

The Living Church

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No. 7.

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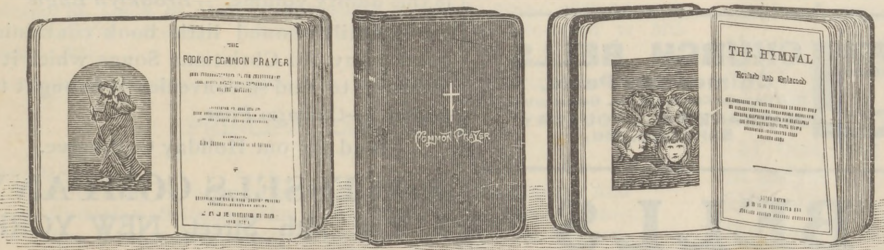
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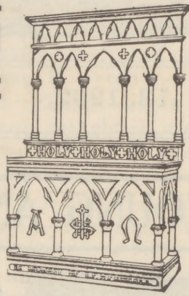
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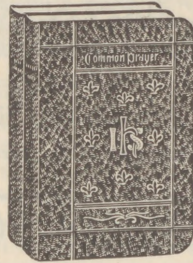
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THE POINT OF DIVERGENCE BETWEEN HISTORIC CHRISTIANITY AND CHRISTIAN SCIENCE.

PEOPLE sometimes ask that the exact point of divergence between the old-time Church doctrines relating to prayer and to faith, and the new teachings on these subjects by modern cults, as that of Mrs. Eddy, be concisely pointed out.

The request is a reasonable one; and the danger that one will reject all prayer and all faith in God and the supernatural in combatting what appear to be misunderstandings of these subjects, may well lead us to a careful consideration of, first, the points of resemblance, and then, the points of divergence between the two.

And first the points of resemblance. Christian Scientists, with all others who purport to look for cures as a direct result of prayer, but without the use of intermediate agencies, are quite in agreement with the historic Church of the ages in maintaining (1) that God is spirit; (2) that God is good; (3) that God desires only the good of His creatures; (4) that God remains in immediate control of all that He has created; (5) that God wills that His creatures should approach Him in prayer; (6) that He hears the prayer; (7) that He permits Himself to be moved to take action in response to prayer; (8) that prayer is, therefore, a direct spiritual force; (9) that faith on the part of the person praying is a prerequisite to obtaining that for which one prays.

We have placed these several propositions thus plainly, because, though they would once have been esteemed matters of course to all Christian people, they are now oftentimes stated and argued as though they were recent discoveries, promulgated by the several recent cults which assume to heal disease by prayer, or by faith, or by both combined. Let these points of resemblance between these new teachings and the old-time Church doctrine first be firmly grasped before we consider the points of divergence. Let us, indeed, strengthen and fortify some of them.

That God can and does heal disease in answer to prayer, is not only the plain declaration made over and over again in the pages of the New Testament, but is also clearly taught, over and over again, in the Book of Common Prayer. We pray in the daily offices for "all who are afflicted or distressed, in mind, body, or estate;" in the Litany, for "all women in the perils of childbirth, all sick persons, and young children;" in the Holy Communion, for "all those who, in this transitory life, are in trouble, sorrow, need, sickness, or any other adversity;" and in a number of other general petitions.

Nor does the Church confine such prayers to generalities. She has a special prayer "for a sick person," another "for a sick child," another to be used "In Time of Great Sickness and Mortality;" and a whole office for "Visitation of the Sick." In each of these she prays in the most direct manner, that if it be in accordance with the will of God, He will heal the individual for whom the prayer is offered. Now in thus praying, the Church guarantees her belief that the prayer will be heard and granted, and she has, accordingly, a corresponding thanksgiving to be used after the prayer is granted.

So much for Church teaching. It is quite as definite as to prayer for recovery and faith in God, as is the teaching of, for instance, Christian Scientists. Moreover, despite the many

faithless Christians in the Church, this belief is actually practised, and sincere prayer for the sick is offered wherever the Christian religion is taught, and, especially, wherever the Book of Common Prayer is used. Thus far we are in agreement; and it is no small degree. We dwell upon it with pleasure, because wherever Christian people differ, it is to be desired that their points of agreement be the more carefully understood.

Now THE POINTS of divergence are these:

Such cults about us as Christian Science, hold generally (1) that as God is good, His whole creation must be good; (2) that evil therefore cannot exist, but is wholly a product of the imagination; (3) that such being the case, neither sin nor sickness is real; (4) that where these appear to be discovered, they are phantoms of the imagination; (5) that these phantoms may be dispelled by dwelling mentally on the positive universality of goodness—"all is good"—and the consequent impossibility of evil; (6) that a firm belief in this universal goodness, to the exclusion of all that is evil, would cause the phenomena of pain and disease to disappear. Hence, (7) one who is firmly convinced of these postulates, will not and cannot suffer pain, disease, or evil.

We trust we have adequately presented these postulates of Christian Science relating to the sphere of religion, wherein they take issue with the Church. We have purposely excluded such postulates as pertain primarily to philosophy, with which the Church, as such, has nothing to do.

IN CRITICISING these postulates, be it observed, the first two, on which all the rest hinge, *limit the power of God*. Hence, He ceases to be Almighty; although this is the very attribute upon which Christian Scientists are most insistent. It is true that God's whole creation *was* good. To that extent we should be agreed.

But God chose—not to create evil, but—to create that which could become evil. He created intelligences so gigantic, powers so vast, that their possessors had the power to elect good or evil. And, first among angels, and afterward, tempted by the fallen angels, among men, certain of these created beings elected to do evil rather than good. Hence, evil, never created by God, sprang into existence as an actual force. To deny that such *could* be the case is to deny that God could create beings endowed with the power to choose; hence He is no longer Almighty. And to admit that God *could* create such beings, but to deny that some *did* elect evil, is not only to deny the plain statements of Holy Writ, but also the experience of every day. Though one considers his own life spotless, he needs only to go into a police court to see the result of choosing evil. Hence, the pivotal postulate of Christian Science absolutely fails, if God be Almighty.

Evil, and, in its train, sickness and disease, thus entered into the world. How, then, shall we combat them?

Not, certainly, by assuming that they do not exist, if, in fact, they do. Evil, sin, sickness, pain, may all, for this purpose, be considered together. Either they are all real, or none of them are. We presume none would seek to maintain the separate reality of one while denying it as to the others. We shall therefore not delay to discuss each separately, and shall assume agreement that the choice of evil by intelligent beings brought the whole train of kindred forces into the world.

But here prayer is suggested as a positive counteraction which, it is maintained, when joined with absolute faith, will certainly cure disease.

This postulate, we beg to say, exactly contradicts the other. If God is asked to heal pain which does not, in fact, exist, He is asked to do that which is itself a contradiction in terms. One cannot turn a canary out of a cage, unless in fact the canary was first in it. If the canary be a phantom, one cannot turn the canary out of the cage. One may, in that case, come to a right belief as to the non-existence of the canary; but this would not be turning it out of its cage.

Now one cannot at the same time hold that pain does not exist, and also that God, whether in answer to prayer or otherwise, can heal pain. Pain must first be real before it can be cured. If it is unreal, then conviction of its unreality leaves no reason for prayer. How, then, do Christian Scientists find place for prayer? Is not every prayer a contradiction in terms? If "all is good," why pray for good? Why pray "Thy will be done," if the reverse is an impossibility? Why pray "Give us this day our daily bread," if the lack of "daily bread"

could bring neither evil, suffering, nor disease? Why pray "Forgive us our trespasses," if there be nothing sinful or evil, to forgive?

It may be answered, that prayer should be made that we may be moved to a right intellectual view of the unreality of evil and the impossibility of pain. Prayer, in that case, would not be that God would directly effect cure, but that He would show that in fact there is no condition that requires a cure. But this, we reply, is wholly to reverse all the petitions for relief of physical distress made to our Lord upon earth, all of which assumed the reality of the suffering. If it be only a delusion that remains to be cured by virtue of prayer, why did our Lord teach us to pray, "Deliver us from *evil*"? If there be no evil, how can one be delivered from it, or why should he ask to be? One may "deliver" a prisoner from the prison walls, if he be in fact in prison; but if in fact he is not in prison, he cannot be delivered from it.

Prayer, in so far as it is temporal, pre-supposes the possibility of evil. It is therefore absolutely inconsistent with the hypotheses of Christian Science. Yet strange to say, it is insisted upon as being effectual, by the very men who deny those postulates which make it a spiritual necessity.

BUT LET US NOW consider the subject of prayer apart from this contradiction on the part of Christian Scientists.

We have both agreed that we should pray for the sick. The Church position is that the sickness is real; consequently, God is asked to do a *real* act, and not merely to *seem* to do one by showing that the condition itself was not real. Thus the Churchman *asks more* of God, than does one who disbelieves in the reality of that for which he seeks a cure.

But we both pray; and we both look to God to grant the prayer.

The Churchman, believing that sickness is sometimes a discipline needful for the spiritual good of the individual, prays only that the sickness may be removed, *if it be the will of God*. The follower of these cults, holding that sickness is contrary to the will of God (whether real or unreal) believes that it *cannot* be for the good of the patient, and must therefore be cured by a good God.

And again, the Churchman holds that God works *ordinarily* through laws. Having prayed, he turns to his physician as *probably* holding the divine means for his recovery. Does the physician administer a vegetable compound? God caused it to grow, and gave it its properties. The Churchman sees the hand of God effecting the cures *through* the physician, as truly as he sees his spiritual needs supplied through the sacraments. God *can* act without intermediate means; but having created a world of order, He conforms ordinarily to the rules He has made, and acts through law. But it is as truly His work in healing, though intermediate means are applied, as it is the act of the pilot which steers a tug, though the pilot works by means of the rudder; or the act of a telegrapher which sends a telegram, though he merely plays the key. Intelligence works by the direction or manipulation of that which is material. And God, the supreme Intelligence, sets this example to us, by thus working. But prayer is just as effective, though answered through the physician or by means of the physic or the nursing, as though answered immediately by what is assumed to be a miracle. We are not here considering exceptional cases. We are treating of the general rule, which may be the *expected* way of answer to prayer, for recovery of health, should recovery be for the highest good of the individual. And this latter question the Churchman prefers to leave to God, rather than to make his own will the absolute measure of his demand upon Almighty God.

The Churchman does not deny that God can, or even that He does sometimes cure without intermediate means. Most of us can recall cases where such seemed to be the case. We say *seemed to be*, because it is obviously not susceptible of demonstration. But we do assert that it is just as truly the act of God when the sick person recovers through the instrumentality of the physician as though our Lord Himself stood by the bed and enacted a miracle before our eyes. The former is not less truly a divine act than the latter. God turns water into wine every autumn on a vast scale, when He causes the grape to grow upon the vine, with the juice enclosed within. Man could no more duplicate that mystery, enacted constantly through nature, than he could duplicate the miracle at Cana of Galilee. Both are equally the act of God. To act through discovered laws is quite as God-like as to act through a

miracle—that is to say, through an undiscovered law. Here again the Christian Scientist *limits* the power of Almighty God. He would compel Him to act in a specific channel to accomplish His will, rather than to act, if such would be His will, by means of the physician. Again he repeats the old-time refusal of Naaman to “bathe seven times in Jordan,” that he may be healed. “I thought,” says the Christian Scientist, as said Naaman of old, “He would surely come out to me, and stand, and call on the name of the Lord his God, and strike his hand over the place, and recover the leper.” And because he “thought” that, he is unwilling to accept the normal cure for disease which God Himself has provided. It is again the old-time Christian who really exercises faith in God, when sending for the physician, and not the modern disciple of new cults.

TO RECAPITULATE:

The Churchman prays to God, and then leaves the whole matter in God's hands, confident that God, who is loving and good, will do for him that which is most truly in accord with His love and goodness. The Christian Scientist prays to God, while yet maintaining that nothing evil exists that should be remedied.

The Churchman trusts that the will of God is right, and leaves to God how it shall be carried out. The Christian Scientist trusts that his own will is right, and that God must therefore grant it.

The pivot with the Churchman is the will of God, and sickness or health is received as being the gift of God. The pivot with the Christian Scientist is his own will, which, being for health, must compel God to grant health to him.

And so, from much that is common in the two religions, the point of divergence leads the old-time Christian to accept the discipline of sickness, pain, or death, without loosening his faith in the loving goodness and power of his Father who preserves him, not from pain or death, but through pain or death. The Christian Scientist stakes his faith in God absolutely upon freedom from pain and death.

It is obvious that if the Christian position be right, the reaction from Christian Science must drive to infidelity. One instant of pain, one sight of the reality of death, are as sufficient to prove that these are real, as though they were the experience of every moment in the day, or year. And if it be true that these *cannot* be real if God be good, *ergo*—infidelity.

It is not enough to reply, as Christian Scientists frequently do when confronted with failure to cure, that there have been other instances in which they do not fail. One death proves the stern reality of death; one case of disease uncured proves the reality of disease. Christian Scientists may not reply that physicians also lose cases; for physicians lay stress upon the reality of disease, which Christian Scientists deny. Physicians do not maintain that their system is infallible; Christian Scientists do.

Christianity and Christian Science cannot both be true. They are mutually exclusive of the other. Christianity recalls that the pure, spotless Son of God suffered agony, and died. The reality of the fact that “*He suffered*” is one of the cardinal postulates of the Christian creed. Christian history has been adorned with the annals of a long line of saints and martyrs, who suffered cruel torments, and who died. True, the death was but the door to life immortal. But the reality of the phenomena of pain and death has been conspicuous throughout Christian history, and they are matters of Christian experience repeatedly to-day.

Hence the faith of the Christian is one that triumphs over pain and death, well knowing that God can succor through these, and that the way of suffering is the way through which the Saviour led. His faith in the love and in the power of God is not weakened by reason of them.

THE fifth Diocese, and the last of those holding autumn conventions, to pass on the Name question, is the Diocese of Springfield, and there again the proposition to correct the technical name of the Church is indorsed, as is also the particular manner of doing so by the use of the expression “American Catholic Church.”

Certainly it would be difficult for the advocates of such correction to have received greater encouragement at the start than has been given by these Dioceses. Of the five, four—two Eastern and two Middle Western—have voted for change, and it is significant that the two Eastern Dioceses have given larger majorities to the proposition than did the two Western. On the other hand, the two Eastern Dioceses both indorsed only the general

proposition, without taking into consideration the further question what the corrected title should be. The fifth Diocese, Michigan, postponed action till next year. No Diocese thus far has negated the proposition for correction.

A significant paragraph anent this matter appears in *The Congregationalist* of Nov. 22nd. Commenting on the overwhelming vote in favor of correction, by the convention of the Diocese of Albany, “despite the fact that Bishop Doane in his convention address cast cold water on the project of a change of name, as does *The Churchman* in effect in its lengthy editorial discussion of the matter”—we are quoting *The Congregationalist*; we did not at all thus interpret the editorial in *The Churchman*—*The Congregationalist* continues:

“For it is keen enough to see that so long as the body is sectarian in spirit, however catholic in ideal, it is futile to expect a change of name to better present conditions.”

That is precisely what is expected by the advocates of correction. It is in order more effectually to exorcise all that “is sectarian in spirit” from this Church that we desire to rid her of her sectarian title. If it were not believed that the latter action would assist in correcting our “sectarian” spirit, no votes could anywhere be obtained—certainly not the vote of **THE LIVING CHURCH**—to change the name. It is because names stand for things, that it is important that the name of this Church should imply all that it professes to be. The most strenuous advocate of the present name could hardly maintain that it fulfils these conditions. On the other hand, we trust that no one will advocate the Catholic name, unless in good faith he is ready to do his part to show the historic, Catholic spirit. It is because the present name stands in the way of every practical step toward reunion, that the question is of such immediate importance. We have a right to invite Methodists and Presbyterians and Baptists to unite with us on a basis of Catholicity; for history shows that to have been the basis of ecclesiastical unity in the happy days when the Church was one. We certainly cannot ask them to unite on a basis of modern, sectarian Protestant Episcopalianism, nor can we ask them to banish whatever is sectarian in their own organization, so long as we deliberately refuse to do the same thing ourselves.

Similarly, the Elmira (N. Y.) *Gazette* observes: “‘The Catholic Church in the United States’ is a name which removes Bishop Doane’s objections. It is so much better that it is not worth while to halt longer.”

It is because Christian Unity is the issue of the immediate future, as thinking men within and without the Church are agreed, that the issue of the immediate present must be, in the words of *The (New York) Independent*, “to begin to do something for Church unity.” Now while the plan of theorists generally has been “to begin” by telling what the other party ought to do, we propose to begin by reforming ourselves. Having succeeded in that, we can then, with better grace, suggest a like reformation to other Christian people.

The next bodies to act on the resolutions of the Joint Committee will be the Missionary Districts of Oklahoma and Southern Florida, both of which meet early in January, as also, we think, does that of Laramie; and the Diocese of California, which is in convention late in the same month. Each of these bodies is in a section far removed geographically from any of those which have yet acted, and we shall await with much interest, their expression of opinion. We shall then have had an indication of the sentiment existing in each geographical section of the country, before the great majority of Dioceses hold their conventions, in the spring.

QUITE the most important feature of this week's issue, is the report of the Advent Missionary Meetings in New York. New York may, as our correspondent in that city avers, be difficult to arouse, but the very fact that her leading Churchmen, clerical and lay, could conceive of such an effort to arouse her, and could carry it so largely into effect, proves that the stimulus necessary to the task is not wanting. We do not think, with the Bishop of Thetford, that greater success would be gained through making immediate appeals for money at such gatherings. We believe that education and spirituality are better incentives to missionary support than hysteria, and it is these former qualities that are developed by these meetings.

But we do believe that now, after the meetings have closed, or perhaps at Epiphany, when the rush and the expense preceding Christmas are past, there ought to be a man to man canvass of communicants to show in practical form, the depth of their missionary interest. Not—we beg to impress the necessity; not by presenting a table of carefully prepared figures tending to

show just how little each man need give if everybody else would do the same, but that the matter be presented on an infinitely higher plane; the plane that Jesus Christ has lifted His people up to the high estate of being His vicars in the work of drawing all men unto Him, and that His work needs their consecrated selves and their consecrated gifts.

This sentence, from one of the addresses made by Dr. Huntington during the gatherings, might well serve as the watchword of the committee of canvass:

"It would be a good plan to hang on the doors of our churches, in place of the undertaker's sign usually found there, some such sign as this: 'Wanted, 1,000 men and women eager to quit being selfish.'"

IT IS hopeful to see the increasing interest of the secular press in the movement toward unity which the American Church is trying to foster, and especially, that so many of the secular papers are able to see, what some of our own people fail to perceive, that the movement to legalize the Catholic name is a phase of that wider movement toward unity. Thus, the *New York Sun* says:

"It will be seen that 'Christian unity,' the 'reunion' of Christendom, is an idea which underlies all these discussions, yet it is a scheme of unity which excludes the great majority of Christendom. The argument that by calling the Episcopal Church the 'Catholic Church in the United States' the separated divisions of Protestantism would be drawn into its fold as a common home is not supported by any past expression of the sentiment of those bodies; and even if the new name should be adopted, practically the old would be retained in general use for necessary distinction of that Church from the Roman Catholic."

But there are here two misapprehensions. It is not maintained that the Catholic name alone would draw "the separated divisions of Protestantism" into the Church, but that the spirit and the ideal of which that name is significant, would lead more and more sectarians to abandon sectarianism, as they perceive Churchmen abandoning their own sectarian spirit. The proof of this is to be found in the large and growing number of sectarian ministers seeking Church orders in those sections of the Church in which Catholicity is most pronounced—a number that is becoming an embarrassment because of the fiscal problem of maintenance of them during and after their transitional phase—and also in the large numbers of former sectarians presented for Confirmation throughout the land.

The other misapprehension is that—

"even if the new name should be adopted, practically the old would be retained in general use for necessary distinction of that Church from the Roman Catholic."

This misapprehension arises from the misquotation of the proposed name by the *Sun*. No one asks that we be called "The Catholic Church in the United States," but the "American Catholic Church in the United States." There is a wide difference between the two. The former name would be untrue, and a species of insolence. We are but a small part of the "Catholic Church in the United States." But whereas there are here localized bodies claiming to be *Roman Catholics*, *Greek Catholics*, *Old Catholics*, etc., there is none other than this Church that can rightly be called *American Catholic*; affiliated, that is to say, as a component part, with the Catholic Church of history, but owning no obedience to any foreign Bishop, Pontiff, Synod, or Propaganda. American Catholics would therefore be as fully differentiated from Roman Catholics, as Roman Catholics are from Greek Catholics. And while Roman Catholics would no doubt protest against our assumption of the term, it would yet be a protest that would throw into bold relief their own foreign character, and since the name would imply no reflection upon their own chosen title of "Roman Catholic," their protest would find no justification at the bar of public opinion.

The Church's work for Christian unity is certainly no "scheme" that "excludes the great majority of Christendom."

CHURCHMEN will hear with unmixed pleasure of the appointment of our own Bishop of Albany as Chancellor of the University of New York; not indeed because any recognition is or ought thereby to be extended to the Church, but because they know so well the sterling ability which Bishop Doane will bring to that office. It has indeed been incomprehensible to an outsider, how the press of the state could, as a portion of it did, find in the fact of the episcopate of Bishop Doane, a bar to this recognition of him as a citizen. Why it should seem as though the American principle of the separation of Church and

State was any more involved in the appointment of a distinguished citizen, being also a Bishop, to the Chancellorship, than the equal separation that must exist between the bar and the schools would be endangered if a lawyer had been appointed, is beyond our imagination to conceive. The American principle is that all men are possessed of equal civil rights before the law, regardless of religion. If one is to be passed over as ineligible for so high an office as the Chancellorship because he is a Bishop, then there is discrimination because of his religion. It is therefore as good citizens that we rejoice in the failure of those who would have made the appointment impossible.

The State of New York is to be congratulated on the appointment, both because of its vindication of the freedom of religious thought, and also because of the intellectual strength which the new Chancellor will bring to his office.

DO CHURCHMEN realize how much it means, when we read, as, under the heading of nearly every Diocese we are now doing, that on or about St. Andrew's day there was, at an early hour, a corporate communion of the members of the Brotherhood of St. Andrew? Throughout this country, and especially in the cities, this quiet act, participated in by the young men of the Church, has borne evidence to the spirit of devotion which is the underlying motive of the Brotherhood. It has testified to the realization of the spiritual by the *men*—the laymen—of the Church; and because they are in earnest and have become to a greater or less extent permeated with the Churchly spirit, these corporate communions are invariably at an early hour.

And this quiet growth is the result of a laymen's movement within the Church; a movement, frankness compels us to say, that has sometimes gone on in spite of the clergy, and too often has received from them only lukewarmness. It shows that the men of the Church want—not suppers, not amusement, but—spirituality. A greater mistake could not be made, than the assumption that the Church must become a circus or a club to attract young men. That is not the way young men themselves look upon it.

This is the answer to those who maintain that the Brotherhood of St. Andrew is a failure. It is a failure or a success, according as to how the men back of its guns do their duty. It would be a far greater success, if so often it had not been starved to death by the clergy. It must have the food of spirituality and of practical work, or it must die. Left to itself, it seeks the Holy Communion. It works so quietly that only where it has been killed, is it a matter of comment at all.

"The kingdom of heaven cometh not with observation"; and the quiet, steadfast work of these laymen, not always supported as they should be by the clergy, is doing much for the advancement of that kingdom.

SEVERAL correspondents in New Hampshire have written to advise us that the speech at the recent convention of that Diocese in favor of correction of the name of the Church—a speech which one writes of as "a brilliant piece of work"—credited in the brief advance paragraph in our issue for Nov. 29th to the Rev. Wm. P. Niles, should have been credited instead to his equally distinguished brother, Mr. Edward C. Niles, a well-known layman of Concord. We very gladly note the correction, as wishing to give honor to whom honor is due. The fact was correctly reported in our full account of the New Hampshire convention which was printed last week.

THERE is a commendable movement now on foot to secure from Congress, legislation to classify army chaplains in two ranks, whereby the senior chaplains shall rank as majors, and the juniors, as all are now ranked, as captains. There is at present no opportunity to advance the chaplains, however long or distinguished their service has been, though there is such provision concerning naval chaplains and concerning the medical, law, and pay corps in the army. There seems no reason why this class of the service should not be subject to the same privileges of ultimate advancement as are given to other officers. This would be accomplished by the proposed system. We should be glad if it might be a feature of the Army appropriation bill, which the present Congress must enact during its short session.

THE following noble action of the Central Council of the Girls' Friendly Society, taken unanimously at the session of Oct. 17th, is most praiseworthy; and it is a complete answer to the advocates of low views on the subject of marriage of

divorced persons, who have maintained that the women were on their side in desiring such re-marriage to be permissive.

The action is as follows:

"WHEREAS, There is an increasing laxity in the mind of the general public on the subject of divorce, and whereas, the subsequent marriage to others of the parties divorced is becoming more and more frequent; be it

"Resolved, That the Girls' Friendly Society in America enter a strong protest against this growing evil, and does hereby enact that no woman is eligible as an Associate, who, having been divorced from her husband, has, during his lifetime been married to another, nor who has married a man having a divorced wife living."

ANSWERS TO CORRESPONDENTS.

INQUIRER.—(1) The congregation of "Reformed Catholics" to which you refer are probably seceders from the Roman communion with only local affiliations.

(2) We do not recall having seen a statement from Prof. Rhys to the effect that the British Royal Family could show lineal descent from St. Anne. Possibly some of our readers may be able to give some information on the subject.

The Parish Question Box.

ANSWERED BY THE REV. CHARLES FISKE.

[The questions answered in this column have been taken from those found in a parochial question box, where parishioners were asked to drop questions about doctrine, discipline, and worship. They treat, therefore, of subjects which are really inquired about among the members of an average congregation.]

VII.

WHY does the Bible say that the Lord hardened Pharaoh's heart? Does it mean that God forced him into wrongdoing? If so, how can Pharaoh be held responsible for his sin?"

Dr. Liddon urges that such passages are given to put before us very vividly God's sovereignty in the moral world, emphasizing that, though not necessarily denying man's persistent free will and responsibility.

God has so made man that if he constantly does evil his nature becomes corrupted; if he continually fights against good impulses, he becomes hardened. So, in one sense we may say that the man hardens his own heart, in another that God hardens him, because God is responsible for that law of his nature by which he becomes hardened as the result of his own course of conduct. In the account of Pharaoh's downfall the language varies: sometimes we are told that he hardened his own heart against the Children of Israel; in other sentences, that God hardened him—that is, God made him with such a nature that if he did certain things this hardening would inevitably follow, though he himself is left free to do them or not to do them. The fact that both phrases, "The Lord hardened Pharaoh's heart," and "Pharaoh hardened his heart," are used interchangeably, shows that these are synonymous.

"THE PRESENT legal title of the Church is recognized everywhere as inadequate," says the New York *Churchman*. "In the future it will be positively incorrect. There is a widespread restlessness which manifests itself whenever the prospect of getting rid of the present name is suggested. So long as 'Protestant Episcopal' is a badge for party divergences it will not be easy to change. And to change under such conditions of feeling, would be only to exchange one form of sectarianism for another. Looked at from the point of view of what the Church means to be and expects to do, she can hardly proclaim the significance of her work by retaining her present title. It is misinforming. It does not express what the Church believes about herself or what she wishes others to accept as a fit designation of her mission in the religious development of America. In fact, the words 'Protestant Episcopal' are conservative only in a bad sense. They point backward only, not forward. They impose upon our generation the limitations of a bygone period of Church history. That period was fraught with trying experiences, its events point out severe lessons for our guidance, but nothing in this past experience requires us to hold that view of Christian work and Christian theory which is represented by the words of our legal title."

A GOOD LIFE is an absolutely unanswerable argument for Christianity.—*The Standard*.

THE EDUCATION BILL

AND OTHER MATTERS RELATED BY OUR LONDON CORRESPONDENT.

LONDON, November 25 (St. Catherine's Day), 1902.

PERHAPS the most rational as well as charitable construction to be put upon the recent extraordinary action of the Government in accepting the Kenyon-Slaney amendment to Clause 8 of the Education Bill is, not that the Government is really inwardly a wild beast in its legislative policy towards Church schools, but that, alas! it has simply gone stark, staring mad. This truly iniquitous and now notorious amendment (moved by an Irish Protestant member of the Commons) substantially provides—unless, indeed, it be fatally vitiated by its own ambiguity—that the control of the religious instruction in a parish school shall no longer be in the hands of the parish priest—subject, of course, to a right of appeal to the Bishop—but shall be wholly transferred to the proposed mixed body of school managers; two of whom certainly would represent the rate payers through the local Education authority, and would be either Protestant Dissenters or avowed Secularists. In other words, the parish priest, who by the law of Holy Church and of this realm has had committed to him the cure of souls in the parish—those of children no less than of adults—is now to be ousted from his sacred teaching office in his parish school, and the control of the religious teaching therein to become as *laicised* as that of the secular teaching. No wonder, then, such a monstrous proposal—insulting alike to Bishops and priests—has caused in the Church the greatest alarm, and also caused both clergy and laity to be up in arms all over the country. There are some, however, who refuse to join the ranks and who even actively support the amendment, among whom are the Bishop of Southwell—Hereford, of course, having all along opposed the Bill—Prebendary Webb-Peploe, and Canon Hensley Henson. As to the last mentioned amendmentite, who has attacked the Bishop of Worcester in the *Times* newspaper for his having repudiated the amendment as flagrantly infringing a fundamental Church principle, surely any one who can seriously assert, as the Canon does, that the object and effect of the Bill is to turn what are now Church schools into "State schools" need hardly be taken into much account as a combatant in the fray. Although the Kenyon-Slaney amendment was triumphantly carried in the Commons, Mr. Balfour must have suffered no little agony in finding himself deserted by many of his most attached personal friends and usually strongest supporters in the House—for the whole Church party, led by Lord Hugh Cecil, and even including a Minister, Earl Percy, voted in the division against the amendment. The base proposal embodied therein naturally bulked large at the recent great mass meeting of London Churchmen in support of the main provisions of the bill, held at the Royal Albert Hall, Kensington, under the presidency of the Bishop of London. The meeting was convened—in fact, some considerable time before the present acute crisis arose—by his Lordship the Chairman and the Bishop of Rochester by means of pastoral letters addressed to the benefited clergy within the Metropolitan district, whilst organized by the Church Defence and Instruction Committee. Mr. Tilby, Secretary of the Committee, writes that the number of tickets applied for was about 24,000, or more than three times the available seating capacity of the hall; and also mentions that more than 400 parishes were represented, that the enormous arena was almost exclusively occupied by churchwardens and sidesmen, whilst the orchestra, accommodating over 1,100 people, was crowded with masters and teachers of Church day and Sunday Schools. After prayer, followed by the repetition of the Apostles' Creed, and the singing of the hymn, "O God, our help in ages past," the Bishop of London, who was received with great enthusiasm, said, in the course of his remarks, that—

"Our first contention is that anything which has to do with the education of this country closely concerns the Christian Church. There is no greater delusion in the world than to suppose that the Church is opposed to education. Why, gentlemen, the Christian Church has been the educator of Europe. (Cheers.) You can almost trace the progress of the Church by the schools it has established. Our second contention is that there is no such thing as true education without religion. (Cheers.) Then the third contention is that there is no such thing as a satisfactory teaching unless you are teaching a denominational religion. Now, it is chiefly because this present Bill before Parliament is an honest attempt, as we believe, to safeguard the denominational schools as part of the educational system of this country that we have summoned you here to-night in support of the Education Bill. But now come to the events of the past fortnight. And, first, there is an amendment which bids fair to make the name of Colonel Kenyon-Slaney as

famous [or rather infamous] as the name of Mr. Cowper-Temple. It has been understood that there is no appeal whatever to the Bishop from the decision of the managers on points of doctrines—"Shame"—but Squire Western and his head-farmer and head-gardener—I put the objection as strongly as I can—with, possibly, two outsiders who will be non-Conformists, are to decide the question as to what is Church of England teaching, and what is not; and that the age-long appeal guaranteed in the trust deeds to the Bishop of the Diocese is to be done away with. Can we wonder if people who believe that felt not only a thrill of nervous intensity, but a spasm of what may be called righteous indignation? (Cheers.) I am happy, then, to be able to bring you a little comfort to-night. I have taken great care to consult those who are in a position to say, and whose business it is to know, what are the rights and the functions of the clergy under the Bill with respect to those schools of the country whose welfare they have labored and are laboring to maintain. The position is this: "The Bill does not diminish the obligation of the managers to provide religious teaching in conformity with the trust deeds; and if, by the trust deeds, an appeal is given to the Bishop to determine, in case of dispute, whether the teaching is or is not in conformity with the trust deed, that appeal remains undisturbed." Now, in spite of that [which really leaves the amendment as black as ever in principle], I still shall support and I ask you to support—the second resolution, because, although it is stated authoritatively [by the Law Officers of the Crown], we do not want as the first result of the Education Bill a series of lawsuits to find out its meaning; and, therefore, I press that the duty of the clergyman to teach shall be safeguarded, as the resolution says."

The Bishop of Rochester, who was received with cheers, said (speaking at some length) that his part that evening was "merely to say 'ditto' to the Bishop of London." Sir Edward Clarke, K. C., moved the first resolution, in general support of the Bill, which was carried with only one dissenter; and Lord Hugh Cecil, M.P., moved the following one, virtually (though too mildly) in disapproval of the Kenyon-Slaney amendment, also carried with, say, not more than thirty dissentients. Lord Hugh, who was the hero of the meeting, confessed that he could not feel full satisfaction in the interpretation of the amendment that had been so tardily given by the Government when he remembered that it was "contrary to everything that was said by the supporters of the amendment in the House of Commons, including the very Government who now gave this explanation."

On the same evening that London Churchmen gathered *en masse* at Kensington, there was also held a crowded ticket meeting of Churchmen at Worcester, the Bishop of the Diocese presiding; at which an anti-amendment resolution was quite unanimously adopted. Canon Knox-Little, who was one of the speakers, based his objection to the amendment on the ground that it introduced "a Clergy Discipline Bill by a side wind." A protest, signed by 500 clergy of the Diocese of Manchester, remonstrating against the K.-S. amendment and also other new and objectionable features of the bill, has been forwarded to both Archbishops, the Bishop of Manchester, Mr. Balfour, and the other members of Parliament. The second reading of the Education Bill in the House of Lords is fixed to take place on the 4th and 5th *prox.* The *Daily Chronicle* asks, "Will the Government bow before the episcopal storm?" and answers, "Very likely it will." The *Daily News* (also dead against the Bill) thinks the Church "has its heel on the House of Commons."

A gift which (says the *Times*) "possesses more than usual interest" has been received from the United States by the S. P. G. Mr. Abed Abbot Low, brother of the Hon. Seth Low, of New York, has presented an oil launch to the Society, of the value of £1,000. He does it, "grateful for the good work done in our own land and throughout the world by your noble and venerable Society." The quality and seaworthiness of the launch is guaranteed by the fact that two men steamed in her from New York to London, taking thirty-eight days upon the route. The Society has gratefully accepted the gift and has presented it to the Bishop of New Guinea for his work in his great and promising mission. It is proposed to arrange a service of dedication before the launch is sent to its destination, of which due notice will be given.

