Amherst, have subscribed \$1,200 toward the liquidation of the parish debt. It is expected that the small balance which remains will be raised by January 1st and that the parish will start the new year free of all incumbrance.

WESTERN NEW YORK.

WM. D. WALKER, D.D., LL.D., D.C.L., Bishop.

Resignation of Rev. S. D. Phillips.

THE REV. STEPHEN D. PHILLIPS, for the last three years rector of St. Philip's Church, Buffalo, a colored congregation, has been compelled by ill health to resign. He has been failing for a year past, and though a long vacation in the South seemed very beneficial, his return to duty in September was followed by a relapse. He is going to Philadelphia and will remain there for a time, having made no definite plans for the future.

The Magazines

THE STATEMENT made last week that the Sunday School Bulletin, published quarterly by the Sunday School Commission of New York, was 25 cents a year, was incorrect. The price was raised two years ago to 40 cents. That is a very small price for it, and the magazine ought certainly to be in the hands of Sunday school workers on a general scale.

THE DECEMBER number of St. Andrew's Cross is given over to the report of the Providence national convention of the Brotherhood of St. Andrew. Its front cover possesses the novel feature of being blocked out from the photographs, on a small scale, of a great number of delegates to that convention. These photographs are fitted together in such wise as to make it quite worth while to obtain the issue for the novelty of the cover. At the same time no one is likely to stop with that, since the issue is replete with helpful

matter gleaned from the addresses and incidents of the convention. Some of the more important of the papers thus presented are those by George Wharton Pepper on "The Development of a Man's Spiritual Life" and also by the same speaker on "Responsibility of Man for Man"; by Father Bull on "The Preparation for the Corporate Communion"; by H. D. W. English, Father Sill, and Prof. C. S. Baldwin on "The Threefold Example of St. Andrew"; and "The Charge to the Brotherhood," by the Rev. R. P. Williams. Having gotten thus far we confess it is invidious to make selections, for page after page and paper after paper produces matter of the first importance. One of the most practical of all of the papers is that of Bishop Parker on "House to House Visiting."

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