The *Guardian* reports that two Chinese seamen, converts to the Faith, were baptized the other day in the Chinese language by the chaplain to the Missions to Seamen, in the Seamen's Church, East India Dock Road, Poplar, E. There was a crowded congregation of British and foreign seamen, who seemed deeply interested in the service.

The Bishop of London has within a fortnight been to Oxford, where he preached to an overflowing congregation of University men at the Church of St. Mary the Virgin, and also

addressed a crowded meeting of undergraduates in the Town Hall on the subject of "Work in Great Cities."

The Bishop, in his address, said (to quote from the *Church Times*) he was a country boy, and spent his summer holidays shooting and fishing, and if anyone had told him that he would have spent nine years of his life in the greatest slum in the world he should either have "put his fishing-rod down his throat or peppered him with his gun." As he went now day after day rushing from end to end of his great Diocese, he felt "at the centre of the world problem." There was a kind of fascination in thinking of this great, mighty multitude of souls, all busy about their work, and in thinking of their eternal future; and as he went home late at night, "driving under the stars," and thought of all those thousands "asleep under the silence of the stars—let them remember that every eight [or six] minutes a soul left this world for eternity from London alone"—as he thought of "all the sorrows, the horrible things that were happening, of the hearts that were broken," it seemed to "draw one's heart down to it, and one was content to serve a great city like that." Besides the fascination, there was "almost the terror of it." Had they all realized that London increased 40,000 every year? When he thought of those 40,000 new people every year it became a terror to him. The overcrowding of London was still terrible, and had "an enormous influence on character." Then it was an awful thing to think of 80,000 women and girls "roaming over London like lost spirits every night." He did not know anything more awful than when they "discovered a house with some sixty of these white slaves—a traffic which was worse than any slave traffic of old—all brought there by the ungoverned lust of men." They were doing what they could in London. His predecessor had formed, and he had carried on, "a Public Morality Council, which had rallied together the public opinion of all denominations. They asked the Borough Councils when they were started to use their powers to shut up immoral houses, and in one Borough alone [Westminster, I believe] fifty of these houses were closed in one year. (Applause.) They harried them; they could not stop the traffic, but they could carry it out of existence if possible." He thought also of the drink traffic. What he called the "paganism of London" lay heavy upon his soul very often. He had asked one of his best workers in Bethnal Green to sample his district and tell him how many went to church or chapel; and at the end of a fortnight he told him that only ten did. Out of the enormous population of London he came to the conclusion that only about one in eighty ever went to church or chapel, and "we called this a Christian country." If there was one body of men who could stop a thing like that it was the body of men he saw before him. The Bishop then proceeded to point out the more hopeful side of the outlook. The first thing which was of extraordinary hopefulness, especially during the last ten or fifteen years, "was the way the workingmen were rallying round the Church, and were beginning in consequence of efforts made amongst them really to understand, and give a hearing to the Gospel. The workingmen began to see that there was some reality about people who stuck to their work in the way the clergy of London did, and they were just beginning to see the results of years of patient work." He had come to rally them, as Oxford men, round what he believed to be "the noblest cause in the whole world," and he earnestly hoped that one result of his visit would be, as it was at Cambridge, where he thought about twenty men "gave in their names shortly afterwards to be ordained."

A very beautiful altar frontal has been presented to St. Paul's for use in the Northwest Chapel. It has been woven throughout (at Edmund Hunter's works at Haslemere, Surrey) of rich silk damask of Sarum blue, into which has been brocaded various symbolic devices of Our Lord Jesus Christ and of the Blessed Eucharist. The superfrontal is rich in symbols of the four states of Life, Birth, Death, and Resurrection. The effect of gold woven into the blue is (as described in the *Church Times*) "exceedingly rich, and different from anything done at the present day."

Although there has been no public intimation as yet that the Bishop of Ripon proposes to take up the heresy case of the Dean of his Cathedral Church, it has certainly not been allowed to drop out of notice in the correspondence columns of the public press. In one of its stages it has now resolved itself into a controversy between the Dean and his supporters and the *Times'* reporter as to the accuracy of the report of the Dean's paper that appeared in that journal. Dr. Fremantle first telegraphed to the *Daily Chronicle* that the newspaper report was absolutely incorrect and misleading; but on a telegram being subsequently sent to him with reference to a publicly made statement that the report was submitted to the Dean before publication, he then telegraphed back to the *Daily Chronicle* as follows: "Report shown me in confusion of meeting breaking up. My corrections not made. See printed letter [in *Ripon Gazette*] for causes of inaccuracy." The "Reporter" states in the *Times* that his report of the paper (on "Natural Christianity") was, at the Dean's request, submitted to and approved by him, and that no alteration of any kind was made after he had seen it. "The

Dean's first inquiry on entering the room was whether reporters were present, and although I had not asked for it, he informed me before commencing his address that he could not allow me to see his MS., as he did not wish it published. On learning that it was my intention merely to write a paragraph, he asked to be allowed to see the report before publication. After carefully perusing it at the end of the meeting, he returned it to me, with a request that I should omit the remarks of a member of the audience who had said it was deplorable that in the twentieth century such doctrines should be expounded by a representative clergyman of the Anglican Church. I expressed my regret that I was unable to comply with the request, but offered to modify the report of his own speech if he thought that, by reason of its brevity, it in any way misrepresented him. He replied that the only alteration he wished was the one indicated." With reference more particularly to a recent letter to the *Times*, signed "Presbyter Londinensis," wherein the writer expressed assent with the Dean of Ripon's views and asserted that hardly any Bishop, nowadays, would refuse to ordain a candidate on account of views similar to the Dean's, the Bishop of Argyll and the Isles, in a letter to the *Guardian*, concludes as follows: "I would, therefore, in the name of many—especially in the name of many members of the Anglican Communion, outside the Church of England, who are at present perplexed and sad at heart—plead with those who have a right to speak for some reassuring statement as to whether the position of Priests who do not believe, or who do not seem to believe, in the mystery of our Lord's holy Incarnation or in the truth of His bodily Resurrection is, I will not say legally, but morally one that can be justified. I would ask, in short, whether any practical steps are in contemplation to vindicate the Church of England as still true to the Catholic Faith. If not, I fear it will be said, as I have already heard it said, that there may be more truth than most people think in the assertions made by 'Presbyter Londinensis.'"

J. G. HALL.

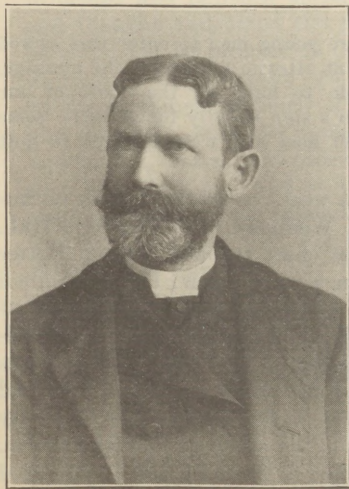
THE secular papers published a cablegram on Friday morning that the Archbishop of Canterbury fell unconscious while speaking on the Education bill in the House of Lords, and was assisted to his home in a weak condition. No later bulletins have, at this writing, appeared.

NEW ARCHDEACON OF NEW YORK.

AND OTHER CHURCH EVENTS IN THE METROPOLIS.

THE annual meeting of the Archdeaconry of New York was held at the Church of the Heavenly Rest. Bishop Potter was the celebrant at the Holy Communion, assisted by the Rev. Dr. D. Parker Morgan, and the Rev. Messrs. John Williams and Chas. A. Brown. The attendance was large. The Rev. Dr. Tiffany having resigned as Archdeacon some time ago, resolutions of appreciation of his services were adopted, after his final report had been read. The Bishop nominated the Rev. Dr. George F. Nelson as the new Archdeacon, which nomination was confirmed. Reports of the work of the Archdeaconry showed the largest number of missions, and the largest income, in the history of the corporation. The former was 11 and the latter \$10,250 last year. A new church is building for St. David's, and one is projected for the Advocate. Resolutions of gratefulness to Trinity parish for its substantial interest in the Bronx were adopted. The old trustees were reëlected, save that Mr. C. J. Nourse of Calvary parish, was chosen to succeed Mr. Chas. P. Bull as trustee, although Mr. Bull remains as secretary.

The Rev. Dr. Nelson has held many offices in the Diocese of New York. He is also a veteran of the Civil War. When at Yale in his junior year he went into the Union army, attaining a lieutenantancy, and afterwards



REV. GEO. F. NELSON, D.D.

joining the regular army. He was secretary to the Commissary Department at Nashville, and secretary to Gen. Philip Sheridan in Chicago. He studied at the Philadel-

phia Divinity School, and was an assistant to Bishop Potter while the latter was rector of Grace parish, New York. Afterwards he was vicar of Grace Chapel, in the same parish. For some years he was superintendent of the City Mission Society, but resigned it to take charge of San Salvatore Italian mission, building the new church while there, and preaching in Italian. He was also private secretary to Bishop Potter during all of the time. He will now give up the Italian work, but whether he will continue as Bishop's secretary is not yet determined. He becomes by the appointment senior canon of the Cathedral of St. John the Divine.

The Rev. Dr. E. Walpole Warren of St. James', having been granted a year's leave, will sail for the Holy Land early in January, and will not return before the autumn of 1903. Assistant clergy will do the work of the parish, and they are the Rev. Messrs. C. W. Kirkby and Henry Rollings. Special preachers will assist on Sundays. They include the Rev. Drs. C. H. Babcock, Arthur S. Lloyd, Joseph N. Blanchard, George William Douglas, and Reginald H. Starr.

The Rev. Walter E. Bentley, secretary of the Actors' Church Alliance, and the new rector of Holy Sepulchre, has had the barn-like basement of his church fitted up as a theatre as an accessory to parish work. Mr. Bentley's announcement of the project reads:

"The basement of this church is now being reconstructed to adapt it to the purposes of a theatre. It will be made as complete as possible, with a stage, wings, flies, and scenery. When the alterations are completed it is our purpose to produce plays there, largely, though not wholly, of a religious character. We hope to do this through the coöperation of our own Dramatic League and with the aid of outside talent. So far as I know, this will be the first actual theatre in the world to be opened in a church structure and as an accessory to parish work."

After December 11th Bishop Potter will no longer have his office at the See House in Lafayette Place, the fine mansion given by Miss Wolfe for diocesan purposes, but in an apartment at 113 West Fortieth Street. His hours will be 10 to 12, and his days Tuesdays, Thursdays, and Saturdays.

At the Church of the Messiah, Brooklyn, there has just been unveiled a window in memory of Sarah C. B. Hester, who died last year, and who was a daughter of the late rector, the Rev. Dr. Baker, and wife of the present rector, the Rev. St. Clair Hester. The window is in the baptistery, itself a memorial of Dr. Baker, and its subject is "The Infant Christ."

Brotherhood men of Long Island considered the Brotherhood outlook at their December meeting, which was held in Holy Cross mission, itself maintained at present by Brotherhood men. Half a dozen excellent five-minute addresses were made, and the tone of all was hopeful.

The feature of the annual meeting of the American Church Missionary Society, held on December 3d, was the report of the General Secretary, the Rev. Dr. W. Dudley Powers, upon his very recent return from Cuba. General Wager Swayne, the president, was ill, and resolutions of sympathy were passed. To the list of Honorary Vice-Presidents was added the name of the Rt. Rev. Dr. Alexander Mackay-Smith, Bishop Coadjutor of Pennsylvania, and to the Executive Committee were added the Rev. F. W. Tomkins, Philadelphia, the Rev. C. E. Grammer, Norfolk, and the Rev. Dr. S. D. McConnell, New York, and the Messrs. John A. Nichols, Brooklyn, and John E. Baird, Philadelphia.

The Rev. Dr. Powers noted, upon his recent visit, the incoming into Cuba of American ideas and ideals. He deems it unwise longer to pay a high rent for a third-story room in Havana in which to hold services, and said the only solution in that city is the erection of a church. He praised the work of Mrs. Perez, who is at the head of a school, and urged a small stipend for her. He found while there a lay teacher in the public schools who desires to be ordered deacon, and agreeing with the Rev. Messrs. McGee and Sharpe, he recommends such advancement, and the sending him to Matanzas in charge of the chapel there. He urged, however, that the Matanzas Orphanage, or what remains of it, be removed to Havana. The one bright spot in the work in Cuba is the church at Bolondron, and he believes the Rev. Mr. Sharpe, relieved of the care of the Matanzas work, can go either to Cienfuegos or Santiago, and there start a mission. Concluding, he urged the desirability of a resident Bishop, so soon as such change can be brought about.

IF ANY ONE shall say unto thee that thou knowest nothing and, notwithstanding, thou must not be vexed, then know thou that thou hast begun thy work.—*Epicetus*.

THE ADVENT MISSIONARY MEETINGS IN NEW YORK.

THE Advent meetings to advance public interest in Missions proved successful. There were some shortcomings, and some failures, but several things are to be remembered. One is that New York is far more difficult to move, to get hold of, than Rochester, or Boston, or any other American city. Another is that men upon whose shoulders the burden was placed are busy in their own parishes. And a third is, that not enough time was taken in preparation. No one who does not know New York intimately can understand the difficulty of arousing it, carried hither and thither as it is by interests that come into it and surge through it with a force gathered throughout the whole nation, even the whole world. Hence, when Carnegie Hall had some empty seats on both Monday and Friday nights, and the churches in which the sectional meetings were held were not filled—St. Thomas' Church had hardly more than one hundred people, although the addresses on the subject of Mission Finance were among the best of the week—local conditions have to be taken account of and allowances made. In spite of difficulties, however, the meetings made a deep impression upon the public mind of New York. The papers gave large space, for them, to reports of what was said, and on almost every day old Trinity Church and St. Paul's Chapel were filled, men largely outnumbering the women. The Bishop of Thetford, who proved all that the Archbishop of Canterbury promised for him, expressed surprise that money was not asked for and received at all of the meetings. He said in England collections would have been the universal order, and he wondered whether Americans are worldly wise in letting such opportunities pass without pressing home the financial side in a practical way.

The committee which bore the responsibilities of the week was made up of the Rev. Dr. J. Lewis Parks, of Calvary, the Rev. St. Clair Hester of the Messiah, Brooklyn, the Rev. Dr. W. H. Vibbert of Trinity Chapel, the Rev. James E. Freeman of St. Andrew's, Yonkers, and the Rev. H. R. Hulse of St. Mary's, Manhattanville. Upon the finance committee were the Rev. G. S. Baker, and Messrs. Henry Lewis Morris, Alfred Duane Pell, and H. E. Pierrepont. While difficulties were had at the beginning in getting rectors to enter into details, and that because of press of other matters, at the last they came forward with enthusiasm. Notices were given in all churches, and in most of them missionary sermons were preached. Hence credit for the success of the week is due in some measure to rectors, laymen, and laywomen in all parishes, and that not alone in Manhattan, but in all boroughs, in Westchester County, and in New Jersey parishes.

Zion and St. Timothy parish house has come to be the proper place for missionary exhibits. It was here that the exhibit was given during the Ecumenical Conference two years ago. It looked much as it did then, two spacious floors having been covered with booths. Many of the articles shown in San Francisco, and attracting interest there, were to be seen. One day there was held the annual meeting of the Woman's Auxiliary, and it brought out a large company of devoted Churchwomen. Features of the exhibit were the addresses every afternoon at four, especially those made by Bishop Partridge, the Bishop of Thetford, President Smith of Trinity, Prof. Roper of the Seminary, the Rev. Dr. McGrew of Cleveland, and the Rev. Dr. Abbott of Cambridge.

It was a natural but not less effective stroke to provide noon-hour meetings in Trinity and old St. Paul's. These began on Monday with Bishop Partridge in St. Paul's, which was filled, save the galleries, and the Bishop of Thetford in Trinity. The fame of the latter had spread since his two sermons of Sunday, and the historic edifice was filled in every seat. He said:

"Some business men do not read the Fourth Commandment correctly. They read about the seventh day being one of rest, but do not follow the implicit instructions that six days shall be work-days. Therefore, there is no room on earth, and, thank God, there will be no room in heaven, for the idle man or woman.

"Why is it that men are apt to separate their life into two distinct parts, one secular and one religious? The business man is very often extremely jealous of any interference with his business life by religion. I have often heard that 'Business is business, and religion is religion.' Be that as it may, our business life is positively interwoven with our religious life. It is the idea of some business men that if religion ever enters business life it would take the shine out of our life. It would put the shine into it."

Tuesday's speakers in these historic down-town churches were the Rev. Dr. Warren of St. James' and the Rev. Dr. Stires of St. Thomas', and those of Wednesday were Bishop Tuttle of

Missouri and Bishop Hall of Vermont. On Thursday Bishop Partridge was heard in Trinity, and Bishop Burgess of Long Island made a notable address in St. Paul's. Men filled the entire main floor. The latter said:

"When St. Paul, the first great missionary Bishop, started on his work, there was no question of money, although he was able to have the books of the day, a secretary, and to live like a gentleman in his own hired house. Nowadays, money is always to the front. When a new Missionary Bishop is thought of, everyone asks at once: 'Can we get the money?' and we sometimes have to hang our heads in shame when we realize that we can not. What are we to do? The work is only half done. Missions are only half supported, although the Church of Christ must be missionary, or die. What is the trouble? The church at Antioch hadn't burdened itself with buildings. Meetings were held in upper rooms and on street corners. Now the Church must have cathedrals, churches, parish buildings, rectories, theatres, dancing halls, jewelled windows, and the like. All these luxuries are a burden to the parishes, and it seems as if the needs of the parishes along these lines grew greater every year. Every parish must have everything and the consequence is that they frequently become sad burdens, and the missionary appropriations of such parishes are the first to suffer.

"Some say that the remedy is to be found in endowments, but endowed churches are not the most generous givers to Missions, and we do not look to them for help. Such churches are very apt to settle back to apathetic enjoyment. This condition is not necessarily connected with endowments, but nevertheless the Board of Missions does not look to the endowed parishes for great offerings. The trouble is, I think, that many parishes put their faith in buildings, guilds, gymnasias, and the like, rather than in the Gospel. There is also an unnecessary multiplication of parish churches for the accommodation of various cliques of people who want social recognition or some special kind of ritual. I do not suppose it is possible to change this condition in the older sections of New York, but in the newer parts I hope to see, not a number of churches crowded into one section, but rather, fewer and larger churches scattered over the whole of greater New York, each of which will be an inspiration in its section, the center of a great circle of influence. The Gospel is spread in two ways; by preaching and by teaching. A preacher needs an audience, but a teacher is satisfied with smaller numbers, and schools should be established in connection with the churches where the preaching work can be supplemented by the teaching."

The three great events of the week were the mass meetings in Carnegie Hall. It was here the Ecumenical Conference met. The tremendous success of that Conference was not repeated, and yet, save for the opening night, when attendance and enthusiasm were somewhat wanting, there was an approach to those historic meetings. Bishop Potter presided, and declared in his address of welcome that the week is bound to increase New York's interest in Missions. The addresses of the evening were made by Bishop Brewer of Montana, the Rev. Dr. Huntington of Grace Church, and Bishop Tuttle of Missouri. The first named saw much in the arbitration conference at The Hague and President Roosevelt's action in naming a commission on the coal strike, to afford confidence. Dr. Huntington referred to the recent count of church attendance in New York, and commented upon differences between cities ancient and modern. He was sure that while there is a modern city, the Gospel for it is not new and untried. Bishop Tuttle talked of much beside mission work done by the Church. Said the rector of Grace Church, among many other things that were bright and worth quoting:

"We want more ministers, more young men to enter this sacred calling, but not clergy only; we want all who will carry the message. It would be a good plan, I think, to hang on the doors of our churches, in place of the undertaker's sign usually found there, some such sign as this: 'Wanted, 1,000 men and women eager to quit being selfish.'"

The greatest meeting of the week, in point of both enthusiasm and numbers, was that of Wednesday, in Carnegie Hall. The Bishop of Thetford was the chief speaker, Bishop Potter again presiding. Other speakers were the Rev. Dr. McConnell and Bishop Partridge. On the platform were the Bishops of South Carolina, New Jersey, West Virginia, and the Coadjutor of Rhode Island. The Bishop of Thetford's address was along general lines. He spoke of the many attentions that had been shown him since his arrival, and regretted his necessity for an early return home. He told the story of Charles Darwin, not wholly new, who did not believe in Missions until convinced of their value by the Society of which Thetford is one of the honorary vice-presidents. Prof. Darwin had known in Africa a most depraved race. The Church Missionary Society sent workers there, and Prof. Darwin not only lived to see the change in the people, but to contribute through several years to missionary causes.

At Friday night's meeting the Rev. Dr. Parks presided,

and the hall was again filled. Bishop Gailor of Tennessee, the Bishop of Thetford, and Mr. Robert E. Speer of the Presbyterian Board of Foreign Missions were the speakers. The last named aroused the meeting to the greatest enthusiasm.

The sectional meetings were a splendid feature of the week, and gave opportunity for parish members to attend. These meetings were held on Tuesday and Thursday, and some of them were duplicated on Friday. They were well distributed in the Messiah, Brooklyn, and the Y. M. C. A. hall in the same borough, in Christ Church, Richmond borough, in St. John's Church, Yonkers, and in St. Michael's, St. Thomas', St. Andrew's, St. George's, and Grace Churches, Manhattan. Speaking in the Church of the Messiah, Brooklyn, on Friday night, Bishop Potter said:

"The curious fact about Christianity and the nation is that we go on ever striving to reproduce the mistakes of our ancestors. There are a great many of us who think we could make the nation religious by making the State more ceremonious in its attitude toward Christianity.

"In the pagan world, as in the Judean world, effort was made to bring the mechanism of society to the highest pinnacle. Just now there are people laboring in the United States—Bishops among them—to have a recognition of God put into the Constitution of the country. It is infinitesimal to get a recognition of God into the Constitution compared with getting a recognition of God into the constitution of the men and women of the State.

"It seems to me that religion in a nation is for the consecration of character. We have been confronted with questions involving the nation and the workingman. I won't say anything as to my own private opinions on such matters. But to promote Christianity we must recognize the brotherhood of man."

On Sunday afternoon there were two immense meetings for children. One was held in Carnegie Hall and the other in St. Ann's, Brooklyn. The speakers at the former were Bishops Tuttle and Capers, and at the latter Bishops Gailor and Cheshire. Most parish churches had missionary sermons. Bishop Lawrence of Massachusetts preached at Calvary in the morning, and Bishop Moreland of Sacramento in the evening. Bishop Partridge of Kyoto preached in Christ Church in the morning, Bishop Gailor of Tennessee at St. Bartholomew's, Bishop Lloyd of Thetford at St. James', and Bishop McVickar of Rhode Island at St. Mark's. Speaking of the meetings at their close, General Secretary Lloyd of the Board of Missions said:

"The audiences at the mass meetings in Carnegie Hall, as well as in the local meetings in churches, have been exceptionally large. The interest has been very general all over the city. Not only have large audiences attended the night meetings, but the mid-day congregations in Trinity Church and St. Paul's Chapel, composed very largely of business men, have filled both churches to the doors, and many have stood during the services. The missionary exhibit at the parish house of Zion and St. Timothy has been crowded every afternoon. The Advent week of 1902 will be long remembered as a great one in New York in the cause of Missions."

THE BISHOP OF THETFORD ON ENGLISH CONDITIONS.

THE Bishop of Thetford came to New York a stranger, but he did not long continue one. Tall and dignified, a well informed and polished speaker, he looked the English Bishop, and thought and acted the part of one. Speak about himself he could not be induced to do, and he resisted all efforts either to produce a photograph brought with him from England or to sit for an American one. Two things that, he said, interested him intensely, were the immense activities of Calvary, St. Bartholomew's, Grace, and other New York parishes, and the fact that New York men and women seemed to be so very busy. He was impressed by the splendid body of Wall Street and Broadway business men that filled old Trinity Church to hear him on Monday, but the array of magnificent homes, which have often astonished Scotch and sometimes English visitors, he took quite as a matter of course, and said he expected to see New York house itself well. Speaking privately, he had a charming English accent. He declined to talk of recent remarks by Dean Fremantle of Ripon, or Canon Henson, saying there were personal reasons as well as public ones why he could not express himself. Anyhow, he said, he decried controversy. Of the Education Bill he felt more free to speak. He hoped and believed it would pass, but not before the Christmas recess, perhaps. Reasons why Church people in England favor the bill he gave as follows:

"There are at present two systems of public schools in England. If the slate were clear it might be less difficult than it

now is to readjust this double system. But as in so many other directions, there are in England growths from the past that are legacies to the future. I often think we in England try the experiments and you in America profit by what you and we learn from them. The Board School is supported by the rates, or taxes, and the Government grants. The other, the Voluntary School, is supported by Government grants that are supplemented by voluntary gifts of patrons and others. Roman Catholics and Wesleyans have a few of these Voluntary Schools, but practically all of them are Church of England. The Education Bill coördinates secular education of every kind, places it under one authority, and pays for it out of one purse. Under the present plan, the Voluntary School is placed at an unfair disadvantage. It cannot improve unless somebody gives it the money, and in consequence it is often starved, and poor. On the other hand, the Board School can improve itself by laying additional burdens on the rate-payers.

"Church people have, in time past, erected buildings for Voluntary Schools that are to-day, as is estimated, worth \$200,000,000. Under the Education Bill they freely give these buildings to the country, and in return they demand that in them shall continue to be taught to children the religious faith of their fathers, which is what the buildings were erected for. The Church people are quite willing that Romanists and Wesleyans shall teach to their children the faith of their fathers. Indeed, they desire them to do so, and to use these buildings erected by the Church in which to maintain the instruction. They ask nothing that they do not freely grant to everybody else. I believe the bill will become law. Yes, there may be a row, but the English people are rather fond of a row. After it is over they have a way of settling down, and being quite good friends."

Asked about the plan of Bishops who do not have the right of succession, he advised strongly against them, saying that if the Church of England were disestablished, Suffragans might go, and Diocesans increase. There ought to be, he thought, five or six Bishops for London, instead of one. It is far better, where there is no Government to dictate, to multiply diocesan Bishops than to elect Suffragans. He recounted the usual list of objections, the principal of which was, not that new laws might not be made in the Church in America that would do away with objections under the English law, but that people wanted to deal with principals, not with assistants. Going to the subject of mission economy, he explained the purposes of the Church Missionary Society and of the Society for the Propagation of the Gospel, and said missionary sentiment in England at the moment is alert and interested. The war in South Africa had hurt the incomes of all societies, but it has also hurt those of all charities. Still he believed the interest in Missions was quite as great as it had been; perhaps greater. The principle of faith, put into effect by the Church Missionary Society in 1887, has played a considerable part in that interest and in the wonderful growth of the Society named. He admired the official system as practised in America, and said it was ideal to see the Church acting as a unit. As for a change in England, that was impossible, and was not talked of. Once again he referred to a slate that, if it were clean, might have certain advantageous figures placed upon it. And yet, he added, maybe there are reasons why there should be both societies, the official and the voluntary. It was a subject he had not given great thought to, for the voluntary organization was so prevalent in England he had hardly learned that it was not equally so in America. He was hopeful about Missions, save in the Soudan, where he feared the Government at present shut missionaries out, and he was much encouraged, he said, by the intense interest shown by the Church in New York in the subject with which he had been closely identified nearly all of his life.

BISHOP LAWRENCE in the diocesan paper, *The Church Militant*, in touching upon the subject of the coal strike, and the attitude of the clergy, said: "Why was it that a large number of clergymen, especially, I take it, in the Episcopal Church, did not refer to the coal strike? Because, I think, they felt that their mission as preachers is to preach the Gospel, to preach righteousness, and to emphasize moral principles, when to their own minds the moral issues are clear. The difficulty in this strike was that, while of course there were the moral issues beneath, the practical application of them was not clear, and it was a very rare man who, from the moral standpoint, could at that particular time throw light upon the situation. Mr. Carroll D. Wright, one of the wise men of the country, said over and over again in his report that the situation was 'full of complications.'"

THE SPRINGFIELD DIOCESAN SYNOD.

(RT. REV. GEORGE F. SEYMOUR, D.D., LL.D., Bishop.)

THIS Diocese becomes the fourth to indorse the proposition to amend the name of the Church, the resolutions of the Diocese, together with the vote upon each, following herewith.

"Whereas, the Joint Committee of the General Convention on the proposed change of name has addressed a communication to the Synod of the Diocese of Springfield asking whether the Synod desires that the name of the Protestant Episcopal Church in the United States of America shall be changed, and whether the change should now be made, and what name if any should be substituted for the present legal title of this Church; therefore, be it resolved:

"1. That the Synod of the Diocese of Springfield desires that the name of the Protestant Episcopal Church in the United States of America shall be changed." [Adopted—clergy: ayes 24, nays 4; lay: ayes 14, nays 8.]

"2. That this Synod recommends that legislation be initiated in the next General Convention towards such change." [Adopted—clergy: ayes 24, nays 4; lay: ayes 15, nays 7.]

"3. That this Synod desires that the name 'The American Catholic Church in the United States' be substituted for the present legal title of this Church." [Adopted—clergy: ayes 23, nays 5; lay: ayes 12, nays 12.]

It was the 25th annual Synod that convened in the Pro-Cathedral on Tuesday, Dec. 2nd. There was an early celebration, a later reading of matins, and the main service at 9:30, which included ordination of a deacon, as elsewhere mentioned, with sermon by the Ven. Archdeacon De Rosset. The Bishop of the Diocese was celebrant, with the Bishop of Quincy as deacon, and Archdeacon De Rosset as sub-deacon.

The roll of the clergy of the Diocese was called and 28, the entire list of those actively engaged in the field, responded to their names. The call of the roll of parishes and missions showed that 22 were represented, some of them by large delegations. The attendance of the laity was the largest for a long time.

The Rev. John Chanler White of East St. Louis was unanimously re-elected Secretary of the Synod. Mr. John T. Cadwallader of Springfield was elected Treasurer in place of Mr. John J. Cossitt of Lincoln, lately deceased. The Bishop of Quincy, who was present, was cordially invited to the seat of honor in the Synod.

MISSIONARY MATTERS.

In the afternoon, on motion of the Rev. Johannes Rockstroh, the Synod resolved itself into a committee of the whole for the discussion of diocesan missions. The subject was thoroughly and warmly discussed, and pledges for the ensuing year were received from parishes, missions, individuals, and the branch of the Woman's Auxiliary, to the sum of \$1,506—the largest amount ever pledged at a meeting of the Synod, and there are more to be heard from. The committee of the whole arose and reported to the Synod the following resolutions:

1. *Resolved*, That a committee of three be appointed to prepare the statistics and needs of the counties of this Diocese, and ask the Board of Managers for an appropriation of \$6,000 per annum, which is an aggregate of only \$100 per annum of each of the sixty counties in the Diocese of Springfield.

2. *Resolved*, That the same missionary matter thus prepared by the committee be sent to every parish and mission, and to every confirmed person in the Diocese, with the request for a contribution from every one.

3. *Resolved*, That the Diocese of Springfield raise the full amount of the apportionment for 1902-1903.

The report was unanimously adopted by the Synod.

A missionary meeting was held in Christ Church in the evening. The Bishop of the Diocese presided and introduced the speakers. Addresses were made by the Rev. Edward Seymour of Carlyle, the Rev. H. M. Chittenden of Alton, the Rev. J. G. Miller of Chester, and the Bishop of Quincy.

NO BISHOP COADJUTOR.

On Wednesday morning the Bishop delivered his annual address to the Synod. A large number of persons were present to hear the address. At the conclusion the Hon. Bluford Wilson offered the following:

Resolved, That in deference to the judgment and wishes of the Bishop as expressed in his address to the Synod touching the election of a Bishop Coadjutor, this Synod does hereby postpone the consideration of said subject to a future Synod, and that in lieu thereof the Bishop's salary be increased to an amount not less than \$2,500, \$500 of which may be used to enable the Bishop to call to his aid such episcopal assistance as he may require.

The resolution was unanimously adopted.

FINANCIAL.

The Hon. C. E. Hay offered the following resolution, which was also adopted:

Resolved, That so much of that portion of the Bishop's address as relates to the purchase of property for the future use of the Diocese, be referred to a committee of five, to be appointed by the Bishop at his pleasure, of which he shall be chairman and have

full power to fill all vacancies of such committee, to investigate the matter and report to the 26th annual Synod.

THE NAME OF THE CHURCH.

The Rev. L. B. Richards then introduced the preamble and resolutions on the Name of the Church, which will be found at the head of this report, together with the vote by which each resolution was adopted. The points were warmly and eloquently debated on both sides, before the resolutions were finally passed.

COURTS OF APPEALS AND PROVINCES UNANIMOUSLY COMMENDED.

The Rev. Alexander Allen moved that that part of the Bishop's address referring to the communication from the Diocese of Milwaukee, touching the judicial department of the Church, be referred to the committee on Legislation. This committee afterwards recommended the adoption of the same resolutions contained in the official notice from the Diocese of Milwaukee, and the recommendation was unanimously accepted by the Synod.

The report of the Treasurer of the board of diocesan Missions showed that the sum of \$2,047.22 had been received during the year, that the missionaries had been paid in full, and that there was a balance of \$409.72 in the treasury.

RE-ARRANGEMENT OF ILLINOIS DIOCESES.

The Bishop of Quincy presented the following communication from the Diocese of Quincy:

"The committee appointed at the last Diocesan Convention to consider that portion of the Bishop's address on the existing division of the State into three Dioceses, met at the Bishop's residence on Sunday, Nov. 25th, 1902. Bishop Taylor, Dean Moore, the Rev. E. F. Gee and the Hon. Carl E. Epler were present. The following resolutions were adopted:

"1. That in view of the proposed election of a Bishop Coadjutor by the Diocese of Springfield, action by this committee on a question of consolidation is deemed inexpedient;

"2. That this committee suggest to the Diocese of Springfield the appointment of a committee to act with similar committees from the Dioceses of Chicago and Quincy on the question of a re-distribution of territory among the three Dioceses.

"3. That Bishop Taylor and Dean Moore be requested to present this resolution to the Diocese of Springfield and thus carry out the intention of the convention in appointing this committee."

The Rev. J. C. White moved that a committee of three be appointed agreeably to the above. It was carried and the Bishop appointed as such committee the Hon. Bluford Wilson, Hon. M. F. Gilbert, and the Rev. John C. White.

ELECTIONS.

The Following Standing Committee was elected: Rev. Johannes Rockstroh, Rev. F. A. De Rosset, Rev. J. G. Wright; Messrs. Chas. E. Hay, H. D. Moss, and M. F. Gilbert.

After shortened evensong the Synod was adjourned with the blessing of the Bishop. In the evening from 8 to 11 Bishop and Mrs. Seymour entertained the delegates and friends at the Bishop's house at a brilliant and largely attended reception.

I SEE the following in the Melbourne *Commonwealth* on the persistent attempt of Papists to monopolize the title "Catholic": "It may be a trifle, but the worldly wisdom of Cardinal Vaughan should be met by a sturdy demand by members of the English Church for the rightful use of the term Catholic. 'I believe in the Holy Catholic Church' is the heritage of every faithful member of our Church, and to concede the whole use of that term to the Roman Communion would be to play into the hands of the Pope. 'Catholic' has a definite meaning, and is not merely a negative epithet. We trust that every Englishman will carefully insert 'Roman' before the term 'Catholic' when referring to those of the Italian Church, and will also emphasize on every occasion his demand for the name Catholic as descriptive of his own faith. It is no insult to describe a Roman thus; at least according to their own Creed. In the words of Cardinal Baronius: 'This ought always to be a title of honor to us in life, and to be inscribed upon our tombs after death, that we are always called Romanists and Papists.'"—A. B., in *Church Bells*.

ALL GOOD WORK is hard work. A salvation that costs nothing is worth nothing. To do what ought to be done costs dearly, according to the world's estimates. The doing of the good has trials of its own, as well as the refraining from the evil. To do the good we know how to do may rob us of ease, and may punish pride and vanity severely. It may disturb the shrine-makers of idols that ought to have been destroyed long ago. They who reap gains from the misery, the ignorance, and the sins of their brothers, will raise the hue-and-cry against the faithful doer, as Diana's craftsmen stirred up the mob against Paul in Ephesus, when he let in upon their darkness a ray of the divine light which lights every man. But, at any cost, the investment of the man who does his duty is a good one. In the last result, it will appear that every right deed, every attempt to advance the standard of a better thought and life, and every check put on meanness and selfishness, were net profit to the soul that did the work.—A. F. Bailey.

TOTE FAIR, BROTHER!

By C. K. NELSON, D.D.,

Bishop of Georgia.

AMONG burden-bearers in this section this is a common saying.

When one of two people carrying a load, such as a log, rail, or any other object, raises his end so high as to throw the greater weight on his neighbor, the inconsiderate one is reminded in the above expressive phrase, that he is doing an injustice.

Not to "tote fair" is a grave cause of offence, and sometimes productive of very bad results. The Christian thought appears in old Fawcett's lines--

"We share our mutual woes,
Our mutual burdens bear,
And often for each other flows
The sympathizing tear."

These reflections came to me upon reading our beloved Bishop of Albany's Convention address, in that portion which touched upon gifts for the education of the Negroes of the South.

After unstinted praise of our Church institutions (a few only out of the many), he turns abruptly to commend other institutions (not of the Church; but not therefore no-Church) to the beneficence of his Diocese (and so far forth, to Churchmen at large), because the Church cannot do the whole work, and as a mark of unity and coöperation in this confessedly hereculean task.

If he had said, we have *more means* than we need or can properly apply to Church educational work in hand or in prospect, therefore we should contribute of our superabundance to the needy and worthy, I could have understood his reasoning.

But in view of the fact of our constant and pressing needs, the hardship of persistent appeals (many of them never heard), and the utterly disproportionate annuity for our schools, colleges, and churches, is it any wonder that we who are carrying the heavy end of the burden feel hurt at a form of praise which is worse than criticism, and say "Tote fair, brother"?

For two valid reasons, it seems hard that our brother should take occasion to throw his great influence against the work of the Church Commission and his brethren in the South, who are doing their utmost to build up the character, improve the prospects, and equip for life-service the Negroes in our several Dioceses.

The first reason is that we did not come to this task of choice, but by command. The Church sent me hither among a million Negroes, as a part of my cure, with no reasonable expectation of self-help at the outset. Was I not right in believing that I would be sustained in my efforts?

The other reason is, that while so-called non-sectarian schools have the country at large to draw upon, and use their opportunities, we are restricted in practice to members of the Church.

If the South were doing nothing for the education of the Negro; if the Southern clergy and laity were indifferent to their obligations; if our schools and colleges could be shown to be unworthy of confidence or incapable of fulfilling their trusts; we should deserve not only withdrawal of support, but censure in addition.

But when it is known that the South is spending millions of dollars annually for the education of these people; when every Southern Diocese, which has been entrusted with funds, can show satisfactory administration of gifts for this purpose; when our schools care for five thousand pupils, in whose interest industrial training, literary culture, and religious nurture are combined; when our churches among the Negroes raise annually a sum equal to four-sevenths of the entire appropriation for the work of ninety-nine clergy, one hundred and seventy-four teachers, one hundred and forty-eight churches, ninety-one schools, and the pastoral care of nine thousand communicants, it is a fair assumption that Churchmen will approve, and approving commend, and commending, sustain, this large agency for the welfare of the Negro.

Suppose my brother's attitude were maintained toward Trinity, Hartford, to Columbia, Lehigh, or Sewanee, or to his own flourishing and splendid St. Agnes', Albany; suppose this same attitude should be adopted toward our hospitals, orphanages, churches; who cannot see that an injustice would be done that would make the sufferers cry out? But it is precisely this attitude, this hyper-catholic feeling for others, that has brought to ruin nearly every Church school in the land, and has built

up on these ruins institutions for Methodists, Baptists, Presbyterians, and Unitarians, North, South, East, and West.

If our distinctively Church work cannot stand the test for examination of their management and results *commensurate with the outlay*, then let us pursue the reasonable and logical, the honorable course: not *ruin* them by fostering and sustaining their rivals, but do away with them altogether.

If I could believe that Bishop Doane's attitude in this matter is representative of the general sentiment of the Church upon whose members we are forced, most unwillingly, to draw for support, I could not conscientiously open another school or mission in Georgia.

But I sincerely hope that our beloved and esteemed brother may be brought by a little further study of the question at closer range to appreciate the burden we carry in obedience to our vows to the Church, and in response to the exceeding bitter cry of humanity, and that he will not only not add a straw to our already breaking backs, but will throw his energy, his enthusiasm, his love and his sympathy in with the allied forces of the Southern Church, and thus promote a cause which is weak, not in motive, or activity, or success, but only weak in that strange, inexplicable failure of the strong to bear a portion of the burden of the weak.

HAS THE AVERAGE MAN OUTGROWN THE AVERAGE PREACHER?

By THE REV. IRVING P. JOHNSON.

THE enclosed editorial from a local paper, the *Minneapolis Times*, contains so much that is excellent that I cannot refrain from sending it to you, with the hope that you may publish it and possibly comment upon it:

"Recently the *Chicago Inter-Ocean* made the bold and bald statement: 'The average American business man has outgrown the average preacher.' This dictum was in an editorial concerning the undoubted fact that men do not attend church in anything like the numbers, proportionately, they did in former times.

"The charge being made, our *Chicago* contemporary specified at length and diversely, but its most formidable specification would seem to be in these words: 'In trying to formulate religion by the rules and in the terms of science, many preachers have cut loose the ship of faith upon a boundless sea of mental speculation.' To this is added 'many preachers appear to think that men can be led to do right without having any definite principles by which to do right.'

"There is gravamen in the specification that there is too much speculation and too little spirituality, but *The Times* does not believe that the main charge is true. We believe the average preacher of to-day to be fully abreast, and in many cases a good deal in front, of the average business man in matters spiritual.

"The *New York Sun* also differs from the *Inter-Ocean* in its diagnosis and says: 'The churches which make their appeal to religious sentiment, to devout emotion, and hold up before men the idealism of religion, are about as full as ever. It is only those pulpits which depend on insufficient intellectual ability simply, to draw the people, or are not clever enough adepts in clap-trap, that have been "outgrown" by the "average American business man."'

"What is clap-trap and what is legitimate as inducements to attendance? We confess we do not know. This, however, we do believe: An intellectual, educated preacher, with the love of God and of his fellow men in his heart, with a message to deliver and with a heart to make that message human, will not, does not need adventitious aids of any sort, to secure large congregations.

"We are not convinced that there is any serious falling off in church attendance, but if there is, it is as much noticeable among women as among men. If women go to church and find there a preacher who does not give dry husks, is not content with intellectual crystals alone, has red corpuscles in his veins instead of precipitates from pragmatics, the delights she will experience in listening to this human's sermon will be communicated to the male members of her household and the latter will in the end go to church. When once they have attended, it largely depends upon the preacher to keep them there.

"The muscular Christianity of the Rev. Mr. Scudder of New Jersey, who recently established boxing classes for the younger members of his congregation, who is making, as it were, a cock-tail of calisthenics and conscientiousness, we do not believe will succeed. It is not difficult to find the fallacy of this argument advanced by the Reverent Scudder:

"If I can hit a boy on his nose and keep him from hitting me, that boy knows I am his superior and he believes in me."

"Imagine St. Paul, St. John, St. Augustine, Melancthon, Luther, or even John Knox dependent on muscles for mental influence.

"The root of the whole matter lies in the heart. In the great revival of 1857 there was no necessity whatever for splendid choral services, costly solos, sensational sermons, gymnasiums, libraries, pic-

nics, socials, or fairs. People went to church because they wanted to go to church; wanted to hear of things spiritual, had a reverent attitude toward matters divine.

"When the preachers of 1902 can arouse this longing for spiritual pabulum as it was aroused in 1857, then, in this year as in that, congregations will crowd our churches to the doors and the Mohammedan, the Buddhist, or the Confucian visiting this land will not be compelled to ask, as one 'heathen' did not long ago, 'What is your particular religion in this country, or have you any?'"

Of course the writer eliminates the idea of worship and confines himself to the idea of preaching as the great attraction toward church-going, and unquestionably he is right; for if worship is the sanctuary of religious practice, preaching and teaching are the porches through which men must enter the sanctuary. I firmly believe that "the reverent attitude toward things Divine" has been well nigh destroyed by an abuse of the things which the writer mentions, to-wit:

(a) "Trying to formulate religion by the rules and terms of science"—as, for example, the efforts of the Higher Critics.

(b) Pulpits endeavoring to draw the people by an insufficient intellectual clap-trap, as, for example, the sensational efforts to make the teachings of Jesus Christ funny or sentimental.

(c) An exaggeration of the necessity of making the church a centre of theatrical amusement, of fashionable society, and of muscular development.

The writer seems to be somewhat mixed when he classes splendid choral services, which is true art and always associated with a high degree of spiritual development, with sensational sermons and fairs; but even here there is a modicum of truth in the charge. The churches which spend all in elaborate services, forgetting the poor and the missionary activities of the Church, are not honoring God, but rather misappropriating the various funds which belong to Him.

These ought we to do and not leave the other undone.

THE BERKELEY ASSOCIATION OF YALE UNIVERSITY.

BY DAVID KENT JOHNSTON,

President of Berkeley Association.

SINCE 1869 the Church has been represented in Yale University by the Berkeley Association, named after the famous Bishop Berkeley, who was an early benefactor of the College. There are fully 500 Churchmen in Yale, and the Association's main object is to keep them loyal to the Church during their College career and to meet their spiritual needs. This it strives to do chiefly through the weekly meetings of its members to read evening prayer; for these meetings are intended to be a time when Churchmen can lay aside class feeling and meet as friends and co-workers in the Household of Faith. These meetings very often are addressed by the New Haven clergy or members of the Faculty, but even then, far from losing their informal character, they afford the Association members an opportunity for becoming acquainted with the clergy and Churchmen of the Faculty.

A still more appropriate time for the Berkeley to further its special aims, is afforded at its corporate Communion, celebrated monthly in Trinity Church, at which every member is urged at least to be present.

There is also a flourishing Men's Club in a lower ward of the city, which is run by those of the Association who care to come in contact with men in less fortunate circumstances, and to give them a knowledge of the Christian life.

At the weekly club meetings a committee of the College men alternate with a committee of the club members proper, in providing some form of entertainment for the evening. The interest and enthusiasm shown on both sides is surprising and gratifying. These meetings always close with a shortened form of evening prayer.

Then, too, the Berkeley is a chapter of the Church Students' Missionary Association; sending each year its six delegates to its convention, and contributing \$25.00 toward the support of the C. S. M. A.'s foreign missionary.

The Berkeley influences the University at large through the Berkeley sermons—an annual course given in Trinity Church on some special topic. This year it is "The History of the Church from the Reformation."

Church work in a College presents two problems: one is, what practical work to give to those who are zealous in Church matters and are anxious for something to do; the other is how to wake up interest in the great number who are utterly in-

different. It is hoped that this first difficulty can be solved hereafter by keeping the Men's Club open every night. This would not only be very acceptable to the men themselves, but would satisfy those college men who want something to do. The great obstacle to this, as to other branches of our work, is the lack of funds; no anonymous subscription having as yet been received as in years past.

This autumn, through the kindness of the Rev. Mr. Morgan, we were enabled to give in the Christ Church rectory a reception to the Church freshmen. This at least made the Berkeley known in a social way. The main reason why so large a percentage of the Churchmen are indifferent is due not to any inherent aversion on their part toward "things spiritual," but to their deficiency in proper instruction as to what the Church really is, and what their obligation is to her. This deficiency ought in part to be made good by the Berkeley Sermons this year; for though the course is historical in tone, it is primarily intended to set forth the claims of the Church on the individual. Dr. Griswold of Hudson, N. Y., in the first sermon on "The Church Under Henry the VIII." showed very clearly that the Church was a living body, a part of the Catholic and Apostolic Church, and, as such, demanded the loyalty of everyone. We congratulate ourselves that we have yet to hear Dr. Fiske of Providence on the Formation of the Prayer Book; Dr. Lubeck of New York, on the Church Under Charles II.; Bishop Coleman, on The Church in America from Colonial Times, and Father Huntington, on The Mission of the Church in the United States.

One who is at all acquainted with the religious status of college men, must feel that the Church has a mission among them. The Prayer Book is the missionary organ. It appeals, for various reasons (among which may be noted its literary excellence) especially to the educated man. Besides, we are familiar with the fact of a university being the cradle of some religious movement. In this connection we naturally revert to Oxford, and the question at once springs up, Is such a movement possible in the colleges of America?

In regard to the answering of this question, a recent move on the part of the St. Paul's Society of Harvard seems very significant. Under the instigation of this Society, a conference was held on Oct. 11th in Cambridge, of delegates from Church organizations in the Eastern colleges to discuss methods for extending the Church among students. At this conference, which in every way seemed a success, was brought out the observation from men representing several different institutions of higher learning, that the College man is ready for the Church, if only an effort were made to present her to him. But the main feature was that this Conference was practically decided to be an annual event, in which case, with a whole-hearted support from the clergy and laity at large, it would seem to be the means for beginning and propagating a strong movement among college men toward the Church.

NOTE:—Though the College term has begun, the President of the Berkeley requests the clergy who know of young men entering Yale this fall, either in the Academic or Scientific Department, to give them letters of introduction to him.

"Good, healthy amusements are an aid to religion; but low or unseemly or doubtful amusements are a fetter and a drag," says the *Interior* (Pres.) of Chicago. "We shall only save ourselves, or at least our posterity, from a return to the Puritan severity by not overdoing our play. There ought to be some middle ground between Roundhead and Cavalier. And there is, if reasonable Christian people would only carefully seek it. Amusement is not a friend to religion when it is excessive. Man was not created to be amused. We may not be quite so sure as our forefathers that 'cards are the devil's prayer book'; but we have reason to feel that cards were never worthy to take the place of the sober pursuits of life or to engross the solid hours of the day. Golf may be a healthful game, but it is a poor vocation. And any amusement is a foe to religion which must be sought among the enemies of religion. However innocent a 'burst of speed' may be, the companionship of jockeys is not an aid to godly living. Do not overdo the matter of recreation. Do not make a business of any pleasure. Seek such recreations as have sweet and beneficent associations connected with them. And play, as well as pray, among those worthy of the fellowship of a son of God."

REMEMBER you have not a sinew whose law of strength is not action; you have not a faculty of body, mind, or soul whose law of improvement is not energy.—E. B. Hall.

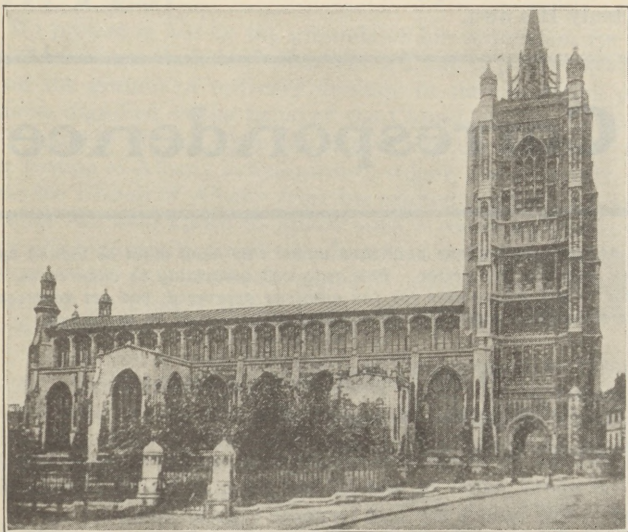
NORFOLK AND ITS CHURCHES.

THESE CHURCHES ARE MORE IN NUMBER AND FINER, GENERALLY SPEAKING, THAN THOSE IN ANY OTHER COUNTY OF ENGLAND.

By THE REV. W. S. SIMPSON-ATMORE, M.A.

WHILE sojourning in London a few months ago the writer received and accepted an invitation to spend a few weeks with his cousin—the rector of a parish in the neighborhood of “The Broads,” a part of Norfolk which is the naturalist’s and sportsman’s paradise—the playground of England,” as it has well been called. After enjoying himself for a while in this delightful lake and river district, he took occasion to go over the county and revisit many of the familiar haunts of his childhood. It is hardly necessary to say that the superlative degree of enjoyment was his while journeying around this eastern corner of “the right little, tight little Isle.”

The County of Norfolk, once the abode of the Cenomanni, a tribe of the Iceni whose Queen was the celebrated Boadicea, is in some respects the most interesting shire in England, and contains many strikingly historic places. Within its borders quite a number of noted personages have lived and many memorable events have taken place. Here, in this county, among other places, are Castle Rising, where Isabella the “She Wolf of France,” wife of Edward II., was imprisoned for eighteen years; Lynn Regis, a place near by, where King John of infamous memory lost his crown; Blickling Hall, the birthplace of poor, unfortunate Anne Boleyn; and East Dereham—in the churchyard of which is the Tomb of the saintly Queen Ethelburga—the Foundress of Ely Cathedral, who died over a thousand years ago. And Houghton Hall, built by Sir Robert Walpole to outvie Windsor Castle; Sandringham, the country residence of the King of England; Burnham, the home of the sailor hero, Nelson; Holkham, the princely seat of the Earl of Leicester; the Halls at Rainham, Gunton, Melton Constable, and Oxborough;



ST. PETER'S MANCROFT, NORWICH.

Norwich Castle, and the grand old monastic foundations at Bacton, Castleacre, Thetford, and Wymondham are all Norfolk places, and ones which the sightseer will make no mistake in visiting.

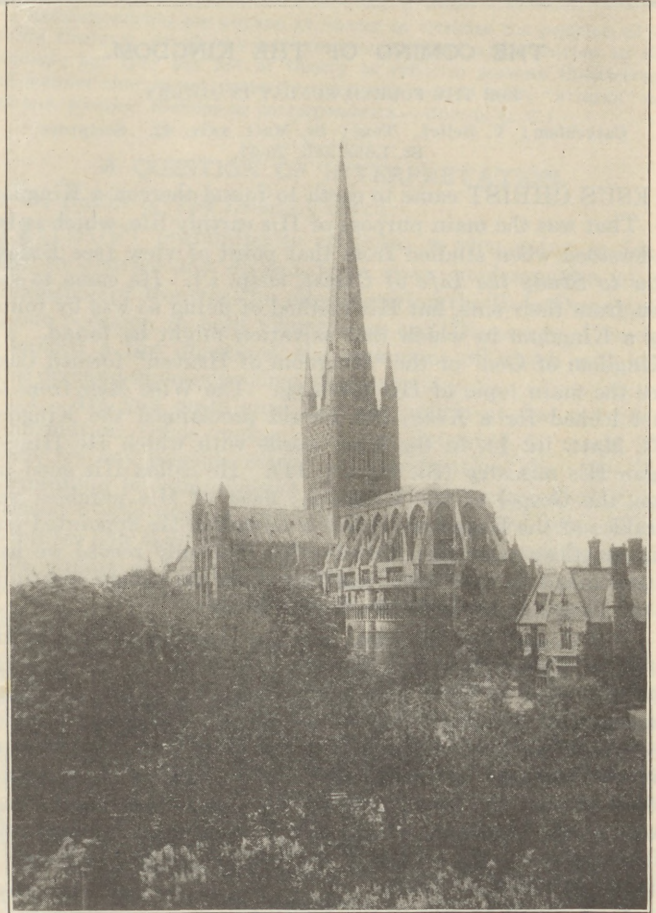
But if there be one thing more than another that strikes the visitor to this East Anglian county, it is the number of its churches. There is actually a part of Norfolk where on a fine day over thirty churches can be seen at one time with the naked eye. Truly of the church in this district an ancient rhyme well says:

“There's Trimmingham, Gimingham, Knapton, and Trunch,
With North Repps and South Repps all in a bunch.”

And not only does Norfolk excel in the number but also in the superiority of its churches. The village churches at Ringham, Cromer, Saham Toney, and Wymondham, and the city edifices of St. Nicholas at Yarmouth, St. Peter's, Mancroft at Norwich, and St. Margaret's at King's Lynn, are the finest of their respective kinds in the kingdom.

It was at first my intention to speak only of parish churches, but the recollection of the privilege which was mine several years ago, when in a class of nearly a thousand I received “The

Laying on of Hands” at Norwich Cathedral, impels me to say a few concluding words about this, the noblest of England's Gothic structures. First of all the visitor will be more than ordinarily impressed with the precincts of this cathedral, consisting of “the Close,” the Æthelbert and Erpingham Gateways, and the Cloisters which form one of the largest and most beautiful Quadrangles in England. And he will be charmed with



NORWICH CATHEDRAL.

the exterior of the edifice itself—with its shapely spire, the rich perpendicular windows of the clerestory, and the bold flying buttresses rising out of the massive Norman base. Nor will he find the interior less striking, particularly those portions of it which constitute the nave and the choir. The nave, I may state, is of great length and is divided by fourteen semi-circular arches supported by stately Norman pillars. From the triforium, which is above the arches, towers up the magnificent stone roof with its elaborate sculptures consisting of over three hundred curiously carved historical figures forming a complete chain of Scripture history, the only work of the kind in the world. The choir, with the apse at the end, is the oldest portion of the Cathedral, and was built by Herbert-de-Losinga in A. D. 1096.

May the writer be permitted to express the hope that those of the readers of THE LIVING CHURCH who contemplate a trip to the land of the Mother Church will, if they can possibly spare the time, make a point of visiting the county of Norfolk—its grand old Cathedral, its incomparable parish churches, and its stately baronial halls and manorial houses? By so doing—and they may take his word for it—they will have a good many pleasant reminiscences which will last them to the end of their lives.

THERE ARE two Churches on our soil; our own, and the Church of Rome, a foreign communion, which has no more ecclesiastical jurisdiction here than the King of Italy has political. We are forced, when we, members of the Catholic Church in this land, go abroad, to put on a mask, “Protestant-Episcopal,” and thus disguise ourselves. Our own people thus force us to hide our claims and our birthright, while, strange to say, popularly, almost everywhere, to Rome, the foreign communion, is conceded Catholicity. She is called the Catholic Church, which she is not in the United States. We are denied our just claim in public, and while we are the Catholic Church in this country, we are forced to put on a mask, and call ourselves “Protestant Episcopal.” How long must this tyranny be endured?—*The Bishop of Springfield.*

Helps on the Sunday School Lessons. JOINT DIOCESAN SERIES.

SUBJECT—"The Life of our Lord and Saviour, Jesus Christ." Part II.

By the Rev. ELMER E. LOFSTROM

THE COMING OF THE KINGDOM.

FOR THE FOURTH SUNDAY IN ADVENT.

Catechism: V. Belief. Text: St. Matt. xxiv. 42. Scripture: St. Luke xvii. 20-37.

JESUS CHRIST came to earth to found thereon a Kingdom. That was the main purpose of His earthly life, which is best understood when studied from that point of view (see Butler's *How to Study the Life of Christ*, chap. i.). He came to save men from their sins, but His method of doing so was by founding a Kingdom in which that salvation might be found. The "Kingdom of God" or the "Kingdom of Heaven" formed therefore the main topic of His teaching. The Wise Men from the East looked for a *King*, His herald proclaimed the Kingdom (St. Matt. iii. 1), in the same words with which He Himself began His ministry (St. Mark i. 14). He called His good tidings, the Gospel of the Kingdom: most of His parables were parables of the Kingdom; it was a Kingdom He appointed unto His apostles; after His Resurrection, the only record we have of His ministry is of His "teaching them the things pertaining to the Kingdom of God" (see Concordance).

But though the Kingdom was the constant subject of His teaching, the minds of His hearers, even of those who were His disciples, were so filled with a misconception of the true character of that Kingdom, that no one seems to have really understood Him, until after the Gift of the Holy Ghost had been received. The very last words they said to Him on the ascension mount showed the same misconception as still in their minds (Acts i. 6). To-day's lesson, aimed so directly against such misconceptions, was evidently not understood at the time. It consists of two main parts:

- I. A direct answer to the Pharisees.
- II. Added teachings to the disciples.

I. The direct answer to the Pharisees was given in answer to the question as to the time of the coming. Whether the question was asked in irony or not, it was plainly answered. Knowing as we do the nature of His Kingdom, we can understand His answer. He told them the Kingdom of God came without being observed. It is a spiritual Kingdom and therefore does not have to displace earthly governments or kingdoms; it may grow up quietly along with them. It has no geographical boundaries or place. No one can say it is just here or there and nowhere else, "for lo, the Kingdom of God is in the midst of you" (R. V. marg.). That may mean either "within you" or "among you"; in either case making good sense and teaching the same lesson. The Kingdom of God is not material and earthly, so that it may be seen, but has to do with the spiritual side of man—a Kingdom in the hearts of men. Or with the second meaning, it is not to be observed by those who look for an outward manifestation of God's power in the world, for as a matter of fact it had already taken its place among them unobserved. The weight of authority favors the last rendering. It was addressed to the Pharisees who did not have the Kingdom in their hearts.

II. The teachings and warnings which He then gave to His disciples, all look forward to a time when there shall, however, be a coming of the Kingdom which will be plain and evident to everyone. It will be in "the days of the Son of Man." Before that day, His disciples will be told that He is here or there; but if they heed His warning no one need be deceived, for when He comes there will be no need of going anywhere to find Him; like the lightning He shall be instantly seen by all.

That day, when He shall come with Power, shall be longed for before it comes (v. 22), and yet it will not come in those days of longing. That is the meaning and the force of this verse, rather than that which refers it back to the days when He was with them. It is clear from a comparison with verse 26. "One of the days" makes good sense, but it may also and perhaps better be translated, "the first of the days," as the same Hebraism is in St. Mark xvi. 2.

He told them, too, of some things which must first happen. He must first be rejected of this generation and suffer many

things, not only in His human Body, but in His Body, the Church (Acts ix. 45; Col. i. 24).

And by reason of that delay He warns them against being unprepared. The two great judgments of the Old Dispensation fell suddenly and unexpectedly upon men who gave no heed to the warnings of Noah or the preaching of Lot, and the examples cited show plainly that the cause is a false valuation by which the temporal things are placed above the spiritual. To be ready and prepared, we must not give a thought to worldly goods or possessions when we see the spiritual. Remember Lot's wife. Look not longingly back at what we are leaving behind, instead think only of what is to be ours in that day. The only way of safety is to be ready to let even life pass away if only we may be with Him, and then we shall find that we have "saved it alive."

The choice of men taken is on a basis which ignores all human appearances, and ties of intimacy; night or day, one shall be taken and the other left. Of the true disciple, as of the true spiritual kingdom, there is no infallible sign by which he may be known.

The disciples answer Him in a surprising way. It shows that they could not understand Him, because their minds were already filled with a misconception of that Kingdom. "They say unto Him, Where, Lord?" His answer is a short saying which they will remember, though they do not understand it, and when they had the guiding Light of the Holy Ghost they were perhaps able to apply it. "Where the body is, thither will the cultures be gathered together." It sums up in a line what He had just been saying to them.

In that day, the dead body of earthly, material things and those who value them will be visited by the judgments of God. Nothing that decays will pass through that day.

The text sums up the practical application of the lesson. Not only must you watch, but when He comes you must recognize Him as "your Lord." When before, He came to His own, they received Him not. When next He comes, it will be in power and as a Judge, and then He will receive only those who are truly His own.

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.

IN RE "AMERICAN CATHOLIC."

To the Editor of *The Living Church*:

IT MUST be evident to Churchmen and everybody else that the above name is now placed on a different footing from what it was before the last General Convention.

First, quotations from Roman Catholic papers prove that the adherents of this body would not like us to take it—is not this a very strong argument *per se* for Protestants within, while its apparent acceptance by the "Preachers' Union" of Toledo, Ohio, without dissent, would suggest it as not unacceptable, when properly understood, by this class without the Church; while in harmony with this was your late quotation from the columns of the *Southern Churchman*.

The same issue of the paper which contained the Polish Memorial, reported what appeared to be a Uniat movement, or the beginning of one somewhere in Wisconsin. We are forced to admit (whether we wish to or not) that American Catholic would speed the reunion aspirations in this direction better than any other name, unless it were Old Catholic, which is of course ruled out as having but little if any following.

There is one aspect of its advocacy which it is surprising has not even been mentioned. The impugning of Anglican Orders several years ago in the Roman obedience it was felt at the time, merited something effective in the way of rebuke, and this would be furnished, if it could only command enough votes, by the acceptance of the American branch of the Anglican communion of the Catholic name. One certain corollary of union, or even a better understanding with Polish or other Catholic bodies, will be a joint participation in future episcopal consecrations. The present ordinal is admitted by the Romans as sufficient for the transmission of the episcopal character as it

has been contended by them that the first Edwardine ordinal was not. Care will be taken in future consecrations of this kind that there will be no room for Roman cavils of any sort; if, then, the name American Catholic has any bearing in speeding this consummation, why cannot it be accepted by Churchmen of all schools?

T. A. WATERMAN.

PRIORITY IN DIOCESAN ACTION ON THE NAME.

To the Editor of *The Living Church*:

FOR once, I think we have caught the good Bishop of Springfield napping. In his address, as printed in *THE LIVING CHURCH* last week, he mentions that "the first movement in reference to a change of name of our Church" was made by the Diocese of Springfield in a resolution to instruct the deputies to the General Convention of 1880 "to endeavor to obtain the adoption by this branch of the One Holy Catholic and Apostolic Church of a name more appropriate and less absurd than that of 'Protestant Episcopal.'"

If the Bishop will refer to the Journal of General Convention 1877, page 251, he will find the following statement:

"The Rev. Dr. De Koven, of Wisconsin, presented a memorial from the Diocese of Wisconsin, with reference to the appointment of a Constitutional Commission, to consider the question of a change in the legal title of the Church, as well as similar questions."

Such being the case, it seems beyond question that the old Diocese of Wisconsin may rightly claim priority in having taken action relative to correction of our unhappy and unfortunate title.

GEO. R. ANDERSON.

BE COURTEOUS.

To the Editor of *The Living Church*:

WILL you kindly permit me to enter a protest against the communication in your issue of Nov. 22, from the pen of (Rev.) J. M. Rich?

My protest is not on the grounds of his contention for the name "American Catholic," with which I am in perfect accord; but on the ground of ordinary decency in the discussion of a theme so dignified as the name of the Church.

I humbly submit that the attack on the venerable and godly Bishop of Albany is undignified, vulgar, and unseemly. Of course the Bishop of Albany from his exalted position and lofty character can well afford to ignore such a communication; yet surely, his high position and signal services to the Church ought to protect him from such an unseemly attack. It ill becomes a priest of the Church thus publicly to violate the admonition against "speaking evil of dignities."

I do not think such references to the question as "double mumps," "solar plexus blow," "board walk," or reference to Judas Iscariot as the first "Protestant Episcopal Bishop," will further the cause of the advocates of the name "American Catholic," to any appreciable extent.

While I do not agree with the Bishop of Albany in all things, yet he is my father Bishop, having also on me as well as on Mr. Rich laid sacramental hands three times, and under the commandment, "Honour thy Father," I do with great pleasure give him my honor and affection, and could not, therefore, presume to treat with levity those positions which are conscientiously, deeply, and sacredly held by him, even though I may occupy an entirely different position.

I must confess that I do not like so much contention, so much bitterness presented to your readers. It only emphasizes that we are a City of Confusion, and is distracting to the laity, who are not skilled in technical theology or Christian Apologetics.

Let me, I beseech you, plead for great care in this direction, for temperateness, for charity, for sweetness and purity of expression; aye, more, for a reverent regard for the sacredness of the themes, and the courteous amenities which should obtain between gentlemen.

Faithfully yours,

Roselle, N. J., Dec. 2, 1902.

H. E. GILCHRIST.

[We cannot allow the foregoing letter to appear without emphatically denying that the letter of the Rev. J. M. Rich, criticised by our correspondent, contained any "attack" on the Bishop of Albany. No such attack would have been allowed to appear in *THE LIVING CHURCH*. The expressions criticised may or may not have been dignified; but they were not used as applying to any individual. We feel therefore that our present correspondent has unwittingly fallen into precisely the error of which he seeks to convict another.

We make this explanation, partly in justice to our previous correspondent, but partly, also, because the criticism reflects equally upon *THE*

LIVING CHURCH. We desire that the Correspondence columns shall be utilized for full, open, and frank discussions of all legitimate subjects, and this can be done only by allowing to correspondents the widest liberty of expression consistent with courtesy and with reason. This liberty, however, is never allowed to cover personal "attacks" upon any one. To that extent only does the Editor pass upon the language used in letters sent for publication; but that requirement is rigidly enforced, and was not overlooked in connection with the letter criticised above by our correspondent.

Correspondents are always at liberty to criticise the position of *THE LIVING CHURCH*, or of any writers whose papers are admitted to these columns; but they are not at liberty to criticise persons themselves in any manner that is not perfectly courteous, nor to make "attacks" upon any one, whether Bishops or correspondents.—EDITOR L. C.]

A QUESTION OF INTERPRETATION.

To the Editor of *The Living Church*:

WITHOUT presuming to criticise, or even going so far as to express any dissent from your condemnation of the Archbishop of Montreal for administering the Holy Communion on one occasion to both Churchmen and Dissenters, I venture to submit a few questions, the statement of which will make little demand upon your time or space, viz.:

1. Are you quite sure that the rubric at the end of the Confirmation Office means, and was intended to mean, "at never, for any possible reason or consideration, shall the Holy Communion be administered on any single occasion of its celebration to any servant and follower of Our Lord Jesus Christ, no matter how thoroughly loyal in intention and saintly in character, unless at the time he has either received the Church's Ordinance of Confirmation or is willing and desirous to receive it?"

2. Are you quite sure that the said rubric does not mean rather, and was intended to mean, that no child or person, baptized in the Church, and under instruction by parents, sponsors, or teachers, shall be promoted, so to speak, from the primary grade of catechumens—in other words, "be admitted to the Holy Communion," in the sense of having thenceforward a recognized right to regularly communicate—until he be confirmed, or be ready and desirous to be confirmed?

3. If the origin and history of the rubric does not render it probable that meaning numbered "1" was intended, is it not at least permissible that it should be given the other interpretation, and, therefore, in reason limited to that interpretation, until some proper authority in "this Church," and not merely the views or opinions of certain individuals within it, no matter how numerous and influential such individuals may be, shall require us to accept and rigidly enforce the interpretation which you maintain?

I am not unmindful, I trust, of the rightful claims of the past; but, on such a matter as this, I should prefer to be guided, not by private interpretations of mediæval rules and restrictions, not by harsh and indiscriminate insistence upon the mere letter of the decisions of the dead, but by appeal to the living voice and the loyal yet liberal intelligence of the "living Church." With all esteem and respect,

Faithfully yours,

CHAS. WM. TURNER.

La Grande, Oregon, Thanksgiving Day, 1902.

"EVERYMAN."

To the Editor of *The Living Church*:

IN VIEW of what was published in your paper last week about "Everyman," I would like to say a word in behalf of this reproduction of a fifteenth century Morality play, the link between the mediæval miracle play and the legitimate drama. I saw "Everyman" in New York. It is a quaint, interesting picture of what the religious drama was in England five centuries ago. It was reproduced first in England under the auspices of the Elizabethan Stage Society through the management of Mr. Ben Greet as a matter of interest to students of English literature and English drama. The Church people of England gave it most sympathetic support. The impression made upon me was something, in a minor way, like that produced by the Oberammergau Passion Play. There was no applause, and the whole performance seemed like a religious act. At the close I met Mr. Greet, and as I stood by his side I heard Dr. Christian of the Church of St. Mary the Virgin express the warmest approval, and Kate Douglas Wiggin say that she "had seldom been so impressed." Strong men and women were in tears as the play progressed. I am sure the motive of Mr. Greet in presenting this play is a worthy one, and that the effect upon the whole is uplifting. I believe that even for the habitual play-goer it

must be refreshing to turn for once from so much that is meretricious in the modern society play and artificial in the attempt to dramatize the New Testament to a simple allegorical story of human sin, struggle, and salvation, in actual words, scenery, costumes of the religious drama of the by-gone centuries. God the Father is not represented on the stage. The command of God is expressed by a voice in the distance. In order to appreciate the meaning of the play, one must put himself in a studious and reverent attitude, in the position of the critic who says of this old play that it has "deep meanings because it discloses to us that element of supreme and touching faith which saved the unhoping fifteenth century from the abyss of abject and black despair." As a spiritual prescription for materialistic maladies "Everyman" ought to help many who will not go to church but may happen to see the play.

D. C. GARRETT.

Oconomowoc, Wis., Dec. 5th, 1902.

SUNDAY SERVICES.

To the Editor of *The Living Church*:

YOUR correspondent, D. Porter Lord, in his communication in your issue of the 6th inst., states that he is in his 76th year, and I would feel loth to criticise one so much older than I am, did I not feel that he is old enough to know better than to make such statements as the following: He says, "it is almost impossible, when you go into a strange church, to tell where the minister is going to begin: whether he will omit the litany, or the *ante-Communion service*, or content himself with reading only the *regular* morning prayer, and will leave out entirely the Epistle and Gospel, unless the *Sacrament* is to be celebrated" (Italics all mine). To say nothing of using small letters for names, *i.e.*, Litany, Morning Prayer, etc., may I inquire where your correspondent finds any such "service" spoken of in the Prayer Book as the "ante-Communion service"; and is there any difference between the "regular Morning Prayer" and the irregular Morning Prayer? The expression, "the Sacrament," as used for the Office of the Holy Communion, is anything but Churchly, to say nothing of its absence in the Prayer Book, as the "name" for the celebration of the Holy Sacrifice of the Altar. When he says "the Sacrament to be celebrated," one would naturally ask, "What Sacrament?"

I am sure your correspondent, should he travel now in his latter days, would take quite as much comfort on Sundays in going to church, in knowing that his family were offering up the same petitions to the Throne of Grace, that he was. He might find a change from the days of his youth, in the blessed revival of the early celebrations, where the faithful meet in the quiet of the young hours of the day, to greet their Lord in the august Sacrifice of the Altar. It is here, not at the "regular morning prayer," that Jesus Christ holds His court. It is *here* that He is enthroned on His holy Altar, reigning in the majesty of His love, dispensing to those who come to Him, the favors that they seek, and the blessings that make them rich in spiritual treasures, fitting them better for their work in the world.

Yes, there is a change, praise God, from the old days.
Corry, Pa., Dec. 5, 1902. HARRY HOWE BOGERT.

CEREMONIAL LAW.

To the Editor of *The Living Church*:

WHILE I cannot but feel honored that you should have taken my article in *The Church Eclectic* for November as the text of your editorial in *THE LIVING CHURCH* for November 29th, at the same time I must point out to you the answer to your question, "What law?" which seems to have escaped your notice, although on the very same page as the words to which you took exception:

"For us who are members of the American Church there can be little doubt as to the law to which we owe obedience. The English ecclesiastical law, rubric and canon, in force at the time of the establishment of the independent jurisdiction of the American Church, is still of obligation, save as in so far modified by lawful authority at the time of, and subsequent to, the acknowledgment of our ecclesiastical autonomy by the Church of England."

HENRY RILEY GUMMEY.

[Our correspondent is mistaken in assuming that this explanation of his own was overlooked in our editorial consideration of his thoughtful and excellent paper in *The Church Eclectic*. If he will examine our words again, he will observe that we assumed throughout, his belief that the whole ceremonial law of the American Church was embodied in the English Use, except where it had been varied by American legislation; and it was that assumption, precisely, that we criticised.—EDITOR L. C.]

AND IT DID NOT PROVE TO BE "INEXPEDIENT."

To the Editor of *The Living Church*:

AS TO "Change of Name" we have a case in point:

"By faith, Moses, when he was come to years, refused to be called the son of Pharaoh's daughter."

Schuylerville, N. Y., Dec. 2, 1902.

E. JAY COOKE.

PRIMITIVE PRACTICE EXPOUNDED.

To the Editor of *The Living Church*:

I READ with care Dr. McKim's answer to my letter in last week's *LIVING CHURCH*, and had decided not to notice it, inasmuch as it does not really refute any statement in my argument, but is occupied chiefly with wordy evasions and personal considerations, and quotations of the opinions of modern or post-Reformation writers, instead of authorities from the fathers. Two pressing letters which I received this morning, however, lead me so far to modify my decision as to point out as briefly as I can the method and value of Dr. McKim's reply. I shall not attempt to answer it, because there is really nothing to answer. The passages I gave from the fathers of the fourth century are unanswerable in regard to the chief question at issue—whether Dr. McKim was accurate in stating that Eucharistic adoration was not practised until 1100 years after Christ.

I shall therefore confine myself to this subject, only incidentally touching upon one other point. To attempt to answer Dr. McKim's logomachies would be a waste both of the space in *THE LIVING CHURCH* and the time and patience of its readers. I am quite willing that anyone possessed of even elementary scholarship should judge of the merits of the two letters.

Dr. McKim, in a desultory way, attempts first to answer the passage from St. Augustine: "He took flesh of the flesh of Mary, and in flesh itself He walked here, and gave the flesh itself to us to be eaten for salvation. *But no one eats that flesh unless he first adores.* Not only do we not sin by adoring, but we do sin by not adoring." To this Dr. McKim says: "Adores what, or whom? I ask. Let Jeremy Taylor answer for us: '*Nemo digne manducat nisi prius adoravit,*' said St. Augustine. 'No man eats Christ's body worthily but he that first *adores* Christ.'" By which he means not Christ in the Sacrament, but Christ in heaven.

Jeremy Taylor was a representative Anglican divine in more than one sense, but, as has often been observed, in nothing more than that you can find support in his writings for both sides of almost any question. I venture to assert that it is of no importance to our argument what Jeremy Taylor said that St. Augustine meant, but that the one sole question is what St. Augustine said, and whether his words will bear such an interpretation as Jeremy Taylor here puts upon them. I emphatically affirm that they will not, and I prove it by giving the context, which Dr. McKim doubtless did not intentionally suppress, but probably never read, since his whole letter, with one exception, is concerned with quotations at second hand. St. Augustine is commenting on Psalm xlviii. 5, in the Vulgate version, and is explaining the words "*Et adorate scabellum pedum Ejus.*" He begins by asking the question, "What does he command us to adore?" And after some discussion, he says that *scabellum* here is to be taken for the flesh of Christ, and that "no one eats that flesh unless he first adores." Dr. McKim asks: "Adores what, adores whom?" St. Augustine says: "Adores His footstool, that is, the flesh of Christ." And St. Ambrose (*de Spiritu*, Lib. iii. C. 12, N. 79), commenting on this same passage, also says of *scabellum* that it is "the flesh of Christ, which to this day we adore in the Mysteries."

I ask simply whether Jeremy Taylor's evasion is honest in the fact of the context of the passage of St. Augustine, and the corresponding passage in St. Ambrose. Do not misunderstand me. I do not charge Dr. McKim with dishonesty, but with being satisfied with second-hand authorities. I have no doubt he has never read the text of the passage either in St. Ambrose or St. Augustine. Anyone who has, and makes such an assertion, is dishonest as well as unscholarly.

I pass over various passages which Dr. McKim gives from Jeremy Taylor and others in regard to these quotations from St. Augustine and St. Ambrose, as of no value in face of the plain statement of these two fathers, that they mean nothing less than the *flesh* of Christ in the Mysteries, that is, in the Holy Eucharist. And I notice next two quotations: one from Archdeacon Freeman's *The Principles of Divine Service*. He says the practice "of making an intense act of worship consequent on the consecration of the elements, and directed toward a pe-

cular presence of Christ Himself supposed to be produced thereby [was] unheard of until the eleventh or twelfth century"; the other from Palmer's *Origines Liturgicæ*: "The elevation of the Sacrament for the purpose of adoration was not practised in the Christian Church for 1100 years after Christ." Here is another illustration of Dr. McKim's entire unfamiliarity with the teachings and practices of the Church of the fathers, and also of the illogical character of his arguments.

Freeman and Palmer were excellent scholars, although a good many of their statements have to be revised in the light of the greater historical knowledge of the present day; but what they state here is true, but not in the sense Dr. McKim evidently supposes. It is true that the "making of an intense act of worship consequent on the consecration of the elements," or "the elevation of the Sacrament for the purpose of adoration," was not practised until the eleventh or twelfth century. But Eucharistic adoration was practised in the fourth century, though in connection with another part of the Service, namely, the act of Communion, for, as I pointed out in my first letter, St. Cyril of Jerusalem says: "Then having communicated thyself with the Body of Christ, approach also to the cup of His Blood, not extending thine hands, but bending, and by way of worship and adoration saying, Amen." And in the paragraph immediately following, St. Cyril says: "Hold fast these traditions undefiled."

In the fourth century then, according to the definite witness of St. Cyril, St. Ambrose, and St. Augustine, it was the custom to make an act of adoration at the moment of communion, and this continued until the eleventh century, when the famous controversy aroused by Berengarius made the question of Christ's presence in the Eucharist a prominent subject of discussion by theologians; and in order to emphasize the fact that Christ became present by virtue of the act of consecration, as Freeman and Palmer state, the practice of the elevation of the Sacrament immediately after the consecration, accompanied by an act of adoration, was then introduced.

The fact that this was then introduced at the time of consecration is no proof that in the early Church there was not an act of adoration at the time of communion. Dr. McKim's statement that Eucharistic adoration was not practised for 1100 years after Christ, is not proved by showing that two reputable writers like Freeman and Palmer say that elevation with adoration at the moment of consecration was introduced in the eleventh century. What he has to do is to answer the passages which I quoted from St. Cyril, Theodoret, St. Chrysostom, St. Ambrose, and St. Augustine, and which, I affirm, do prove that it was recognized by all these writers in the fourth century, and explicitly claimed by St. Ambrose and St. Cyril as a tradition of the Church, thus implying that it was then an ancient practice.

Dr. McKim's argument here of course is the fallacy of the *ignoratio elenchi*. He starts out to prove that Eucharistic adoration was not practised until the eleventh century, but really proves something else, that elevation at the time of consecration was not introduced until that century.

One other instance of this: He says, quoting from Bishop Cosin, that "The adoration of the *elements* is a late device of the new Roman Catholics," etc. I should say that the adoration of the elements was idolatry. But Eucharistic adoration is not adoration of the *elements*, but of the body and blood of Christ present in the Holy Eucharist. This then is another instance of the *ignoratio elenchi*.

The only other point which I care to notice as illustrative of Dr. McKim's method of argument is in connection with fasting communion. I quoted from a committee of Bishops of the Northern Province of the Church of England that part of their report to Convocation which stated that the practice of communicating in the early morning appeared to have arisen about the close of the first century; that before the end of the fourth century the practice of communicating only when fasting became the regular and recognized usage of the Church, and that fasting reception of the communion was the prescribed rule of the Church of England during the Anglo-Saxon period, and continued to be so until the time of the Reformation.

I stated that my reason for citing this report was that the majority of the Bishops were Low Churchmen, one of them, Bishop Ryle, being a leader of the Low Church party in England. Their unwilling witness therefore to the fact that the practice began in the first century, and had become a rule of the Church before the fourth, seemed to me of great value, since they were both scholars, and though on the opposite side,

had to admit this historical fact. Dr. McKim, however, objects to my not having quoted the whole report, especially paragraph 7, which declares that at the Reformation the Church of England ceased to require the communion to be received fasting. To have quoted the whole report would have taken up a great deal of space, and I fail to see of what possible value this paragraph is in our argument, which is entirely concerned with the question whether fasting communion is primitive or not. The fact that it ceased to be required *after* the Reformation surely does not prove by any rule of logic (other than Dr. McKim's) that it was a primitive practice. But the part of the report I quoted does prove this.

Here I leave the matter and leave it finally. Doubtless Dr. McKim will answer this letter. He is welcome to the last word; but those who have followed me in my examination of his methods, of the value of his authorities, and of the accuracy of his logic, will probably take his statements "cum grano."

ALFRED G. MORTIMER.

THE PHILADELPHIA CATHOLIC CLUB.

To the Editor of *The Living Church*:

PERMIT me to correct an error in the otherwise admirable account, which appears on this date in *THE LIVING CHURCH*, of the reception to the Bishop Coadjutor of Pennsylvania by the Philadelphia Catholic Club. It is said that "perhaps 150" were present. In fact there were 260 gentlemen who deposited their cards on entering. There were not a few others who had signified their intention to be there, but could not come.

Philadelphia, Dec. 6, 1902.

ROBERT RITCHIE,

Secretary Catholic Club.

AN OUTSIDER ON THE CHURCH NAME.

[FROM *The Independent*, NEW YORK.]

WE HAVE more than once taken occasion to approve the proposition for a change, even if we cannot approve the reason which controls some in seeking it.

But it is a fact that whatever reason may influence its supporters, a change is called for. Why "Protestant"? The word is not irenic, but polemic. It is too late in the history of the Church for a body of Christians to put it into their name that they are the enemies of the Roman Catholic Church. If we must have denominations, we want in their names something positive, not negative; something that unites rather than antagonizes; something that defines rather than differentiates. There was a time when nearly the whole Christian Church of Europe was Roman Catholic; then it was proper for people to protest and to call themselves Protestants; that time is now past. The Churches that inherit the general designation of Protestant are stronger in influence and power than the Catholic, and there is no longer any reason for them to be putting their antagonism into the forefront; for they see very little of the Roman Church and no longer trouble themselves to antagonize it. Indeed, they admire and love such a Catholic priest as the Father Scully who died a few weeks ago in Cambridge, or the Father Nilan who is buried this week in Poughkeepsie.

And the members of the Protestant Episcopal Church generally dislike the name. They call themselves Episcopalians, never Protestant Episcopalians.

That the name Protestant Episcopal is bound to go, we do not doubt, and we are not sorry.

If the Episcopal Church in this country is to lay claim to a special and peculiar right to be, or to represent, the Church of this country, it is time for it to begin to do something for Church unity.

THE November numbers of the *Mission Field* and the *Gospel Messenger* (S. P. G.) contain a very interesting letter from the Bishop of North China, giving the story of some of the martyrs in the late persecution. Amongst others he tells of "a father, mother, and three girls, all murdered at their own home. The girls and the father, it is said, died very bravely, with no attempt to deny their faith or escape their fate. The girls had been years in our Peking school. Here, as in many instances, it was found that the staunchest and bravest under trial were the girls and the young women who had been educated in the Christian schools of the Missions. They seemed to understand better than many of the older people what was meant by 'confessing Christ,' and to have been wonderfully free from fear."



Essays, Historical and Literary. By John Fiske. New York: The Macmillan Co. Price, \$4.00 net.

These two sumptuous volumes of the lamented Fiske contain the substance of those historical and literary lectures with which this one time philosopher charmed his audiences, from Boston to San Francisco. There are few people with any pretence of culture but have listened with rapt interest to that magnificent scholar, as he has delivered one or more of these marvels of condensation from the public platform.

Now that his daughter has gathered from the manuscript remaining, these most valuable and popular essays, it falls within the means of all to possess the collection in a form that is convenient to read, and most of all, to preserve.

For Fiske dealt with the facts of history, and his genius consisted in the acquirement of its salient points. This was aided by a memory hardly surpassed, an appreciation of important events unflinchingly accurate, a gift of style in imparting as compelling and thrilling as Macaulay's.

All but two of the lectures in this first volume, we are told in the preface, were to be embodied in a greater work, *A History of the American People*. These include: Thomas Hutchinson, the last Royal Governor of Massachusetts; Alexander Hamilton and the Federalist Party; Thomas Jefferson, the Conservative Reformer; James Madison, the Constructive Statesman; Andrew Jackson, Frontiersman and Soldier; Andrew Jackson and American Democracy seventy years ago; Harrison, Tyler, and the Whig Coalition; Daniel Webster and the Sentiment of Union.

The second volume relates the Fall of New France, which served as a text probably for the later volume posthumously published on that subject. "Old and New Ways of Treating History," is a splendid resumé of ancient and modern methods, and leaves the reader well convinced of the value of the "higher criticism" applied to historical writing. The genial, humorous side of Mr. Fiske appears in the reminiscences of Tyndall and Huxley and Spencer, at the same time that he gives us glimpses of the birth and later progress of the new theories of Evolution. The warmth and sympathy of his kindly nature beams a benignant glow through these pages, as he approaches a climax or drives home a lesson.

It would be hard to find in all his writings, anywhere else, the personality of the man more clearly drawn than in these chapters. In writing them, one can imagine he had his audience in mind, and no one loved his audience as Fiske, or was so soon or so continuously in touch with it.

That audience now has opportunity to keep the great man in mind by the possession of these volumes, where one can so easily recall the man in re-reading the works of his hand. B.

The Battle with the Slum. By Jacob A. Riis. New York: The Macmillan Co.

Mr. Riis has produced another book of absorbing interest, fully equal to his other two great books, *How the Other Half Lives*, and *The Making of an American*.

This volume gives full and important information regarding the recent work done in New York City to overcome the evils of the slums and to provide air and amusement for those who live there. The frontispiece is a fine picture of President Roosevelt.

A NEW BOOK of daily readings is the *Andrew Murray Year Book*, compiled by Miss M. J. Shepperson, who is well known to the readers of THE LIVING CHURCH through the many short articles which she has written on various phases of Church work. The book contains extracts from the excellent devotional manuals of Dr. Murray, which have attained so wide a circulation, and in their arrangement by days, many new readers will doubtless be found, to be benefited by them. Dr. Murray himself contributes the introduction. (*Watchword and Truth*, Box 5326, Boston.)

Books for Children.

The Book of Nature Myths. By Florence Holbrook. Boston: Houghton, Mifflin & Co. Price, 45 cts.

This collection of Myths has been prepared for school use, being intended to be a second reader. It is not, however, to be inferred that its value is limited to school use. It proves a convenient addition to the literature of folk-lore, presenting in a form adapted to the intelligence of the child, a considerable number of the legends of primitive folk concerning birds, beasts, etc.

A Little Cockney. A Story for Girls. By S. G. New York: Thomas Nelson & Sons, 1903.

A very pretty story of a little London girl on a vacation in the country, and of her doings and adventures there. It is very simple and quite suited to young girls. The interest is not very vivid, but it is bright and humorous.

Danny. By Alfred Ollivant. New York: Doubleday, Page & Co., 1902. Price, \$1.50.

If anyone is very fond of dogs, this is the sort of book he will much delight in. It is no doubt very well done as a story and as a piece of literary work. But to us there is something disagreeable and almost unholy in this sentiment and pathos centered on a dog's life. Such chapters as "Danny Dead," are bound up with all the sentiment that would naturally attach to the death of a loved child. It seems to us very morbid.

Logan the Mingo. A Story of the Frontier. By Colonel H. R. Gordon. New York: E. P. Dutton & Co. Price, \$1.20.

This is a typical story of frontier life and adventure just before the outbreak of the war between France and England for the control of America. It is not, however, an historical romance, though Logan is a principal character. It is a thoroughly good book of its kind, full of well sustained interest from beginning to end. The interest centers in a group of whites, threatened by surrounding Indians, from whom they are rescued by the matchless skill of Logan. Readers of Col. Gordon's former books will not be disappointed in this.

At the Point of the Sword. A Story for Boys. By Herbert Hayens. New York: Thomas Nelson & Sons, 1903.

This is a very good story, taking us over comparatively unworked ground. The scene is in Peru during the war for the liberation of that country from the Spanish crown. The hero is a boy who gains a commission in the patriot army, and passes through many adventures and has many marvelous escapes before we read the happy ending. The author is sufficiently well known as a writer of books of this class, and this, his latest work, needs no commendation other than that it is as good as its predecessors.

Illustrated Books for Children.

IN ADDITION to those previously recorded, a number of new books for children are at hand, showing as truly as those previously noted, the highest type of the art of illustration. *The Fairies' Playtime* (E. P. Dutton & Co., price \$2) is another of the books for children containing changeable illustrations, which by pulling a silk cord turns the picture in a circle, showing altogether a new illustration. The device is very simple, and the style will be very much of a novelty to children who did not have the similarly arranged volume published by the same house a year ago.

Denslow's *Night Before Christmas* takes the familiar poem "Twas the night before Christmas," which every child knows or ought to know, and with full page and other colored plates, illustrates the strange happenings related in that story in such wise as to please the little children, and, indeed, their elders as well. The book is illustrated by the same artist, Mr. W. W. Denslow, who designed the illustrations for *Father Goose*. (G. W. Dillingham Co.)

In *Short Tales from Story Land*, there are collected thirty stories by Evelyn Everett-Green, with many illustrations, comprising colored plates of the finest character and also fine half-tones from wash drawings, making a very handsome volume. The designs are of the finest character. (E. P. Dutton & Co., price \$1.50.)

A handsome volume, with tinted illustrations and copies of pen and ink drawings as well, is *In Happy Far-Away Land*, by Ruth Kimball Gardiner, from *Tales Told by Frances Palmer Kimball*. The stories are fairy tales, most of them being extended from Mother Goose rhymes, so that "Little Tommy Tucker" lives again and has many adventures, while "Bessie Bell," "Lucy Locket," and other favorites of children, not forgetting "Princess Bo-Peep," are shown to have had happenings innumerable that escaped the notice of their first and most distinguished biographer. (Zimmerman's, 155 Fifth Ave., New York, price \$1.50 net.)

A volume that will not only please the children by its poems and outline illustrations, but will also give them pleasant occupation for many hours, is a combined story book and paint book entitled *Pictures of Paint-Box Town*, by Douglas Zabriskie Doty. The poem is found in each case on the left-hand page, while on the opposite page to the right is a simple outline illustration intended to be decorated with water-color paints by the children. Few little ones there are who will not relish adorning the pages of the book to their taste, more even than they would enjoy the finest representation of the art of color illustrations. In each case the poem gives the instructions as to the colors, by depicting in verse the shades to be looked for in the completed page. (E. P. Dutton & Co., price \$1.)

A series of tiny books for little children, made in small compass, averaging about 32 pages each, but as handsomely illustrated after wash drawings as though they were to be extended to the most elaborate degree, bears the title *The Rosebud Series*. There are

four separate books by leading authors for children, each volume being handsomely bound in duplex style with color illustrations on the cover. The four volumes come boxed together. (E. P. Dutton & Co., \$1.25 per set.)

A NEW EDITION of Dean Farrar's well read story for children, *Eric, or Little by Little, A Tale of Roslyn School*, is issued by Messrs. E. P. Dutton & Co. in fine style and with handsome illustrations. The book which was well known to the children of the last generation, will doubtless, in its present modern guise, become equally beloved by the children of the present day. (E. P. Dutton & Co., price \$1.50.)

A HANDSOME volume for little children is *Lassie and Laddie*, written by Mary D. Brine, author of *Grandma's Attic Treasures*, etc., and described as "a story for little lads and lassies." The children of the story appear to be from five to eight years of age, and their interesting happenings will be followed with interest by many other children of like age in real life. (E. P. Dutton & Co., \$1 net.)

Church Kalendars.

AGAIN is received for the present year from Mr. Thomas Whitaker, the hanging *Church Calendar* which has been issued for several successive years and which comprises a week on each leaf, giving the Church Calendar with lectionary and with devotional and other extracts from religious authors. There is also this year a table of selected hymns from the Hymnal for the several Sundays. The Calendar has already proven its usefulness, and is issued at 50 cents.

THE *Girls' Kalendar* for the present year illustrates the twelve Apostles, presenting generally one for each month. The extracts, as usual, are well selected, the excellence of the selections being a large factor in promoting the interest felt each year in the *Girls' Kalendar*. (Sold by The Young Churchman Co., Milwaukee, 17 cents net, postpaid.)

Religious.

The Philosophy of the Christian Religion. By Andrew Martin Fairbairn, M.A., D.D., LL.D. New York and London: The Macmillan Co., 1902.

Dr. Fairbairn describes his book "as an attempt to do two things: first to explain religion through nature and man; and, secondly, to construe Christianity through religion." By this description he does injustice to his work, and seems to imply the vicious method of interpreting the higher by the lower instead of the lower by the higher. In fact Dr. Fairbairn interprets nature, man, and religion in the light of Christianity; and endeavors to justify Christianity to the reason by showing on a grand scale that the requirements of nature, human reason, and religious instinct are satisfied by it, in a way that shows it to be the only religion which is suitable for all mankind and for all human conditions.

The writer traverses a very wide field, and illumines many an obscure subject. In his main purpose his success is very great, and he has produced one of the most valuable apologies for Christianity that have appeared in recent years.

The work is divided into two books. In the first he surveys the teaching of nature, history, and religions in general, considered as affecting belief in the supernatural Person. In the second Book, he discusses fruitfully and grandly the Person of Christ, and the making of the Christian religion; maintaining that Christianity was created through the Apostolic interpretation of Christ's Person; and that the idea of Christianity is not the result of syncretism but architectonic. The concluding chapters explain this idea as involving the method of discipleship to a Person—a society in which that Person is articulated. This method dissociates religion from local and tribal limitations, its benefits being realized through faith, and its ideals being exalted by the interpretation of God through Christ as the righteous and loving Father of all men. Christ is claimed to be the only institution for Christian worship, and the Catholic Church is faulted for not realizing this.

Here Dr. Fairbairn reveals the limitations of a Protestant point of view, and brings his work to a disappointing conclusion. The general prevalence of sacrificial worship surely suggests that a universal religion ought to satisfy the sacrificial instinct in its method of worship. Dr. Fairbairn, however, cannot realize that the Eucharist, conceived of as worship and as the Christian Sacrifice, so far from infringing upon the sufficiency of the Cross, is the needed means by which that sacrifice lives on among men and has its benefits appropriated by them. Christianity without the Eucharistic Sacrifice could never be a universal religion. Protestantism is provincial compared with the Catholic religion.

But we must not expect too much of a Protestant writer; and we are grateful for much in this book which is exceedingly valuable. Some things we do not fully agree with; and, with other critics, we notice an element of intellectualism. Yet Dr. Fairbairn is right in his insistence upon the part of dialectic and theological definition in religion. We are wholly with him, for instance, when, after contrasting sharply the picture of Christ in the Gospels and the definitions of His Person set forth by the Ecumenical Councils, he main-

tains that they "are too organically related to be characterized and dismissed in a series of contrasts. . . . Clear and sweet as the Galilean vision may be, it would, apart from the severer speculation which translated it from a history into a creed, have faded from human memory like a dream which delighted the light slumbers of the morning, though only to be so dissolved before the strenuous will of the day as to be impossible of recall."

The book requires careful reading, and the style is at times a little obscure; but no one can rise from its perusal without admiring the genius of its writer, and without a deeper sense of the unique truth and value of the Christian religion as contrasted with all other religions whatsoever. FRANCIS J. HALL.

Theology and the Social Consciousness. A Study of the Relations of the Social Consciousness to Theology. By Henry Churchill King, Oberlin College. New York: The Macmillan Co., 1902.

By the "Social Consciousness" is meant "a growing sense of the real brotherhood of men." This includes, according to Professor King, "a deepening sense (1) of the likeness or like-mindedness of men, (2) of their mutual influence, (3) of the value and sacredness of the person, (4) of mutual obligation, and (5) of love."

This volume is to a certain extent a continuation of his previous work on *Reconstruction in Theology*, which we reviewed not long since. In that book Professor King maintained that Theology should be reconstructed in such wise as to define Christian doctrines in terms of personality. We noticed at the time that he seemed not to realize how fully his idea is satisfied in Catholic Theology. In this volume the same difficulty appears. Undoubtedly the point of view of personality, and of social consciousness as he terms it, enriches our appreciation of Christian doctrine, if it is not pressed too far, so as to obscure other aspects of truth. Dr. King rides his hobby too hard, and betrays considerable limitations when he disparages such a doctrine as that of the Trinity as metaphysical.

He thinks that the Catholic Creeds are objectionable because of their exclusion of the personal and ethical element. He fails to see that these Creeds have for their main purport the expression of belief in Persons. He also fails to realize that the very end of the definitions of the Councils, which he disparages as metaphysical, was to protect our faith in the Divine Persons from subversion, and thus to conserve our personal relations to God.

This book contains many illuminating suggestions, and is worth reading by a thoughtful and well-grounded student of Theology. But many misapprehensions of traditional dogma, and many radical and unsound conclusions, appear, as the result of forcing Divine truth into a narrower mould than its manifold richness permits.

FRANCIS J. HALL.

Bible Criticism and the Average Man. By Howard Agnew Johnston, Ph.D., D.D. New York, Chicago, and Toronto: Fleming H. Revell Co., 1902.

This is one of the most useful books for the general reader which have appeared in recent years. Its standpoint is Protestant, and the limitations of this point of view appear in the closing chapters.

But its purpose and effect are to build up and not to pull down. Unlike Dr. Peters' recent popular book on the same subject, this work does justice to the strength of the traditional view of the dates and authorships of the Books of the Bible. Dr. Johnston realizes that the Faith does not hang by these results, but he also realizes how slender are the largely *a priori* arguments by which modern scholars have sought to shift the burden of truth.

He writes with sweet reasonableness, discerning with large candor all that is of force in the contentions of recent critics, but presenting in a simple and rational way the arguments which these critics have either disparaged or ignored. He treats of each Book in turn, and gives reasons, which ought at least to suspend men's judgment, for maintaining the substantial Mosaic authorship of the Pentateuch, the unity of Isaiah, the Exilic date of Daniel, etc. He rightly maintains that the judgment of ordinary men of intelligence must finally determine the value of the arguments which critical experts have marshalled. This subject cannot be treated exclusively or finally in the mysterious depths of expert occultism. Arguments to overthrow established positions must be able to stand the test of the principles of common sense possessed by men at large, or else they must fail to have permanent weight. It is no new thing that a pretentious unanimity of experts should be found in the end to be misleading.

The Grounds of Theistic and Christian Belief. By George Park Fisher, D.D., LL.D. Revised Edition, in Great Part Rewritten. New York: Chas. Scribner's Sons, 1902.

In its former shape this work has done great service, and has rightly been reckoned as one of the very best of apologetical manuals in existence. In fact Turton's work, recently re-published by The Young Churchman Co., is the only one which we should rank with it.

Dr. Fisher has taken advantage of newly acquired leisure as Emeritus Professor, to revise the book throughout, bringing it up to date and perfecting its various chapters. Its general outline and chief contentions remain unchanged, but there are numerous changes in the arguments. The parts which have been revised most

completely and elaborated are the relations of Christian Theism to natural and physical science, and the evidence as to the origin and authorship of the Gospels.

We believe this edition guarantees the usefulness of the book for many years to come. No one can study its pages without being fortified by its clear common sense, and convincing presentations. We are particularly pleased with Dr. Fisher's treatment of Agnosticism and Miracles.

The Smoke and the Flame. By Charles F. Dole. Boston: American Unitarian Association.

This book is described as "A Study in the Development of Religion." It is written in an airy style, well calculated to persuade the uninitiated reader that the author knows what he is talking about, while at the same time there is a complete disregard of all facts which might stand in the way of a certain set of preconceived ideas. The colors are laid on with great lavishness, the dark shades very dark indeed, the light very light and ethereal. The issue is to be "The Church of Humanity," an institution with no supernatural claims, and not necessarily Christian. The logic of the book however would exclude any distinct institution of the nature of a "Church." Supernaturalism being excluded, the humanitarian element is embodied in settlements, libraries, art galleries, lecture halls, charity organizations, parks for the poor, free baths, and the like. We do not believe the very enlightened and advanced community described in the last chapter, could be made to see any necessity for an additional organization with numerous minor buildings and an occasional "cathedral." It seems strange that the author does not see that his "Church of Humanity" is simply the secular society transformed and perfected. The City Hall becomes the "Cathedral," and the other public buildings of all sorts and kinds the subsidiary churches. The Mayor is the Bishop and the City Council his *corona presbyterorum*.

Comparative Theology. By J. A. Macculloch. London: Methuen & Co.

This is the most recent volume of "The Churchman's Library." Its theme is most interesting and its object worthy of all commendation. We have a great many books on comparative religion. Most of them regard Christianity as the result of a natural development or evolution. Many things in the Christian religion are disparaged as survivals of paganism. In the present volume the point of view is very different. According to the author the doctrines of Christianity, which are proclaimed by the Church with an authoritative voice, are paramount, and the Christian faith is, and must remain, the Absolute Religion. In the various forms of paganism, many elements of belief appear which answer to some instinctive desire of the human soul. They are the attempts of men to satisfy the instincts, the hopes and longings common to the race. But Christianity is the true, the authoritative and final answer to these questionings and gropings of humanity. "Christ unites in Himself all the special teachings of other religions in so far as these were true, but He does not borrow from them like some mere eclectic. He has overpassed them all; He saw the whole truth; He combined into one, so that we cannot see the lines of union, all the truths which had gone before, by dissolving them in the Truth." "By combining, however skilfully, all the best things that are found in other religions, we should never arrive at a religion that could take the place of Christianity, yet their peculiar genius is contained in Christianity in a fuller and better form." "Christianity is not the fusion of many varying doctrines, borrowed from many faiths, into one. It is itself a living and organic whole, not forgetful of the past, but answering to the varied aspirations of bygone ages and ancient religions." All this is excellent, and upon this position the author places himself in his survey of the various doctrines and beliefs of the pagan world. He finds in the striking foreshadowings of the teachings of the Christian faith, a certain doctrinal preparation for the Gospel. Thus he investigates the monotheistic tendencies which are discernible here and there; doctrines also which resemble the Christian Trinity; the various teachings dealing with Creation, Incarnation, Sin, Sacrifice, and Atonement, a Saviour, the Church, the Communion of Saints, Sacramental Rites, Communion with the Divine, the Future Life, and Sacred or Inspired Books. It is wonderful how many points there are in which the heathen religions exhibited, in however imperfect, distorted, or even monstrous forms, clear anticipations of the most vital doctrines of our holy faith. The writer does not lose himself in details. His style is constantly bright and clear. For the subjects of which he treats he succeeds remarkably well in sustaining the interest of the reader. We may not quite share his admiration for Matthew Arnold, Kingsley, and MacLeod Campbell, and others, or the hopes he builds upon their contributions to "theology"; but that is altogether aside from the main trend of the volume, which is far more orthodox than would have been acceptable to some of the gentlemen in that list. As a whole the book is worthy the attention of the serious student. W. J. G.

Select Notes. A Commentary on the International Sunday School Lessons for 1903. By F. N. and M. A. Peloubet. Illustrated. W. A. Wilde Co. Cloth, \$1.25.

A volume that has appeared annually for 28 years must have merit behind it, or some other book would long ago have taken its

place. The something behind this volume is the earnest and conscientious workmen who produce it. We have seen them in the midst of their work, and know that no pains are spared to make their labors worthy of the Holy Volume which they seek to make clear to others.

This year's volume covers in the Acts of the Apostles chapters 16 to 28, and also studies in the Old Testament from Samuel to Solomon. It is packed with clear and concise interpretations, pithy quotations, local maps and plans, and numerous tables, diagrams, and woodcuts, not for display but for throwing light upon the sacred text. One feature which is deserving of special mention is a new map of Palestine in the time of David, which shows at a glance by contrasting coloring, the elevation of the land and depth of water at any given place. In addition to the supply of text illustrations there are four full-page pictures of real teaching value.

There are probably not a great many parish priests who use the International Sunday School Lessons, but there are many of our young clergy who would find in this volume a valuable mine of Biblical geography, manners and customs, vivid historic pictures, reverent interpretations, and sermonic suggestions which would greatly strengthen and enrich their week-day lectures and scriptural expositions. A. A. B.

The Child's Guide to the Book of Common Prayer. In fifty-two chapters. By Ernest Esdaile, under the editorship of Charlotte Young. 88 pp. London and New York: Eyre & Spottiswoode. Price, 50 cts.

Here is a spiritually beautiful present for a child. There are hundreds of devout mothers and teachers who have said, "How can I help my young children to love the beautiful services of the Church?" The loving mother who has written this little book has come nearer to answering this question than any other writer whose work has come to our notice.

There are many books for children who have come to Confirmation age, many books to explain the service to children who are old enough to use volumes written for uninformed adults, but so far as we know, this is the first book written for children from five to ten years of age. It is well written. For the most part, the mental level is that of the child-mind. Difficult parts of the services, which ordinary explanations would fail to explain, are made clear by Bible stories, legends of the Saints, and quotations from poetry and history. And nothing is taught that the Prayer Book does not teach.

We wish that a few chapters which relate wholly to the English Book of Common Prayer might have been re-written for the American Church. But the book is too good, and is capable of doing too blessed a work at the most important period of child-life, to be faulted for minor defects. ALFORD A. BUTLER.

The Grammar of Prophecy. An Attempt to Discover the Method Underlying the Prophetic Scriptures. By the Rev. R. B. Girdlestone, M.A., Hon. Canon of Christ Church, Oxford. London and New York: Eyre & Spottiswoode. Demy 8vo, pp. xiii. 192. Price, \$2.50.

This is the eleventh and concluding volume in the Bible Student's Library, a series of practical and helpful books written by able, conservative scholars of the English Church.

Professor Margoliouth in his *Lines of Defence of the Biblical Revelation*, says: "The phenomenon of prophecy is one which is, at present, scarcely understood; it belongs to a class of experiences which are not yet brought into the region of science, though it is conceivable that they may be."

Canon Girdlestone's volume is a systematic and conscientious attempt to bring order out of chaos in a field where for generations every man has been his own interpreter, and every other man has been in a great measure his own prophet. The meaning of the title of the book, and to some extent the purpose of the author, is seen in the following words:

"A grammar represents the method which underlies a language. Where there is no method there can be no grammar. If a method can be detected in the prophetic utterances as a whole, we are certainly losers if we do not make use of it. Perhaps the neglect of the study of prophetic method is one secret of the great variety of opinions amongst students of prophecy; and it may account for the fact that so many have given up the subject in despair."

The author first takes a survey of his subject as a whole. Then, the characteristic phenomena of prediction having been noted, and the principal forms of prophetic thought and methods of utterance having been considered, he proceeds to formulate the "grammar" or method which underlies all the prophetic Scriptures.

This part includes chapters on conditional and unconditional prophecies, the prophetic call and forms of thought, recurrent prophetic formulae, the predictive element in the sacrificial system, etc. He then reviews the most important Biblical predictions, applying his methods to the promises made to Abraham and David as fulfilled in Christ, to the prospects of Israel, to the case of the Ten Tribes, and to the second coming of Christ.

We believe the book has long been needed, and that it will be a helpful addition to the library of any clergyman who is not too old to begin a new series of studies in the Prophecies.

Samuel and his Age. A Study in the Constitutional History of Israel. By the Rev. George C. M. Douglas, D.D., Joint Principal of the United Free Church College, Glasgow. London and New York: Eyre & Spottiswoode. Demy 8vo, pp. xxiii. 276. Price, \$2.50.

Volume ten of the Bible Student's Library is a valuable book for the class of people for whom it is written, namely, students and young clergymen. It presents an historic epoch by presenting a grand personality, one which the author considers second only to Moses. He holds, and we think rightly, that to fail to understand Samuel is to fail to understand much of Jehovah's dealings with Israel.

The author has little sympathy with the position of present critical conceptions, holding that their tendency is (a) to disintegrate Holy Scripture, and even individual books; (b) to claim an authority for the critic's individual opinions which cannot reasonably be conceded; (c) to be, to a large extent, not historical but only subjective; (d) to be mainly philosophical speculation. His standpoint is that the Books of Samuel are true history—a part of God's inspired Word; and his aim is to help his readers to see and appreciate the unity of the supposed "various and inconsistent accounts" in the writings of Samuel.

He first vindicates the historical position of Samuel, states his relation to Moses, to Joshua, and to David, and then tells clearly and strongly the story of Samuel's life as prophet, priest, and judge; adding a concluding chapter on the literary relationship of First Samuel to the earlier books.

The work is by a Hebrew scholar, but is written to be understood by non-Hebrew students. It is not controversial, yet presents the history of Samuel's life and work in such a manner as to confirm the historic faith. The author has used the results of modern research in Bible lands, and the results of constructive critical scholarship. He has produced a valuable and helpful book for the clerical student and the educated layman.

The Spiritual Outlook. A Survey of the Religious Life of Our Time as Related to Progress. By Willard Chamberlain Selleck. Boston: Little, Brown & Co., 1902.

Progress with this author, is a combination of advanced liberalism and spiritual piety. The essential Godhead of our Lord Jesus Christ, the sacramental system, and in short, the whole substance of what we believe to be the Catholic Faith, are repudiated as part of the old lumber of Christianity, useful in their day, but now outworn. The character, spirit, and work of our Lord are always referred to reverently, and sometimes in touching language, but it seems to us that the vague and invertebrate thing which the author understands by "religion" would prove to be a foundation of sand without those very fundamental truths which he casts aside. Nevertheless, there is much in this work which is interesting, and which will repay perusal, in spite of its theological shallowness and superficiality. Best of all is its optimistic spirit and the charitable eagerness to see the good things accomplished for the progress of religion by all Christian bodies and movements.

The Primrose and Darwinism. By A Field Naturalist. New York: E. P. Dutton & Co. Price, \$2.00 net.

Nothing more strange in the history of thought is to be remarked than the change that has come so swiftly from the certitude of the scientific men of the last century to the uncertainty of the same class in this.

The conclusions that were drawn by Darwin and his school, from the data that he collected with so much patience and care, were everywhere accepted as incontrovertible. Now, these data are questioned and in many cases overthrown, as more minute inquiries have been made. The above treatise shows that "the net" that was used by Darwin to exclude insects from the flowers he examined, by which he came to the conclusion that insects were necessary for the fertilization of some flowers and the life of some plants, put the plants, examined by him, in conditions unfit for their self-fertilization, and that, therefore, as Darwin's experiments were made under adverse circumstances, his conclusions must be wrong. If, as the author says, "in these experiments, Darwin was possibly led by his chief aim, unconsciously to himself, to give an undue bias to those results which favored his theory, and to overlook those which contradicted it," we must exclaim, How fallible is human judgment! The book is worth close reading, and should have a wide circulation.

W. P.

The Principles of Jesus Applied to Some Questions of To-day. By Robert E. Speer. Chicago: Fleming H. Revell Co.

This excellent little treatise is most timely and cannot help but be useful. All who follow in the steps of Jesus must ask themselves again and again, under certain circumstances, "What has He said?" "What has He done?" Generally speaking, the events, and many of the thoughts of the life of the average man or woman of to-day, are touched upon in the various headings or chapters into which the book is divided. It lays no claim to originality, except to that of method of treatment. It is bright, pointed, and, at times, witty. The short quotations, which occasionally clinch the arguments of the various chapters, are well chosen. At the conclusion of the treatise, questions "For the Study of Bible Classes" are propounded. Cer-

tainly no book can be placed in the hands of the young that can impart greater information and be more beneficial in the guidance of their lives. The strength of the treatise lies in its directness and simplicity.

W. P.

Minor Prophets. By John Adams, B.D. Edinburgh: T. & T. Clark. Imported by Charles Scribner's Sons.

This is one of a series of small Bible Class Primers published in Scotland, and covering nearly every department of religious teaching from *Historical Geography of Palestine* to the *History of the English Bible*. It is surprising how much information regarding the Minor Prophets and their writings is crowded into this small primer of 110 pages. It forms an admirable introduction to the writings of the twelve prophets, and a sort of ground plan for fuller study, for those who wish to study further in this portion of Holy Writ.

Hebrew Ideals. By the Rev. James Strachan, M.A. Edinburgh: T. & T. Clark. Imported by Charles Scribner's Sons. Price, 60 cts. net.

This handbook is an attempt to give, not a critical analysis of documents, but a sympathetic interpretation of ideals. It is sometimes said that "vast tracts of Scripture and especially of the Old Testament, which were luminous and comfortable to our fathers, are bare desert to the younger generation of preachers." Doubtless this is true, for among ourselves, anyhow, there is not much preaching of the Old Testament. Mr. Strachan thinks these vast tracts may be reclaimed. "Genesis at any rate should not be allowed to become desert, and rightly cultivated it will always rejoice and blossom as the rose." The late Drs. Neale—in a very simple way—and Liddon in a more elaborate way, have showed us how to reclaim for pulpit purposes the Old Testament. So also did Isaac Williams in his Old Testament male and female characters—to instance no more names. And we may not unfittingly mention this manual in connection with the above named Old Testament homiletical literature, for Mr. Strachan, taking xii. to xxv. chapters of Genesis, points out and emphasizes the great lessons of faith and life in the story of the Patriarch Abraham. Both Sunday School teachers and preachers will find here an admirable example of how the Old Testament may be made available for purposes of religious edification.

The Pentateuch in the Light of To-Day. By Alfred Holborn, M.A. Edinburgh: T. & T. Clark. Imported by Charles Scribner's Sons. Price, 75 cts. net.

This little volume purports to embody the substance of a course of lectures delivered in London to a body of Sunday School teachers, and is therefore of a popular and non-technical character. The author designates his book: "A simple introduction to the Pentateuch on the lines of the Higher Criticism." Thus it will be seen what is the point of view from which it is written, and any one seeking a plain, readable account of the methods and conclusions of the school of Higher Criticism, cannot do better than procure and read this little handbook. Many larger and more expensive works do not contain as clear and readable an account of Pentateuchal authorship and criticism as does Mr. Holborn's manual. As the main conclusions of the Higher Critics have been so often reviewed in our columns, it is needless to traverse the same ground in this present instance.

Down in Water Street. A Story of Sixteen Years' Life and Work in Water Street Mission. A Sequel to the *Life of Jerry McAuley*. By Samuel H. Hadley, of the Old Jerry McAuley Mission. Chicago: Fleming H. Revell Co. Price, \$1.00.

A simply told account of rescue mission work in New York City. It is deeply interesting, and makes one thankful to God for His mercy to the fallen ones.

In the Hour of Silence. By John Edgar McFayden, Professor of Old Testament Literature and Exegesis, Knox College, Toronto. Chicago: Fleming H. Revell Co. Price, \$1.00.

A book of devout reflections on various passages of God's Word. It is just the book for a busy man to use for spiritual reading for five minutes before he goes to his business.

The Wonderful Teacher and What He Taught. By David James Burrell, D.D., Pastor of the Collegiate Church at Fifth Avenue and 29th St. Chicago: Fleming H. Revell Co. Price, \$1.20.

It is a great comfort to one whose duty requires him to read a large number of the books which are being issued week by week, many of which seem to be written with a view to see how much of God's Revelation we can dispense with, to meet with one whose author is content to walk in the old paths.

Dr. Burrell teaches the plain, old-fashioned truth as it is in Jesus, and cannot be led away by any of the newer lights in the theological world. He is glad to believe what his fathers believed before him, and is not seeking to hear nor to tell some new thing. His chapter on The Scriptures is a delightful change from the wearisome iteration of the utterances of German rationalists and their English disciples. We hope shortly to be able to make some extracts from the suggestive volume.

Brooks by the Traveller's Way. By J. H. Jowett, M.A., Carr's Lane, Birmingham. New York: A. C. Armstrong & Son.

This attractive book is a combination of exposition and meditation. The thoughts, which are spiritual and uplifting, are based upon passages of Scripture, often set side by side in a striking fashion to bring out truths that are complementary.

For example, under the topic "Saving the World," these are the apparently contradictory texts: "God so loved the world," and "I pray not for the world." Premising Christ's unflinching love for the world, the words "I pray not," etc., are explained on the ground that the sacerdotal prayer, mainly for those whom the Father had given Him, was in effect a prayer for the world of men. The world would not find salvation apart from the faithful ministry of those who were called to be apostles. Therefore it was nothing short of love for the world which moved the Christ, in that hour, to look apparently away from the world and centre His prayer upon the Twelve. "Through the disciple He seeks the vagrant; through the believer He seeks the unbeliever; through the Church He seeks the world; through the ministry of Christian men and women the world is to be won for Christ."

The expositions, of which the above is a fair sample, are strikingly suggestive; but we do not share the author's alarm lest the Church be injured by a superstitious regard for sacraments (p. 167). The more pressing danger of the hour is the neglect of sacraments; while the most pronounced superstition touching the sacraments is the emptying of all force, the words which our Lord has spoken concerning them.

The Rise of a Soul. A Stimulus to Personal Progress and Development. By James I. Vance, D.D. Chicago: Fleming H. Revell Co.

The praise which we bestowed upon Dr. Vance's previous book, *Royal Manhood*, may well pass on to his latest work, *The Rise of a Soul*.

From the tender dedication "To the Memory of a little pilgrim, whose flight was from the cradle to the glory," on to the final chapter, "The Everlasting Reality of Religion," these pages thrill with life, and move even the reluctant soul to essay to climb the altar stairs. We wish Dr. Vance might see that the Christian altar is more than a figure—there is not a sacramental allusion in the book—yet we rejoice over his virile appeal to men, to leave the earthly and set face toward the heavenly.

The ground traversed is marked off into these four sections, with appropriate sub-divisions: Vision, Shadows, Ascent, and Summit.

In order to gain the attention of men in the present, Dr. Vance does not part from the past of Faith. It is especially gratifying to read, in chapter xiv., a noble tribute to the Scriptures as the Word of God.

A First Century Message to Twentieth Century Christians. Addresses based upon the Letters to the Seven Churches of Asia. By G. Campbell Morgan. Chicago: Fleming H. Revell Co. Price, \$1.00.

Mr. Morgan has the unusual combination for an evangelist, of learning and eloquence. His exegesis of the early part of the Book of Revelation is sober and reasonable, and his moral reflections on the various epistles are practical and calculated to build up the spiritual life. He evidently has appreciated that God is "not in the wind" of excited exhortation so much as He is in the "still small voice" of God's own word to individual souls.

The Bane and the Antidote, and Other Sermons. By the Rev. W. L. Watkinson. Chicago: Fleming H. Revell Co. Price, \$1.00.

These sermons are extremely well written, and are practical and spiritual. Being written by a sectarian preacher, they, of course, lack much which we would find in sermons by a Churchman of the same ability. They are not at all doctrinal; but are addressed to every-day Christians on matters of spiritual interest to all.

The Quest of Happiness. A Study of Victory over Life's Troubles. By Newell Dwight Hillis, Pastor of Plymouth Church, Brooklyn. New York: The Macmillan Co.

A handsome holiday book, whose binding and decorated margins are by no means its only attraction. Mr. Hillis has written a long volume of charming essays on Happiness, which are full of learning and culture and are in every way delightful reading. The combination of sound common sense and elegant diction is most attractive.

SOME PARISH PROBLEMS

BY THE REV. JAMES YEAMES,

Rector of St. John's Parish, Arlington, Mass.

I.

THE parish itself is the first problem. What is "the parish?" In England, a parish is a definite geographical area. It can be figured on the map, and its boundaries are well recognized. The legal theory—that every soul within that area is a member of the Church—still prevails. The curate is the pastor of the whole flock and everyone in the parish has a right

to the services of the Church and its ministers. The priest of the parish has no official duties or responsibilities outside that field.

Of course, to-day it is true that this is but a theory, and not the actual condition. Yet, the ideal is not wholly lost. It at least, gives definiteness to the parish minister's work. It preserves him from being called to scatter and squander his energies over a whole city.

It is still recognized that the clergyman may, without offence, call on any family in his parish—whether in communion or not with the Church of England; and that every person in that parish may call upon him for pastoral service. What is sometimes said with a suggestion of reproach is really a tribute to the catholicity, tolerance, and compassion of the Church—"Everybody who is nothing else, is a Churchman!"

One is reminded of the story of the good Baptist woman, who was sent from Boston to the Home of Rest by the shore, through the charity—of the Episcopal City Mission—who wrote home, saying: "This is a lovely place and the people are all so kind to me. But I am the only Christian here—the rest are all Episcopalians!"

Now, in this country, while in some places (as in the small town with one Episcopal Church edifice) the limits of the parish are determined, too often the claimants upon the minister's pastoral service are scattered beyond the parish, and over wide areas.

At the same time, Churchmen living in the parish take their presence and prayers and offerings into another parish. Living in Suburbanville they pay constant tax in support of unnecessary Sunday travel, and give their personality and money to St. Methuselah or to St. Simon Stylites (where they are not needed) to the loss of their own parish, where they are very much needed; while this spiritual dissipation is anything but favorable to personal religious growth or family piety.

Possibly, this condition of things cannot be wholly corrected. The most powerful corrective is doubtless the personal influence and patient, faithful ministrations of the priest of the home parish. It may take time, but the loyal, earnest Churchmanship of the parish will be drawn to and centered around the earnest pastor who strives and stays.

Yet, cannot something be done? By way, not of solution, but of suggestion, I would say: The first thing to be done is to locate every baptized and confirmed person in a parish, and to make all know and feel that they are courted and recognized as members of the Church in that parish; and that the rector regards himself as their pastor and is at their service. This is not easy. It will take time and labor. It is most difficult perhaps in parishes where the rector is, for the most part, single-handed. If done, he will have to do it. But it can be done, not in one year perhaps, or three, and the result will abundantly repay the labor.

But how about those persons who live in the parish, who refuse to pray or pay in their parish church? Well, we have to work and witness constantly and firmly, though not aggressively, against the spirit of congregationalism which too widely rules. Catholic Christians belong to the Church; their chief factor is the Bishop of the Diocese, their immediate pastor is their parish priest, or rector. We have no segregated or local churches, except in an architectural sense. When once our people realize—Here is the Church, here are the sacraments, here are the ministries, here are the prayers and fellowship of saints; here the golden candlestick and the presence of Him who holds the stars in His right hand; here is the Branch of the True Vine into which we are grafted and must abide—they will cease to wander—even in face of the strong attraction of crowds, grand music, glorious architecture, elaborate ritual, or superior eloquence.

We shall not wholly succeed. But we shall gradually create a strong and steadfast spirit of loyalty to the parish, *i.e.*, not a mere attachment to a man, or congregation, but love and fealty to Christ and His Church.

Our Roman Catholic brethren, with all their splendid discipline, do not attempt to compel every member to attend mass or confession always and only in his own parish. But while they concede so much liberty, they insist that every resident in the parish shall be enrolled in that parish, nor can he receive any other sacrament of the Church elsewhere.

Could we not do as much as this? If we cannot compel Churchmen to worship in their own parish church, we could require that every confirmed and baptized person should be registered in his own parish. This would at once put an end

to the duplication of names on parochial lists—which exists at present to an extent perhaps little realized.

It may be said that the spirit of independence in this country would never submit to such rule. I believe, on the contrary, that men have very little respect for any institution, either civil or ecclesiastical, which asserts its responsibility but exercises no authority. I believe that multitudes of earnest and excellent Christians have grown very tired of the exaggerated democracy and laxness of discipline which have run wild in Christian communities in this age and place.

Every citizen is registered in the place where he lives. Every Churchman should be registered where he lives. If he elects to worship elsewhere, the pastor he chooses should be required to notify the parish to which he as a resident belongs. For Baptism, Confirmation, marriage, burial, he should be required to apply to his own parish priest; or to receive the ministrations of the rector of another parish, only with the knowledge and consent of the rector of his own parish. For myself, I am convinced that in view of the future and for the best interests of the Kingdom of Christ, and most of all, for the largest spiritual advantage to our people, we might wisely accentuate the reality, privilege, duty, and responsibility of membership in the Church. I believe nothing to be more detrimental to personal religion, or to the corporate life of the Church in the parish, and the spread of Christ's kingdom, than an acceptance of the position that we are but a sect among sects; an acquiescence in that mischievous opinion that "one church is as good as another"; that the restless or disaffected can go where they like and do as they please, and yet possess the privilege and develop the character of sainthood, and forward the Kingdom of Christ in the world.

COMMON SENSE IN THE CHRISTIAN WORKER.

By MARY JOHNSON SHEPPERSON.

CHIS is one of the qualities which should stand first in our spiritual requirements. It is a *spiritual* requirement, for it is included with power and love as virtue for prayer. The deaconess in charge of the New York training school, and myself, quoted the verse simultaneously, while laughing over some instances where the lack has been conspicuous. She almost spoke of it as a school motto. A friend was recently asked to sell some mottoes, each one 50 cents, in the tenements. She objected because of the large price, and also because the district designated was largely occupied with Romanists. These we know are frequently buying sacred pictures of their own. As she could buy beautiful mottoes from London for ½ d., she thought the price dishonest. *Promiscuous* visiting, too, when she could not reach *all* the people to whom she was a *welcome* visitor, seemed wasted time. Rebuffs, the lady who wished her help said, were frequent, but rejoiced in for Jesus' sake. In the very places where she was threatened, there did she tarry to prove God's protecting care, and thus strengthen her faith!

"But," urged my friend, "I pray, 'Deliver us from evil,' twice a day. I could not honestly run into danger then, especially as by avoiding broken bones I am better able to visit and otherwise serve God. I am also not a care to others to nurse."

"He keepeth all his bones, not one of them is broken," was the calm rejoinder; "but of course that only refers to God's own."

My friend did not reply to the imputation. She was too thoroughly convulsed with laughter. She suggested, however, visiting the French and German families, found by the lady.

"There are many of these," was the reply, "but the language of sympathy is understood by all. Precious, precious are our talks in His dear Name!"

"Oh, do you talk French?" was the delighted comment. "Do, please, sometimes talk with me; I am hungry for French. I never hear it now." This sudden burst of enthusiasm was received as though it might have been temporary derangement.

"I know nothing of French or of German. I do not want to know them. My only prayer is to know the language of the Spirit, in which God addresses His own. It is thus I talk with souls."

"Surely, you must need an interpreter sometimes. It is impossible to always understand."

"I never understand, nor do they. God Himself uses the words spoken in His Name."

"French and German tracts, let me give you some. They will so rejoice when they read in their own language."

"Not at all necessary," replied the lady severely.

I once attended a convention in Boston, where a returned missionary from India told us that to prove God's power over disease, she had eaten apples raw—I suppose she meant green. "Laying a firm hand on Satan's shoulder, and steadfastly gazing him in the eye," she had said, "I will even eat them raw"—this because they always disagreed with her, and she had then, I think, fever. It was certainly just the time for the experiment, to possibly "bring her to the near presence of the King." She did not specify whether she meant of the upper or lower regions. Sighs of sympathy arose from all quarters of the big hall. At the close of each address, "testimonies" were given by the public. I listened to several, of the strengthened faith caused by the raw apple tale, and then I could wait no longer. I told the seven hundred or so present, that while a member of a most conservative Church, where women did not speak at public services, that I should be unfaithful to her sound teachings, unfaithful to my practical womanly nature, did I keep silence. "Dear friends," said I, "you do not see it so, but such talk is rank blasphemy. We are told to be ignorant of evil, yet you speak of holding close intercourse with the devil. We are told to look to Jesus. The laws of nature, of health, of sense have been ignored, but God in His mercy has spared the life of His poor misguided child. Such conduct cannot but fail to keep people from Christ, for 'the children of this world are wise.' I do not mean to be harsh, but it takes the Lord to have patience with fools. Life is too earnest for frivolous talk or actions. Let us pray for forgiveness, and the spirit of a sound mind." Everyone was so astonished, I was heard in absolute silence. I was not, however, greeted with enthusiasm. This I had not expected.

"How did you enjoy the convention?" asked the friend who had influenced my attendance. "Will you be able to go to any of the other all-day meetings?"

"Not if I continue in my senses," was my prompt reply. "I feel as though I had spent a day at a lunatic asylum." There was a certain fascination as to the next number which had detained me. I was bound to see the finish. This proved to be the green-apple act.

"Did you succeed in getting water? I grew tired of waiting. Dear Mrs. A— said she felt God had given her a commission to see that the older ladies were served first. She thought we younger ones were sometimes thoughtless in not waiting."

"Oh yes," I replied, "I was present when she quoted, 'Be pitiful, be courteous,' and almost knocked me down, and tore my gown. I had not noticed the presence of some older ladies *in the distance*. As I had hold of the glass, I managed to drink a little, although she made me spill the greater part. I assured her that 'without further molestation, I could drink my water, before the ladies walked down the room.' I had already waited for several batches of older ladies, and I had resolved to wait for none 'afar off.'"

Will I ever forget the young woman who asked me to take her child, as she was to join Mr. Sandford's community at "Shiloh," for "the deepening of the spiritual life"? "The Lord was to provide me money for his care." "None ever looked to Him in vain." I said that I thought most people had to work very hard for a living, even if God did help them, which I fully believed. The interview lasted until nearly eleven at night. Then I abruptly ended it by threatening to turn her over to the police, for abandonment, unless she could promise to care for her child. This was my only course as a good citizen to try to keep the laws of the land.

She said she would "pray for my growth in spirituality," and I asked her to kindly defer the prayer, until she reached home. I also promised to pray for wisdom, common-sense, etc., for her. She had come to me to pray for her, that she might be willing to leave her child! Then, she thought of my adopting him, but she added: "If it was God's will, you would let me have him back later, wouldn't you?" Finally, would I not see him placed in some home? "Certainly he would not suffer," I replied to her argument about God's care, "because in this humane day we have homes for abandoned children. Some one else would be doing *your* duty, however, and *you* would be dishonest." As she left, she said: "It's wrong, but I'm glad you won't let me leave him. It's your fault, not mine, so God won't blame me for staying." What an awful conception of God! O Religion, how many crimes are committed in thy name! Indeed, to convict of folly, we need *power, love, and a sound mind*—no lack of firmness, no harshness, no foolish sentimentality.

NO DAY is without its duty; no duty is without its strength to perform it.—*Selected*.

Glengarry School Days

BY RALPH CONNOR,

Author of "Black Rock," "The Sky Pilot," etc.

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CHAPTER XIII.

HUGHIE'S EMANCIPATION.

HUGHIE rose late next morning, and the hurry and rush of getting off to school in time left him no opportunity to get rid of the little packages in his pocket, that seemed to burn and sting him through his clothes. He determined to keep them safe in his pocket all day and put them back in the drawer at night. His mother's face, white with her long watching, and sad and anxious in spite of its brave smile, filled him with such an agony of remorse that, hurrying through his breakfast, he snatched a farewell kiss, and then tore away down the lane lest he should be forced to confess all his terrible secret.

The first person who met him in the schoolyard was Foxy. "Have you got that?" was his salutation.

A sudden fury possessed Hughie.

"Yes, you red-headed, sneaking fox," he answered, "and I hope it will bring you the curse of luck, anyway."

Foxy hurried him cautiously behind the school, with difficulty concealing his delight, while Hughie unrolled his little bundles and counted out the quarters and dimes and half-dimes into his hand.

"There's a dollar, and there's a quarter; and—and—there's another," he added, desperately, "and God may kill me on the spot if I give you any more!"

"All right, Hughie," said Foxy soothingly, putting the money into his pocket. "You needn't be so mad about it. You bought the pistol and the rest right enough, didn't you?"

"I know I did, but—but you made me, you big, sneaking thief—and then you—" Hughie's voice broke in his rage. His face was pale, and his black eyes were glittering with fierce fury, and in his heart he was conscious of a wild longing to fall upon Foxy and tear him to pieces. And Foxy, big and tall as he was, glanced at Hughie's face, and saying not a word, turned and fled to the front of the school where the other boys were.

Hughie followed slowly, his heart still swelling with furious rage, and full of an eager desire to be at Foxy's smiling, fat face.

At the school door stood Miss Morrison, the teacher, smiling down upon Foxy, who was looking up at her with an expression of such sweet innocence that Hughie groaned out between his clinched teeth:

"Oh, you red-headed devil, you! Some day I'll make you smile out of the other side of your big, fat mouth."

"Who are you swearing at?" It was Fusie.

"Oh, Fusie!" cried Hughie, "let's get Davie and get into the woods. I'm not going in to-day. I hate the beastly place, and the whole gang of them."

Fusie, the little harum-scarum French waif, was ready for anything in the way of adventure. To him anything was better than the even monotony of the school routine. True, it might mean a whipping both from the teacher and from Mrs. McLeod; but as to the teacher's whipping, Fusie was prepared to stand that for a free day in the woods, and as to the other, Fusie declared that Mrs. McLeod's whipping "wouldn't hurt a skeeter."

To Davie Scotch, however, playing truant was a serious matter. He had been reared in an atmosphere of reverence for established law and order, but when Hughie gave command, to Davie there seemed nothing for it but to obey.

The three boys watched till the school was called, and then crawling along on their stomachs behind the heavy cedar-log fence, they slipped into the balsam thicket at the edge of the woods and were safe. Here they flung down their school-bags and lying prone upon the fragrant bed of pine-needles strewn thickly upon the moss, they peered out through the balsam boughs at the house of their bondage with an exultant sense of freedom, and a feeling of pity, if not of contempt, for the unhappy and spiritless creatures who were content to be penned inside any house on such a day as this, and with such a world outside.

For some minutes they rolled about upon the soft moss and

balsam-needles and the brown leaves of last year, till their hearts were running over with a deep and satisfying delight. It is hard to resist the ministry of the woods. The sympathetic silence of the trees, the aromatic airs that breathe through the shady spaces, the soft mingling of broken lights—these all combine to lay upon the spirit a soothing balm, and bring to the heart peace. And Hughie, sensitive at every pore to that soothing ministry, before long forgot for a time even Foxy with his fat, white face and smiling mouth, and lying on the broad of his back, and looking up at the far-away blue sky through the interlacing branches and leaves he began to feel again that it was good to be alive, and that with all his misery there were compensations.

But any lengthened period of peaceful calm is not for boys of the age and spirit of Hughie and his companions.

"What are you going to do?" asked Fusie, the man of adventure.

"Do nothing," said Hughie, from his supine position. "This is good enough for me."

"Not for me," said Fusie, starting to climb a tall, lithe birch, while Hughie lazily watched him. Soon Fusie was at the top of the birch, which began to sway dangerously.

"Try to fly into that balsam," cried Hughie.

"No, sir."

"Yes, go on."

"Can't do it."

"Oh, pshaw! you can."

"No, nor you either. That's a mighty big jump."

"Come down, then, and let me try," said Hughie, in scorn. His laziness was gone in the presence of a possible achievement.

In a few minutes he had taken Fusie's place at the top of the swaying birch. It did not look so easy from the top of the birch as from the ground to swing into the balsam-tree. However he could not go back now.

"Dinna try it Hughie!" cried Davie to him. "Ye'll no mak it, and ye'll come an awfu' cropper, sure as deith." But Hughie, swaying gently back and forth, was measuring the distance of his drop. It was not a feat so very difficult, but it called for good judgment and steady nerve. A moment too soon or a moment too late in letting go, would mean a nasty fall of twenty feet or more upon the solid ground, and one never knew just how one would light.

"I wudna dae it, Hughie," urged Davie, anxiously.

But Hughie, swaying high in the birch, heeded not the warning, and suddenly swinging out from the slender trunk and holding by his hands, he described a parabola, and releasing the birch dropped on to the balsam top. But balsam trees are of uncertain fibre, and not to be relied upon, and this particular balsam, breaking off short in Hughie's hands, allowed him to go crashing through the branches to the earth.

"Man! man!" cried Davie Scotch, bending over Hughie as he lay white and still upon the ground. "Are ye deid? Maircy me! he's deid!" sobbed Davie, wringing his hands. "Fusie, Fusie, ye gowk! where are ye gone?"

In a moment or two Fusie reappeared through the branches with a capful of water, and dashed it into Hughie's face with the result that the lad opened his eyes, and after a gasp or two, sat up and looked about him.

"Och laddie, laddie, are ye no deid?" said Davie Scotch.

"What's the matter with you, Scotchie?" asked Hughie, with a bewildered look about him. "And who's been throwing water over me?" he added, wrathfully, as full consciousness returned.

"Man! I'm glad to see ye mad. Gang on wi' ye," shouted Davie joyously. "Ye were clean deid the noo. Ay, clean deid. Was he no, Fusie?" Fusie nodded.

"I guess not," said Hughie. "It was that rotten balsam top," looking vengefully at the broken tree.

"Lie doon, man," said Davie, still anxiously hovering about him. "Dinna rise yet awhile."

"Oh, pshaw!" said Hughie, and he struggled to his feet; "I'm all right." But as he spoke, he sank down upon the moss, saying, "I feel kind of queer, though."

"Lie still, then, will ye," said Davie, angrily. "Ye're fair obstinate."

"Get me some water, Fusie," said Hughie, rather weakly.

"Run, Fusie, ye gomeril, ye!"

In a minute Fusie was back with a capful of water.

"That's better. I'm all right now," said Hughie, sitting up.

"Hear him!" said Davie. Lie ye doon there, or I'll gie ye a crack that'll mak ye glad tae keep still."

For half an hour the boys lay on the moss discussing the

accident fully in all its varying aspects and possibilities, till the sound of wheels came up the road.

"Who's that, Fusie?" asked Hughie, lazily.

"Dunno me," said Fusie, peering through the trees.

"Do you, Scotchie?"

"No, not I."

Hughie crawled over to the edge of the brush.

"Why, you idiots! it's Thomas Finch. Thomas!" he called; but Thomas rode straight on. In a moment Hughie sprang up, forgetting all about his weakness, and ran out to the roadside.

"Hello, Thomas!" he cried, waving his hand. Thomas saw him, stopped, and looked at him doubtfully. He with all the Section, knew how the school was going, and he easily guessed what took Hughie there.

"I'm not going to school to-day," said Hughie, answering Thomas' look.

Thomas nodded and sat silent, waiting. He was not a man to waste his words.

"I hate the whole thing!" exclaimed Hughie.

"Foxy, eh?" said Thomas, to whom on other occasions Hughie had confided his grievances, and especially those he suffered at the hands of Foxy.

"Yes, Foxy," cried Hughie, in a sudden rage. "He's a fat-faced sneak! And the teacher just makes me sick!"

Thomas still waited.

"She just smiles and smiles at him, and he smiles at her. Ugh! I can't stand him."

"Not much harm in smiling," said Thomas, solemnly.

"Oh, Thomas, I hate the school. I'm not going to go any more."

Thomas looked gravely down upon Hughie's passionate face for a few moments, and then said:

"You will do what your mother wants you, I guess."

Hughie said nothing in reply, while Thomas sat pondering.

Finally he said, with a sudden inspiration:

"Hughie, come along with me, and help me with the potatoes."

"They won't let me," grumbled Hughie. "At least father won't. I don't like to ask mother."

Thomas' eyes opened in surprise. This was a new thing in Hughie.

"I'll ask your mother," he said, at length. "Get in with me, here."

Still Hughie hesitated. To get away from school was joy enough; to go with Thomas to the potato planting was more than could be hoped for. But still he stood making pictures in the dust with his bare toes.

"There's Fusie," he said, "and Davie Scotch."

"Well," said Thomas, catching sight of those worthies through the trees, "let them come, too."

Fusie was prompt and willing, but Davie was doubtful. He certainly would not go to the manse, where he might meet the minister, and meeting the minister's wife under the circumstances was a little worse.

"Well, you can wait at the gate with Fusie," suggested Hughie, and so the matter was settled.

Fortunately for Hughie, his father was not at home. But not Thomas' earnest entreaties nor Hughie's eager pleading would have availed with the mother, for attendance at school was a sacred duty in her eyes, had it not been that her boy's face, paler than usual and with the dawning of a new defiance in it, startled her, and confirmed in her the fear that all was not well with him.

"Well, Thomas, he may go with you to the Cameron's for the potatoes, but as to going with you to the planting, that is another thing. Your mother is not fit to be troubled with another boy, and especially a boy like Hughie. And how is she to-day, Thomas?" continued Mrs. Murray, as Thomas stood in dull silence before her.

"She's better," said Thomas, answering more quickly than usual, and with a certain eagerness in his voice. "She's a great deal better, and Hughie will do her no harm, but good."

Mrs. Murray looked at Thomas as he spoke, wondering at the change in his voice and manner. The heavy, stolid face had changed since she had last seen it. It was finer, keener, than before. The eyes, so often dull, were lighted up with a new, strange fire.

"She's much better," said Thomas again, as if insisting against Mrs. Murray's unbelief.

"I am glad to hear it, Thomas," she said, gently. "She will soon be quite well again, I hope, for she has had a long, long time of suffering."

"Yes, a long, long time," replied Thomas. His face was pale, and in his eyes was a look of pain, almost of fear.

"And will you come to see her soon?" he added. There was almost a piteous entreaty in his tone.

"Yes, Thomas, surely next week. And meantime, I shall let Hughie go with you."

A look of such utter devotion poured itself into Thomas' eyes that Mrs. Murray was greatly moved, and putting her hand on his shoulder, she said, gently:

"'He will give His angels charge.' Don't be afraid, Thomas."

"Afraid!" said Thomas, with a kind of gasp, his face going white. "Afraid! No. Why?" But Mrs. Murray turned from him to hide the tears that she could not keep out of her eyes for she knew what was before Thomas and them all.

Meantime Hughie was busy putting into his little carpet-bag what he considered the necessary equipment for his visit.

"You must wear your shoes, Hughie."

"Oh, mother, shoes are such an awful bother planting potatoes. They get full of ground and everything."

"Well, put them in your bag, at any rate, and your stockings too. You may need them."

By degrees Hughie's very moderate necessities were satisfied and with a hurried farewell to his mother, he went off with Thomas. At the gate they picked up Fusie and Davie Scotch, and went off to the Cameron's for the seed potatoes, Hughie's heart lighter than it had been for many a day. And all through the afternoon, and as he drove home with Thomas on the loaded bags, his heart kept singing back to the birds in the trees overhead.

It was late in the afternoon when they drove into the yard, for the roads were still bad in the swamp where the corduroy had been broken up by the spring floods.

Thomas hurried through unhitching, and without waiting to unharness he stood the horses in their stalls, saying, "We may need them this afternoon again," and took Hughie off to the house straightway.

The usual beautiful order pervaded the house and its surroundings. The back yard, through which the boys came from the barn, was free of litter; the chips were raked into neat little piles close to the wood-pile for summer use. On a bench beside the "stoop" door was a row of milk-pans lapping each other like scales on a fish, glittering in the sun. The large summer kitchen, with its spotless floor and white-washed walls, stood with both its doors open to the sweet air that came in from the fields above, and was as pleasant a room to look in upon as one could desire. On the sill of the open window stood a sweet-scented geranium and a tall fuchsia with white and crimson blossoms hanging in clusters. Bunches of wild flowers stood on the table, on the dresser, and up beside the clock, and the whole room breathed of sweet scents of fields and flowers, and "the name of the chamber was peace."

Beside the open window sat the little mother in an arm-chair, the embodiment of all the peaceful beauty and sweet fragrance of the room.

"Well, mother," said Thomas, crossing the floor to her and laying his hand upon her shoulder, "have I been long away! I have brought Hughie back with me, you see."

"Not so very long, Thomas," said the mother, her dark face lighting up with a look of love as she glanced up at her big son. "And I am glad to see Hughie. He will excuse me from rising," she added, with fine courtesy.

Hughie hurried toward her.

"Yes, indeed, Mrs. Finch. Don't think of rising." But he could get no further. Boy as he was, and at the age when boys are most heartless and regardless, he found it hard to keep his lip and his voice steady and to swallow the lump in his throat, and in spite of all he could do his eyes were filling up with tears as he looked into the little woman's face, so worn and weary, so pathetically bright.

It was months since he had seen her, and during these months a great change had come to her and to the Finch household. After suffering long in secret, the mother had been forced to confess to a severe pain in her breast and under her arm. Upon examination the doctor pronounced the case to be malignant cancer, and there was nothing for it but removal. It was what Dr. Grant called "a very beautiful operation, indeed," and now she was recovering her strength, but only slowly, so slowly that Thomas at times found his heart sink with a vague fear. But it was not the pain of the wound that had wrought that sweet, pathetic look into the little woman's face, but the deeper pain she carried in her heart for those she loved better than herself.

(To be Continued.)

The Family Fireside

OUR REFUGE.

"If Goodnesse leade him not, yet Wearinesse
May toss him to my breste."

George Herbert.

"Come to my arms, my darling,"
He kissed her curly head.
"Oh! not just now, dear papa!
I'd rather play," she said.

But when the shades of evening
Were falling soft and fast
She crept to the arms so tender,
Close to his breast, at last.

So we, the older children,
Oft slight our Father's call:
And follow Life's vain pleasures,
Until the shadows fall.

Then to His arms we hasten
And lean on His patient breast:
For there is our Hope, our Comfort,
Our Shelter and perfect Rest!
Niles, Mich. MRS. LENA B. LARDNER.

THE SHEDDING OF BLOOD AND THE REMISSION OF SIN.

By ROLAND RINGWALT.

IN THE Epistle to the Hebrews, an inspired mind considers the innumerable sacrifices of the old covenant, the sprinkling of blood, the countless acts of purging and cleansing, and draws this mighty inference, "Without the shedding of blood there is no remission." The Greeks and Romans, proud of their stately processions and costly shrines, despised the Jews; yet Jew and Gentile were as one in their belief that man cannot, simply by his own will, remove a moral curse. Once there were men shallow enough to believe that sacrificial systems were merely contrived by priests. But no one to-day echoes that silly talk. The devout believe that the necessity of sacrifice was taught by God Himself; the philosophic believe that, if not taught by God, it grew out of the practically universal feeling of humanity. In either case, the old idea of sacrifice is respected.

No thoughtful mind ever believed that the blood of bulls and goats could take away sin. Yet the intellect and conscience of generations found some relief in the constant stream that flowed from the altar. The prophet saw that every sacrifice pointed to some great event in the future, and at times there were visions of a Sufferer who was to bear the sins of many and intercede for the transgressors. It is difficult for us to place ourselves in the position of the Jewish Christians who outlived the destruction of the holy city and thrice-holy temple. We cannot feel their love for the sacred courts, their memories of the past, their vivid consciousness that a building wherein the sacrifices had so long been offered was now a heap of ruins. But though the walls were thrown down a nobler temple had been reared, and though the ancient sacrifices were over a grander sacrifice had been offered. The key to the old covenant and to its fulfilment lies in the saying, "Without the shedding of blood there is no remission."

All that is Divine is unique, and yet all that is Divine is copied by man, who is the image of God. "The blood of Christians," Tertullian says, "is seed." A world was not to be won except by those who could resist unto blood striving against sin. Everywhere Christianity had its martyrs. Within our own time many a life has been sacrificed because Christians would not renounce the Gospel for the Koran. In the dark continent, in the South Seas, in the far East, the martyrs have died for Him who died for them. The pioneer, like the saint, must be ready to offer himself as a sacrifice. If a new hemisphere is to be won for civilization, some of those who march in the front ranks must fall before the arrow of the savage, the venom of the snake, or the fangs of the wild beast.

American society once tolerated and even smiled on duel-

ling. All the sermons preached against it did not rouse one hundredth part of the horror caused by the fall of Hamilton and Decatur. Their blood cried from the ground. Sometimes negligence yawns and dozes over a leaky ship, a perilous crossing, or an unsafe building. It is not treatises on precaution that have given us escapes and safeguards. It is the memory of disasters, the cry of the bereaved, the volcanic burst of indignation that has brought about such reforms. Some helpless victim is crushed, and in her death throes the poor child is as ignorant of the meaning of sacrifice as the lambs in Jerusalem of the Mosaic system. But the whole town is shocked at the little one's death, and the council builds the new bridge it should have built ten years ago.

We do not always see the blood of the noblest victims. A young girl, fresh from her college honors, goes to teach in the slums, and the neighborhood is improved. She dies at thirty, although her mother lived to be seventy-five. The pestilence breaks out, and the staff of a great hospital work night and day. A few years after, the brightest physician and the best nurse die, although still young. If we study the inner history of every great step the race has taken, we find that the remission was won at the price of blood.

A FEW SUGGESTIONS.

By T. H.

TISSUE PAPER the same shade as the dominating color in the bed-room, looks very dainty and pretty if doubled and laid in the bottom of each bureau drawer.

SCENTED toilet soap left in its wrapper and placed in bureau drawers and linen closets, gives a delightful fragrance. Soap retains its perfume indefinitely, so is preferable to sachet.

A VERY useful article is a "Paper Bag." It may be made of denim bound with braid. One yard and a half of material is sufficient. The bag is fashioned very like a "shoe bag." The lower row of pockets should be large and deep (about twelve inches) for holding large pieces of wrapping paper. The next row should be a trifle narrower in width, but the same length, and should be made into an extra pocket. These pockets hold pieces of tissue paper and the smaller pieces of paper which one saves for wrapping small packages, etc. The top row consists of two small pockets tacked on the foundation at the centre of the top. One of these pockets holds nicely tied pieces of twine (tied to keep from tangling), the second pocket holds the tie-cord. Such a bag may be hung in sewing-room or bed-room, and is a great comfort in kitchen or larder.

A CHRISTMAS GIFT FOR MOTHER.

I AM NOT too busy to reply to this young daughter who always makes a gift for mother with her own fingers, and is always rewarded by the happy look on her mother's face when she gives it to her, and the reply saying, "daughter, this is more precious than jewels."

As you have made sofa cushions, pretty ties, etc., suppose you make a half-dozen hemstitched damask towels. Get handsome damask, and make a deep hem. Put several rows of hem-stitching above this hem. Then have a crest stamped with a monogram inside of it, and embroider it; but if you prefer, you can buy lovely letters or crests with monograms, and whip them on neatly and no one will know but that you have embroidered it. Every housewife loves to have nice towels in her spare-room—and they last so long.

You will be compelled to launder them, but do it yourself; make a warm suds of soft rainwater, add a teaspoonful of pearline and rub out quickly. Rinse and iron with hot irons while damp; fold neatly and wrap in white tissue paper and put in a box. No one will ever dream that they have been laundered. They get so soiled in working them that they are much prettier washed thus.

I have not seen a handsomer looking present than the one I describe—sent off to a friend from home. Your mother will be charmed with them, and they are so useful. S. H. H.

HINTS FROM SOME OLD-TIME COOKS.

DEAD RIPE TOMATOES served with whipped or very thick cream and powdered sugar, make a delicious "fruit" for breakfast.

SQUASH mixed with gems improves their taste, and is a saving of butter.

A BAKED POTATO PUDDING—a fine substitute for pumpkin pie—is made from mashed white potato, about two tablespoonfuls, and an ordinary egg ginger-bread recipe.

STALE BREAD cut in squares and buttered and salted, with a quart of boiling milk makes a good "oyster broth."

STALE CAKE, bread, and crackers, mixed with odds and ends of preserves—"the more the merrier," and steamed for from two to three hours, makes a rich pudding. Grate your cake, etc., into the finest crumbs, mix thoroughly, and moisten with milk. Serve with lemon or rubbed sugar sauce. MARY JOHNSON SHEPPERSON.

The Living Church.

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Notices of Death, free. Marriage Notices, \$1.00 each. Obituary Notices, Resolutions, Appeals, Business Notes, and similar classified advertisements, two cents per word. Minimum price, 25 cts. per insertion. This rate is largely reduced and will invariably be charged. These should be addressed to THE LIVING CHURCH, Milwaukee, Wis.

Church Kalendar.



- Dec. 5—Friday. Fast.
- " 7—Second Sunday in Advent.
- " 12—Friday. Fast.
- " 14—Third Sunday in Advent.
- " 17—Wednesday. Ember Day. Fast.
- " 19—Friday. Ember Day. Fast.
- " 20—Saturday. Ember Day. Fast.
- " 21—Fourth Sunday in Advent.
- " 24—Wednesday.
- " 25—Thursday. Christmas Day.
- " 26—Friday. St. Stephen, Martyr. Fast.
- " 27—Saturday. St. John, Evangelist.
- " 28—The Innocents. Sun. after Christmas.
- " 29—Monday.

Personal Mention.

THE REV. HENRY W. ARMSTRONG has been called to the Church of the Holy Apostles, St. Clair, Pa., and will assume the charge of that parish together with St. Paul's, Minersville, on the Fourth Sunday in Advent. He will be addressed at St. Clair.

THE address of the Rev. E. C. BENNETT is changed from Sodus, N. Y., to 44 Pine St., Burlington, Vt.

THE address of the Rev. JOSEPH J. BOWKER will after Jan. 1st be changed to Billings, Mont., instead of Walkerville.

THE REV. CHARLES BOYD of Glassboro, N. J., has accepted an appointment as priest in charge of St. Thomas' mission, Tupper Lake, N. Y., and has begun his work.

THE Rev. H. A. CHOUINARD of St. Peter, Minn., has been invited to become assistant to the Rev. D. S. PHILLIPS, D.D., at St. Paul's Church, Kankakee, Ill.

THE address of the Rev. THOMAS J. CROSBY, rector of St. James' Church, Brooklyn, is now 71 South Oxford St., Brooklyn, N. Y.

THE address of the Rev. SAMUEL CURRIE has been changed to Park River, N. D.

THE Rev. JAS. H. DAVET will on Jan. 1st assume charge of Trinity Church, Apalachicola, Fla.

THE Rev. E. T. DEMBY has resigned charge of St. Augustine's Church, Kansas City, and should be addressed for the present at 1330 Highland Ave., Kansas City, Mo.

THE address of the Rev. A. GOODGER is Racine, Wis.

THE Rev. GEORGE A. HARVEY, rector of St. Paul's Church, Angelica, N. Y., has tendered his resignation to accept St. George's Church, Pittsburgh, on the invitation of Bishop Whitehead. For the present he should be addressed at the Church Rooms, Lewis Block, Pittsburgh, Pa.

THE address of the Rev. WM. GEO. HAWKINS is Paonia, Delta Co., Colo.

THE Rev. JESSE HIGGINS, who has been assisting the rector of St. Luke's, Germantown, for the past year, has accepted missionary work in the Diocese of Central New York. Address, after Jan. 1st, Utica, N. Y.

THE address of the Rev. C. M. HITCHCOCK is Westboro, Wis.

THE Rev. FREDERIC B. HODGINS has been appointed assistant to the rector of St. John's Church, Lansdowne, Pa.

THE Rev. PAUL MATTHEWS of Cincinnati, O., has been invited to be assistant at Gethsemane Church, Minneapolis, Minn.

THE address of the Rev. GEO. F. PLUMMER is Agricultural College, Michigan.

THE address of the Rev. W. H. H. ROSS will after this week be 2903 Fairview Ave., Denver, Colo., he having resigned the charge of St. Mark's Church, South Milwaukee, Wis., by reason of ill health.

THE Rev. ARTHUR J. WESTCOTT, curate in charge of St. Alban's, Black River Falls, Wis., has accepted a call to St. Paul's Church, Damascus, Diocese of Southern Virginia, and entered on his new duties Dec. 1st. He may be addressed, St. Paul's Rectory, Damascus, Abingdon, Va.

ORDINATIONS.

DEACONS.

SPRINGFIELD.—At the opening of the Synod, at the Pro-Cathedral, Dec. 2nd, by the Bishop of the Diocese, GEORGE PEABODY HOSTER, formerly a Baptist minister. The candidate was presented by the Ven. Archdeacon De Rosset.

WESTERN NEW YORK.—In St. Luke's Church, Rochester, Nov. 19th, Mr. HENRY G. BUISCH, by the Bishop of the Diocese. Mr. Buisch succeeds the Rev. M. H. Milne in charge of St. Philip's Church, Buffalo, and Trinity Church, Hamburg, with residence at the latter place.

PRIESTS.

OHIO.—At Trinity Church, Fostoria, Wednesday, Dec. 3d, by the Bishop of the Diocese, the Rev. WILLIAM MARTIN SIDENER, M.A. He was presented by the Rev. Canon O. E. Watson, and the sermon was preached by the Rev. G. F. Williams.

DEPOSITION.

RHODE ISLAND.—This is to certify that on the 28th day of November, 1902, in St. Stephen's Church, Providence, in the presence of the Rev. Geo. McC. Fiske, D.D., and the Rev. Simon B. Blunt, Presbyters, I deposed from the Sacred Ministry, ANTHONY COLBY HARDY, Presbyter, at his own request and in accordance with Section 1, Canon 5, Title II, of the Digest.

W. N. MCVICKAR,
Bishop Coadjutor of Rhode Island

DIED.

BELCHER.—On the Feast of St. Edmund, King and Martyr, Nov. 20, 1902, in the city of London, the Rev. EDMUND COLES BELCHER, late rector of the Church of the Good Shepherd, Jacksonville, Florida.

Sweet Jesu, Mercy.

MOREY.—Suddenly on the evening of Sunday, Dec. 7th, at her home in Milwaukee, Mrs. MOREY, mother of Mrs. E. E. White. Interment at Lima, N. Y.

A sweet, gentle spirit.
"In peace."

NEWTON.—Entered into rest, at her home in New York City, N.Y. 29, SARAH SANFORD MANSFIELD, wife of George H. Newton.

The funeral was held in St. Stephen's Church, Ridgefield, Conn., Dec. 2, 1902.

"Thine eyes shall see the King in His beauty."

OFFICIAL NOTICE.

DIocese of ALABAMA.

The Consecration of the Reverend Charles Minnegerode Beckwith, D.D., Bishop-elect of the Diocese of Alabama, has been appointed to take place in St. John's Church, Montgomery, Alabama, on Wednesday morning, Dec. 17th. The Commission to consecrate is addressed to the Bishops of Kentucky, Dallas, and Georgia. The sermon will be preached by the Bishop of Texas, and the candidate presented by the Bishops of South Carolina and North Carolina.

JOHN G. MURRAY,

President of the Standing Committee of the Diocese of Alabama.

WANTED.

POSITIONS WANTED.

A PRIEST—Catholic, extempore speaker, in good standing, five years in present field, desires parish or curacy. Address ECCLESIA, care LIVING CHURCH.

ORGANIST AND CHOIRMASTER.—Exceptional experience and ability. Leaving important church in Diocese of New York. Thoroughly competent player and choir trainer. Address ORGANIST, 124 Poningoe St., Port Chester, N. Y.

ORGANIST AND CHOIRMASTER, English Cathedral trained, experienced and successful, desires re-engagement. Anglican or Plain-song (Solesmes). Address with full particulars as to salary, church, organ, choir, etc., "CANTOR," care Canadian Churchman, Box 2640, Toronto, Ont.

POSITIONS OFFERED.

WANTED—High Church priest as curate in charge of small chapel, working people. Stipend, \$600; pleasant city. Diocese of Central Pennsylvania. Address "W. C. P.," LIVING CHURCH Office, Milwaukee.

PERSONAL.

PROF. F. MARTIN TOWNSEND, Newark, O., offers free to all interested in Oriental travel his new, helpful, complete, descriptive pocket-guide, "In Olden Paths." Postage, two stamps.

FOR SALE.

ORANGE GROVE, large house furnished. St. Johns River, Fla. Mrs. W. E. L., Picolata, Fla.

MISCELLANEOUS.

BOARD AND ROOM—Chicago. In good neighborhood, of easy access to the business region; parlor bed-room, suitable for one or two gentlemen. Ten dollars a week for one, sixteen for two. Rev. A. W. SHAW, 5761 Madison Ave., Chicago.

SPIRIT OF MISSIONS—Are there any readers of THE LIVING CHURCH who would like to have a copy of the *Spirit of Missions* sent to them monthly by a member of the Church Periodical Club? We wish to send only to those who cannot afford to subscribe. Address, Mrs. E. A. WADHAMS, 187 25th St., Milwaukee, Wis.

PARISH AND CHURCH.

ALTAZ BREADS. Prices on application. St. Edmund's Guild, 889 Richard St., Milwaukee.

COMMUNION WAFERS AND SHEETS. Send for samples. Miss A. G. BLOOMER, 229 Railroad Ave., Mt. Vernon, N. Y.

EUCHARISTIC VESTMENTS, of cloth, correct color and shapes. Orphreys and Crosses of braid, outlined, each set five pieces, \$14.00, including Chasuble, Stole, Maniple, Veil, and Burse. Full set, four colors (White, Red, Green, and Violet), 20 pieces, \$54.00. ST. RAPHAEL'S GUILD, 54 West 47th Street, New York City.

The General Clergy Relief Fund of the Episcopal Church in the United States

For Legal Title for use in making Wills see various Church Almanacs

OBJECT: Pensioning of the Clergy and the Widows and Orphans of the same.

This Fund systematically secures and pays out to nearly 400 annuitants (clergy, widows and orphans, the family unit) "upon the basis of need and character alone," without regard to age, diocese, or payment of premium or contributions, more money than any other organization in the Church attempting a like work.

Annual Subscriptions earnestly solicited. All Churches and Clergy should be on the records.

Remember the Fund by Legacies and Bequests.

The General Convention recommends Quinquagesima Sunday for an annual offering from each church; that a Percentage of the Communion Alms be given to this Fund; that it be remembered in legacies and bequests; and gives it the Royalty on the Hymnal.

This Fund and the Domestic and Foreign Missionary Society stand together in the general canons of the Church as the only two general, official societies so provided for—The Church's WORK and Her WORKERS. See Canon 8, Title 3.

It is the only Fund of nearly 30 Dioceses lately merged with it.

Trustees: THE RT. REV. O. W. WHITAKER, D.D., LL.D., President; THE RT. REV. CHAUNCEY B. BREWSTER, D.D.; THE REV. MORGAN DIX, D.D.; THE REV. REESE F. ALSOP, D.D.; MR. WILLIAM ALEXANDER SMITH; MR. ELIHU CHAUNCEY, Sec'y; MR. GEORGE C. THOMAS; (MR. GEO. G. WILLIAMS, Treas.)

Central Office, THE CHURCH HOUSE
Twelfth and Walnut Streets, Philadelphia
Rev. ALFRED J. P. McCLURE, Ass't Treas.

NOTICE.

THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY

is the Church in the United States organized for work—to fulfil the mission committed to it by its Lord and Master Jesus Christ. If you are baptized you are a member of that Society.

The care of directing its operations is intrusted to a Board of Managers appointed by the General Convention.

These operations have been extended until today more than 1,600 men and women—Bishops, clergymen, physicians, teachers, and nurses, are ministering to all sorts and conditions of men in our missions in America, Africa, China, Japan, and the Islands.

The cost of the work which must be done during the current year will amount to \$750,000, not including "Specials." To meet this the Society must depend on the offerings of its members.

ALL OFFERINGS should be sent to Mr. George C. Thomas, Treasurer, 281 Fourth Ave., New York City. They will be acknowledged in *The Spirit of Missions*.

MITE BOXES for families or individuals will be furnished on request.

The Spirit of Missions tells of the Missions' progress and is fully illustrated. Price, \$1.00 per year. Send for sample copies.

OTHER PUBLICATIONS OF THE BOARD, giving information in detail, will be furnished for distribution free of cost, upon application. Send for sample package.

Copies of all publications will be supplied on request to "The Corresponding Secretary," 281 Fourth Avenue, New York City.

All other letters should be addressed to "The General Secretary, 281 Fourth Avenue, New York City." Correspondence invited.

A. S. LLOYD,

General Secretary.

Legal title (for use in making wills): THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY OF THE PROTESTANT EPISCOPAL CHURCH IN THE UNITED STATES OF AMERICA.

INFORMATION BUREAU.

As there are frequent inquiries addressed to THE LIVING CHURCH with respect to outside business matters, arrangements have been made whereby our Chicago office will gladly receive and answer any queries relative to the purchase or selection of goods of any character whatever, and will undertake such purchases when so desired. For such services there will be no charge to our subscribers. Address such communications: "INFORMATION BUREAU, THE LIVING CHURCH, 153 La Salle St., Chicago."

BOOKS RECEIVED.

AMERICAN UNITARIAN ASSOCIATION, Boston.

The Spark in the Clod. A Study in Evolution. By J. T. Sutherland, author of *The Bible: Its Origin, Growth, and Character*, etc. Price, 80 cents net.

Immortality; and other Essays. By Charles Carroll Everett, author of *Poetry, Comedy and Duty, Essays Theological and Literary*, etc. Price, \$1.20 net.

E. P. DUTTON & CO. New York.

A Child's History of England. By Charles Dickens. With many illustrations by Paten Wilson. Price, \$2.50.

A Dog Book. Pictures by Carton Moore Park. Text by Ethel Bicknell. Price, 60 cents.

Dutton's Holiday Annual for 1903. By Alfred J. Fuller. Price, \$1.25.

East of Paris. Sketches in the Gatinais, Bourbonnais, and Champagne. By Miss Betham-Edwards, author of *France of Today*, etc. Price, \$2.50 net.

The Eldorado of the Ancients. By Dr. Carl Peters, author of *New Light on Dark Africa, The German East African Protectorate*, etc. With two maps and ninety-seven illustrations from Original Drawings by Tennyson

Cole, and from Photographs. Price, \$5.00 net.

Hasting the Pirate. By Paul Creswick, author of *Under the Black Raven, The Smugglers of Barnard's Head*, etc. Price, \$1.50.

Aspects of the Jewish Question. By a Quarterly Reviewer. Price, \$1.00 net.

LITTLE, BROWN & CO. Boston.

Boston Days. By Lillian Whiting, author of *The World Beautiful, A Study of Mrs. Browning*, etc.

LONGMANS, GREEN & CO. New York.

Sunday. By the Rev. W. B. Trevelyan, M.A., Vicar of St. Matthew's, Westminster.

England and the Church. Her Calling and its fulfilment considered in relation to the increase and efficiency of her Ministry. By Herbert Kelly. Price, \$1.50.

Christian Tradition. By the Rev. Leighton Pullan, Fellow of St. John's College, Oxford; Lecturer in Theology at St. John's, Oriel, and Queen's Colleges.

EYRE AND SPOTTISWOOD, London.

(Through E. & J. B. Young & Co.)

The Form and Order in the Coronation of Their Majesties, King Edward VII., and Queen Alexandra, in the Abbey Church of St. Peter, Westminster, on the 26th day of June, 1902.

G. W. DILLINGHAM CO. New York.

The Kiss of Glory. By Grace Duffie Boylan.

CHARLES SCRIBNER'S SONS, New York.

Bible Class Primers: The Minor Prophets. By Rev. John Adams, B.D., Inverkeilor. Price, 20 cents net.

PAMPHLETS.

A Simply Told Story of St. Paul's Episcopal Church, Medina, Ohio. By the Rev. Francis E. McManus.

Catalogue of Breck School, Wilder, Minn.
The Year Book of St. Peter's Church in the City of Albany.

The Church at Work

ALABAMA.

C. M. BECKWITH, D.D., Bishop-elect.

Dr. Beckwith's Consecration.

THE REV. CHARLES M. BECKWITH, D.D., Bishop-elect of the Diocese, will be consecrated in St. John's Church, Montgomery, on Wednesday, Dec. 17th. The following appointments for the service have been made: Consecrators: Rt. Rev. Thos. U. Dudley, D.D., D.C.L., Bishop of Kentucky; Rt. Rev. Alex. C. Garrett, D.D., LL.D., Bishop of Dallas, and Rt. Rev. C. K. Nelson, D.D., Bishop of Georgia. Presenters: Rt. Rev. Ellison Capers, D.D., Bishop of South Carolina, and the Rt. Rev. Joseph B. Cheshire, D.D., Bishop of North Carolina. Preacher: Rt. Rev. George H. Kinsolving, D.D., Bishop of Texas. Attending presbyters: Rev. William P. Du Bose, D.D., University of the South, Sewanee, Tenn., and the Rev. Arthur B. Kinsolving, Brooklyn, New York. Testimonials of the Standing Committees: Rev. John G. Murray, Birmingham, Ala. Deputy Registrar: Rev. James G. Glass, Anniston, Ala. Master of Ceremonies: Rev. Edward E. Cobbs, Montgomery, Ala.

ALBANY.

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

Bishop Doane as Chancellor—Dr. Carey's Anniversary—Sandy Hill—The Brotherhood.

MR. HUBERT CARLETON, Secretary of the National Council of the Brotherhood of St. Andrew, has made a flying visit to the Brotherhood chapters in the Diocese, speaking at Ilion, Johnstown, Glens Falls, and Lanesburgh. Much interest was aroused, and his visit will have a good effect on the work of the Brotherhood.

THE ALBANY and Troy Clericus met on Monday, Dec. 1, with the Rev. A. R. B. Hegeman in Holy Innocent's rectory, Albany. The Rev. Dr. Nickerson of Troy read a review of *The Life of Phillips Brooks*; the paper was of exceeding interest.

ZION CHURCH, Sandy Hill (Rev. A. Sprague Ashley, rector), has undergone extensive repairs. Several new windows have been placed. On the 3d of December the Bishop was present and said a service of Benediction and preached. The Rev. S. M. Griswold, D.D., Bishop-elect of Salina, the Rev. Geo. L. Richardson of Glens Falls, and the Rev. J. N. Marvin of Albany were in the chancel assisting. The Bishop-elect of Salina afterwards addressed the Woman's Auxiliary.

ON THURSDAY, Dec. 3d, the Bishop of Albany was elected Chancellor of the University of New York. The *Albany Journal* says, editorially: "The election of Bishop Doane to the position of Chancellor of the University of the State of New York is a deserved tribute to the scholarly attainments, the excellent ability, and the personal worth of one of Albany's foremost citizens. Honor was never more worthily bestowed. The choice of the regents reflects credit upon them and proves their good judgment. Albanians are highly pleased because a distinguished fellow-citizen has been chosen to fill a position to which only men of the largest intellectual development are eligible. Bishop Doane will be a worthy successor of the illustrious men who were at the head of the Board of Regents before him."

THE REV. DR. JOSEPH CAREY celebrated his 29th anniversary as rector of Bethesda

Church, Saratoga, on Sunday, Nov. 30. The day began with the Holy Communion, and at 11 o'clock Dr. Carey preached his anniversary sermon to a large and interested congregation. He was assisted in the service by the Rev. James H. Fielding, curate. Dr. Carey gave the interesting facts and statistics of his long cure, and observed:

"There must be no backward step. There has been none hitherto; and there will be none in the years to come, if we, one and all, each in our place, do our duty. Paul may plant and Apollon water, but it is God that giveth the increase; and He will give the increase if we labor and pray and seek His face. We thank the Lord of the vineyard to-day for all that He hath done, for the tokens of His love, the evidences of His care, the proofs of His grace; and we will show forth our gratitude to Him for His spiritual and temporal blessings by following Him more closely. He does not ask anything too hard of us. He goes before us, the Shepherd and Guide; and we can follow where He leads."

ALASKA.

P. T. ROWE, D.D., Miss. Bp.

The Bishop's Work.

BISHOP ROWE was in Seattle recently, having returned from Nome and being on his way to southeastern Alaska. In speaking to a reporter of the *Seattle Post-Intelligencer*, he said:

"I spent all summer visiting the missions and schools, and my journey entailed more than 600 miles of travel by canoe. This required a long time and was hard work. We had a serious time at Mission Anvik last winter. There was an epidemic of typhoid

fever among the natives, and finally our three missionary workers collapsed. Two of them came near dying. As they became convalescent the schoolhouse burned one night, and a large number of natives together with the workers, barely escaped with their lives. The weather was 40 degrees below zero at the time, and much suffering resulted. To add to our troubles, two of the missionaries became dangerously ill, suffering relapses consequent upon exposure, and we were unable to get them out to St. Michael. One was removed there this spring, and is yet in a precarious condition. The school was rebuilt this fall.

"From Anvik I went to St. Michael and thence to Nome, spending the rest of the season in those places. I left Nome October 15, with the object of going to southeastern Alaska, being forced to make the trip via Seattle on account of an uncertain boat schedule. I will winter in Sitka, and expect to start overland with dog sledges on March 1, going over the Tanana divide and down the river. We have Indian schools all through this section, but more on the Tanana side. The Copper River Indians speak the same dialect as do the Tanana Indians. The only work done among these tribes by any religious denomination is performed by ourselves. My spring trip will eventually include a visit to the Eskimos in the Arctic Circle. We have two missions among the Eskimos, but, owing to the great distance, I am only able to visit the missions once in three years. My work this year proved much more encouraging than in previous years. The Indians of the interior are in rather bad condition, however.

"The food supply of the tribes is uncertain, and occasionally epidemics break out among them. It is at times almost impossible, on account of our limited equipment, to afford adequate relief. In fact, from my knowledge of conditions, based on personal observation, I feel as if the Government would be doing a most humane act if they would look after these Northern natives as they do the Indians of the West. If supplied with stores of medicine only, their condition would be materially improved. It is obviously impossible for our people to render such service on a scale which would meet all demands."

Bishop Rowe preached in St. Mark's Church, Seattle, in the morning and in Trinity Church in the afternoon, and left for Sitka on the following Tuesday.

CHICAGO.

WM. E. McLAREN, D.D., D.C.L., Bishop.
CHAS. P. ANDERSON, D.D., Bp. Coadj.

Woman's Auxiliary—Evanston—Mr. Smedley as Choirmaster Emeritus—Round Table—New Rector for Trinity.

THE DECEMBER meeting of the Woman's Auxiliary, held in the Church Club rooms, on the 5th inst., was an auspicious day in the current year of the Chicago Branch, since it had as guests at that meeting the president of the Milwaukee Branch, Mrs. E. A. Wadhams, and the president of the Michigan City Branch, Mrs. John Hazen White. Before introducing Mrs. Wadhams and Mrs. White, each of whom made an address, the president, Mrs. Hopkins, announced the addition of three branches to the roster of the Chicago Branch: the Church of the Holy Comforter, Kenilworth, Christ, Waukegan, and St. Simon's, Sheridan Park. She likewise spoke with gratitude of the generous boxes of provisions sent to the Champlin Home for Boys, on Thanksgiving. She hoped this munificence would be duplicated at Christmas when St. Mary's Home for Girls is to be remembered. Mrs. Hopkins announced that the next sectional meeting would take place in St. Luke's, Evanston, Jan. 14th.

Mrs. Wadhams described the working system of the Milwaukee Branch, which holds

its meetings in the parish houses of the various churches. In Milwaukee they have an admirable little plan of sending Christmas boxes to wives of priests or missionaries in little out-of-the-way places, enclosing dainty articles for the women and generous remembrances for the children. In January a Lenten circular is sent out asking each woman in any branch to send two new garments for some designated object. Ascension day is the day when the corporate communion of the whole Auxiliary is made, and prayers are then offered that some consecrated person be raised as a missionary from the Diocese of Milwaukee.

Mrs. White addressed those present as sisters of the Auxiliary owing to the close proximity of the Diocese of Michigan City to that of Chicago. She spoke of the feebleness of the Church in the former, and said that it was necessary to expend most missionary effort in their own backward Diocese. There are at present eleven branches of the Auxiliary in the Diocese, and more will shortly follow, as Mrs. White has determined to start a branch wherever two or three can promise to come together. The offering of the day was divided between Mrs. Wadhams and Mrs. White to forward some cherished plan in their Dioceses.

Noonday prayers were said by Bishop Anderson, and roll call showed that 22 branches were represented by 50 delegates.

ON THE 2nd inst. the Rev. D. F. Smith of St. Lake's, Evanston, went to Pasadena, Cal., on a six months' vacation, granted by his vestry, who have provided a *locum tenens* in the Rev. Mr. Benedict. On the evening of the same day, in the face of very inclement weather, delegates from the South Side Chapters of the Brotherhood of St. Andrew met in St. Mark's to hear an address by Mr. Hubert Carleton, the General Secretary, who had met the North Side chapters in St. Peter's the previous evening.

DEAN PHILLIPS of Kankakee, who is now editing *The Diocese*, is taking a short holiday in the South, his new assistant taking his duty.

ON FRIDAY EVENING last there was a pathetic parting scene in the choir room of St. James', when the resignation of the veteran choirmaster, Wm. Smedley, took effect, the cause being his approaching blindness. Some of the men of the choir have sung together for a quarter of a century. But the sadness of the occasion was somewhat lightened by the reading of a letter from the vestry clerk stating that, on the suggestion of the rector, Dr. Stone, the dignity of choirmaster *emeritus*, the first instance of the kind in the American Church, had been conferred upon Mr. Smedley in recognition of his long and faithful service; and that the vestry would, as long as he lived, give him a retiring pension equal to one-half of his present salary. Mr. Smedley was born in Nottingham, England, in 1835, and has been connected with Church choirs since he was four years old. For sixteen years he was alto soloist in Trinity Church, New York. He has since been choirmaster of All Angels', New York, and of other churches in England and America; but is best known from his long and most efficient connection with St. James', Chicago.

In making a farewell address to the choir he urged upon all members the duty of loyalty to his successor, who is understood to be Mr. Clarence Dickenson of Evanston, and who will combine the duties of organist and choirmaster, the present organist, Mr. Curtis A. Barry, taking a position in another church. Dr. Stone spoke feelingly of Mr. Smedley's faithful attachment to St. James'; and on the same occasion the rector presented medals to masters W. Lindquist, V. S. Andrus, and W. J. Camp, who had so well filled the principal places in the choir's successful rendition a few nights ago of Gilbert & Sullivan's

opera, "The Sorcerer," given for the benefit of the camping fund. As a souvenir each member of the choir was also presented with a booklet containing copies of Mr. Smedley's letter of resignation, the reply of the vestry, and the rector's letter on the subject. The late choirmaster intends shortly to pay a brief visit to his native land.

ON MONDAY morning last, at the Cathedral Clergy House, some 25 of the city clergy met, with the Rev. H. J. Brown, M.D., in the chair, at the third Round Table Conference; the subject, "Clerical Courtesy," being introduced by the Rev. Messrs. J. H. Edwards and J. H. Hopkins. Many others participated in the interesting discussion which followed. The intervention of the Christmas season postpones the next meeting to January 5th.

AT THE FIRST of the Rev. E. V. Shayler's four monthly Sunday afternoon "lift-up lectures," under the auspices of the Men's Club of Grace, Oak Park, on the 2nd inst., more than 300 men were in attendance; the subject being "Social Purity."

TRINITY CHURCH, Chicago, has called to the rectorship the Rev. Zebarney Thorne Phillips, now rector of the Church of Our Saviour, Cincinnati. The call has been accepted, and Mr. Phillips will enter upon his duties in Chicago on Jan. 4th. Mr. Phillips is a young man, and was ordained deacon July 9, 1899, by the Bishop Coadjutor of Southern Ohio, and was advanced to the priesthood by the same Bishop, May 1st, 1900. His first work was the charge of St. Mary's Church, Hillsboro, in the Diocese of Southern Ohio, which latter he relinquished in 1901 to accept his present rectorship of the Church of Our Saviour, Cincinnati.

CONNECTICUT.

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

Archdeaconry at Essex—Missions.

THE MEETING of the Archdeaconry of Middlesex was held on Wednesday, Nov. 19th, at St. John's Church, Essex. At 10:30 the Ven. Archdeacon Rafter, assisted by the Rev. Percy Barnes, Ph.D., celebrated the Holy Communion. At the business meeting, the missionary reports were found encouraging. The General Apportionment was discussed and explained by the Archdeacon and the Rev. E. C. Acheson of Middletown, the outcome of which was that the Archdeaconry adopted a protest against a fixed percentage and requested the diocesan committee to use the "sliding scale." It was decided to devote the Sunday School Advent offering to the completion of the chapel at Noank. In the afternoon a joint meeting of the Archdeaconry and the Woman's Auxiliary was held, when Archdeacon Rafter made a commemorative address on the 25th anniversary of the assembly, reviewing in part his missionary work in Connecticut, and comparing favorably the present system with the former Convocational system, after which addresses were given by the Rev. Messrs. George of Newton, H. I. Bodley of New Britain, and Claiborne of the University of the South, Sewanee, all of which were listened to with great interest.

THE AUTUMN meeting of the Inter-parochial Missions Study Class was held on Saturday, Nov. 29, at St. John's, Bridgeport. Papers were read on different phases of "Our New Possessions." One or two of the papers were by the clergy, but nearly all by the young women and girls of the several parishes. These were of much interest, and showed a careful study of the different fields. In the afternoon a missionary meeting was held, with addresses by the Rev. Dr. Powers on "Cuba and the Church's Need there," and by the Rev. Percy S. Grant, D.D., on his visit to the Philippines. The offering, after providing for needful expenses, was devoted to the work represented.

DALLAS.

A. C. GARRETT, D.D., LL.D., Bishop.

Events at Texarkana.

AT THE PARISH of St. James', Texarkana (Rev. Dr. Percy T. Fenn, rector), three inspiring events transpired during November. On the 17th the Bishop of Delaware gave a most helpful address to the Daughters of the King of the parish and a large congregation. The chapter of the organization is one of the best in the Southwest, and it accorded a warm reception to the Bishop, and decorated the room in which he slept with the colors of the organization and with choice flowers. On the 24th there was a missionary service with interesting addresses from Archdeacon Williams of Little Rock, Canon Whaling of Van Buren, the Rev. Dr. Norton of Newport, and others. The Advent services included a rendering on the evening of Advent Sunday of Stainer's cantata, "The Daughter of Jairus." The church was crowded, many being unable to obtain admittance.

During the summer the church was repaired and re-painted at a cost of over \$300. The local chapter of the Brotherhood of St. Andrew has recently been revived, and commences the winter's work with a dozen members. The rector entered on the fifth year of his administration in October.

DELAWARE.

LEIGHTON COLEMAN, D.D., LL.D., Bishop.

Wilmington Archdeaconry.

THE 8TH SESSION of the Archdeaconry of Wilmington met at Old Swedes' Church (Holy Trinity), Thursday and Friday, Dec. 4th and 5th. On the evening of the 4th a service was held, followed by addresses on "Christianity the Solvent for Economic Difficulties," by Chas. M. Curtis, Esq., and "Social Difficulties," by Bishop Coleman. Friday morning's business session was followed by Holy Communion, the Bishop being celebrant and the preacher the Rev. C. H. Kidder. The afternoon session opened with a discussion of the subject "Our Educational Responsibilities," the Secular aspect of the subject being considered by the Rev. Dr. W. M. Jefferis, and that pertaining to Religion by the Rev. W. D. Manross. "The Lord's Day" was discussed in regard to "Rest" by Edgar Worthington, M.D., and in regard to "Worship" by the Rev. Alexander M. Rich, the subject being opened by the Rev. Wm. J. Hamilton. After the evening service, "Some Suggestions from the Great Missionary Council" were given by the Rev. F. M. Munson, LL.D., and the Rev. Hubert W. Wells.

FLORIDA.

EDWIN GARDNER WEED, D.D., Bishop.

Death of Rev. E. C. Belcher.

THE DEATH of the Rev. Edmund Coles Belcher, formerly rector of the Church of the Good Shepherd, Jacksonville, occurred in London, England, on Nov. 20th, being the "name day" (feast of St. Edmund, king and martyr) of Mr. Belcher. He was a native of England, and after being graduated at the Philadelphia Divinity School, was ordained deacon in 1881 and priest in 1884, both by the late Bishop Stevens. He was assistant at Christ Church, Philadelphia, until 1889, after which he removed to Florida, where he was for some years engaged in missionary work, his last cure being, as stated, the rectorship of the Church of the Good Shepherd, Jacksonville. He had been without clerical work for some considerable period prior to his death.

FOND DU LAC.

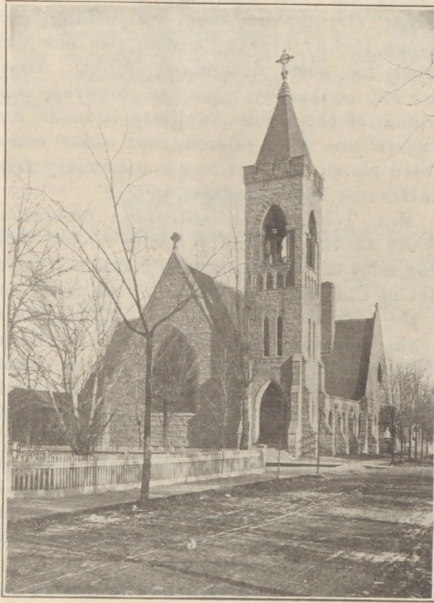
CHAS. C. GRAFTON, D.D., Bishop.

R. H. WELLER, JR., D.D., Bp. Coadj.

Church Consecrated at Stevens Point.

THE SEMI-CENTENNIAL of the Church of the Intercession, Stevens Point (the Ven.

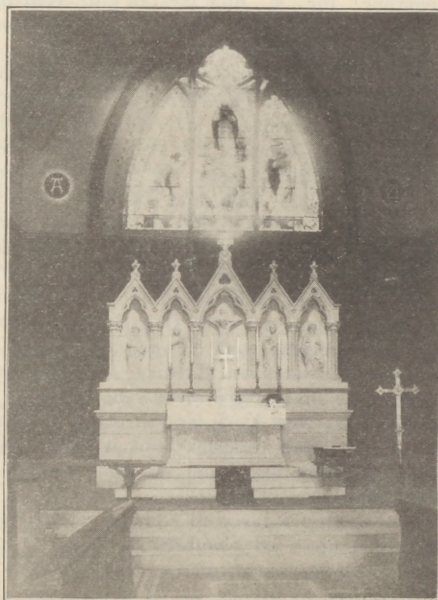
A. G. E. Jenner, Archdeacon, rector), was happily marked by the consecration of the church building on the morning of Saturday, Dec. 6th. Bishop Grafton was unhappily detained at home by illness, and the Bishop Coadjutor officiated in his place, and



CHURCH OF THE INTERCESSION, STEVENS POINT, WIS.

preached. The mortgage debt of \$2,300 has been paid off during the past year in anticipation of the semi-centennial, and on the day before the consecration, and upon the impetus supplied by a generous parishioner, the amount of \$1,040 was raised to clear off the floating indebtedness, so that the parish is now absolutely free from debt.

On the day preceding, the Archdeaconry of Stevens Point had been in session at the church, the preacher at the high celebration being Archdeacon Delany of Fond du Lac, and a missionary meeting in the evening being addressed by a number of the diocesan clergy. The consecration morning began with two early celebrations of the Holy Communion, followed at 10 o'clock by the high celebration. The Bishop Coadjutor pontificated, the Rev. L. D. Hopkins and the Rev. Geo. M. Babcock, vested in dalmatic and tunicle,



ALTAR AND REREDOS, CHURCH OF THE INTERCESSION, STEVENS POINT, WIS.

being respectively deacon and sub-deacon. In the evening there was a reception tendered the Bishop, clergy, and visitors at the residence of Mrs. A. E. Bosworth, while on the next day, being Sunday, Bishop Weller confirmed a class of 12.

The late Gen. A. G. Ellis was prominent in the early history of the parish, and was lay reader at the first Church service held in the village in October, 1852. The parish was organized Dec. 6, 1852, and the first church building was commenced soon after and completed in the July following. Bishop Kemper made his first visitation Feb. 20, 1853, when the Holy Communion was celebrated for the first time, no priest having yet visited the place. The first rector was the Rev. Thomas Green, who entered upon his work Nov. 13, 1853, and the church was consecrated by Bishop Kemper in the month following. Of the early rectors following for some years, perhaps the most successful was the Rev. William Charles, who is still living, and whose cure extended from 1864 to 1866. Of the later rectors, the Rev. William H. Watts served for nearly ten years, beginning in 1880, and was followed by the present Bishop Coadjutor of the Diocese, who served the parish for eleven years, from 1890 till 1901, several months after his consecration as Bishop Coadjutor of Fond du Lac. During his rectorship the new church and parish house were erected at a cost of about \$30,000, the small debt upon which has just been liquidated. The altar and reredos, erected by Bishop Weller shortly before the termination of his rectorship, are especially handsome.

GEORGIA.

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

Atlanta Items - Notes.

THE CATHEDRAL at Atlanta has been tiled from chancel to street-curb, and is now being carpeted. The new vestries are completed and paid for. The Bishop's office occupies the first as well as the second stage of the tower in the prominent corner opposite the State Capitol.

The effort to erect a new church in the northern part of the city, upon the fine lot given by Mrs. Richard Peters, has received an impetus by a pledged list, without any solicitation, of \$12,000. The building lot is about 180 feet square, in one of the most attractive sections of the city.

THE MISSION of the Holy Comforter, Atlanta, has recently received a very handsome Communion service, made by the Gorham Co. The paten is a memorial of the late Matthew Talbot Walker, the gift of his daughter, Mrs. Minnie Harris. The chalice is a memorial of Francis Tyler Colyer, and was presented by Mrs. Colyer. The cruets are from the women's guild of the mission. A ciborium is soon to be given as a memorial. This mission is rapidly growing and bids fair soon to become a self-supporting parish.

AT CALVARY CHURCH, Americus (Rev. L. G. H. Williams, rector), interior improvements have been made, an altar cloth and dossal given, and further additions are contemplated. A movement is under way to pay the debt on the rectory. An unusual feature in connection with the mission church at Douglas is that the mission contains stained glass windows presented respectively by local Baptist and Methodist congregations, and by the local lodge of the Knights of Pythias. In Augusta a property has been purchased for use as a parish house of Christ Church, and at St. Mary's (colored) a parochial school has been opened. At Thomasville, a porch has been added to St. Thomas' Church and a corner tower will soon be completed. A memorial window has been placed in St. Peter's Church, Rome, by T. J. Helm, Postmaster of the city.

IOWA.

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

Services at Sioux City.

SERVICES at St. Thomas' Church, Sioux City, are being maintained during the vacancy in the rectorship by the Rev. Ralph P. Smith of Faribault, Minn.

KENTUCKY.

T. U. DUDLEY, D.D., LL.D., D.C.L., Bishop.

Thanksgiving Day—Louisville Items.

ON THANKSGIVING DAY the Louisville parishes joined in a Union Service at St. Andrew's. The offertory was divided between two of our orphan asylums, the "Orphanage of the Good Shepherd" for boys, and the "Home of the Innocents."

THE Christ Church Cathedral choir has formed an Orchestral Society, which promises to be both interesting and educational from a musical standpoint.

THE GIRLS' FRIENDLY of St. Andrew's Church was given an entertaining evening on Hallowe'en, suitable to the occasion. Everything to attract the girls and retain them as members of the society is done by this branch, which has a membership of 41, composed mostly of factory girls. The weekly meetings are opened with the singing of hymns and prayer. Then an address by Miss L. L. Robinson, whose simple, impressive, heart-to-heart talks are listened to with earnest attention, and the good seed thus sown has borne fruit as indicated in various ways.

ON ST. ANDREW'S DAY there was a corporate communion of the Brotherhood at 7:30 A. M. at Christ Church Cathedral. At the afternoon service Mr. John Howe Peyton, who has represented the Brotherhood in the Philippines for three years, talked interestingly of the work done, and the large possibilities for the future presented to the Church in that field. Not only are there unlimited opportunities for doing good among the natives, but the American soldiers, so far removed from home influences, need the Church's ministrations to help them resist the demoralizing effect of the evil and corruption to which they are constantly exposed. Mr. Peyton is earnestly impressed with the fact that the hand of God has pointed the American people to these Islands.

At 7:30 P. M. there was a service at St. Andrew's and the Bishop addressed the Brotherhood.

On December 2nd, the St. Andrew's branch of the Woman's Auxiliary invited the other branches to join them in a social meeting. Although the weather was unpropitious there were 78 present and it is hoped good results will follow. It was proposed by this meeting to endeavor to increase interest in domestic and foreign missions, to devise means for raising the apportionment of the Kentucky Diocese, and to enlarge the circulation of the *Spirit of Missions*. Addresses were made by the Bishop, the Rev. John K. Mason, D.D., and the Rev. James G. Minnegerode.

GAUL'S Oratorio, "The Holy City," will be rendered at the afternoon service at Calvary Church the second Sunday in December. Later on, "The Messiah" will be given, and in February, the 25th anniversary of the Rev. James G. Minnegerode's rectorship will be celebrated by a special musical service. An orchestra will then be organized.

LOS ANGELES.

JOS. H. JOHNSON, D.D., Bishop.

Santa Ana—Sunday School Institute—Cathedral Parish Hall—Church Consecrated at Hueneme.

AT A RECENT meeting of the Standing Committee consent was given to an application from the mission of the Messiah at Santa Ana for permission to organize as a parish. Santa Ana is the county-seat of Orange County, and is the centre of a rich horticultural district. It has a population of about 6,000 and is steadily increasing. The Rev. W. H. Wotton has been in charge for nearly three years, during which time marked

growth has taken place. About a year and a half ago nearly \$1,000 were expended in completing and improving the interior of the Church; and a little later a commodious and well built residence on a large and well situated lot was purchased at a cost of \$3,300 for a rectory. Only a small portion of the purchase money remains unpaid, and there are not other debts. There is an excellent vested choir, and all the usual parochial agencies are in harmonious and energetic operation. The new parish will have large opportunities; and that rector and people recognize their increasing responsibilities is shown by their application for parochial organization.

THE REV. WM. F. HUBBARD, chaplain U. S. A. (retired), has been appointed Examining Chaplain, *vice* Henry B. Restarick, consecrated to the episcopate and removed to Honolulu.

UNDER the auspices of the diocesan Sunday School Institute, and for the benefit of the Sunday School teachers of Los Angeles, Miss Mary Foy, who has been for many years a most successful, and probably, the most popular teacher in the Los Angeles public schools, is giving a course of four lectures on the general subject, "How to Teach."

WORK has begun on the building which is to replace the parish hall of St. Paul's Church, the Pro-Cathedral. The new building will be more than double the size of the one which was burned, and will supply accommodation not only for parish offices and purposes, but also for diocesan agencies and institutions.

STILL ANOTHER church has been consecrated in the Diocese of Los Angeles—Trinity Church, in the little seaport town of Hueneme, in Ventura County.

Missionary services have been held there for several years, the mission being served by the priest in charge of St. Paul's Church, Ventura; but in the autumn of 1899 the Rev. Duncan F. Mackenzie was appointed as resident missionary. Shortly afterward, steps were taken for the building of a church, a large and well situated lot having been donated by United States Senator Thomas R. Bard, whose home is at Hueneme. The mission has grown steadily, and during this summer the church was built. The building is Churchly in all its design and appointments, and is harmoniously adapted to its situation. The church lot has ample room for rectory and parish house, which are expected to be built in the future.

The church was consecrated on Nov. 30th, the First Sunday in Advent, by Bishop Johnson, assisted by the Rev. D. F. Mackenzie, missionary in charge, and the Rev. Alfred H. Brown, rector of St. John's School, Montecito. The sermon was preached by the Rev. Mr. Brown. The Bishop made an address in which he warmly congratulated the congregation and the missionary.

A remarkable fact connected with the consecration was that it was the only religious service held in the town on that morning, as all the other religious bodies closed their places of worship in order that their people might be present at the consecration of the church. The Bishop's address contained a cordial and graceful commendation of their action.

Trinity Church, Hueneme, is the third church built, and the second consecrated, under the missionary work of the Rev. Mr. Mackenzie, the others being St. Mark's, Glendale (built), and the Church of the Ascension (built and consecrated).

MARYLAND.

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

Clerical Association—Churchman's Club—Dr. Hodges' Anniversary.

THE CLERICAL ASSOCIATION of Baltimore held its regular monthly meeting in the parish house of Grace Church, Monday, Dec. 1st.

Officers for the year were elected as follows: President, the Rev. Percy Foster Hall; Vice-President, the Rev. William Howard Falkner; Secretary, the Rev. David P. Allison; Treasurer, the Rev. William Bruce McPherson; Executive Committee, the Rev. Messrs. Wroth, Coupland, and Murray. Dean Hodges of the Cambridge Divinity School was the guest of honor, and read a most stimulating paper on "Spiritual Principles and Social Progress," which started one of the most earnest and helpful discussions the Clericus has ever had. It was announced that at the January meeting the speaker will be the Rev. Dr. Lloyd, General Secretary, who hopes for a missionary conference with the clergy.

THE MEMBERSHIP of the Churchman's Club of the Diocese of Maryland is still steadily increasing. One of the two annual "dinner meetings" was had at Lehman's Hall, Baltimore, on Thursday, Dec. 4th, and was more largely attended than any previous meeting. The Bishop and a number of the clergy of the Diocese were among the invited guests. The speakers of the evening were the Bishop of Tennessee, the Dean of the Alexandria Seminary, and Mr. Francis A. Lewis of Philadelphia, all of whom considered the decrease of the number of candidates for Holy Orders, its causes, and the remedy.

ON THE First Sunday in Advent, the Rev. J. S. B. Hodges, D.D., began the 33d year of his continuous rectorship of St. Paul's parish, Baltimore City and County. The event was celebrated by the singing of a *Te Deum* at evensong. Dr. Hodges is not only rector of the old mother church of the city, but in point of service he is the senior priest of Baltimore. St. Paul's has a record which is probably almost unique. Within the past two hundred years there have been but ten rectors, four rectorships, including that of the present rector, having covered more than thirty years each. And no rector has ever left St. Paul's to go to another church.

MASSACHUSETTS.

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

The Advent—Service for Women—Anniversary at Newton—Parish House at Harvard—Two Deaths.

THE REV. WILLIAM H. VAN ALLEN, in preaching his first sermon as rector of the Church of the Advent, Boston, Nov. 30th, said in reference to the 58th anniversary of the parish and his relationship as rector:

"But to-day has another yet more intimate significance here in this hallowed place, so dear to you. Two generations ago the Church of the Advent began to be; and to-day marks the exact completion of the 58th year. What a coming was that which brought to Boston its first fruition of the Catholic revival, and which set forth, by word and practice, the fulness of the faith once for all delivered. All that has come after that beginning was but the fuller development of what those devout men planned, full of the Holy Ghost.

"No parish in all America has a history more glorious than this, the light shining from whose sanctuary has illumined places very far off. No parish has had a more illustrious bed-roll of spiritual pastors, from William Crowell, of blessed memory, bright and venerable name, worthy to be set beside Keble and Pusey and Neale and Church, down to his fourth successor, now numbered with the saints in glory everlasting, my much loved, much honored friend, William B. Frisby, on whom be peace!

"It was 14 years ago this day that his ministry here began; and now his mantle falls on me, unworthy, save only as reverence for him, and the great men before him, may draw me closer to what they were."

THE REV. A. E. GEORGE read a paper upon the topic "Does the Church Recognize the

Rights of Women?" before the Monday Clericus, Dec. 8th, at the Diocesan House.

A SPECIAL SERVICE was held in the afternoon of the Second Sunday in Advent in Emmanuel Church, Boston, in the interests of women students. There are a number of women who come annually to Boston for courses of study. These services are meant for them, and tickets are distributed among the principals of neighboring schools for the purpose of attracting the students to a devotional service. "Modern Ideals" was the topic of the addresses given last Sunday by Professor F. J. S. Woodbridge of Columbia, and the Rev. H. S. Nash, D.D., of the Cambridge Theological School.

GRACE CHURCH, Newton, has just observed its 48th anniversary as a parish. The present edifice was erected 29 years ago. Services were first held in this city in the home of Stephen Perry, whose son afterwards became the Bishop of Iowa. In 1855, a hall was secured and afterwards a chapel was built. The Rev. John S. C. Greene was the first rector. The Rev. Dr. Steenstra, the Rev. Henry C. Jenckes, and the Rev. William Jenckes followed respectively. During the ministry of the last named clergyman, the present edifice was erected. The present rector, the Rev. George W. Shinn, D.D., began his work Jan. 1, 1875. This work has manifested itself all through the city and neighboring towns, for this parish is the mother of five other parishes, which were begun under the ministry of this rector.

THE OLD PARISH of St. Andrew's, Hanover, has now a well-equipped parish house. It was formally opened on St. Andrew's Day with a service of benediction by the rector, the Rev. Frank S. Harraden. On the Wednesday following, a reception was given, and the invited guests were the Rev. Messrs. C. N. Field, Joseph Dinzey, W. F. Cheney, and George S. Pine, all of whom made short addresses. The parish house is a one-story structure with high pitch roof. The hall is finished in North Carolina pine with open timber roof, all stained brown. The walls are a yellow tint, and a splendid effect is produced in the lighting of it. The plans were drawn by Edward Q. Sylvester, a Boston architect, who has provided one of the best buildings for the money expended. The house meets a long-felt want in this village, and has been made possible through the zeal of the rector, and his wife. The Rev. F. S. Harraden has been rector for fourteen years. It is one of the oldest parishes in the Diocese, and dates from the eighteenth century.

MRS. MARY L. GREENLEAF, a staunch Churchwoman, one whose life was crowned with many acts of kindness, died at her home in Cambridge Dec. 3d, and was buried from St. James' Church Dec. 6th. She was 86 years of age, and a sister of the poet Longfellow.

THE REV. ELLIS BISHOP made the address at the annual meeting of the House of Mercy in Roxbury. An appeal was made to open the refuge house in Stoughton, which was recently closed through lack of funds. The House of Mercy since its beginning has accomplished a much-needed work in and around Boston, and is deserving of a more generous support.

DR. HENRY S. CUTLER, a pioneer in the work of vested choirs in this country, and editor of the first *Trinity Psalter*, died at Swampscott, Dec. 5th. Dr. Cutler was for many years organist and choirmaster of Trinity Church, New York, and introduced the vested choir into that parish early in the sixties. He was distinguished also as a composer, especially of chants.

MICHIGAN.

T. F. DAVIES, D.D., LL.D., Bishop.

Mission at St. Philip's—S. S. Institute.

A MOST SUCCESSFUL mission was held at St. Philip's Church, Detroit, during the seven

days from Sunday evening, Nov. 30th, to Dec. 6th. The Rev. Charles E. Woodcock of St. John's Church, Detroit, was the missionary, his work in this respect is most favorably known. The attendance was very gratifying, many men as well as children and women attending. The rector of St. Philip's, the Rev. Charles J. H. Mockridge, deserves much commendation for the work. It was well advertised, especially in the parish itself, but for that matter Mr. Mockridge's work as a whole deserves great praise. The little mission is in a most thriving condition in every way. He was one of the first of the Detroit clergy to have a daily service, and is the first to have lights on the altar. He is most heartily supported by his people, and the congregation is growing in every way. During the mission there was a celebration of the Holy Communion every morning at 9:30; a service and address for women every afternoon at 3:15; one for children every afternoon at 4:30; and one for men every evening at 8:00.

A SERIES of lectures on the Prayer Book has been begun under the plan put forth by the Detroit Sunday School Institute. While primarily intended for the benefit of Sunday School teachers, these lectures are open to any person who may wish to take advantage of them. They are given by the Rev. John C. H. Mockridge, rector of the Church of the Messiah, and cover in outline the whole of the Prayer Book.

ST. JOHN'S Sunday School, Detroit, began work Advent with the Trinity course of study, based entirely on the Prayer Book. This is for the intermediate department; the kindergarten and primary departments, having other work, the latter chiefly the catechism. Then for the men and women, young and old, there are classes for Bible study. The school is in a most excellent condition, numbering nearly 500 persons.

MICHIGAN CITY.

JOHN HAZEN WHITE, D.D., Bishop.

Thanksgiving Day and New Chapel for Howe School.

THANKSGIVING DAY at Howe School brought much pleasure, and the somewhat inclement weather, with the first fall of snow, did not materially interfere with the day's events. At the morning service, in which students, faculty, and townspeople joined, there was a sermon by the Rev. Irving Todd, and in the afternoon the Howe School football team had the pleasure of defeating their opponents, the High School of Marshall, Mich., by a score of 45 to 0. The Thanksgiving dinner was served at 5:30 and the evening closed with a dance. The next day, being the anniversary of the death of the late James B. Howe, was chosen as the day for the laying of the corner-stone of the new Memorial Chapel for which provision was made by Mr. Howe's bequest for that purpose. In the morning there were two memorial celebrations of the Holy Eucharist, the rector, the Rev. J. H. McKenzie, and the Rev. James E. Craig, curate of the Church of the Ascension of Chicago, being celebrants.

In addition to the chapel, other friends have made provision for the erection at the same time of a new dining hall, to be known as McKenzie Hall in honor of the present head of the school. Both corner-stones were laid at the same time. The service was conducted by the Bishop of the Diocese, who had arrived at noon. A large number of visitors and interested observers assembled about the partially constructed foundation walls. The procession, led by the battalion under command of Major DuVal, followed by the choir, vested, the Trustees, and the clergy, moved from the school to the site of the new buildings. The order of exercises was as follows: The choir, with band accompaniment, sang the hymn, "For All Thy Saints." Then followed the service of laying the corner-stone of St. James' Chapel, the battalion standing at

Present Arms; the hymn, "The Church's One Foundation"; the laying of the corner-stone of McKenzie Hall; the hymn, "America," after which all returned to the school and assembled in the present chapel, where Bishop White delivered an address appropriate to the occasion.

The building of St. James' Chapel and McKenzie Hall will add very materially to the present equipment of the school, which has already attained a high degree of prosperity. The building of these two additions will call for enlarged equipment for both, which it is hoped friends of the institution will provide by the time the buildings are completed, which will be some time between Easter and the closing of the school year.

MILWAUKEE.

I. L. NICHOLSON, D.D., Bishop.

Woman's Auxiliary—Guild Hall at Whitewater—Improvements at St. Stephen's.

THE PRESIDENT of the Chicago branch of the Woman's Auxiliary, Mrs. John Henry Hopkins, gave an address at All Saints' Cathedral guild hall, Tuesday, Dec. 2nd, to the members of the Milwaukee branch. The subject was their plan for the United Offering, making it a birthday gift each year by each member, not according to age, but financial ability to give. Their offerings are increasing over 100 per cent on this plan. We hope to try it in Milwaukee Diocese in the near future. Mrs. Hopkins is an eloquent, enthusiastic speaker, and her coming created fresh interest in Missions.

ON ST. NICHOLAS' DAY, Dec. 6th, the guild hall at Whitewater was dedicated. This beautiful building, costing over \$3,000, was erected as a memorial of Mrs. Maria L. Cook, the gift of her daughter, Mrs. F. J. Fielding of San Antonio, Texas, and designed by Kirchof & Rose, architects, of Milwaukee. The service was attended by a large congregation, and was conducted by the rector, the Rev. Henry B. Smith, following which were addresses by the Hon. N. M. Littlejohn, Mayor of Whitewater, and the Bishop.

ST. STEPHEN'S CHURCH, Milwaukee, is being largely improved under the care of the rector, the Rev. C. H. Schultz. A beautiful new altar in oak has been erected, with altar lights introduced, rearrangement of choir and organ chamber, and a new sacristy and side-chapel room have been added. The outlay, amounting to \$400, has all been raised by the congregation, which is largely increasing in numbers.

MINNESOTA.

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

Thanksgiving Day at Seabury—Associate Rector for Gethsemane—City Missions—Mr Osborne on the Name.

THANKSGIVING DAY at Seabury Divinity School was marked by the annual reunion of the Seabury family. The Bishop, who is President of the Faculty, and all the Professors with their families were present. Every student was in his place, and it was the largest gathering that has come together for many years. Mr. Black of the senior class responded to a toast for the School, Prof. Ten Broeck in behalf of the Faculty, and Bishop Edsall for Seabury men in the field. A cheering message from the alumni present at the Missionary Council was read by the warden.

The programme of the last meeting of the St. Paul Convocation showed that the rector of the parish, and every man but one who was to read or speak, was an alumnus of Old Seabury.

AT THE ANNUAL parish meeting of Gethsemane Church, Minneapolis, the recent act of the vestry in calling the Rev. Paul Matthews of Cincinnati, Ohio, to be associate rector with the right of succession, was approved

by the congregation. Mr. Matthews was connected with Mr. Johnson, the present rector, for three years in the Associate Mission work of Omaha, so that their association in pastoral work is not an experiment. It is not known whether Mr. Matthews will accept, but it is hoped that he will bring his strong personality to bear upon the work of this important parish.

AT THE ANNUAL meeting of the Board of City Missions, in St. Paul, reports from the outlying missions were of an encouraging nature. A city missionary was appointed to hold services in St. Luke's Hospital, the jail, and at White Bear Lake. Eight hundred dollars has been pledged by the city parishes for city missions. Allotments were made to the weak and struggling missions, and to several parishes that needed a little financial help. All the old officers were reelected.

The annual united service under the auspices of the Board of City Missions was held in Christ Church. The musical programme was sung by the united vested choirs of some two hundred voices. The Rev. J. Everist Cathell of St. Paul's, Densmore, Iowa, was the special preacher. He scored the apathy of the nominal Churchman and his lack of interest in missions, and laxity of Sunday observance. Churchmen needed the enterprise of the theatre manager and saloonkeeper. Bishop Edsall commended the good work done by the Board of Missions.

MR. F. O. OSBORNE delivered an address before the Men's Club of St. Peter's Church upon the "Change of Name." Speaking as a lawyer, he declared the present title unconstitutional, cumbersome, and meaningless. He thought the time opportune for the change, and "American Catholic Church" would in all likelihood be the future title of the Church.

NEBRASKA.

GEO. WORTHINGTON, D.D., LL.D., Bishop.
ARTHUR L. WILLIAMS, Bp. Coadj.

The Bishop in the Diocese.

BISHOP WORTHINGTON is now in his Diocese, attending to such episcopal duties as he has not assigned to his Coadjutor. He will return to his residence at Hotel Manhattan, New York, before many days.

OKLAHOMA AND INDIAN TERRITORY

F. K. BROOKE, D.D., Miss. Bp.

Pawnee—Cordell.

IN NOTING the progress of Church work in the District, the Bishop, in his diocesan paper, speaks with warm commendation of the stone church, "graceful, substantial, and well appointed, practically complete and free from debt," that has been erected at Pawnee. He will consecrate it at his next visitation. The Rev. D. A. Sanford, missionary at Bridgeport, recently visited Cordell, the county seat of Washita County, where he celebrated Holy Communion on the morning of Sunday, Nov. 23d, four communicants being present. This was the first Prayer Book service ever held in the place.

PENNSYLVANIA.

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

Philadelphia Items — St. Clement's — Death of James B. Markoe—Resignation of Dr. Percival.

THE ADDITION to and improvements of St. George's chapel, Philadelphia—which work was fully described in these columns some time ago—having been completed, Bishop Whitaker visited the chapel for the dedication service on the Second Sunday in Advent, Dec. 7.

Besides the enlargement of the building, made necessary by the rapid increase in the surrounding population, several memorial gifts have been added, some in memory of the former missionary, the Rev. John Totty,

and include chancel rail, and credence. The windows of the chancel were formerly used in the chancel of St. Martin's-in-the-Fields, Wissahickon Heights, and the altar cross is the gift of the Episcopal Academy. A large measure of the recent growth of the work at St. George's is due to the energetic labors of the Rev. Abel J. Arkin, priest in charge.

IT WAS expected that the congregation of the Church of the Crucifixion, Philadelphia (the Rev. Henry L. Phillips, rector), would be able to worship in their restored church building on the First Sunday in Advent. For some time past services have been held in the new parish building; and since the fire, last February, Mr. Phillips has put forth his most persistent energies towards restoring the burned church to a condition worthy of its former uses. The result is a group of buildings far better adapted to the work among the colored people and much handsomer than the former buildings. The work is located in a congested district, and although Mr. Phillips has been urged to remove to another section, he prefers to continue his large work in the neighborhood where it has so long been known.

DURING the first week in Advent, an Advent mission was held in St. Matthew's Church, Philadelphia (the Rev. Robt. W. Forsyth, rector). The special preachers were the Rev. Messrs Llewellyn N. Caley, J. Poyntz Tyler, the Rev. R. Marshall Harrison, D.D., all of Philadelphia, and the rector.

A NEW WINDOW, of beautiful stained glass, has been placed in old Christ Church, Philadelphia (the Rev. C. Ellis Stevens, D.D., rector). It is of the Renaissance design, represents the holy martyrdoms, and occupies a place on the south side of the church. The window is the second of a series to be placed in the church, and is the gift of two members of the congregation.

AT THE ANNUAL election of officers of the Church Club of Philadelphia, held Dec. 1, Mr. George C. Thomas was reelected President, and the Vice-Presidents, Messrs. William H. Ingham and Francis A. Lewis were reelected. The annual report of the Governors showed a total membership of 238, being a gain of 31 during the year.

THE SISTERS of St. Margaret have withdrawn from the House of St. Michael and All Angels, Philadelphia, and their place has been taken by Miss Grace Nugent of Boston. Mr. Frank Staley, having resigned as treasurer and trustee of the House, Miss Mary A. L. Neilson has been elected treasurer in his stead.

IT IS PLEASANT to note the fact that subscriptions and donations for the maintenance of the Summer Home at Sea Isle City, N. J., carried on by the Sisters of All Saints, working in St. Clement's parish, Philadelphia, were sufficient to cover the cost of the repairs, as well as to meet the necessary running expenses, during the past summer.

THE RECENTLY observed patronal festival at St. Clement's parish, Philadelphia (the Rev. George H. Moffett, rector), was full of encouragement. The large number of communions made, and the adding of more than \$550 to the parish endowment fund, testify to the earnest devotion of the people. In giving his approval of the use of the special Collect, Epistle, and Gospel during the festival, Bishop Whitaker wrote: "It is my hope that the observance of the day may be fruitful in spiritual blessings to you and your people."

St. Katherine's Altar has recently been beautified by a piece of hand-made lace—a labor of love, the making of which being the work of three years—given in memory of Hiram and Sarah Mann. The design is a vine with leaves and bunches of grapes, the centre St. Katherine's wheel, with palms on each side, and surmounted by a crown. A box is to be prepared for the mission work

in China during the year. It will include a set of vestments, in white silk, with veil and burse, from the Altar Society. St. Saviour's Ward C. B. S., will provide chalice and paten of silver, and as far as may be possible, all needfuls for the proper celebration of the Eucharist. The sacred vessels will be made, in part, of old silver, some of which has been promised for the purpose.

THE SUDDEN and violent death of James B. Markoe removes from earth one who was a life-long member of old St. Peter's parish, Philadelphia. Mr. Markoe was instantly killed in a runaway accident, Saturday evening, Nov. 29. He was 37 years old, and a scion of a distinguished old Philadelphia family of Danish and French origin, and a descendant, in the fifth generation, from Peter Markoe, of Colonial days. The burial was from St. Peter's Church on Wednesday, Dec. 3, conducted by the rector, the Rev. R. H. Nelson, both Bishop Whitaker and Coadjutor Bishop Mackay-Smith being present, and taking part in the service.

IN CONNECTION with the resignation of the Rev. Henry R. Percival, D.D., from the Church of the Evangelists, which we chronicled last week, the following from one of the Philadelphia papers, is of interest:

"The resignation of the Rev. Henry R. Percival, D.D., as rector of the Episcopal Church of the Evangelists, at 7th and Catherine Sts., is of special interest to those who are interested in the life and progress of the Episcopal Church, not only in the city, but throughout the country. For nearly twenty-five years Dr. Percival had been rector of the parish whose rectorship he has just resigned, and to his single devotion, untiring energy, and great liberality it owes much of its present flourishing condition.

"Dr. Percival was born in this city, and comes of a family long conspicuous in the social annals of Philadelphia. He was educated at the Episcopal Academy, and was the youngest boy to enter the University of Pennsylvania, being then only a lad of seventeen. He was graduated in 1872 and entered the General Theological Seminary in New York. He was ordained deacon in 1873 and advanced to the priesthood in 1874, by the Rt. Rev. Horatio Potter, Bishop of New York. His first charge was at Merchantville, N. J., after which he became curate to the Rev. George Woolsey Hodge, who was then vicar of Christ Church Chapel in Pine St., above 19th. In 1880 he accepted a call to become rector of the Church of the Evangelists.

"He found the parish heavily encumbered with debt and laden with mortgages, and the diocesan authorities were seriously debating whether it would not be better to let it go under the hammer. Dr. Percival and his friends assumed the mortgages and the debts of the parish, and, in 1884, the old church was pulled down, and the present new structure begun, which was completed and opened in 1885. In 1884 he was called by the vestry to succeed the Rev. Dr. Ewer as rector of St. Ignatius' Church, New York. He refused the call, and the present rector, the Rev. Arthur Ritchie, was called in his place. The Church of the Evangelists was the second church in the Diocese of Pennsylvania to establish the daily Eucharist. The church has been elaborately decorated, and, from time to time, has received many handsome gifts, until now it is one of the most complete and beautiful churches in the Diocese. Many of the sacred vessels contain costly jewels, and the ecclesiastical vestments are among the handsomest in the Episcopal Church. In 1888 Dr. Percival started the present parish of St. Elisabeth, and became its first rector. As a theologian Dr. Percival is one of the foremost in the Church.

"His books have become standard works in nearly all of the theological seminaries in this country. His most important works are *The Doctrine of the Episcopal Church*,

The Glories of the Episcopal Church, Digest of Theology, Invocation of Saints, and The Seven General Councils. One of his latest essays was his defence of the use of incense, which was read before the court of the Archbishop of Canterbury in London.

"While resigning from the rectorship of the Church of the Evangelists Dr. Percival has not severed his relations with the parish, but each morning celebrates the Holy Eucharist in one of the chapels of the church."

PITTSBURGH.

CORTLANDT WHITEHEAD, D.D., Bishop.

The Brotherhood—Consecration of St. Peter's.

THE REV. G. S. RICHARDS has retired from the rectorship of Christ Church, Meadville, and on his departure received several gifts from the parish. These included a spoon for the Communion service from St. Lucia's Guild, a loving cup made by the Gorham Manufacturing Co., from the parish workers, a case of solid silver from the parishioners, and a solid gold-headed cane from the men's club. Mr. Richards enters upon work at St. Michael's Church, New York City, where he will be associated with the Rev. Dr. Peters.

ON ST. ANDREW'S DAY, the Pittsburgh Assembly of the Brotherhood of St. Andrew had its corporate communion at Trinity Church, the Rev. A. W. Arundel, rector of the parish, officiating. The anniversary sermon was preached on the Tuesday evening following, Dec. 2nd, in Calvary Church, by the Rev. Dr. Hodges, Dean of Cambridge Divinity School, and formerly rector of Calvary parish. Dr. Hodges chose for his text St. John i. 40. There were present in the chancel with Dr. Hodges the Rev. Dr. McIlvaine, rector of the parish, the Rev. E. M. Paddock, chaplain of the Assembly, and the Rev. Messrs. Ferris and Wells. Dr. McIlvaine also made a short address. There was a good attendance on the part of the Brotherhood and Church people generally. The music was congregational, and the hearty singing of missionary hymns was a very enjoyable feature of the occasion.

ST. PETER'S CHURCH, Pittsburgh (the Rev. Dr. Ward, rector), was consecrated on St. Andrew's Day, by the Bishop of the Diocese. The request to consecrate was read by the secretary of the vestry, and the Sentence of Consecration by the Rev. Dr. Ward. The sermon was preached by the Rev. Dr. White, of St. Andrew's Church.

SOUTH DAKOTA.

W. H. HARE, D.D., Miss. Bp.

Clergy Needed—Rapid City.

THE FOLLOWING words, addressed by the Bishop to the clergy and people of South Dakota, may be useful if they reach eyes outside his Missionary District:

Notwithstanding the accessions to the number of our clergy, and despite all my best efforts to obtain other men like minded, a number of our congregations, to the great hurt of personal religion and of the Church, have been left without clerical services during most of the year. This is a missionary field, *i. e.*, a field which is not so much *inviting* as *needy*. We cannot offer comfortable rectories, nor parish buildings up-to-date, nor strong congregations which will carry their clergymen on their shoulders. And yet no unreasonable demands are made. In personal character we need only that which is described in the Baptismal Office, and in official character only that which is presented in the Ordinal. We want no more energy, activity, and desire to commend one's self and one's cause, and no more willingness to put up with inconveniences, than are shown by a successful commercial traveler, nor more than are daily shown by physicians of the *body*, who in the performance of duty make long drives by night as well as by day. Said a doctor to me, recently: "After you left me

at 9 o'clock last night, a call came and I drove 32 miles in the rain before 2 o'clock in the morning!"

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

Such unhappy conditions as I have described make one value more all those good people, both clerical and lay, in this field of South Dakota, who bravely face them and stand manfully by their posts. I think their names over with grateful love and say with St. Paul: "These only are my fellow workers unto the kingdom of God, which have been a comfort unto me."

AMONG happy events which have recently occurred in South Dakota is the paying off of the debt on the church building at Rapid City.

The Church people of Rapid City, South Dakota, were the victims of one of those events almost tragic which sometimes happen in a new country. Some years ago, in prosperous times, the congregation undertook to put up a pretty stone church. Hardly was the church completed, with a debt upon it of \$1,200, when hard times and great shrinkage of the population came, and those who had been most relied upon to pay off the debt left the town in search of more favorable opportunity than it afforded. The feeble flock that was left have labored on with wonderful fidelity all the long years which have passed tediously by since then, never forgetting to pay annually what they could towards

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liquidating their indebtedness. Of late years, under the inspiration of the presence of the Rev. W. H. Sparling, they have redoubled their energies, and the Bishop has just had the happiness of receiving the following announcement:

"In the first instance I wish to say that the debt on the Rapid City church is paid, and the church is now free from all encumbrance. I feel thankful at heart that the great Father put it into the hearts of the people to help us to wipe out this long-standing debt. Quite a good deal of it came from outsiders who helped us without a murmur."

The record of South Dakota in the matter of Church indebtedness is now first-class. We have over one hundred church buildings, and there are only three of them on which rests any debt whatsoever.

SOUTHERN OHIO.

T. A. JAGGAR, D.D., Bishop.
BOYD VINCENT, D.D., Bishop Coadj.

Sisterhood of the Transfiguration.

THE 4TH ANNUAL report of the Sisterhood of the Transfiguration shows that the new building was erected at a cost of \$16,000. Forty-three children are now in Bethany Home. Two retreats for associates were held during the year, one by the Rev. Paul Matthews and the other by the Rev. Henry Quimby. The annual retreat and festival of the Sisterhood was held from Aug. 3d to the 6th. The Mothers' meetings had an average attendance of 65; 950 garments were finished and taken home. The sewing school had an average attendance of 143; and 375 garments were made. The income for the year was \$7,925.99; expenditures \$7,585.01.

WASHINGTON.

H. Y. SATTERLEE, D.D., LL.D., Bishop.

Institution of Dr. Smith—Brotherhood of St. Andrew.

ON THE First Sunday in Advent the Rev. Dr. C. Ernest Smith was instituted as rector of St. Thomas' Church by the Bishop of Washington. There was a very large and interested congregation present, among which were four members of the vestry of St. Michael and All Angels', Baltimore, the late parish of Dr. Smith. The Bishop read the letter of institution, and the keys of the church were presented to the new rector by the senior warden, Col. G. S. Woodward. The music for the service, which began with morning prayer, was appropriate and beautifully rendered, the offertory anthem being "Oh Pray for the Peace of Jerusalem," by Knox. The sermon was by the Rev. J. A. Aspinwall, D.D., late rector of the parish.

"For eleven years," he said, "ever since the organization of the church, he had been its rector, and had grown to look upon it as his child. He mentioned having put the first spade into the ground to begin the foundations for the present edifice, Oct. 10, 1893.

"This work has become part of my very life," said the speaker, "and it was the hardest trial that I ever voluntarily assumed when in October last I resigned the rectorship of this parish, believing it best for you and necessary for me." Dr. Aspinwall extended to the new rector and to the congregation his best wishes for the future success of the parish work.

On Monday evening a reception was given in the parish hall in honor of the new rector of St. Thomas', which was a very delightful social occasion. There were no speeches or formalities; but nearly all the clergy of the city, with the Bishop of the Diocese, attended to welcome their brother, and a large number of the parishioners and other Churchmen were also present, and all thoroughly enjoyed the evening. The hall was tastefully decorated with flags, plants, and flowers, and a collation served. The Bishop was warmly

greeted, and held an impromptu reception of his own in one part of the hall, while the Rev. Dr. Aspinwall was surrounded by his old friends in another.

ON TUESDAY evening, Dec. 2nd, the annual service of the Brotherhood of St. Andrew of the Diocese was held in St. Paul's Church. The weather was unfortunately very inclement, and the attendance, in consequence, not very large. Evening prayer was said by the rector, the Rev. Dr. Harding, and the Rev. E. M. Thompson, and the sermon was delivered by the Rev. C. Ernest Smith, D.D., on the words, "And Whom shall I send?" From the vision of Isaiah, and the deep impression made upon the prophet, the speaker brought out the thought that every man has a vision which he should never forget; and that as God works through men, and makes them co-workers with Him, He asks men to go to men. After the service a business meeting was held in the parish hall, Mr. Geo. W. Salter, President, in the chair. Officers for the ensuing year were elected. The Rev. Mr. Rhinelandt spoke of the work of the Pro-Cathedral, and said that the Brotherhood men might be of use at the 9 o'clock celebration, and the 8 p. m. service on Sundays, by helping in the singing, and inducing other men to attend. These are in addition to the regular parochial services of the Ascension, and are intended for people having no special parish attachment.

WESTERN NEW YORK.

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

Semi-Centennial at Cuba—Silver Creek—Friendship—Notes.

THE SEMI-CENTENNIAL of the founding of Christ Church, Cuba, was held Oct. 28th-Nov. 1st. The parish was founded on All Saints' Day, 1852, and nineteen years ago, on the Feast of SS. Simon and Jude, the present edifice was consecrated. Services were held, with sermons and addresses, on the afternoons and evenings of the above days, preceded by a celebration of the Holy Eucharist each morning. The following clergy were present and assisting: The Rev. Messrs. A. C. Prescott, rector; A. R. Kieffer, D.D., of Bradford, Pa.; Archdeacon Bragdon, J. W. Ashton, D.D., J. T. Kerrin, Henry S. Gatley, and Geo. A. Harvey.

THE REV. JOHN T. KERRIN, who has been officiating, by license, as minister-in-charge of St. Luke's, Jamestown, having completed the term of residence required by Canon, has made the necessary declaration to the Bishop in the presence of Archdeacon Bragdon and the Rev. Geo. B. Richards. All requirements being fulfilled, the vestry has called him to the rectorship and he has accepted.

THE LADIES' GUILD of St. Alban's, Silver Creek, has just paid \$59 of the last \$100 of indebtedness on the church building. The final payment will be made in January, 1903, and then the church will be consecrated, at the convenience of the Bishop.

STEPS have been taken for completing the organization of St. Mary's Mission, Gowanda, by the election of Mr. Theodore Welch, as warden; Mr. Fred E. Place, as treasurer; and Mr. Wayne Temple, as clerk. At the same meeting a ladies' guild and a young ladies' guild were organized.

IT IS PROPOSED to join Friendship with the old "circuit" of Belmont and Belvidere, which will provide a salary of \$1,000 and a rectory, without drawing upon the missionary

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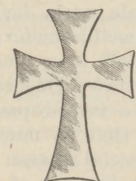
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treasury. A new stone church has just been completed and accepted by the building committee. The style is Gothic with a bell-tower surmounting the gable. The church will seat 125 persons, and cost, without furniture, \$2,692.00. An effort is being made to raise the \$900 necessary to complete the payment, that the opening of the edifice for services may be simultaneous with its consecration. The architects are Peabody & Bearsley of Chicago.

THE STANDING COMMITTEE of the Diocese at its November meeting elected the Rev. Chas. H. Smith, D.D., to fill the vacancy in its membership caused by the removal of the Rev. Dr. Wrigley from the Diocese. The Missionary Board filled a vacancy, from the same cause, in its membership, by the election of the Rev. Cameron J. Davis, rector of Trinity Church.

A DEVOTIONAL SERVICE preparatory to a corporate communion of the Brotherhood of St. Andrew, in the city, was held in All Saints' Church, Buffalo, Saturday evening, Nov. 29th, the Rev. John Dows Hills conducting the service, and celebrating the Holy Eucharist at 8 A. M. next morning.

IN THE MISSIONARY travels of the Archdeacon of Buffalo, Dr. Bragdon, he lately visited Angelica and Belfast, and then, with the rector, the Rev. Geo. A. Harvey, went to the neighboring village of Caneadea, where there are a few communicants and where he celebrated the Holy Communion. On the evening of St. Andrew's Day, the Archdeacon preached a sermon before the Brotherhood at St. Paul's, Angelica.

WEST VIRGINIA.

GEO. W. PETERKIN, D.D., LL.D., Bishop.
WM. L. GRAVATT, Bp. Coadj.

Deaf Mute Mission.

A MISSION for deaf mutes has been organized at Wheeling by the Rev. A. W. Mann, and will be known as St. Aidan's. It will hold services at St. Matthew's Church (Rev. D. W. Howard, rector).

CANADA.

Advent Mission—News of the Dioceses.

The Advent Mission.

THE IDEA brought forward at the General Synod by the Metropolitan, of holding special services during the first week of Advent, has been widely accepted. In many parishes these services have taken the form of a mission for the whole week, for which the services of some well-known missionary from outside the parish have been secured. In three Dioceses, Ottawa, Quebec, and Montreal, the Bishops have issued pastorals to their clergy, advising that as much advantage be taken of this special season of devotion as possible. In the Diocese of Ontario it was stated that while the holding of an Advent mission in all the parishes was impracticable, in each parish some special effort should be made to revive and strengthen spiritual life.

Diocese of Montreal.

IN MOST of the city churches special services began on Advent Sunday. The Rev. Arthur Murphy of Toronto was the missionary for the week at St. Matthias' Church, and the Rev. Dr. Wilson of New York, at St. Martin's.

In St. George's services were held every afternoon and evening of the week, with addresses by Archbishop Bond and Coadjutor Bishop Carmichael. In various rural deaneries arrangements were made for joint services in the case of adjacent parishes and in some cases, as in the rural deanery of Shefford, the rural dean and the clergy sent out a special appeal to call the people together.—THE Church of the Advent, Montreal, completed the tenth year of its existence on Advent Sunday; in consequence the festal character which usually marks the

day of dedication festival, had to be in a measure abandoned, although it was not altogether lost sight of. There was a choral celebration at 11 o'clock. Principal Hackett of the Diocesan College was the preacher at evensong.

Diocese of Ottawa.

THE EXECUTIVE COMMITTEE of the Diocese, meeting in Ottawa, Nov. 28th, submitted the reports of the several committees, which are considered very satisfactory. All the funds show a balance on hand. The capital is \$128,500, divided as follows: Divinity students' fund, \$2,828; rectory lands' fund, \$35,804; widows and orphans' fund, \$20,308; clerical support fund, \$4,025.

Diocese of Toronto.

THE CONDITION of St. Alban's Cathedral, Toronto, is considered more satisfactory. The year just closed has been a successful one. The Cathedral Chapter having given permission, several improvements have been made in the interior of the building, amongst which was a sounding board for the pulpit and an electric motor for the organ.

Diocese of Niagara.

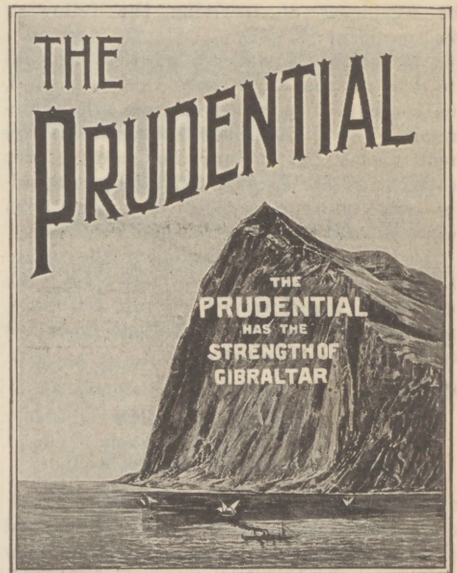
AT THE MEETING of the rural deanery of Holton at Hornby, Nov. 17th, arrangements were made for special Advent services in the deanery. The missionary exchanges for the first and second Sundays in February were also provided for.

Diocese of Nova Scotia.

MUCH REGRET was expressed by the parishioners of St. John's Church, Truro, at the departure of the curate, the Rev. T. Davies, to take up work in Colorado. A purse of gold in U. S. coinage was presented to him at the reception held to bid him and his wife farewell.

The Magazines

A NEW English quarterly is *The Hibbert Journal*, which will be devoted to religion, theology, and philosophy. The editorial in the opening number lays stress upon the declaration that no special school of thought is represented by the magazine, yet the general trend of the language used, is that of the so-called Broad Church school. This is especially so in the opening paper on *The Basis of Christian Doctrine*, by Professor Percy Gardner, which attempts a "reconstruction of doctrine," which, according to the writer, is "generally allowed by liberal Churchmen" to be required. This reconstruction appears to be an honest attempt to do justice to Christian theology, and the conclusions are less "extreme"—to use a much abused word—than those of many others; yet they are conclusions reached by purely natural reasoning, without, apparently, the smallest hold on any fact of divine revelation or of the Holy Ghost. That anything at all is left of Christianity when thus viewed, proves how inherently strong and reasonable is that series of doctrine which yet transcends reason. In Prof. Gardner's paper we are somewhat



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relieved that his "views" on Christology are postponed for future statement.

Among other papers there is a very laudatory review of Dr. Cheyne's *Encyclopaedia Biblica*—the most "advanced" of all destructive criticism.

The magazine strikes us, if the first issue is fairly representative, as a new exponent of extreme Broad Churchmanship, but yet one that will seek rather to be constructive than destructive, and one that the educated theologian should possess, and from which he will be apt to extract much that will be helpful, as well as keeping in touch with the speculations of those who by searching are trying to find God. Published by Williams & Norgate, London and Oxford.

THE December (Christmas) number of *Success* seems to anticipate and meet the wants of a large number of readers. No one who has followed *Success* closely for the past year can fail to have noticed the progressive appearance of the periodical, from a literary as well as a pictorial point of view, and now it seems to be worthy of its claim to be the "first home publication in America." The current issue contains six really good stories. The Right Hon. James Bryce, M.P., in an interesting paper, tells Americans how they may avoid the mistakes that European monarchies have made. Lilian Whiting tells of the achievements in painting, astronomy, medicine, and music, made by four young women from California—the Klumpke sisters. "Chemistry in Modern Business" is a timely paper by Howard C. Parmelee. In "How to Get the Best Out of Books" Richard Le Gallienne presents some instructive and hitherto unknown methods, useful to all readers. "A Journey of Fifty Years to a Presidency" is the life-story of Robert C. Clowry, president of the Western Union Telegraph Company. This issue contains two full-page illustrations: "Is Santa Claus True?" by Herman Heyer, accompanied by a charming sketch by Marion Foster Washburne, and "Washington Irving and His Friends at Sunnyside," which contains some of the best known faces in American literature. Henry van Dyke, Susie M. Best, Roy Farrell Greene, Ella Wheeler Wilcox, Christine Terhune Herrick, Henry Wallace Phillips, William J. Lampton, and Joseph Blethen are among the other contributors. Two important features are, "A Memory of the Boer War," by the late Adolph De Wet, and the first of the "Success" series of a college course at home, entitled, "If You Can't Go to College."

IN THE *Review of Reviews* for December there is a comprehensive editorial summary of the political situation in all the States. The results of the November elections are carefully analyzed with reference to their bearings on national policies. The editor also discusses the proposition for the admission of new States in the Southwest—the first subject of debate at this session of Congress—and offers cogent reasons in support of the plan for the direct election of United States Senators. Other important topics of the month—in foreign as well as domestic politics—are treated with the *Review's* accustomed thoroughness and accuracy of judgment. "The Mission of Dr. Lorenz to American Children" is the subject of an instructive article by Dr. V. P. Gibney, of New York. The methods of the great Austrian surgeon are clearly described, in terms which the general reader can understand. There is an interesting character sketch of Gov. Benj. B. Odell, Jr., of New York. The writer, Robert H. Beattie, is the pastor of the church at Newburgh which Governor Odell and his father have attended for many years. He gives an intimate, home view of the governor's personality—a view that most of the newspaper writers and the politicians have failed to "catch."

Music.

Editor, G. EDWARD STUBBS,
Organist St. Agnes' Chapel, Trinity
Parish, New York.

[Address communications—"MUSIC EDITOR" of THE LIVING CHURCH, care E. & J. B. Young & Co., 9 W. 18th St., New York.]

IN A PAST ISSUE we mentioned the building of a costly new choir school, and the hope was expressed that churches of wealth and importance, of which there are a goodly number, would follow the example of Grace Church, New York, in making adequate provision for the needs of choristers.

Such churches, from a musical standpoint, should serve the same purpose as Cathedrals. They should furnish every facility for furthering the cause of music, and should establish *ideal* musical services, in strict keeping with our inherited choral traditions. The clergy and laity are always influenced and led by what is countenanced in high places. In the absence of Cathedrals we must look to our leading parishes for proper musical guidance. A peculiar responsibility therefore rests upon them.

Viewed simply as an advance from former standards, the progress that has been made in the past few years in the musical régime of Grace Church is without a parallel in this country. The old "quartette" of men and women sang for the last time on the Fourth Sunday after Easter, 1902. When the surpliced male choir undertook their work on the following Sunday, plans for the proper care and liberal education of the choir boys were even then in active contemplation. The nucleus of a future choral establishment was started, and an organization formed which finds its culmination in the superbly equipped choir house just completed.

There has been manifested from the outset a disposition to treat every musical project with a liberality befitting its importance; a policy which stands in striking contrast with the apathetic "good enough" and "let alone" theories so often prevalent in parishes capable of exerting an aggressive and beneficial influence on the music of the Church.

To Grace Church belongs the unique distinction of having founded the first complete choir school, worthy of the name, in this country. The school house is constructed of Vermont marble, has a frontage of sixty-three feet on Fourth Avenue, and extends back to the rear wall of the chancel of the church. A part of the building will be devoted to the uses of the clergy. The choir house proper consists of five stories, as follows: 1st, reception room, and library; 2nd, matron's apartments, and choristers' dining-room; 3d and 4th, bed-rooms for sixteen choristers, each boy having a private room; 5th, infirmary, and apartments for trained nurse. On the third and fourth floors there are also apartments for deaconesses, who have certain prescribed duties regarding the care of the choristers. The roof is to be used as a play-room, as in the case of St. Paul's Choir School, London. The basement is intended

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This new choir house adjoins the building erected four years ago, known as the "choristers' tower," in which are school rooms, gymnasium, special lecture rooms, and a larger play-room on the roof.

Further improvements include a re-building of both the chancel and gallery organs on an extensive scale, and the enlargement of the chancel, whereby ample space will be secured. Richly carved choir stalls, of English quartered oak, will replace the old ones, and a new choir rehearsal room will be provided.

A modern ventilating and heating plant will furnish facilities for controlling heat in cold weather, and for supplying cool air in the summer season.

Boys are admitted to the school between the ages of nine and eleven. They have the option of two courses of education, one designed for business life, the other for college. Deserving choristers are awarded college scholarships, as in the case of the Collegiate Chapel choirs in England. There are sixteen boarders, and fourteen day scholars. The faculty includes a headmaster, an assistant, and a military drill-master. Each boy furnishes his own uniform and school books.

The choristers are required to sing at four services on Sunday, but no boy is expected to sing at more than two services on a single day. During the week they sing at a short service at nine o'clock every day, and at noon on Wednesdays, Fridays, and Saints' days.

The total cost of these improvements is \$200,000. Of this sum, \$110,000 was given at a single collection.

When we consider the total lack of facilities by which the average choirmaster is confronted, the "economies" he is subjected to, the indifference so often shown where liberal support is deserved, the action of the Grace Church authorities must command the respect and admiration of all interested in the upholding of Church music. To the Rev. Dr. Huntington, and his accomplished choirmaster, Mr. James H. Helfenstein, whose stirring energy and enthusiasm have largely brought about these improvements, the thanks of all choirmasters are especially due.

A parish that in a comparatively short space of time, carries to its fulfilment the choral plan upon which rests the excellence of the English Cathedral choirs, teaches a much needed lesson, and sets an example of inestimable value.

In view of what has been accomplished at Grace Church, it may seem ungracious to find fault with anything connected with its musical life. No church in New York City, and indeed no church in this country can point to a similar record of advancement. To say that "criticism is disarmed" in the face of such progress is to put the case mildly. Yet we venture to look forward to certain improvements along the line of ecclesiastical and choral tradition: to the restoration of full choral Eucharist, and the strict modeling of all the music upon English Cathedral rule and practice. When this is done, there will be little left to desire, and Grace Church will occupy a still higher position as a musical centre of the first magnitude.

It is impossible to discuss briefly the merits of the choir school system. In a future article we shall give an account of some of the choral establishments of England. At the basis of the system lies the moral influence capable of being exerted over the boys. In no other kind of educational institution are such peculiar advantages afforded for moulding and developing character. One of the most striking features of St. Paul's Choir School, London, is the extraordinary care taken by the clergy of the Cathedral to come into close contact with the choristers, to guide their lives, and guard them from possible danger.

A choir school is something higher than a mere expedient to overcome difficulties in choir training, and to secure musical results. Among the graduates of the English choral schools are clergymen, teachers, Church musicians, and professional men of eminence, whose lives might have been utterly different without their early schooling. Viewed in this light the matter assumes increased importance, and there is perhaps no more noble and charitable investment, capable of yielding richer returns in the future than that made by the astonishingly active and progressive parish we have mentioned.

WHAT THE POSTMASTER DID NOT KNOW.

RECENTLY the assistant postal officer in the Chinese imperial post-office at Hankow was talking with his superior. The latter, a Scotchman, was expressing himself on the subject of Chinese Christians, as tradespeople, foreign officials, tourists, and others who know little about the subject generally do. "The minute you tell me a Chinaman is a Christian," said he, "I want nothing more to do with him. He's no good."

Now the assistant postal officer happened to be not only a Christian (a Wesleyan, and an Englishman), but also well acquainted with the facts. So he asked the postmaster a question: "What do you think of Mr. Liu, our shroff?"

"He's a good man," said the postmaster, "a very capable man. We couldn't do without him." (In fact every cent of the post-office money passes through his hands.) "Well," said the assistant, "he's a Christian—a Roman Catholic."

"H'm!" was the postmaster's only comment.

"What do you think of Yang?"

"Thomas Yang in the registry department?"

"Yes."

"He's good. We've just promoted him to entire charge there!"

"He's another," said the assistant.

"What do you think of Tsang?"

"You mean John Tsang, that big fellow in the registry department?"

"Yes."

"He's a first-rate fellow, very trustworthy."

"He's another Christian. He and Yang are both Boone School boys and communicants in the American Church Mission."

"Oh!" said the postmaster.

"How about Tsen?"

"You mean Tsen Hua-P'u, whom we've just sent to Hunan, to take charge of the new office at Hsiang-t'an? There's nothing the matter with him!"

"Well, he's another Boone School boy and a communicant in the American Episcopal Mission."

"Oh, keep still!" said the postmaster.

"That'll do!"—REV. L. B. RIDGELY, in *Spirit of Missions*.


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